

A close-up, slightly blurred photograph of the stars on the American flag, serving as the background for the text.

U.S. History

Grades 10-12

LINE OF INQUIRY

To what extent has America fulfilled its founding principles?

Unit I: Colonial America

UNIT SCAFFOLDING QUESTION:

How much did the colonists either abandon or retain their European ways and beliefs?



Erläuterung der großen Buchstaben.

- M. Provinz Massachusetts Bay, NH. New Hampshire.
- R. Rhode Island, C. Connecticut, NY. New York.
- NJ. New Jersey, PSS. Pennsylvania, DW. Delaware.
- MRL. Maryland. Die übrigen vier Provinzen sind auf der Charté bestrichen.

Geographische Breiten 25 auf 1 Grad.

1000000

See-Meilen 20 auf einen Grad.

1000000

Engländ. Meilen 60 1/2 auf einen Grad.

1000000

1784

1781

1780

UNIT BREAKDOWN

Module 1: British Foundations

The British colonists in the New World were molded by centuries of European thought, customs, and beliefs. These foundations would inevitably be a powerful force in the paths taken by the new societies they built.

TOPICS: *British religious persecution, King Henry VIII, the Church of England, Divine Right Absolutism, The Act of Supremacy, the Treasons Act of 1534*

Module 2: City Upon A Hill

Early colonial leaders, like John Winthrop and William Bradford, had a vision for their futures that was bold and laser focused. They desired to make something new, something unique in the world.

TOPICS: *Puritans, Pilgrims, Jamestown, Mayflower Compact, Model of Christian Charity, Thanksgiving, Covenants*

Module 3: Freedom of Conscience

Being in a foreign land, so far removed from the binds of traditional European thought, the colonists had a unique opportunity in the history of mankind.

TOPICS: *Indentured Servitude, Anthony Johnson, New England Confederation, Quakers, Abolition, What is significant about the year 1619?*

Module 4: Neglected, But Free

In the time before the British engaged in the French and Indian War, the colonies experienced a period of “salutary neglect”. During this time the foundations of liberty and democratic representation grew roots that refused to be pulled up. The idea of self-governance would have sounded crazy to people of the world in the 1700’s, especially to those with power. Yet in the colonies, Legislatures and Town Meeting Halls begin their slow growth into the republic that exists today.

TOPICS: *French and Indian War, Salutary Neglect, Virginia General Assembly, William Bradford’s Of Plymouth Plantation, Pennsylvania Frame of Government, Bacon’s Rebellion*

Module 5: Freedom of Religion

Religious liberty was not something the world was familiar with. People like Anne Hutchinson and Roger Williams stood up for the idea, and were willing to sacrifice everything to make it a permanent fixture of colonial societies.

TOPICS: *Anne Hutchinson, Roger Williams, Separation of Church and State, Divine Right*

Module 6: Indian Relations

The history of civilization is replete with struggles between cultures over land, resources, and conflicting goals. The relationship between any two groups is very complex, since it hinges upon hundreds of thousands of disconnected actors, making millions of individual decisions that affect the relationship between the two groups.

TOPICS: *Saint Kateri, The Epidemic of 1617, Land Acknowledgments, Warfare in Pre-Columbia America, Massacre at Wessagusset, Pilgrims Treaty with Massasoit, Pequot War*

Module 1: British Foundations

Overview

DESCRIPTION: The British colonists in the New World were molded by centuries of European thought, customs, and beliefs. These foundations would be a powerful force in determining the path taken by the new societies they built.

TOPICS: British religious persecution, King Henry VIII, the Church of England, Divine Right Absolutism, The Act of Supremacy, the Treasons Act of 1534

GOALS/OBJECTIVES:

To give the student the historical foundation necessary to continue with a critical study of America's founding. If we are going to be able to answer the Unit Scaffolding Question of how the colonists abandoned or retained their European ways and beliefs, then we first must know what those ways and beliefs were. By the end of this module, the student will be able to...

- arrange events that led to the separation of England from the Catholic Church in chronological order
- describe the conditions that existed in England during the 1500's concerning freedom of religion and the political power of the king
- compare and contrast theories of Divine Right Absolutism from multiple sources
- anticipate the ways in which the conditions in England might affect those of opposing religious beliefs
- predict outcomes concerning the rise of monarchical power

** A Note About Goals and Objectives: Some goals/objectives are tasks the student should be able to perform at the end of the module. Others are overarching understandings which should be organically gained over the student's study of the entire module. Parents, you can use these goals/objectives simply as guides, or you can assign them as tasks to your child directly. Perhaps at the end of the module, you might wish to go back and discuss these goals/objectives with your child as a kind of summary or oral assessment.*

TIPS:

- Remember to always refer back to the **Unit Scaffolding Question**, and then also back to the **Line of Inquiry** when reading and analyzing the texts. Both of these should drive how you relate to the documents presented in your lessons. They should guide your thinking.
- The majority of the concepts in this module should already be familiar to students, having covered them in an earlier World History course.
- Memorizing dates is not a vital exercise in the study of history, but **CHRONOLOGY** matters a great deal. You must know the **order in which events occur** to properly uncover cause and effect.

HISTORICAL CONTEXT:

From the moment Henry VIII of England broke from the Catholic Church so he could divorce his wife, England became a Protestant nation. Almost constant religious violence and persecution ensued there, and in all of Europe,

for the next 200 years. England became highly theocratic, enforcing strict punishments on their citizens to follow the Church of England (aka the Anglican Church). Not only were Catholics regularly persecuted, tortured, and executed, but even loyal members of the Anglican Church were not tolerated if they dared disagree with the rules laid down by the king. The Puritans walked a dangerous tightrope between being accepted by the ruling elite and being deemed traitors. Although highly critical of the Anglican Church, they remained committed to supporting it, believing that it could be reformed and “purified” from within.

The Separatists, on the other hand (who we know as the Pilgrims), were a splinter group of Puritans who did not believe the Anglican Church could be reformed. Instead, they sought to “separate” themselves from it entirely and start their own church. This extreme position made them completely marginalized and unsafe in England.

Remember that all these groups (Anglican, Catholic, Puritan, Separatist) had more in common than not. They were all Christian, all followed the Bible, all had the same foundational religious beliefs, and were all British. However, once you read the Act of Supremacy you can easily predict that religious persecution was going to be the obvious result, even between these groups who were otherwise 99% exactly the same. Foundations matter. The Act of Supremacy laid a foundation that could bring forth no other conclusion but oppression and persecution. This Act, along with various other treason Acts, were designed to solidify power to the king.

During this period of religious upheaval, monarchs all over Europe seized more and more power for themselves, and the *Divine Right of Kings* took hold as the prevailing political philosophy. This rise in centralized monarchical power led to the 1600’s - 1700’s becoming known as the “Age of Absolutism”, meaning exactly what it sounds like: monarchs ruled with absolute power, controlling virtually every aspect of individuals’ lives.

It is within this framework that the founding principles of America begin growing, like a seedling in the desert.

VOCABULARY:

SOVEREIGNTY

PAPACY

CENTRALIZATION

ANNULMENT

MODULE BREAKDOWN:

1. Anticipatory Set: Image analysis
2. Lesson #1: The Church of England
3. Lesson #2: Henry VIII’s Act of Supremacy
4. OPVL Document Analysis: Act of Supremacy
5. Lesson #3: Treasons Act of 1534
6. Lesson #4: Theories of Divine Right Absolutism
7. Formative Assessment: ABC FactStorm
8. End of Module Tasks

ADDITIONAL MATERIALS:

1. *Learning With Mr G* videos:
 - a. Colonial Foundations Ep. 1: The Search For Religious Freedom

LET’S GO!

Anticipatory Set

Image Analysis

An “anticipatory set” is a short and simple task designed to get your attention, and to prepare you for engaging with the upcoming lesson. It is the “hook”. Get used to them. We will use them a lot.

HISTORICAL CONTEXT

The following work of art was painted by Frenchman Pierre Mignard in 1673. It is almost 10 ft. tall, and is on display in a gallery in Turin, Italy. I’m not going to tell you anything else about it yet. Oh yeah, I will also tell you that the painting is of King Louis XIV, and it was made during Louis’ reign as king of France. This short activity will serve as a way to activate prior knowledge and to prepare you for the lessons in this module. Here is a link for a [high-res version](#) that you can zoom into if you want to see the detail better.

On the next page is a worksheet for an image analysis method known as WAVE. Don’t be lazy about completing this worksheet. Look for details. Breaking the image into more easily digestible quadrants is sometimes helpful, like shown in the insert. Details that might at first seem insignificant could be what brings the whole meaning into focus for you.

Analyzing images is a skill that takes practice to develop. It is not always easy to draw out the important information from them at first glance. You must be patient with the image. Give it time to reveal itself to you.

Equestrian Portrait of Louis XIV, 1673



WAVE Image Analysis: Equestrian Portrait of Louis XIV, 1673

Words, **A**ctions, **V**isuals, and **E**xpressions.

Words

List words or phrases (incl. captions)

List the dates or numbers

How do these help *clarify or further explain* the image?

Actions

Describe the **action, or actions**, taking place

How do the action(s) *clarify or further explain* any of the visuals or words?

Visuals

List the **objects or people** you see

List any **symbols** you see

What do you think the people, objects, or symbols represent or stand for?

Expressions

Describe the **facial expressions** of the characters

How do the facial expressions *clarify or further explain* any of the visuals or words?

Did You GET THAT?

Now that you have pulled all the details out of the image, let's put them together.

1. What could the woman above King Louis possibly signify?
2. What is she placing on his head, and why?
3. What do you think is the significance of the sun symbol on the flag?
4. Here is something you may not have picked up on: In the *Equestrian Portrait of Louis XIV*, the French king is wearing traditional Roman clothes from over 1000 years earlier, right down to his sandals. The laurel wreath on his head is also an ancient Roman symbol. Why do you think King Louis is being presented in a Roman context? He would certainly never wear this type of clothing. In fact, below is an example from an official portrait showing the type of clothing Louis XIV would actually wear. Not Romanesque at all.



Lesson #1

The Church of England

HISTORICAL CONTEXT

The English adopted a religion midway between Catholicism and Calvinism, called *Anglicanism*. Officially, it was known as the *Church of England*. Before continuing, you should have some basic knowledge of the Protestant Reformation, which you learned about in 9th or 10th grade in World History. If you do not recall what that is, this link will give you a quick refresh: <https://www.history.com/topics/reformation/reformation>. The reading below is a secondary source to give you a brief background of the Protestant Reformation in England. The founding of the United States begins with this event.

The Protestant Reformation on the European continent was often conducted in the face of bitter opposition by the kings, and the reformers often rejected all or most Catholic forms of worship. In England, by contrast, the Reformation was led by the king, and the Anglicans retained many of Catholicism's traditional customs.

THE BACKGROUND OF THE ENGLISH REFORMATION

The English of Luther's time were pious but anticlerical—that is, they opposed many policies of the clergy. Some were distressed by corruption in the monasteries, but there was no large group demanding thorough religious reform. Henry VIII (king 1509-1547), long regarded as a loyal Catholic, opposed Lutheranism in England. He had even written a book defending all seven Catholic sacraments, for which Pope Leo X rewarded him in 1523 with the title "Defender of the Faith."

Marital difficulties, however, separated the king from the papacy. Henry's queen, Catherine of Aragon, a daughter of Spanish rulers Ferdinand and Isabella, had borne him six children, but only one, Mary, survived infancy. Henry needed a male heir to assure the continuation of his dynasty. His desire to have a new wife was stimulated mostly by this desire for a male heir.



Hoping that Anne Boleyn, a young woman in his court, would give him a son, Henry sought the pope's approval of an annulment of his marriage with Catherine. Pope Clement VII (pope 1523-1534) was in a difficult position. In a time of religious turmoil he was eager to please Henry, but granting an annulment on such grounds would be against Catholic teaching. Furthermore, if the pope approved the annulment, he would antagonize Catherine's nephew, the Emperor Charles V, who was his principal supporter in the struggle against Protestantism on the continent. He therefore denied the annulment.

Henry was determined to remarry, whether the pope liked it or not. What followed was a series of secret power plays to get Henry a new wife. Henry and Anne Boleyn's wealthy family worked together to choose and appoint a new Archbishop of Canterbury, Thomas Cranmer. The position was the highest position in the English Catholic Church. Then, while still married to Catherine, Henry married Anne in secret and Anne became pregnant soon thereafter. Before being made the Archbishop of Canterbury, Cranmer had only held minor positions in the church. It is clear he was appointed to do one thing, and he did it dutifully. He declared that Henry's marriage to Catherine was now against the law of God, since Anne Boleyn was pregnant with Henry's child. Cranmer even issued a threat to excommunicate Henry from the Catholic Church if he didn't stay away from his wife Catherine. This was all a facade, designed to give Henry the excuse he needed to divorce Catherine. The pope, of course, saw right through the whole thing, and he excommunicated Henry. The break between England and the Catholic Church was complete.

Henry's marital troubles were by no means over. Anne also failed to provide Henry with a son, giving birth to another daughter, Elizabeth. So, for alleged affairs with youthful courtiers, the king ordered Anne beheaded. A third wife finally bore him a son, Edward, but that wife died in childbirth. Three more wives followed in quick succession. One was divorced, another was put to death, and Henry's sixth wife managed to outlive him.



THE DEVELOPMENT OF THE ANGLICAN CHURCH




Meanwhile Henry set about reorganizing the church in England. In 1534 he persuaded Parliament to pass, the *Act of Supremacy*, which declared..."the king's majesty, justly and rightfully is and ought to be the supreme head of the Church of England." Now England had a national church headed by the English king, and able to simply ignore the Roman pope. Henry seized the Catholic monasteries and distributed their estates among his followers and those detractors who needed to be kept quiet. In 1536 he permitted publication of an English translation of the Bible. Henry executed Sir Thomas More and others who supported papal authority. Also, in 1536 he forcibly suppressed a Catholic uprising in the north of England. He treated Lutherans with equal severity. On one occasion, to show that he would tolerate neither, he had three Lutherans burned to death and three Catholics beheaded at the same time.

In accordance with Henry's last wishes, his crown passed first to his young son, Edward VI (king 1547-1553); then to his daughter by Catherine of Aragon, Mary I (queen 1553-1558); and finally, to his daughter by Anne Boleyn, Elizabeth I (queen 1558-1603). Edward was a sickly and short-lived youth dominated by his mother's family, who were more Protestant than Henry VIII had been. During Edward's reign the articles of faith of the Church of England were revised, and the *Book of Common Prayer* in English replaced the Latin missal of the Catholic Church. The clergy were allowed to marry, and some of the Catholic sacraments were removed from the liturgy.

Mary, who remained a Catholic, attempted during her short reign to restore Catholicism to England by force, earning her the title "Bloody Mary", even though she wasn't nearly as bloody as her predecessors had been or her sister Elizabeth would be. After her death, the English turned gladly to her half-sister Elizabeth. Elizabeth restored the Church of England to what it had been under Edward VI, ushering in a new campaign of arrests, torture, and execution of Catholics and anyone who questioned the Church of England. The Catholic mass was made illegal under Queen Elizabeth, being a Catholic priest was considered high treason, and fines were levied against anyone who did not attend Protestant church on Sundays and holy days.

Did You GET THAT?

1. Identify and define one new word from this reading of which you did not previously know the meaning.
2. Make a flow chart outlining the events under the reign of Henry VIII that led to the separation of England from the Catholic Church. Begin your flowchart with “England is a firmly Catholic nation.”
3. The flow chart you just completed contains facts. Now, what do they mean? Using a chart like the one below, analyze how this separation might affect England and/or the English people in the following ways: Economically, Socially, Politically (ESP). These effects can be positive and/or negative.

Effects of the Separation of England from the Catholic Church		
Economically	Socially	Politically
 <i>Hint: The Catholic Church owned a vast amount of property in England</i>	 <i>Anything relating to how a society is organized and how people interact with each other</i>	 <i>Relating to power, and how things get done</i>

Extend your thinking: What is one question that you are left with after your studies in this lesson? What else are you wondering? This has to be an extension question, not simply a factual one. Example...

Factual: What were the names of Henry’s other wives?

Extension: Why was it so important to Henry that no one followed Catholicism?

YOU DO NOT NEED TO ANSWER THIS QUESTION NOW. At the end of the Unit, each student will post two of their extension questions to the forum. You will choose one question posted by another student to research and answer fully. Then, you will post a thoughtful response to two other answers.

Lesson #2

Henry VIII's Act of Supremacy (1534)

HISTORICAL CONTEXT

This is Henry VIII's original *Act of Supremacy* in November of 1534 after being excommunicated from the Catholic Church, giving him total and complete power over religion in England. Shortly thereafter, Henry's *Treasons Act* made it a crime punishable by death to adhere to any other religion, and the *Act of Uniformity* in 1558 imposed fines on anyone who did not attend the Anglican mass on Sundays and holy days.

I have separated portions of this Act and added section numbers to make it easier to read and understand, but no words were removed or added. **Before** answering the questions and doing the activity for the Act of Supremacy, you will do a document analysis of it, called an OPVL. The OPVL is explained fully on the next page.

- 1 Albeit the king's Majesty justly and rightfully is and ought to be the supreme head of the Church of England,
- 2 and so is recognized by the clergy of this realm in their convocations, yet nevertheless, for corroboration and confirmation thereof, and for increase of virtue in Christ's religion within this realm of England,
- 3 and to repress and extirpate all errors, heresies, and other enormities and abuses heretofore used in the same,
- 4 be it enacted, by authority of this present Parliament, that the king, our sovereign lord, his heirs and successors, kings of this realm, shall be taken, accepted, and reputed the only supreme head in earth of the Church of England, called Anglicana Ecclesia;
- 5 and shall have and enjoy, annexed and united to the imperial crown of this realm, as well the title and style thereof, as all honors, dignities, pre-eminences, jurisdictions, privileges, authorities, immunities, profits, and commodities to the said dignity of the supreme head of the same Church belonging and appertaining;
- 6 and that our said sovereign lord, his heirs and successors, kings of this realm, shall have full power and authority from time to time to visit, repress, redress, record, order, correct, restrain, and amend all such errors, heresies, abuses, offenses, contempts and enormities, whatsoever they be,
- 7 which by any manner of spiritual authority or jurisdiction ought or may lawfully be reformed, repressed, ordered, redressed, corrected, restrained, or amended, most to the pleasure of Almighty God, the increase of virtue in Christ's religion, and for the conservation of the peace, unity, and tranquility of this realm;
- 8 any usage, foreign land, foreign authority, prescription, or any other thing or things to the contrary hereof notwithstanding.

Document Analysis

OPVL

What is OPVL?

OPVL stands for **O**rigin, **P**urpose, **V**alue, and **L**imitation.

OPVL is used for **document analysis**. There are many different methods of document analysis. All of them serve the same purpose, and it really doesn't matter whether you use this one or another one that you are more familiar with. But it is important that **you are using something**.

Why do we use it?

Document analysis is important in the study of history because it helps us to determine how we can use the document to **further our understanding** of an event, or person. When we practice document analysis we learn to **read context**, we learn to **recognize bias** and misleading information, and we learn to make more **informed judgements**.

This particular method of document analysis is used heavily in the International Baccalaureate Program and on AP assessments.

Why should I care?

Documents are nothing more than words put onto paper instead of being spoken. Oftentimes, documents are actually transcripts of someone's spoken words. Therefore, when you learn to critically examine documents, you are also learning how to critically examine spoken words as well. That is a skill that is directly transferable to your life, and will **make your life significantly better**. It will keep you from falling victim to dishonest and manipulative people. It will keep you from being easily swayed by emotional pleas, and it will teach you to think for yourself and make your own decisions. In other words...it will help you **KEEP YOURSELF FREE**.

That is why we practice analyzing documents.

How do I do it?

We are going to use the OPVL method throughout this course. We will spend more time in the future directly teaching this skill. You may find this first one challenging. Don't worry, it will get easier.

This first OPVL will be on the **Act of Supremacy**. On the next page you will find a guide with questions to consider for each section. You do not need to answer every single question. That is not the point. The questions are meant to guide your thinking, giving you ideas of what to look for.

Do not just fill in the worksheet willy-nilly. You are expected to answer the origin, purpose, value, and limitation in specific ways. You must follow the enclosed OPVL GUIDE.

Learning with Mr G also has a video where Mr G completes a full OPVL as an example. Watch it.

OPVL GUIDE

<p>Origin</p>	<p style="text-align: center;">- where the source comes from -</p> <ul style="list-style-type: none"> • Who is the author/artist? • What date it was written/finished? • In which country the author/artist was born? • Where was the source produced? • In which format (newspaper, book, letter, etc.), was the source first presented? • Is the source a primary or secondary source? • What was the historic context in which the source was created? • Is there anything known about the author that is pertinent to the evaluation?
<p>Purpose</p>	<p style="text-align: center;">- put yourself in the author/artist's shoes -</p> <ul style="list-style-type: none"> • What do you think the author was trying to communicate to readers? • What ideas/feelings was the author trying to express/evoke? What was the intent of the author? • Why did the author create this document? Why does it exist? • Who is the intended audience of this source? • The purpose is especially important when it comes to pieces of propaganda as sources.
<p>Value</p>	<p style="text-align: center;">- the value it has as a piece of evidence -</p> <ul style="list-style-type: none"> • What can one tell about the author/time period because of this source? • What was going on in history when this source was created (context)? • What new information does this piece bring to the understanding of the topic? • Does the author show bias? More bias = less value • Does this source have value that might not be available elsewhere? • Is it a primary or secondary source? Primary sources generally have more value.
<p>Limitation</p>	<p style="text-align: center;">- when it ceases to be of value to us as historians -</p> <ul style="list-style-type: none"> • Has the source been translated from the original? • What information was not available to the author when the source was created? • Can we verify the content (evidence)? • Does the author have reason to emphasize certain facts over other facts? • How might the source be different if it were presented to another audience? • What did the author leave out, and why? • How might the historical context in which the document was created influence the interpretation of the document? • Bias alone does not limit the value of a source

OPVL Document Analysis Worksheet

Title of doc: Act of Supremacy Doc Type: _____

Origin

--

Purpose

--

Value

--

Limitation

--

Did You GET THAT?

1. Define “repress”, “redress”, and “heresies”.
2. Prior to this act, the pope of the Catholic Church was also considered to be the head of the church in England. According to section 4, who is now the new head of the Church of England?
3. What powers are given to the king in sections 6 & 7?
4. Using your knowledge of history and your critical thinking skills, speculate on why the English Parliament would pass this Act. They certainly didn’t have to. Nobody forced them. They willingly gave this power to the king. Why do you think they would do that?

CONNECTION ACTIVITY

Description


Suppose that you are a journalist in today’s America. Find an article on the [Current Event Discussion Board](#) in which some branch of government (federal, state, or local), or an individual in government, is exhibiting an abuse of power that is related to one or more of the powers given to the king in the Act of Supremacy. Hopefully you won’t be able to find anything that exactly matches those powers, but you never know.

Task

- Write a series of five tweets exposing these abuses of government power.
- Remember that each tweet can only be a max of 280 characters, including spaces, so you really have to understand the issue so you describe it succinctly.
- You may use the five tweets to describe a single abuse, or multiple ones.
- You must use specific details, i.e. What was done by the government? To whom? What was the result?
- Remember that Twitter is not a formal communication space. For this activity you are a professional, so you don’t want to sound like a teen complaining to his friends, but you do have some leeway in the language you use to share this breaking news with your followers.

Share Out

Post your series of tweets in one comment on the Current Event Discussion Board under the article that you chose. Take a few minutes to peruse other’s responses.

 Parents: Since this is the first time we are using the Current Event Discussion Board we are not going to require students to respond to others at this time. That will be a requirement in the future. However, feel free to use the Current Event Discussion Board in any way you think will benefit your student. You can give them assignments from it (summarization, prediction, and clarification are always good ones), ask them to explain the article to you, to leave a thoughtful response on the board, make a connection to their learning, etc. Go crazy.

Lesson #3

The Treasons Act of 1534

HISTORICAL CONTEXT

Passed by the English Parliament in November 1534, during the reign of Henry VIII. Passed in conjunction with the *Act of Supremacy* in the same month.

The *Treasons Act* was introduced as a blanket law to deal with people who refused to accept Henry VIII and Thomas Cromwell's new policy changes. Thomas Cromwell was Henry VIII's right-hand man, his chief minister, and probably the second most powerful person in England at that time. Cromwell undoubtedly played a central role in the drafting of the *Treasons Act*, although to what extent is unknown.

Sir Thomas More was executed under this Act. More was made a saint (canonized) in the Catholic Church in 1935 as a martyr.

Prior to this Act, acts of treason were generally not met with a punishment of death. In fact, prior to this Act there were only two basic types of treason; high treason, and petty treason. High treason was for physical attacks against the royal family, or physical attempts to dethrone them. Petty treason was a physical attack against someone to which you owed allegiance, other than the royal family. You should take note that for both of these types, treason only applied to tangible physical attacks.

Beginning with the *Treasons Act of 1534*, Henry VIII introduced many new and inventive ways to charge people with treason and execute them. Treason was now being applied to words and opinions. Read this excerpt carefully. It may seem like a trivial law from 500 years ago, but it marks a significant change in the authority exercised by the English crown, and leads directly to the Pilgrims and Puritans sailing to America. That makes it very significant.

The act specified that all those were guilty of high treason who...

do maliciously wish, will or desire by words or writing, or by craft imagine, invent, practise, or attempt any bodily harm to be done or committed to the king's most royal person, the queen's or the heirs apparent, or to deprive them of any of their dignity, title or name of their royal estates, or slanderously and maliciously publish and pronounce, by express writing or words, that the king should be heretic, schismatic, tyrant, infidel or usurper of the crown...

This is a new level of tyrannical control over the people of England. Not a new level of tyranny in historical terms, of course. Always remember...liberty is not humanity's default setting. Prior to the founding of the United States, tyranny and oppression were the go-to methods of governing for the entire history of mankind. So, even though tyranny has been the norm throughout history, this Act marks a new level of tyranny in England. Therefore, it is significant. You should be able to draw a connection here. Specifically, you should be able to see how the changes brought about by the *Age of Absolutism* and the belief in the *Divine Right of Kings* paved the way for this Act, whereas you can now be put to death not just for physical attacks, but for your mere words. Ironically, Thomas Cromwell learned first-hand how slippery the slope is when it comes to the exercise of power. King Henry VIII turned the tables on him and used this very Act, the one Cromwell helped write, to put Cromwell to death.

Various Treason Acts were written in England over the years leading up to the American Revolutionary War, and all of them included being put to death for expressing certain opinions about the king. **Keep this in mind:** a law that

allowed the king to kill you for any words uttered against him was in force when American colonists were protesting taxes, tarring and feathering the king's appointees, and putting their signatures at the bottom of possibly the most consequential document in human history, the Declaration of Independence. They had every reason to believe their acts of resistance were going to lead to their death. After all, the Declaration was written specifically to list all the reasons why the king was a very bad, terrible man. On a side note, you should know that even today the right to free speech is not protected under British law as it is here in the U.S.

Before completing the questions in *Did You Get That?* you will watch the first episode of Mr G's series on Colonial Foundations. Everything you have learned thus far lays the groundwork for the settling of America. We are going to start tying that together by talking about the Pilgrims search for religious freedom amid the tyrannical control over religion that we see developing in England.



The execution of Queen Anne Boleyn, 2nd wife of Henry VIII. She was executed under the Treasons Act of 1534 at 9 o'clock in the morning on May 19th, 1536. This image is from a German engraving c. 1830 (Photo: Lisby/Public Domain).

continue to next page

MR G VIDEOS

Follow the link below, or go directly to Mr G's YouTube page and watch Episode #1 in the *Colonial Foundations* playlist. This video is mandatory for the lesson and needs to be viewed prior to completing *Did You Get That?*

https://www.youtube.com/playlist?list=PLjMvB3quvrv9z0vlzJTQyGN_FvdYYVe9nR

Did You GET THAT?

1. Highlight, or list, the intangible (non-physical) actions that were now considered treasonous under this Act.
2. Link to previous learning: Describe the relationship between this Act and the Act of Supremacy from the previous lesson.
3. Why might the new types of treason outlined in this Act be a dangerous precedent?
4. Describe two actions that someone might do which would be punishable as an act of treason under this law.

CONNECTION ACTIVITY

Description

This is a short activity, designed to help you realize how history, even history that appears to have nothing in common with your everyday life, can help you to have a better understanding of the world around you today.

Task

Research the ways in which social media platforms restrict speech. Consider the following:

- How do they do it? (What are they actually doing? Do they just delete things they don't like?)
- What reasons have they given for it? (Are there hidden reasons that are not overtly stated?)
- Who or what are these speech policies claiming to "protect" ?

You should be able to get this information from just a few websites and articles. **DO NOT** use Wikipedia for any of this information. Wikipedia has its place, just not here. "The Twitter Files" might be a good starting point for your research.

Product

Complete the attached chart, simply by adding a check mark to any columns that apply to the criteria listed. Then answer the question at the bottom of the chart.

continue to next page

Restricted Speech Connection Activity


Criteria	Treasons Act of 1534	Social Media
created a set of rules that restrict speech	✓	✓
restricts speech that the enforcer of the rule does not like		
restricts speech that is considered to be lies		
restricts speech that is considered to be harmful to someone's self-esteem/dignity		
the enforcer of the rule determines what speech is deemed to be lies or harmful		
restricts the usage of certain words used to reference a particular person or group		
restricts speech that directly incites violence		
the enforcer of the rule has great power in the society		

Critical Thinking Question:

If we agree that the Treasons Act of 1534 was tyrannical, given the results of the chart above, can we also call social media's restriction of free speech tyrannical? Why, or why not?

Extend your thinking: What is one question that you are left with after your study of this lesson? What else are you wondering? This needs to be an extension question, not simply a factual one.

YOU DO NOT NEED TO ANSWER THIS QUESTION NOW. At the end of the Unit, each student will post two of their extension questions to the *Student Forum*. First, you will choose one question posted by another student to research and answer fully. Second, you will post a thoughtful response to two other answers which were written by other students.

 If you need an example of the difference between a factual and an extension question, refer to Module 1, Lesson 1.

end of lesson

Lesson #4

Theories of “Divine Right” Absolutism

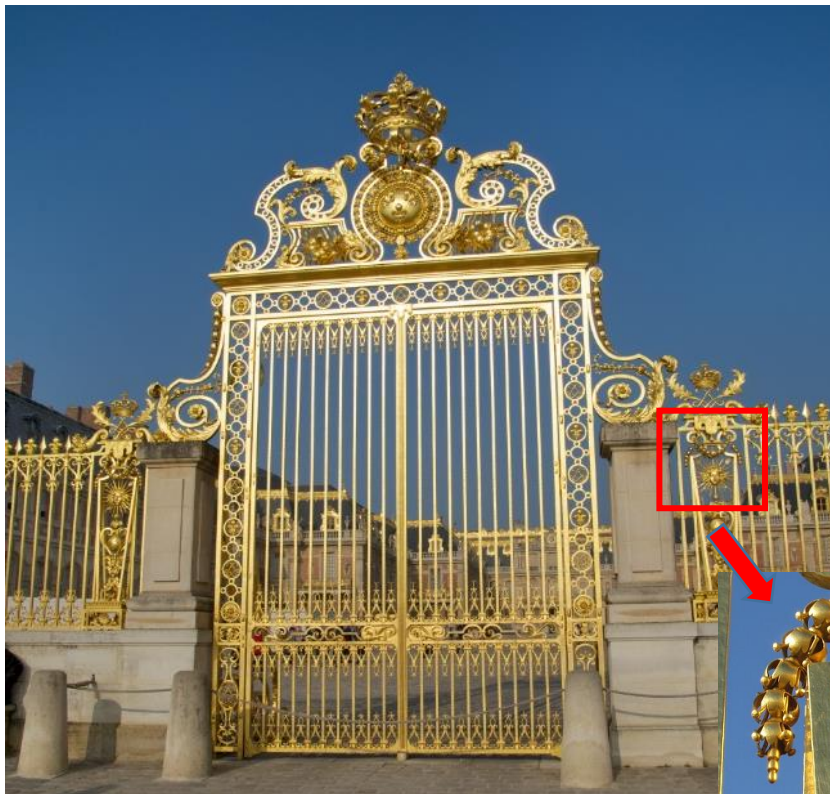
HISTORICAL CONTEXT

The events you have studied thus far in this module were precursors to what is known as the *Age of Absolutism*. You should be able to see a thread running through all these events that culminates in the creation and total acceptance of the foundational idea of Absolutism, known as *The Divine Right of Kings*. Under this idea, the monarch’s authority to rule comes directly from God. The Age of Absolutism advanced in all European countries at that time, but for our purposes we are only focusing on how it advanced in England since that most directly affects the founding of the United States.

On the following pages are selections from the writings of four philosophers from that time period concerning the power and authority of kings. Take note that to these writers, the terms “kings” and “princes” are interchangeable.

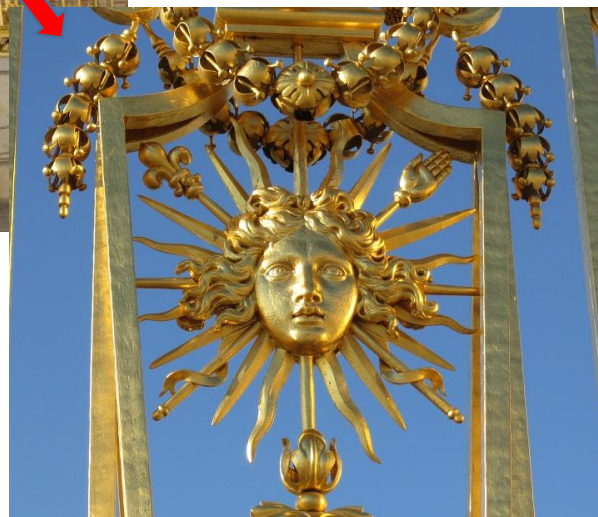
These selections are presented in chronological order, so you can see the progression and development of the ideas.

Before reading, take a moment to consider the magnitude of asserting that a ruler’s authority comes “directly from God”. Can God ever be wrong about who He chooses to give power? When you question the ruler, aren’t you by extension questioning God himself?



The Gate of Honour (Grille d'honneur). The entrance to the Palace of Versailles. Symbolizing Louis XIV as “the sun king”.

This is a restored version of the gates, the original having been torn down during the French Revolution.



Source A.

Machiavelli - *The Prince*, 1513

"It is not at all necessary for a prince to have all the good qualities which I have named, but it is necessary to seem to have them. I will even go so far as to say that to actually have these qualities and to be guided by them always is dangerous, but to appear to possess them is useful. Thus it is well to seem merciful, faithful, sincere, religious and also to be so. But a prince must always be ready to embrace the opposite qualities if the occasion demands it.... They are often obliged to act against faith, against charity, against humanity and against religion, He should not deviate from what is good if he can avoid it, but he should be ready and able to do evil when it is necessary.

A prince must be careful to say nothing which is not full of the above named five qualities. He should leave the impression that he is all mercy, faith, integrity and religion. Of these none is more necessary than to seem to appear religious, for men usually judge by what they see rather than what actually is. Everyone sees what you appear to be; few know what you really are, those few will not dare to set themselves up in opposition to the many. In the affairs of men, the ends justifies the means. Let a prince therefore, aim at conquering and maintaining the state and the means by which he does this will always be praised by everyone. The world consists mainly of vulgar people and the few who are honorable can safely be ignored when so many vulgar rally around the prince."

Did You GET THAT?

1. What are the qualities Machiavelli identified as crucial for a prince to seem to have? (Read the excerpt carefully. He lists two types of qualities.)
2. Explain Machiavelli's reasoning for why just appearing to be something is enough.

Source B.

Jean Bodin, 1576

"Because there is nothing higher on earth after God than sovereign princes and as they are established by him as His lieutenants to command men, it is necessary to be aware of their station, to respect them and revere their majesty in all obedience... because he who abuses his sovereign prince, abuses God.

In order that one can recognize him who is the sovereign prince, one has to know his qualities which are not common to other subjects... He who has no earthly sovereign is he who gives law to his subjects, who makes peace and war, who gives power to all the offices and magistrates of his country, who levies taxes, enfranchises him who seems worthy and who gives pardon to him who deserved death: What more power could one desire in a sovereign prince?"

Did You GET THAT?

1. There are 63 years between Source A and this one. How has the notion of the power of a prince evolved or changed over that time? (you are looking for similarities and differences between the two texts)
2. Does Bodin support or lament the power of a prince? How do you know? (provide textual evidence)

continue to next page

Source C.

Thomas Hobbes – *Leviathan*, 1651

"It is manifest that, during the time that men live without a common power to keep them all in awe, they are in condition which is called war, and such a war as is of every man against every man.

Whatsoever, therefore, is consequent to a time of war where every man is enemy to every man, the same is consequent to the time wherein men live without other security than what their own strength and their own invention shall furnish them with. In such condition there is no place for industry, because the fruit thereof is uncertain; and consequently no culture of the earth; no navigation nor use of commodities that may be imported by the sea; no curious building; no instruments of moving and removing such things as require much force; no knowledge of the face of the earth; no account of time; no arts, no letters; no society and which is worst of all, continual fear and danger of violent death; and the life of man; solitary, poor, nasty, brutish and short."

Did You GET That?

1. What does Hobbes mean by "a common power to keep them in awe"?
2. Without this "common power", what state does Hobbes believe humans will be in?
3. Hobbes has a very bleak view of what will happen to a society without a strong central government. Do you think he is over-exaggerating? Or does his view seem reasonable to you?
4. Now let's put all the pieces together from your first three answers. Explain Hobbes' justification of absolutism.

Source D.

Bishop Jacques Bossuet (1627-1704)

"It is God who establishes kings... Princes thus act as ministers of God and His lieutenants on earth. It is through them that He rules... This is why we have seen that the royal throne is not the throne of a man but the throne of God himself.

It appears from this that the person of a king is sacred and to move against him is sacrilege. God causes them [princes] to be anointed by the prophets with sacred unction as he caused the pontiff and His altars to be anointed... They are sacred in their office as being the representatives of the divine majesty, sent by His providence for the execution of His designs.

Since their power comes from on high, kings should not believe that they are its masters and use it as they wish; they should exercise it with fear and restraint as a thing which has come from God to them... Therefore, let them respect their power since it is not theirs but the power of God and must be used holily and religiously.

Princes are gods and participate somehow in divine independence... There is only one God who can judge over their judgments and their persons... the prince may correct himself when he knows that he has done evil, but against his own authority there is no remedy... Thus kings, like all others are subject to the equity of the laws because they should be just and because they owe to the people the best example of preserving justice, but they are not subject to the penalties of the laws."

Did You GET THAT?

1. Bossuet draws the most direct link so far between a prince and God. The concept of Divine Right is fully realized in this excerpt. Describe this link, as Bossuet sees it.
2. According to Bossuet, how should princes use their power?
3. According to Bossuet, what recourse is there against a prince who abuses his power?

SYNTHESIS ACTIVITY

Task


Using the image on the right as a template, create an **infographic** that shows how each writer views the power of kings. Infographics use images and symbols. Each selection has details that you can pull out and creatively express that writer's ideas graphically.

Requirements

You may use single words, or short phrases, but no sentences. Use as few words as possible. It would be preferable if there were no words at all except for a title on each.

If you wish, you can use four pieces of paper, with one writer on each. The format doesn't matter as much as the process and result.

A viewer should be able to get a good idea of each writer's thoughts and attitudes about the power of kings, and how they differ from each other.

 Drawing pictures is not a childish task. Taking complex ideas and reducing them to their simplest form requires you to get to the true heart of the idea.

Theories of Divine Right	
Bossuet	Hobbes
Bodin	Machiavelli

Formative Assessment


ABC FactStorm

The ABC FactStorm is a quick formative assessment. Fill in as many words as you can pertaining to the topic given. You cannot have more than one word per letter. You cannot use the topic as one of your words. When you cannot think of any more, use those words to develop a paragraph summarizing the topic. I have spotted you a couple words on this first one.

TOPIC: Absolutism

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Formative assessments can be scored or unscored, formal or informal, but the teacher must check it for accuracy. In this way, the teacher can tell if the student grasps certain concepts, or needs further instruction before moving on.

 **Parents:** You have a complete packet of formative assessments you can choose from at any time. Do not be afraid to just throw one in whenever you think it is necessary. We have added them at specific times in the curriculum, but the way they should really be used is organically when the teacher (that's you) feels that there may be a need.

continue to next page

A B C Facts storm

T O P I C

Absolutism

A _____

N _____

B _____

O _____

C **control**

P _____

D _____

Q _____

E _____

R _____

F _____

S **sovereignty**

G _____

T _____

H _____

U _____

I _____

V _____

J _____

W _____

K _____

X _____

L **Louis XIV**

Y _____

M _____

Z _____

Summary Paragraph:

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Module 1

End of Module Tasks

I. EVIDENCE GATHERING CHART

At the end of each module, you will add information to this chart. It will be what you draw from to write your essay at the end of the unit answering the **Unit Scaffolding Question**. If you fill this chart in carefully and completely at the end of each module, your essay will practically write itself.

** Since this first module is about British Foundations, you will only be adding information to that portion of the chart right now, as well as the evidence showing where you got that information from. With each successive module in this unit, you will receive more information and evidence showing how the colonists either changed or retained those ways.*

II. PARLIAMENTARY ACTION

Description

Imagine you are a member of the English Parliament in the year 1534. The Treasons Act is being debated. Compose a speech to deliver to Parliament outlining your support or opposition to the Act. Be sure to use your knowledge of how the power of kings increases over time in your arguments. A member of Parliament at that time would not know that the Age of Absolutism will be the result of Acts such as these, but you do.

Personal Expression

- You can choose to either **support** or **oppose** the Treasons Act.
 - You may support it, while still giving your reservations or warnings about it.
 - You may outright oppose it.
 - Or any combination you choose.
- The voice you use in the speech can be your own. It can be emotional and impassioned, or it can be reasoned and contemplative. Whatever reflects your personality.
- You may include one fabricated **personal** anecdote to support your character's position, but it must be historically plausible.

Requirements

- The speech must be at least 2 minutes long.
- The ideas you express in your speech must be supported by evidence.
- Everything in your speech must be historically accurate (or historically plausible, in the case of a fictitious personal anecdote).
- It must include at least one quote from a primary source used in this module.
- Your speech must include a prediction of what your character believes this Act may lead to, positive or negative.
- Video record yourself giving the speech, or alternatively, deliver it live to your parents (preferably in front of a podium while wearing a white wig 🇸🇬).

End
of Module 1

Module 2: City Upon A Hill

Overview

DESCRIPTION: Early colonial leaders like John Winthrop and William Bradford had a vision for their futures that was bold and laser focused. They desired to make something new, something unique in the world.

TOPICS: Puritans, Pilgrims, Jamestown, Mayflower Compact, Model of Christian Charity, Thanksgiving, Covenants

GOALS/OBJECTIVES:

To help the student arrive at a fully developed and well-balanced understanding of the foundations upon which the first English settlers began building what would slowly grow into the United States of America. By the end of this module, the student will be able to...

- describe how foundations are built upon motivation, giving evidence from the early colonies and the student's own experiences
- describe how foundations directly affect outcomes, giving evidence from the early colonies and /or the student's own experiences
- compare and contrast ways in which the early colonies were the same or different from mother England (socially, economically, politically)
- outline the role that religion played in laying the foundations of the early colonies
- analyze the role that a common set of principles plays in creating strong and sustainable social groups

TIPS:

- Remember to always refer back to the **Unit Scaffolding Question**, and then also back to the **Line of Inquiry** when reading and analyzing the texts. All texts are included. No additional internet searching is needed.
- This module includes videos from the *Learning With Mr G* video channel. These videos **are not optional**. They are an integral part of the curriculum. They are meant to **supplement** the documents, to give you deeper detail of the events referenced in the documents. They **do not REPLACE** the document work.

HISTORICAL CONTEXT:

Jamestown (1607), Plimoth Plantation (1620), and Massachusetts Bay (1630). These were the first three British colonies. FOUNDATIONS MATTER. As you progress through this module, pay close attention to the reasons for the founding of each colony, and how that might have affected their trajectory. What principles were the colonies founded upon? Also, remember what you learned in previous lessons, that nothing ever happens in a vacuum. Every event, every individual action, happens within the context of what came before. Everything is influenced by something. New information you acquire either merges with old information, or it is in conflict.

The struggles endured by the colonists are on a level that you and I cannot even comprehend. This, of course, applies to the struggles of all people prior to our modern times, but it is more acute here. We literally have no way of wrapping our heads around what it must have taken to survive anywhere on the planet in the 1600s, let alone in a foreign land with nothing to protect you but your strength and wit. Let that sink in as you study the next two modules. It is much easier to judge the actions of others when you are not in their shoes.

VOCABULARY:

Plantation – in its original usage, the word “plantation” was synonymous with “settlement, or colony”. Quite literally “an area for planting”. In fact, the official name of the state of Rhode Island for the last 250 years has been “State of Rhode Island and Providence Plantations”. The “Providence Plantations” part in the state name comes from the settlement founded in 1636 by Roger Williams, who quite possibly was the most tolerant and accepting person of all races and creeds that existed in the colonies at that time. However, in 2020 the state shortened its name to remove any reference to the word plantation in order to “dismantle systemic racism”, even though the use of that word in the state name had nothing to do with race in any way. Rhode Island’s Gov. Gina Raimondo said at the time, “We can’t ignore the image conjured by the word plantation”. It was several hundred years later that the word came to be used for the large Southern estates that people now equate with slavery. At the time that Providence Plantation was founded, it was just a word for a big area to plant food in. Too bad Gov. Raimondo doesn’t understand history as well as you do.

MODULE BREAKDOWN:

1. Anticipatory Set: Chesterton’s Fence
2. Lesson #1 - Why Jamestown Matters
3. Formative Assessment: 3-2-1
4. Lesson #2 - Mayflower Compact
5. Lesson #3 - William Bradford's First Thanksgiving Proclamation
6. Lesson #4 - A Model of Christian Charity
7. OPVL Document Analysis: *A Model of Christian Charity*
8. Formative Assessment: Vocabulary Word Map
9. End of Module Tasks

ADDITIONAL MATERIALS:

1. Podcast – The True Story of the Pilgrims and Thanksgiving
2. *Learning With Mr G* videos:
 - a. Foundations Matter
 - b. Pilgrims, Puritans, and Separatists. Oh my!
 - c. The Mayflower Compact
 - d. A Model of Christian Charity (all 3 parts)

LET’S GO!

Anticipatory Set

Chesterton's Fence

An "anticipatory set" is a short and simple task designed to get the student's attention, and to prepare them for engaging with the upcoming lesson. It is the "hook". We will use them a lot.

HISTORICAL CONTEXT

A writer named G.K. Chesterton posed a very famous situation in one of his books. It has been quoted by many great scholars and leaders, including President John F. Kennedy. I have adapted it here for your consideration.

You are driving down a road.

It is very important to you that you reach your destination. And this is the only road that will get you there.

Suddenly, you come upon a fence crossing the roadway, blocking anyone from getting through.

There is no way around it.

There are no houses or buildings anywhere in sight.

You get out of your car to inspect the fence.

It is old.

Very old.

Well-worn.

The metal is deeply pitted with rust.

It has become weak with age, and fragile from years of neglect.

Other people are lined up behind you. All wanting to go down the same road.

WHAT WILL YOU DO?

Will you tear down the fence to reach your destination?

Why, or why not?



There is no right or wrong answer here. What will you do, and why will you do it? That's all you need to answer.



Parents: You can choose to just do this as an open discussion, or have the student write down their response first, and then discuss it together afterwards. Some students prefer to put their thoughts down on paper first, before discussing them. Others may prefer to free-think out loud. It is always up to you.

Lesson #1

Why Jamestown Matters

Why Jamestown Matters

Winter 2008 / Volume 58 / Issue 3 / by James Horn

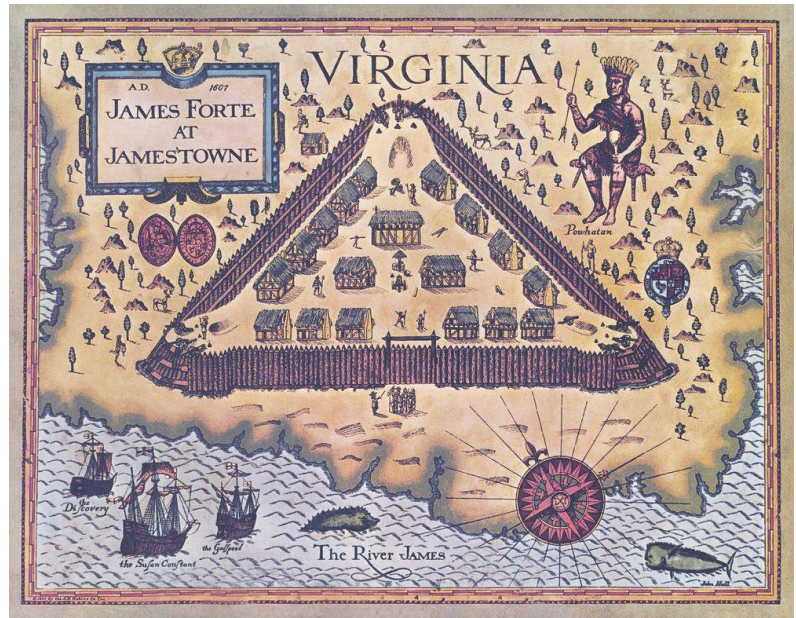


If Jamestown, England's first permanent colony in the New World, had failed 400 years ago—and it came within a whisker of being abandoned on any number of occasions—then North America as we know it today would probably not exist. Instead of English, we might be speaking French, Spanish, or even Dutch. If Jamestown collapsed, the emergence of British America and eventually the creation of the United States may never have happened.

By the time John Smith and his fellow colonists landed in Virginia in 1607, many European colonies had failed already, owing to harsh winters, rampant disease, hostile Indians (or other Europeans), and difficulties with provisioning. The Spanish lost colonies in Florida, the French at Fort Caroline (Florida) and Port Royal (Nova Scotia) and the English at Baffin Island, Roanoke (North Carolina), and Sagadahoc in Maine. Few colonies lasted more than a year and many hundreds of colonists died, often in terrible conditions. The spread of English settlements along the North Atlantic seaboard in the seventeenth and eighteenth centuries was far from inevitable.

So, too, the early colonists of Jamestown encountered daunting challenges. Unable to survive solely on their own, they counted on periodic re-provisioning and new infusions of settlers from their sponsors in England, the Virginia Company of London.

In November 1609, two and a half years after Jamestown was first settled (during which the colony had been a total loss to its investors), members of the Company learned that a hurricane had scattered a fleet of eight ships sent out earlier in the year to bring 500 settlers, food, arms, ammunition, and equipment to the beleaguered colony. The principle vessel, the 250-ton *Sea Venture*, was feared lost. As the Company members filed into their London office, their faces reflected their deep concerns. Should they continue to finance their risky and costly gamble in the New World or just pull the plug and let the colony collapse?



Their decision would change history. Instead of giving up, the members sprang into action to save their investment and calm investors and others who would soon learn the news of the disaster themselves. In December, the Company published *A True and Sincere Declaration*, a bold defense of the colonization effort that asked why this “great action” of the English should be “shaken and dissolved by one storm?” The carefully reasoned argument restated the colony’s purpose—to take possession of North America, bring Christianity to the Indians, and produce valuable commodities—and outlined why Jamestown would eventually become profitable. If these were the right and proper goals for the colony when the expedition had set out, the Company asserted, why should they be abandoned now?

The treatise worked, enabling the Company to raise money for another fleet, under the command of Lord De La Warr, which set out in April 1610 and arrived just in time. The winter and spring of 1609-1610 had proved

particularly deadly to colonists. A combination of Indian attacks, disease, and starvation killed three-quarters of the 400 settlers in six months. When De La Warr's ships anchored off Jamestown Island in June, the new governor turned around surviving colonists who had just abandoned the site and put the colony on a more secure footing.

Had the Virginia Company pulled out of Jamestown, the English might never have established themselves as the major colonial power on the mainland, leaving the Spanish or Dutch to colonize the mid-Atlantic region, which may well have discouraged the establishment of English settlements in New England. Instead of settling at Plymouth, the Pilgrims might have ended up in Guiana, on the northern coast of South America, an alternative suggested at the time; Massachusetts settlers might have joined other Puritan groups moving to Providence Island, off the coast of Central America, and to sugar-rich islands of the West Indies. The English may well have decided to confine their activities to the Caribbean or abandoned colonizing projects in America altogether, turning their attention to dominating the business of transporting goods, much as the Dutch would do after losing New Netherland (New York) to the English in 1664.

But against the odds Jamestown survived, becoming the first successful English colony in North America, from which the English language, the Western system of law, and secular and religious institutions in time spread across North America and the globe. At Jamestown, the English learned the hard lessons of how to keep a colony going. By trial and error, they discovered that only with the introduction of stable political and social institutions—representative government, the church, private property, and family and community life, as well as the discovery of profitable commodities—would settlements prosper and grow. All successful English colonies followed in the wake of Jamestown.

Few other places in America so richly symbolize both the good and bad of our shared past. Jamestown matters because it is about coming to terms with that past; a past at times painful and conflicted but which eventually laid the foundations of modern America. It was at Jamestown that Indians, the English, and Africans first encountered one another, lived and worked alongside one another, survived and persisted, and in so doing began the long drawn out process—often contentious, sometimes tragic, but ultimately successful—by which together they shaped a new world and forged a new people.



The original Jamestown Fort was only discovered in 1994. These 4 bodies were buried in the Church, which was erected in 1608. They have all been identified as founding members of the colony and they died at various times between 1608 and 1610.¹

They were buried at the very same church where Captain John Rolfe married Pocahontas.

Amazing, yes?

¹ <https://www.ancient-origins.net/news-history-archaeology/archaeologists-identify-remains-early-colonists-jamestown-003546>

MR G Videos

Follow the link below, or go directly to Mr G's YouTube page and watch Episodes #2 and #3 in the *Colonial Foundations* playlist. These videos are mandatory for the lesson and needs to be viewed prior to completing *Did You Get That?* The information in these videos are foundational for your understanding of everything that it is going to come next.

https://www.youtube.com/playlist?list=PLjMvB3quvrv9z0vlzJTQyGN_FvdYVe9nR

Did You GET THAT?

1. Before Jamestown, what was the usual outcome for European colonies in the New World?
2. What was the turning point for Jamestown, from seemingly inevitable collapse to a successful permanent colony?
3. According to the article, what are the ways in which North and South America may have developed differently if Jamestown had failed?
4. Predict one way of your own (not from the article) that the world may be different today if the colony of Jamestown had failed. Be specific. Be sure to justify your answer.

continue to next page

CONNECTION ACTIVITY

How can we possibly relate to a settler at Jamestown? Our lives are so very different, right? The things we care about, how we approach problems, the situations we are faced with everyday are not analogous in any way to someone in the 1600's. Really? Are we sure about that?

Task


Compare your experiences of starting high school, or moving to a new town, to that of being a Jamestown settler.

Clearly, you and I have probably never been in a situation as trying as those experienced by the settlers, but drawing comparisons from people in the past to our lives today can open up a path to understanding historical events on a much deeper level.

Using a chart like the one below, list ways in which the two situations are similar, and how they are different. They are not similar on scale, obviously, but people in the past were not that different from a personal/human perspective; the things they cared about, their fears, their desires. We all share the same basic human attitudes and emotions.

SIMILARITIES	DIFFERENCES
<p>Example: The unknowns of what was going to happen to me in high school excited me, and scared me at the same time.</p>	<p>Example: I was never in danger of dying, like the settlers were.</p>

Extend your thinking: What is one question that you are left with after your studies in this lesson? What else are you wondering? This has to be an extension question, not simply a factual one.

 **YOU DO NOT NEED TO ANSWER THIS QUESTION NOW.** At the end of the Unit, each student will post two of their extension questions to the forum to answer and respond to other students. If you need an example of the difference between a factual and an extension question, refer to *The Church of England* reading in Module 1.

Formative Assessment


3 – 2 - 1

The 3-2-1 is a quick formative assessment. It is self-explanatory.

Topic: Why Jamestown Matters

Formative assessments are not a test, and they are not supposed to be difficult. They are designed to quickly check for understanding, so the student and the teacher know the student's level of comprehension. Therefore, formative assessments should be done **WITHOUT AIDS OF ANY KIND**. No notes, documents, internet, etc. If the student finds it difficult to complete, then he or she should go back and review the lesson(s) again.

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continue to next page

3-2-1 Check For Understanding

3	things I learned...
2	things I found interesting...
1	thing I still don't understand...

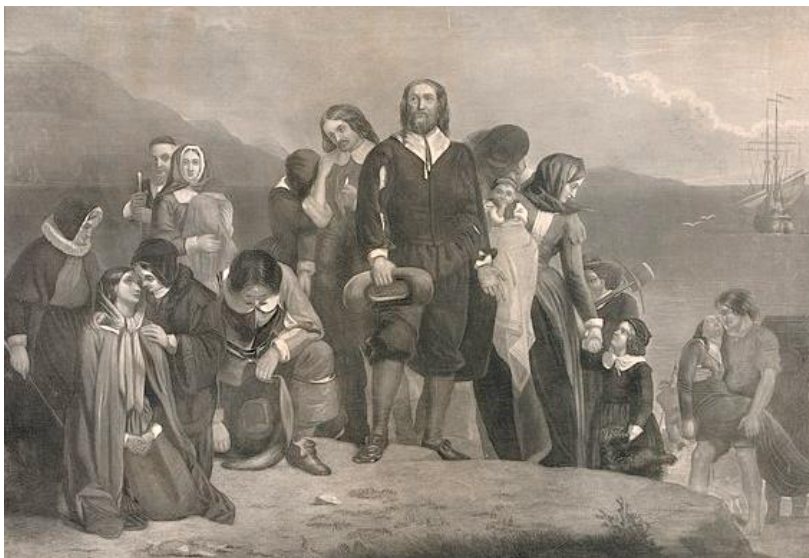
Lesson #2

Mayflower Compact

HISTORICAL CONTEXT

On November 11th 1620, a group of 41 people on the Mayflower created and signed a set of rules for self-governance. This was the first framework of government written in the colonies which would eventually become the United States. The Pilgrims, as they would come to be known, were at that time called Separatists. They were Puritans who believed that the Church of England (the Anglican church) could not be reformed, and therefore wished to separate themselves from it. Since worshipping the Anglican church was mandated by law in England, the Separatists were harshly persecuted and even killed for their desire for religious freedom.

The Separatists were a singularly unique group of settlers from any who would come before or after. Whereas, Jamestown was settled completely by male businessmen and adventures seeking profit, the Mayflower was filled almost entirely with families. In fact, 33 of the 102 passengers were children or adolescents. In contrast, Jamestown was settled with no women whatsoever and over a dozen years later they were desperately placing ads in England to recruit women to come to Jamestown and be brides for the men.



Although the Mayflower Compact is very...compact, it nonetheless powerfully demonstrates the underlying inclination of the settlers for fair and just rule, where there would be equality under the law. Not only were these ideas rare even in philosophical circles at the time, they were utterly non-existent in any government in the world. One cannot overlook the sense of oneness and unity in the document, and the predilection that a “body politick” should be formed around mutual values and goals for the purpose of self-government.

John Quincy Adams would later describe The Mayflower Compact as "the first example in modern times of a social compact or system of government instituted by voluntary agreement conformable to the laws of nature, by men of equal rights and about to establish their community in a new country."

After the reading, you will watch a *Learning With Mr G* video on the Mayflower Compact. It's very illuminating. Trust me.

Image: *The Landing of the Pilgrim Fathers in America A.D. 1620*, unknown year & artist, retrieved from the Library of Congress, <https://www.loc.gov/item/2003671548/>

The Mayflower Compact

IN THE NAME OF GOD, AMEN. We, whose names are underwritten, the Loyal Subjects of our dread Sovereign Lord King *James*, by the Grace of God, of *Great Britain, France, and Ireland*, King, *Defender of the Faith*, &c. Having undertaken for the Glory of God, and Advancement of the Christian Faith, and the Honor of our King and Country, a Voyage to plant the first Colony in the northern Parts of *Virginia*; Do by these Presents, solemnly and mutually, in the Presence of God and one another, covenant and combine ourselves together into a civil Body Politick, for our better Ordering and Preservation, and Furtherance of the Ends aforesaid: And by Virtue hereof to enact, constitute, and frame, such just and equal Laws, Ordinances, Acts, Constitutions, and Officers, from time to time, as shall be thought most meet and convenient for the general Good of the Colony; unto which we promise all due Submission and Obedience.

IN WITNESS whereof we have hereunto subscribed our names at *Cape-Cod* the eleventh of November, in the Reign of our Sovereign Lord King *James*, of *England, France, and Ireland*, the eighteenth, and of *Scotland* the fifty-fourth, *Anno Domini*; 1620.

MR G VIDEOS

Follow the link below, or go directly to Mr G's YouTube page and watch Episode #4 in the *Colonial Foundations* playlist. This video is mandatory for the lesson and needs to be viewed prior to completing *Did You Get That?*


https://www.youtube.com/playlist?list=PLjMvB3quvrv9z0vlzJTQyGN_FvdYVe9nR

Did You GET THAT?

1. What reasons are given in the document for settling the colony?
2. List all of the phrases in the document that suggest unity? (i.e. unity of purpose, of ideas, of values, etc.)
3. What type of group do the Puritans say they are going to combine themselves into? And what are they going to use that group to do?
4. Using what you learned in Module 1 about the way society and governance was organized in their mother country, how is the Puritans' approach different? How is it the same?

Application Activity

Task

Imagine that you are going to form a new club at your school, your church, your friend group, etc. You are required to submit a Statement of Purpose before getting approval. What elements from the Mayflower Compact might you imitate? Do not quote directly from it. Use your own words, and our modern style of language. You are not looking to imitate the wording, but the purpose behind them. What are the *big picture* ideas that the Mayflower Compact is promoting?  i.e. unity, participation, hierarchy, allegiance, religious adherence, etc.

Requirements

1. Name your club.
2. Why do you want to start it? Why is it important to have this club?
3. What will it do?
4. How will it do it?

Lesson #3

William Bradford's Thanksgiving Proclamation

Governor William Bradford made this first Thanksgiving Proclamation in 1623, three years after the Pilgrims settled at Plymouth:

Inasmuch as the great Father has given us this year an abundant harvest of Indian corn, wheat, peas, beans, squashes, and garden vegetables, and has made the forests to abound with game and the sea with fish and clams, and inasmuch as He has protected us from the ravages of the savages, has spared us from pestilence and disease, has granted us freedom to worship God according to the dictates of our own conscience.

Now I, your magistrate, do proclaim that all ye Pilgrims, with your wives and ye little ones, do gather at ye meeting house, on ye hill, between the hours of 9 and 12 in the daytime, on Thursday, November 29th, of the year of our Lord one thousand six hundred and twenty three and the third year since ye Pilgrims landed on ye Pilgrim Rock, there to listen to ye pastor and render thanksgiving to ye Almighty God for all His blessings.

William Bradford
Ye Governor of Ye Colony

Podcast

Follow the link below, and listen to a podcast from Town Hall Review on the origins of this important and uniquely American holiday. It tells the story of the Pilgrims escape from Holland in much greater and exciting detail than you have learned so far.

<https://truecorrective.com/wp-content/uploads/2022/04/The-True-Story-of-the-Pilgrims-and-Thanksgiving.mp3>

continue to next page

Did You Get That?

1. List the positive things that William Bradford says they have reaped that makes this day of thanksgiving necessary?
2. What is William Bradford's position/title in the colony?
3. Given the text in this proclamation, what does it mean to "render thanksgiving"?
4. Describe what this proclamation says about the culture of the Pilgrims. Be as specific as you can, citing your evidence from the document.

CONNECTION ACTIVITY

Description

Bradford makes it clear why the Pilgrims need to render thanksgiving. Why do we celebrate Thanksgiving today? Most of us participate in this holiday. How close are our reasons for celebrating Thanksgiving to those of the Pilgrims?

Task

Brainstorm ways in which you, right now as a teenager, could promote a revitalization in our society of the Pilgrim's reasons for giving thanksgiving? Think of all the methods of communication and sharing of ideas you have at your disposal.

Share Out

Post your best 2 ideas on the [Student Forum](#) in the Post titled "*Restoring Thanksgiving*". We will do something with them later in the unit. Be sure to give enough detail so that others can understand what your ideas entail.

Lesson #4

John Winthrop's "A Model of Christian Charity"

HISTORICAL CONTEXT

This speech/sermon was delivered in 1630 by Puritan John Winthrop onboard the *Arabella* to some 700 Puritans on route to start a community in the New World. This is the group who would settle the Massachusetts Bay colony. The Puritans were not escaping religious persecution to the same extent that the Separatists (Pilgrims) were when they fled to the Netherlands in 1608, and ultimately onto the New World in 1620. These Puritans, unlike the Separatists, did not desire to break away from the Church of England (the Anglican church), and were very critical of the Separatists for such ideas. They did, however, wish to create a community that was a more pure version of the Anglican church, hence the name "Puritan". The Puritans sought reform. However, for the most part, the Church of England saw no need for reform. For much of American history, this speech was required reading among those in the United States who considered themselves educated. What's more, it became a model for future constitutional covenants in the colonies.

Before completing *Did You Get That?*, there is a set of *Learning With Mr G* videos to watch on this document. You will be also doing an OPVL document analysis of it. You have already done an OPVL, but all the directions are included again.

Things to look for while you are reading:

- How the colonists viewed the importance of what they were doing
 - Indications to the kind of government they might devise for themselves
 - How the ideas proposed in this document lay the groundwork for future colonial constitutions
 - The concept of a covenant will play an important role in the new Puritan community. Consider how our own modern ideas of community and government are based upon covenants, spoken and unspoken.
-

CHRISTIAN CHARITY. A Model hereof.

GOD ALMIGHTY in his most holy and wise providence, hath so disposed of the condition of' mankind, as in all times some must be rich, some poor, some high and eminent in power and dignity; others mean and in submission.

...There is a time also when Christians...must give beyond their ability.... Lastly, when there is no other means whereby our Christian brother may be relieved in his distress, we must help him beyond our ability rather than tempt God in putting him upon help by miraculous or extraordinary means.

...What rule must we observe and walk by in cause of community of peril? *Ans[wer]*. The same as before, but with more enlargement towards others and less respect towards ourselves and our own right. Hence it was that in the primitive Church they sold all, had all things in common, neither did any man say that which he possessed was his own.

We are a company professing ourselves fellow members of Christ...It is by a mutual consent, through a special overvaluing providence...to seek out a place of cohabitation and consortship under a due form of Government both civil and ecclesiastical. In such cases as this, the care of the public must over sway all private respects...

...Thus stands the cause between God and us. We are entered into covenant with Him for this work. We have taken out a commission. The Lord hath given us leave to draw our own articles.

Now if the Lord shall please to hear us, and bring us in peace to the place we desire, then hath he ratified this covenant and sealed our Commission, and will expect a strict performance of the articles contained in it; but if we shall neglect the observation of these articles... the Lord will surely break out in wrath against us; be revenged of such a [sinful] people and make us know the price of the breaches of such a covenant.

...Now the only way to avoid this shipwreck, and to provide for our posterity, is to follow the counsel of Micah, *to do justly, to love mercy, to walk humbly with our God*. For this end, we must be knit together, in this work, as one man. We must entertain each other in brotherly affection. We must be willing to abridge ourselves of our superfluities, for the supply of other's necessities. We must uphold a familiar commerce together in all meekness, gentleness, patience and liberality. We must delight in each other; make other's conditions our own; rejoice together, mourn together, labor and suffer together, always having before our eyes our commission and community in the work, as members of the same body. So shall we *keep the unity of the spirit in the bond of peace*.

The Lord will be our God, and delight to dwell among us, as his own people, and will command a blessing upon us in all our ways. So that we shall see much more of his wisdom, power, goodness and truth, than formerly we have been acquainted with.

We shall find that the God of Israel is among us, when ten of us shall be able to resist a thousand of our enemies; when he shall make us a praise and glory that men shall say of succeeding plantations, "the Lord make it likely that of *New England*."

For we must consider that we shall be as a city upon a hill. The eyes of all people are upon us. So that if we shall deal falsely with our God in this work we have undertaken, and so cause him to withdraw his present help from us, we shall be made a story and a by-word through the world...We shall shame the faces of many of God's worthy servants, and cause their prayers to be turned into curses upon us till we be consumed out of the good land whither we are a going.

...Therefore let us choose life—that we, and our seed may live, by obeying His voice and cleaving to Him, for He is our life and our prosperity.

Document Analysis

OPVL

What is OPVL?

OPVL stands for **O**rigin, **P**urpose, **V**alue, and **L**imitation.

OPVL is used for **document analysis**. There are many different methods of document analysis. All of them serve the same purpose, and it really doesn't matter whether you use this one or another one that you are more familiar with. But it is important that **you are using something**.

Why do we use it?

Document analysis is important in the study of history because it helps us to determine how we can use the document to **further our understanding** of an event, or person. When we practice document analysis we learn to **read context**, we learn to **recognize bias** and misleading information, and we learn to make more **informed judgements**.

This particular method of document analysis is used heavily in the International Baccalaureate Program and on AP assessments.

Why should I care?

Documents are nothing more than words put onto paper instead of being spoken. Oftentimes, documents are actually transcripts of someone's spoken words. Therefore, when you learn to critically examine documents, you are also learning how to critically examine spoken words as well. That is a skill that is directly transferable to your life, and will **make your life significantly better**. It will keep you from falling victim to dishonest and manipulative people. It will keep you from being easily swayed by emotional pleas, and it will teach you to think for yourself and make your own decisions. In other words...it will help you **KEEP YOURSELF FREE**.

That is why we practice analyzing documents.

How do I do it?

We are going to use the OPVL method throughout this course. We will spend more time in the future directly teaching this skill. You should always be getting better at it, but this is only the second one you are doing. So, take it easy on yourself.

This OPVL will be on **A Model of Christian Charity**. On the next page you will find a guide with questions to consider for each section. You do not need to answer every single question. That is not the point. The questions are meant to guide your thinking, giving you ideas of what to look for.

Do not just fill in the worksheet willy-nilly. You are expected to answer the origin, purpose, value, and limitation in specific ways. You must follow the enclosed OPVL GUIDE.

Learning with Mr G also has a video where Mr G completes a full OPVL as an example. Watch it.

<p>Origin</p>	<p align="center">- where the source comes from -</p> <ul style="list-style-type: none"> • Who is the author/artist? • What date it was written/finished? • In which country the author/artist was born? • Where was the source produced? • In, which format (newspaper, book, letter, etc.), was the source first presented? • Is the source a primary or secondary source? • What was the historic context in which the source was created? • Is there anything known about the author that is pertinent to the evaluation?
<p>Purpose</p>	<p align="center">- put yourself in the author/artist's shoes -</p> <ul style="list-style-type: none"> • What do you think the author was trying to communicate to readers? • What ideas/feelings was the author trying to express/evoke? What was the intent of the author? • Why did the author create this document? Why does it exist? • Who is the intended audience of this source? • The purpose is especially important when it comes to pieces of propaganda as sources.
<p>Value</p>	<p align="center">- the value it has as a piece of evidence -</p> <ul style="list-style-type: none"> • What can one tell about the author/time period because of this source? • What was going on in history when this source was created (context)? • What new information does this piece bring to the understanding of the topic? • Does the author show bias? More bias = less value • Does this source have value that might not be available elsewhere? • Is it a primary or secondary source? Primary sources generally have more value.
<p>Limitation</p>	<p align="center">- when it ceases to be of value to us as historians -</p> <ul style="list-style-type: none"> • Has the source been translated from the original? • What information was not available to the author when the source was created? • Can we verify the content (evidence)? • Does the author have reason to emphasize certain facts over other facts? • How might the source be different if it were presented to another audience? • What did the author leave out, and why? • How might the historical context in which the document was created influence the interpretation of the document? • Bias alone does not limit the value of a source

OPVL Document Analysis Worksheet

Title: Model of Christian Charity Type: _____

Origin

--

Purpose

--

Value

--

Limitation


--


MR G VIDEOS

Follow the link below, or go to Mr G's YouTube page and watch episodes 5, 6, and 7 in the Colonial Foundations series. These are a very important part of your understanding of this document, and how these words from 400 years ago apply to your life today.

https://youtube.com/playlist?list=PLjMvB3quvrv9z0vlzJTQyGN_FvdYYVe9nR

Did You GET THAT?

1. Define “covenant” as it relates to this document.
2. List all the times that John Winthrop describes how the Puritans are to act unselfishly toward their “fellow members of Christ”; how they are to consider the needs of others, rather than their own individual needs.
3. Considering what you already know about the state of religion and politics in mother England, how might a society formed under this document differ from that in England? How might it be similar? Cite specific examples from the document and historical examples from England.
4. Winthrop says, “For we must consider that we shall be as a city upon a hill.” He used the word “must”, as if it is absolutely necessary to see themselves as such. Why do you think he finds it so important to see themselves in this way?
5. Winthrop spends a great deal of time describing the morality and virtue that must be practiced in their new society. To what degree is virtue and morality a necessary component of self-governance? Can there be a free society in which there is no commitment to virtue and morality amongst its citizens?  *This is a question that we will re-visit multiple times in this course. Your answer will change and develop over that time. Start here by putting down your initial thoughts.*

 **Parents:** Don't worry if your child cannot arrive at a fully developed response yet. This is just the beginning steps of their reflection on this topic. Internalizing big concepts is a process.

ANALYSIS ACTIVITY

Task

Consider that you are an archeologist, 10,000 years in the future. All records of the past have been destroyed in the great zombie apocalypse of 2036. You have never before heard of this group of people known as the Puritans. You discover “A Model of Christian Charity”. This is your only knowledge of these people and their time period. What inferences could you make about them and their society using only this document as your source? Be sure to cite the evidence for your conclusions.

Formative Assessment


Vocabulary Word Map

The Vocabulary Word Map is a quick formative assessment. These are designed for concepts, not for simple definitions. Do not cut corners on these. It is a very effective way to help you cement your understanding of a concept. You will be doing a lot of these in this course.

VOCABULARY WORD: covenant

Formative assessments are not a test, and they are not supposed to be difficult. They are designed to quickly check for understanding, so the student and the teacher know the student's level of comprehension. Therefore, formative assessments should be done **WITHOUT AIDS OF ANY KIND**. No notes, documents, internet, etc. If the student finds it difficult to complete, then he or she should go back and review the lesson(s) again.

Formative assessments can be scored or unscored, formal or informal, but the teacher must check it for accuracy. In this way, the teacher can tell if the student grasps certain concepts, or needs further instruction before moving on.

 **Parents:** You have a complete packet of formative assessments you can choose from at any time. Do not be afraid to just throw one in whenever you think it is necessary. We have added them at specific times in the curriculum, but the way they should really be used is organically when the teacher (that's you) feels that there may be a need.

continue to next page

V O C A B U L A R Y W O R D M A P

Definition in Your Own Words

Synonyms

VOCABULARY WORD

covenant

Use It Meaningfully in a Sentence

(the reader should be able to discern the meaning from its usage in the sentence)

Draw a Picture of It

Module 2

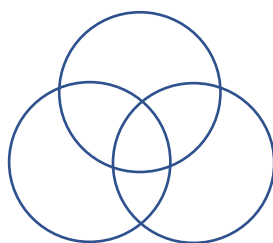
End of Module Tasks

I. EVIDENCE GATHERING CHART

At the end of each module, you will add information to the chart. This will be what you draw from to write your essay addressing the Unit Scaffolding Question at the end of the unit. If you fill this chart in carefully and completely, your essay will practically write itself.

II. COMPARE & CONTRAST

Make a three circle Venn diagram, like the one below, comparing and contrasting the Massachusetts Bay colony, Jamestown colony, and Plymouth Plantation.



III. SHORT ANSWER

Have Americans blown the importance of Thanksgiving Day out of proportion? Or it is justifiably an important American holiday that needs to be preserved. Why, or why not?

IV. ACTIVITY

Make a 3-column chart like the one below.

List as many challenges as you can think of that the first British colonies in America would have faced. Remember to look at the many different types of things that would have affected them, for example, geography, climate, clashing with other cultures, religion, etc.

When we talk about historical events, we must always consider the Economic, Social, and Political impacts. Therefore, for each challenge you put in the chart, label it with an E, S, or P for the type of challenge it was. Challenges can be of more than one type.

CHALLENGES		
Jamestown	Plymouth	Massachusetts Bay
<i>EXAMPLE: The colony was funded by investors in England who needed to see a return on their investment so they would keep funding it. - E</i>		

End of Module 2

Module 3: Liberty of Conscience

Overview

DESCRIPTION: Being in a foreign land, so far removed from the binds of traditional thought, the colonists had a unique opportunity in the history of mankind.

TOPICS: Indentured Servitude, The Significance of the Year 1619, Anthony Johnson, New England Confederation, Quakers, Abolition

GOALS/OBJECTIVES:

To begin the student's journey of discovering how independent thought became the hallmark of American culture, and how it can lead to both positive and negative results. By the end of this module, the student will be able to...

- relate examples of early colonists showing independent thought
- illustrate how individuality and unity can exist in the same space
- demonstrate understanding of the relationship between experience and beliefs
- compare and contrast indentured servitude and slavery
- evaluate the importance of source information in interpreting events and predicting outcomes

TIPS:

- Remember to always refer back to the **Unit Scaffolding Question**, and then also back to the **Line of Inquiry** when reading and analyzing the texts. All texts are included. No additional internet searching is required.
- At the conclusion of this module, the student should have **5 extension questions**. You might want to keep them in a separate document that you can add to. It will be helpful to have all your extension questions in one place at the end of every unit when we use them on the Student Forum.

HISTORICAL CONTEXT:

Liberty comes in many forms. There is physical liberty, for example, when you are allowed to stay overnight at a friend's house. There is also liberty of thought, or conscience. To think freely.

You are very fortunate. So far, you mostly still have that in this country. That is not the case in many parts of the world.

There is a school of thought that says freedom is not something you HAVE, it is something you DO. Meaning, freedom is an action. Do you actually have freedom if you do not exercise it, if you do not use it? A person who has the freedom to go anywhere they want at any time, but never leaves their home...Is that person free?

If you learn anything at all over the course of your studies here, I hope it is that you recognize that you are an individual with the liberty, the ability, and the will to think for yourself. Of course, to be able to morally and justly exercise that liberty, you must educate yourself. It would be foolish to think for yourself on a subject you know little or nothing about. You must know why the fence was put up in the first place before you can even consider tearing it down. (See what I did, there? I casually referred back to something you studied in the last module, but were confused about how it related to what you were learning. I'm sneaky like that.)

VOCABULARY:

Indenture – n. a legal agreement, contract, or document. Synonyms: contract, agreement, covenant, compact, bond, pledge, promise. v. to bind someone by a contract as an apprentice or laborer.

Hundred – in colonial times a “hundred” was the term given to a piece of land that could roughly accommodate 100 settlers. Especially in Jamestown, where things did not go so well in the early years, this land was offered to investors in Europe who would pay for the passage of 100 people to the colonies to cultivate the land. Many of those came as indentured servants. It turns out that free passage to America, and free land to farm, was a great incentive to get people to come to the New World.

Quaker - The Religious Society of Friends (better known as the Quakers) are a movement within Christianity that began in 1650s England. Early Friends sought to revive “primitive Christianity” by going back to the roots of Jesus’ teachings around non-violence, simple living, and God’s concern for the marginalized.

STEP BY STEP BREAKDOWN:

1. Lesson #1 - New England Confederation Charter
2. Lesson #2 - Quaker Petition Against Slavery
3. Formative Assessment: Headline News
4. Lesson #3 - Indenture Contract
5. Lesson #4 - Significance of the year 1619
6. Formative Assessment: S-O-S
7. Lesson #5 - Anthony Johnson and John Casor
8. End of Module Tasks

ADDITIONAL MATERIALS:

- *Learning With Mr G's* video series on the 1619 Project

LET'S GO!

Lesson #1

New England Confederation Charter (May 19, 1643)

HISTORICAL CONTEXT

The Pequot War in 1636-1637 contributed greatly to the need for a formal alliance between the colonies. It was a war in which the colonists fought together with Native American tribes against the control-hungry Pequot tribe, who had been subjugating other tribes for decades before the colonists arrived. I know, I know. You're shocked and dismayed to learn that Native Americans killed each other for land and power like every other society since the beginning of humanity.



Following the Pequot war, the colonies made multiple attempts to unite themselves officially in some way, but all attempts floundered and eventually died. Then in 1642, the Plymouth colony proposed a workable arrangement for a confederation, an alliance, to help protect themselves from future Indian attacks.

This document is also sometimes known as the New England Articles of Confederation. There are ten articles in this charter, the first three of which are included here.

As you read, pay particular attention to the reasons given for the creation of this confederation, and how that relates to our own modern reasons for alliances with foreign countries. Also, note how Article III divides power and authority between the various plantations (colonies). When the founders drafted the Constitution some 145 years later, they included a very similar distribution of power, which we call “federalism”, the groundwork of which was laid in the New England Confederation Charter.

Per our usual arrangement, I have not modernized any of the language or spellings. It is exactly as it was in its original form. You need to look up words you don't know, although I did spot you a few definitions. Those are in brackets [], italicized, and in a different font. The phrases that are in parentheses () are part of the original document. I have also separated it into more easily digestible chunks for you.

Image: Corbould, Edward Henry, “Pequot War,” Digital Public Library of America, <http://dp.la/item/a9c21ea70b7318f2983551607ebdff8>.

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New England Confederation Charter

Whereas we all came into these parts of America, with one and the same end and ayme, namely, to advance the Kingdome of our Lord Jesus Christ, and to enjoy the liberties of the Gospel, in purity with peace;

and whereas in our settling (by a wise providence of God) we are further dispersed upon the Sea Coasts, and Rivers, then was at first intended, so that we cannot (according to our desire) with convenience communicate in one Government, and Jurisdiction;

and whereas we live encompassed with people of several Nations, and strange languages, which hereafter may prove injurious to us, and our posterity [*future generations*]:

And forasmuch as the Natives have formerly committed sundry insolences and outrages upon several Plantations of the English, and have of late combined against us.

And seeing by reason of the sad distractions in England, which they have heard of, and by which they know we are hinged both from that humble way of seeking advice, and reaping those comfortable fruits of protection which, at other times, we might well expect;

we therefore doe conceive it our bounden [*past tense of bind*] duty, without delay, to enter into a present Consortation [*association*] amongst our selves, for mutuall help and strength in all our future concernments, that, as in Nation, and Religion, so, in other respects, we be, and continue, One, according to the tenour [*tenor*] and true meaning of the ensuing Articles.



I. Wherefore it is fully Agreed and Concluded by and between the parties or Jurisdictions (of Massachusetts, Plymouth, Connecticut and New Haven). That they all be, and henceforth be called by the name of, The United Colonies of New-England.

II. The said United Colonies for themselves, and their posterities doe joyntly and severally hereby enter into a firm and perpetuall league of friendship and amity, for offense and defence, mutuall advice and succor, upon all just occasions, both for preserving and propagating the truth, and liberties of the Gospel, and for their own mutuall safety, and welfare.

III. It is further agreed, That the Plantations which at present are, or hereafter shall be settled within the limits of the Massachusets, shall be forever under the Government of the Massachusets. And shall have peculiar Jurisdiction amongst themselves, as an intire body; and that Plimouth, Connecticut, and New Haven, shall each of them, in all respects, have the like peculiar Jurisdiction, and Government within their limits.

continue to next page

Did You GET THAT?

1. “Succor” (in Article II) is a common word in English today. However, you most likely have never heard it. Look it up, and use it in a sentence.
2. What are the stated reasons for the colonies of New England entering into this agreement?  *They are outlined in the first 5 sections.*
3. Consider the significance of calling themselves the “United Colonies of New England”. They could certainly have simply just called their new confederation “New England”. Why didn’t they? How do the names “United Colonies of New England” and “New England” convey different things? Does that difference matter?
 *Perhaps it will help to consider why people have both first and last names. Beyond the mere fact that it makes it easier when people of the same family are together, what is so special about first names? If there were only one person in a family, why would that person still want a first name, instead of simply being known by their last name only?*
4. Drawing from the conclusions you made in the previous question, re-read Article III. How is that article related to our division of power in the current United States?

Lesson #2

Quaker Petition Against Slavery, 1688

HISTORICAL CONTEXT

On April 18, 1688 the first written protest against slavery in the New World was drafted in the home of Thönes Kunders of Germantown, an area in Philadelphia. Mr. Kunders hosted the early Germantown Quaker meetings.

The Quakers who wrote the petition were disturbed that many of their fellow Quakers in Philadelphia chose to own slaves. In fact, at the time of the writing about half of British Quakers in the Philadelphia region held slaves, including William Penn, the founder of Philadelphia. Although they had come to the New World to escape persecution, they saw no contradiction in owning slaves. Why? Because it was such a natural and accepted part of their everyday existence, as it had been for thousands of years across the globe. The Dutch Quakers who settled Germantown, however, refused to participate in the slave trade. Germantown produced the finest linen goods in the region and utilized no slave labor in the process.

This petition was first presented at the Quaker yearly meeting in Burlington, NJ. The council declined to act upon the issue due to the significant impact it would have on the colony. In fact, none of the meetings to which the petition was presented chose to formally accept it, or to even issue an opinion on the case. Many Quakers continued to hold slaves until 1776, when they formally banned slaveholding among their members.

Even though this petition was never adopted by the greater Quaker leadership, the writers stand as the first abolitionists in what would become the United States. They based their anti-slavery ideas on a weaving of Enlightenment secular reasoning, Western values of liberty and justice, and Biblical morality. These are the three pillars on which our modern American society is based. And we can see them being brought together here in an early example of supporting a new way of thinking.

It is important to realize that slavery had been practiced and condoned throughout all of human history, from the ancient Israelites to Aristotle to Mohammed. Except for a short time by the Normans in the 1100's, it had gone virtually unchallenged in moral thought. Until now. Slavery is about to be placed on a road to its extermination, and that extermination is driven by those three pillars.

I have decided to reprint this document in its original form. It will be challenging to read. It is important to practice reading original documents, and using your skills of contextualization, word prefixes, and suffixes to decipher meaning. Go slow. Take your time. And be forgiving to yourself.



continue to next page

This is a very challenging document. Its difficulty is equaled only by its importance. The right side of this page is for your own notes. Use it. You need to develop good habits in taking notes on challenging documents. Define vocabulary on the right. Add notes about connections that you see. Write down questions that are triggered in you. Or simply add your own thoughts. What you write is not as important as that you are actively interacting with what you are reading.

Quaker Petition Against Slavery, 1688

This is to ye Monthly Meeting held at Richard Worrell's.

These are the reasons why we are against the traffick of men-body, as foloweth...

There is a saying that we shall doe to all men like as we will be done ourselves; making no difference of what generation, descent or colour they are. And those who steal or robb men, and those who buy or purchase them, are they not all alike? Here is liberty of conscience wch is right and reasonable; here ought to be liberty of ye body, except of evil-doers, wch is an other case. But to bring men hither, or to rob and sell them against their will, we stand against.

In Europe there are many oppressed for conscience sake; and here there are those oppressed who are of a black colour. And we who know than men must not comitt adultery, - some do committ adultery, in separating wives from their husbands and giving them to others; and some sell the children of these poor creatures to other men. Ah! doe consider will this thing, you who doe it, if you would be done at this manner? And if it is done according to Christianity? You surpass Holland and Germany in this thing. This makes an ill report in all those countries of Europe, where they hear of, that ye Quakers doe here handel men as they handel there ye cattle. And for that reason some have no mind or inclination to come hither.

And who shall maintain this your cause, or pleid for it. Truly we can not do so, except you shall inform us better hereof, viz., that Christians have liberty to practise these things. Pray, what thing in the world can be done worse towards us, than if men should

Things to look for in this document:

- You will want to notice the various arguments the writers make in their stand against slavery, and from where they get their inspiration.
- Notice the “voice” that is used in the document. Does it strike you as honest, or disingenuous? What is the tone of the petition?

rob or steal us away, and sell us for slaves to strange countries; separating husbands from their wives and children. Being now that this is not done in the manner we would be done at, therefore we contradict and are against this traffic of men-body. And we who profess that it is not lawful to steal, must, likewise, avoid to purchase such things as are stolen, but rather help to stop this robbing and stealing if possible. And such men ought to be delivered out of ye hands of ye robbers, and set free as well as in Europe.

Then is Pennsylvania to have a good report, instead it hath now a bad one for this sake in other countries. Especially whereas ye Europeans are desirous to know in what manner ye Quakers doe rule in their province; - and most of them doe look upon us with an envious eye. But if this is done well, what shall we say is done evil?

If once these slaves (wch they say are so wicked and stubborn men) should join themselves, - fight for their freedom, - and handel their masters and mastrisses as they did handel them before; will these masters and mastrisses take the sword at hand and warr against these poor slaves, licke we are able to believe, some will not refuse to doe; or have these negers not as much right to fight for their freedom, as you have to keep them slaves?

Now consider will this thing, if it is good or bad? And in case you find it to be good to handle these blacks at that manner, we desire and require you hereby lovingly, that you may inform us herein, which at this time never was done, viz., that Christians have such a liberty to do so. To the end we shall be satisfied in this point, and satisfie likewise our good friends and acquaintances in our natif country, to whose it is a terror, or fairful thing, that men should be handeld so in Pennsylvania.


This is from our meeting at Germantown, held ye 18 of the 2 month, 1688, to be delivered to the Monthly Meeting at Richard Worrell' s.

Over the years, the table upon which the 1688 Petition was signed (shown in the image below) was used as a schoolmaster's table by Christopher Dock, an early Mennonite educator, and for nearly two centuries was used as the communion table for the Germantown Mennonite Congregation. It is now preserved in the historic 1770 Germantown Mennonite Meetinghouse, standing as a testament to faith in action and the social consciousness that religious faith can inspire.



Did You GET THAT?

1. If you don't know the "Golden Rule", look it up. Where do you see its usage in this petition?
2. What are the reasons given in the petition for why the writers believe slavery is wrong?
3. If you were not already aware of this, Quakers are Christians. What is the relationship between the ideas outlined in the petition and their Christian beliefs?
 - a. Do you think this petition would even have been written if not for the Christian nature of the writers? Explain why, or why not?
4. What are the particular situations inherent in the colonies that facilitated and empowered this kind of thinking? Meaning, how are things such as culture, society, attitudes, organization, laws, etc. different in the colonies from that of Europe in general (and of England particularly) that paved the way for the ideas in this document to be developed?


 *What we are trying to consider here is "Why now?". Why didn't religious people come out against slavery in this way when they were back in England?*

Application Activity


The things we experience in life change and shape us as a person. The colonists were in a new and unique situation. Many of them were truly free for the first time in their lives. Because of that, they developed certain characteristics. Characteristics that they may not have developed otherwise. They became more thoughtful, and more introspective. Some became more religiously focused, and others more driven for riches. An overwhelming amount of them became more revolutionary, in their thoughts and in their actions.

TASK

It is often argued that we are the sum of our experiences. Think about experiences and situations in your life, and how you came to be who you are. Think of an example in your own life where you have developed certain characteristics or habits due to a particular situation that you found yourself in. Would you have developed those characteristics anyway, without that experience? Would you be the same person you are today if not for that situation?

 *This task can be very challenging for a person of your age and experience. Talk it through with your parents. Perhaps they have examples from their life that can help you think of your own. Who knows, you might end up finding out some new awesome things about your parents that you never knew.*

Extend your thinking: What is one question that you are left with after your studies in this lesson? What else are you wondering? This has to be an extension question, not simply a factual one.

 **YOU DO NOT NEED TO ANSWER THIS QUESTION NOW.** At the end of the Unit, you will post two of your extension questions to the forum to answer and to respond to other students. If you need an example of the difference between a factual and an extension question, refer to *The Church of England* reading in Module 1.

end of lesson

Formative Assessment

Headline News!


This formative assessment is to practice summarization. Make sure you follow the questions for what to include in the article. Your article should not include any opinions. Write it as a news story, informing the public about an event. However, you may also fabricate a quote or two from people involved in the petition to enhance your article.

Take your time to write a great headline. Much like representing a complex concept in a drawing, creating a headline requires you to distill a lot of information down to its most critical significance; its essence.

TOPIC: The Quaker Petition Against Slavery

Formative assessments are not a test, and they are not supposed to be difficult. They are designed to quickly check for understanding, so the student and the teacher know the student's level of comprehension. Therefore, formative assessments should be done **WITHOUT AIDS OF ANY KIND**. No notes, documents, internet, etc. If the student finds it difficult to complete, then he or she should go back and review the lesson(s) again.

Formative assessments can be scored or unscored, formal or informal, but the teacher must check it for accuracy. In this way, the teacher can tell if the student grasps certain concepts, or needs further instruction before moving on.

 Parents: You have a complete packet of formative assessments you can choose from at any time. Do not be afraid to just throw one in whenever you think it is necessary. We have added them at specific times in the curriculum, but the way they should really be used is organically when the teacher (that's you) feels that there may be a need.

continue to next page

Lesson #3

Indenture contract between four adventurers and Robert Coopy

HISTORICAL CONTEXT

When the Jamestown colony in Virginia was founded in 1607, the majority of laborers were indentured servants. These were men and women who signed a legal contract called an “indenture” that bound them to work for a certain individual for a certain number of years, in exchange for which they received room, board, and some type of education or training so that after their indenture was completed they could become contributing members of the community.

During their indenture, the servant was legally subject to the rule of their master. Although there were laws to protect servants, Virginia’s expansive settlements and lack of formal governing meant that in actuality working conditions and treatment varied widely. However, at the end of their indenture period, the individual servant was free to leave (usually with a set of supplies and a sum of money adequate for starting out on his or her own way in the world). The English investors of the colony relied upon a mix of various incentives to encourage laborers to come to the colony. They might, for example, offer free land in exchange for a period of labor. Incentives such as this, and a bad economy in England, helped drive a labor force to Jamestown.

In the early years of Jamestown, possibly as high as 50% of the colony’s inhabitants were indentured servants. Over time, as the English expanded their participation in the Atlantic slave trade and market conditions in the mother country improved, the balance shifted. At the end of the 1670s, African slaves began to replace indentured servants as Virginians’ primary source of labor.

The image on this page is an advertisement placed in a British newspaper called the *Glasgow Courant* on Sept 4, 1760. This ad is obviously from a much later time than what we are talking about, over 100 years later. But I included it to illustrate how long the institution of indenture servitude was used to bring labor to the British colonies, even long after the African slave trade was firmly established. Between the settling of Jamestown in 1607 and the beginning of the American Revolution in 1775, approximately 500,000-550,000 immigrants came to the English colonies. It is estimated that at least half, but possibly as many as two-thirds (66%) of them came as indentured servants.¹

On the following page is a transcript of a contract made in Virginia in 1619 between an indentured servant, Robert Coopy, and four masters.

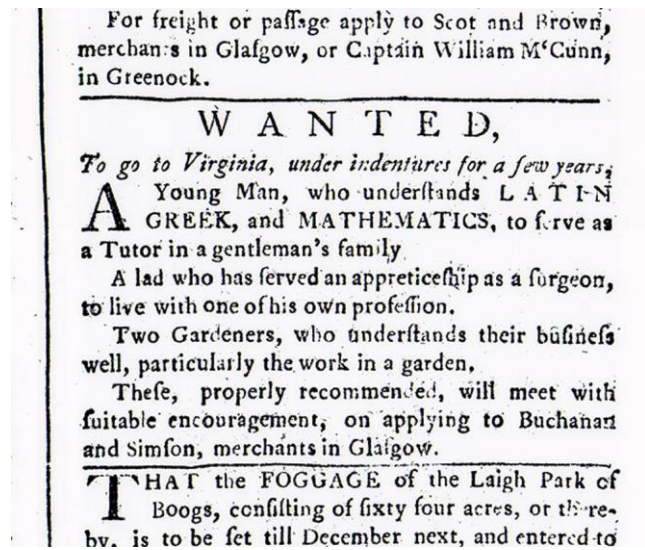


Image source: <https://www.theglasgowstory.com/image/?inum=TGSE00606>

¹Galenson, David (1978). "British Servants and the Colonial Indenture System in the Eighteenth Century". *The Journal of Southern History*. 44 (1): 41–66. doi:10.2307/2208243. JSTOR 2208243.

Indenture Contract, 1619

This Indenture made the seventh day of September, 1619. In the sixteenth year of the reign of our sovereign Lord King James of England &c. Between S' Willm Thorokmrton knight and baronet, Richard Berkly Esq., George Thorpe Esq., and John Smith gent, on the one part. And Robert Coopy of North Nibly in the county of Gloucester, Husbandman on th'other part.

Witnesseth that the said Robert doth hereby covenant faithfully to serve the said S'Willm, Richard, George, and John for three years from the date his landings in the land of Virginia, there to be employed in the lawful and reasonable works and labors of them the said S'Willm, Richard, George, and John and their assigns, and to be obedient to [such] governors his and their assistants and counsel as they the S'Willm, Richard, George, and John shall from time to time, appoint and set over him. In consideration whereof, the said S'Willm, Richard, George, and John do covenant with the said Robert to transport him (with God's assistance) with all convenient speed into the said land of Virginia at their cost and charges in all things, and there to maintain him with convenient diet and apparel meet for such a servant, and in the end of the said terms to make him a free man of the said Country, thereby to enjoy all the liberties, freedoms, and privileges of a freeman there. And to grant to the said Robert thirty acres of land within their territory or a hundred of Barkley in the said land for the term of his life and of two others then by him to be named (if he be then living) under the yearly rent of twelve pence for each acre, and such other reasonable conditions and services as at or before the signing thereof shall be agreed between the said parties. And to pay each quarter of a year ten shillings to the wife of the said Robert at her house in North Nibly aforesaid towards her maintenance during the said term if he so long live, Whereof is already paid thirty shillings. Given interchangeably under their hands and seals the day and year first above written.

Source: NEW YORK PUBLIC LIBRARY DIGITAL COLLECTIONS, MANUSCRIPTS AND ARCHIVES DIVISION, THE NEW YORK PUBLIC LIBRARY. NYPL CATALOG ID (B-NUMBER): B11985437.

Did You GET THAT?

1. For how many years is this contract in effect?
2. Using a chart like the one below, list the things that the servant and the master are required to do under this contract.

Master	Servant

3. Does this contract seem fair to you? Why, or why not? Be specific about parts you feel are fair or unfair and why you feel that way.
4. In what ways does an indenture differ from slavery? In what ways is it similar?
5. Does this contract tell us anything about the attitudes that the colonists had regarding virtues such as work ethic, fair treatment, and responsibility? Cite evidence.

Lesson #4

What Is The Significance of the year 1619?

HISTORICAL CONTEXT

There is so much distortion in the discussion of history. History is much more complex than simply claiming this or that is a “fact”. Historical events and individuals need to be viewed fully from many angles.

Much has been made recently about the year 1619. Amongst the many claims is that 1619 marks the beginning of slavery in this country, and therefore the year 1619 is the United States’ true founding. The implication here is that slavery was somehow the United States’ *raison d’etre* (the most important reason or purpose for something’s existence).

Slavery is a true human evil, and its history in America is a very emotionally charged topic. We will be gradually learning about and discussing slavery in America over several units, since its existence did play a role in the general growth and development of the United States. The goal is that by the end you will arrive at a fuller and more thoughtful understanding of the past than just simplistic emotional appeals and vapid one-liners.

As you will discover, the aforementioned claims of the 1619 Project are undeniably false on many levels. We will detail these later, however, the simplest way to show their falsity is by pointing out the simple fact that there was no country called



the United States of America for at least another 150 years. Prior to that, if you wanted to claim that the colonies were “of” any country, it would have to be England. Not only were colonists the products of European traditions and ideas (in which slavery was firmly rooted), but anything that might affect the flow of money to mother England was tightly controlled by British authorities, including the slave trade.

You may say that this is semantics, but it is a worthwhile intellectual question for us to ask as scholars of American history: “When do we consider the people in the British colonies to be “of the United States” and not “of England”? Meaning, when do they become Americans, and cease to be Europeans? Furthermore, when do the people in the colonies become responsible AS AMERICANS for the many sinful European traditions, including the universal human sin of slavery? (If you have been paying attention, you will notice that our **Unit Scaffolding Question** is tackling this very question.) I would argue, that it would have to be when they are able to exercise full agency over their lives, separate from England. Consider this: Are you, as a teen, completely responsible for what happens in your home? Of course not. No one would ever suggest that. You do not have full control over what goes on in your home, and you won’t until you become independent. At that time, whatever you allow to go on in your home is on you. The same logic applies to the colonies.

Prior to the conclusion of the Revolutionary War, the globally embraced slave trade was sanctioned and perpetuated in the colonies by the British government, and the colonists did not have the power to abolish it (although many colonial legislatures tried to). An intentionally untaught fact in schools is that prior to the Revolutionary War every single colony took measures to end the slave trade, including the colony of Virginia which had the largest slave

population in the colonies (we will address this in a subsequent lesson). Every one of those attempts was overridden or vetoed by the British authorities.

Let's stop and consider that for a moment. All 13 colonies attempted to end slavery, but the British government stopped them from doing so. Imagine, if you will, how different the path of the United States might have been if the colonies had been allowed to end slavery in America way back in the early 1700's. What might our country look like today never having had the Civil War, no Black Codes, no Jim Crow laws, no civil rights protests and riots, and no KKK.

Fortunately, the colonies fought for and won their independence. The writing of the U.S. Constitution would be the first real opportunity that these former Europeans had to end slavery in their new country; the first real opportunity they had to fully separate themselves from the culture and traditions that had been passed down to them by literally every society that has ever existed on the planet since the beginning of civilization. However, by the time the Constitution was written, slavery had dug its heels deep into the new nation. It was now impossible to extricate itself from it in one fell swoop. Certainly, it would have been far easier for the Founding Fathers to just allow slavery to continue to grow unimpeded in the new U.S., but they didn't do that. The Founders wrote an end date for the slave trade directly into the nation's founding document. We will discuss that in greater detail when we get to the unit on the Constitution itself.

The real story of slavery in America is not that slavery existed. Of course it did. Slavery existed everywhere. It always had. The real story of slavery in America is that after the United States came into being, how it immediately began taking action to end it.

Image: Engraving of a Dutch slaveship arriving in Jamestown 1754 (Hulton Archive/Getty Images)

continue to next page

MR G VIDEOS

Follow the link below, or go to Mr G's YouTube page and watch episodes 3, 4, and 5 in the *Facts v Interpretation* series. These short videos discuss some of the specific aspects of *The 1619 Project*.

<https://www.youtube.com/playlist?list=PLjMvB3quvrv8rqG-ZDeI2TNZOU742kTBu>

Did You GET THAT?

1. In your own words, summarize the story of the arrival of the first African slaves in Jamestown in 1619.
2. Create a set of 5 unrelated sentences that use qualifiers. Remember that a qualifier undermines the strength of the fact, and could even change its meaning entirely. If you are having a hard time coming up with ideas, I am sure you could watch a single news segment or read just one news story and get a dozen of them.
3. Make a list of the top 5 reasons why the year 1619 cannot logically be called the "true founding of our country". List them in order of importance, 5 being least important. Give your reasoning for each.
4. Have you ever made a leap in interpretation in your personal life that you found out later was incorrect? Describe it.

SYNTHESIS ACTIVITY

Write a 1-2 page story involving you and a group of your peers, in which you make an incorrect interpretation of an event, or of someone's actions, because you drew a conclusion that was not based on facts.

Here are some ideas to get you thinking:

- The consequences of your misinterpretation could be damaging to the person(s) involved.
- Perhaps your spreading of an incorrect interpretation causes someone else, unrelated to the event, to be hurt in some way.
- Maybe you really thought you had the facts, but you had only gotten them by word of mouth. How will you find out the true facts?
- Perhaps the person you got your facts from was trying to manipulate you, and you didn't know it. Why did they do that? Did they have an ulterior motive?
- Lastly, maybe you knew you were wrongly interpreting the event or person's actions, but you spread that misinterpretation anyway because you felt it would accomplish something more important. What are the possible consequences of that?

Extend your thinking: What is one question that you are left with after your studies in this lesson? What else are you wondering? This has to be an extension question, not simply a factual one. If you need an example of the difference between a factual and an extension question, refer to *The Church of England* reading in Module 1.

end of lesson

Formative Assessment


S – O – S

S-O-S stands for Statement-Opinion-Support. I will give you a statement. It will be either a quote from something you have studied, or a thesis-style statement that is debatable. The first thing you must do is summarize the statement in your own words. This is an important step, to see if you actually understand the statement. This first one is easy, but they won't all be. Then, you give your opinion (agree or disagree). Lastly, you support your opinion with at least one piece of evidence. Do not make your responses long and involved. Formative assessments are meant to be short and quick.

STATEMENT: The year 1619 is our nation's true founding.

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continue to next page

S-O-S

statement – opinion - support

STATEMENT: ___ **The year 1619 is our nation's true founding.** _____

Summarize it in your own words: _____

What is your OPINION? (circle one) I AGREE I DISAGREE

SUPPORT your opinion with evidence (facts, reasons, examples, etc.): _____

STATEMENT: _____

Summarize it in your own words: _____

What is your OPINION? (circle one) I AGREE I DISAGREE

SUPPORT your opinion with evidence (facts, reasons, examples, etc.): _____

Lesson #5

Anthony Johnson and John Casor, slave and slave owner

HISTORICAL CONTEXT

In addition to the many other fabrications being thrown around about the year 1619, it is often said that the year 1619 is when enslaved Africans were first brought to America. This is false. Enslaved Africans were being brought by the thousands to French and Spanish colonies in North America for at least a century prior to the establishment of the British colonies. Although, there is a lot of misinformation regarding that year, there are a few facts we know. What we actually know for sure is that a pair of Dutch privateer (pirate) ships attacked a Portuguese ship sailing from Africa, stealing its cargo. Some of that cargo were slaves, since the Portuguese and the Muslims were the biggest slavers in the world at that time. Those Dutch privateer ships, the *White Lion* and the *Treasurer*, landed at Jamestown to try and sell those stolen goods. That's what privateers did. They robbed other ships, collected booty, and sold what they didn't want to keep.

About 20-30 slaves from the *White Lion* were traded for food. We don't know the exact number. There is no doubt that these Africans arrived on the shores of Jamestown as slaves, but once in Virginia they would have become indentured servants. How do we know that? Well, first, there is no evidence at all that they remained slaves. To be fair, we also have no direct evidence that they were made indentured servants either, but there are many pieces of indirect evidence that make this the most logical conclusion. For one, at the time, Virginia had no laws regulating slavery. Therefore, it would not have made sense to make them slaves since there were no laws to govern it. There were also no other slaves in Virginia at all before those two ships landed. Indentured servitude, however, was extremely commonplace in Virginia. Furthermore, additional slaves did arrive in Virginia in the few years immediately after 1619. We know that those slaves were made in to indentured servants and we also know that they became free after their contracts expired. Considering all of that...Are we supposed to believe that the 20-30 slaves from the *White Lion* were the ONLY ONES forced to remain enslaved, and all the other slaves who arrived for years afterward were allowed to have their freedom? That doesn't ring true.

There are people who would argue that indentured servitude and slavery were not really very different anyway. They argue that in practice, they were effectively the same. However, if that were the case, we would not have the story you are about to read. The story of Anthony Johnson, a black man from Angola in Africa.

Anthony Johnson was brought to Jamestown in 1621 as a slave. As with the other slave arrivals mentioned in the previous paragraph, his status as slave was removed and he was made an indentured servant. He worked through his contract, and became a free man. He became a wealthy and successful farmer, owning hundreds of acres, and owning many indentured servant contracts himself. After the court decision described below, he also became a slave owner. You read that correctly. Anthony Johnson fought in court and won the legal right to own another human being, making him the first person in the colonies to do so.

The growth of slavery in what would become the United States is a very complex narrative, with no clear-cut way to put it into a neat timeline. Slavery was a worldwide affair, encompassing dozens of countries and millions of interactions over centuries. To contend that slavery in the United States began in 1619, removes it from its multi-cultural and worldwide context.

One of the aims of this course is to get scholars of history, like yourself, to be brave enough to assimilate new facts into their toolbox and then, if necessary, adjust their internal narrative. The following historical account is one that challenges us.

continue to next page

BACKGROUND

At this time, there were only about 300 persons of African origin living in the Virginia Colony, about 1% of an estimated population of 30,000. The first group of 20 or so Africans were brought to Jamestown in 1619 and treated by the colonists as indentured servants. After working out their contracts and completing their indenture, each was granted 50 acres of land (headrights). This enabled them to raise their own tobacco or other crops.

The colonial charter entitled English subjects and their children the rights of the common law, but people of other nations were considered foreigners or aliens outside the common law. At the time, the colony had no provision for naturalizing foreigners.

LEGAL DISPUTE

Anthony Johnson was an Angolan colonist, who arrived as a slave in 1621 aboard *The James* after being taken as a slave in Africa by Arab slavers. Sometime between 1621 and 1641, he became a free man.

During the late 1640s, Johnson moved with his family to Northampton County on the Eastern Shore of Virginia. He acquired property on Pungoteague Creek and began raising livestock. He is the first known African landowner in the colony. By July 1651, he had expanded his holdings, which he referred to in a court record as "*myne owne ground*", to 250 acres, then a considerable tract by Eastern Shore standards. He was prosperous enough to import five indentured servants of his own and was granted an additional 250 acres as "headrights" for bringing in workers. In 1653 John Casor, a black man employed by Johnson, filed what later became known as a freedom suit. He said that he had been imported as an indentured servant of "seaven or eight yeares" and that, after attempting to reclaim his indenture, he had been told by Johnson that he didn't have one. According to the civil court documents, Casor demanded his freedom. "Anthony Johnson was in a feare. Upon this his son in law, his wife and his two sonnes persuaded the said Anthony Johnson to set the said John Casor free."

Casor went to work for Robert Parker, an English colonist who, along with his brother George, later testified that they knew Casor had an indenture. One commentator said that Johnson may have feared losing his headrights land if the case went to court.

Anthony Johnson brought suit in Northampton County court against Robert Parker in 1654 for detaining his "Negro servant, John Casor," saying "Hee never did see any [indenture] but that hee had ye Negro for his life". In the case of *Johnson vs Parker*, the court of Northampton County upheld Johnson's right to hold Casor as a slave for life, saying in its ruling of 8 March 1655:

"This daye Anthony Johnson negro made his complaint to the court against mr. Robert Parker and declared that hee deteyneth his servant John Casor negro under the pretence that said negro was a free man. The court seriously consideringe and maturely weighing the premisses, doe fynde that the saide Mr. Robert Parker most unjustly keepeth the said Negro from Anthony Johnson his master ... It is therefore the Judgement of the Court and ordered That the said John Casor Negro forthwith returne unto the service of the said master Anthony Johnson, And that Mr. Robert Parker make payment of all charges in the suit."

Source: World Heritage Encyclopedia, Article Id: WHEBN0008810766. http://self.gutenberg.org/articles/John_Casor

Did You GET THAT?

1. How can we, as scholars of history, reconcile the fact that a black man would fight so hard to enslave another black man, especially given the fact that Johnson was once a slave himself?
2. What does this historical account tell us about how slavery was viewed in the 1600's? Does this contradict how you believed slavery was viewed prior to reading this account? If so, in what way?
3. As scholars of history, can we take any insights away from this account and apply them to how we view people of the past? Explain.

end of lesson

Module 3

End of Module Tasks

I. EVIDENCE GATHERING CHART

At the end of each module, you will add information to the chart. This will be what you draw from to write your essay addressing the Unit Scaffolding Question at the end of the unit. If you fill this chart in carefully and completely, your essay will practically write itself.

II. SHORT ANSWER

How were the Mayflower Compact, the New England Confederation Charter, and the Quaker Petition Against Slavery unique in their time?

III. WRITING PRACTICE

Open the Powerpoint called "[Claim, Evidence, & Analysis Practice #1](#)". Follow the slides, and complete the tasks. At the end of the slide presentation, you will be asked to write one paragraph using the skills you have just practiced. Make sure to follow the simple paragraph rubric. We will use it often.

IV. CREATIVE ACTIVITY: "Should I Stay or Should I Go Now?"

DESCRIPTION

You will pose as two different people living in the colonies during the time period we are studying, and write letters back to a friend or family member back in your mother country.

TASK

1. Create **two** unique characters that would be living in the colonies in the time period we are studying. Give them a detailed life in the colonies. Are they European, African, an indentured servant, a farmer, adventurer, shipbuilder, aristocrat, soldier, Pilgrim, land owner, male, female, governor, etc.? Be specific and detailed. Decide which colony each character lives in. (*For this activity, you cannot choose to be a Native American, since our study of the Native Americans will be in a later module.*)
2. For **each** character you have developed, you are going to write a letter to a friend or family member back home across the sea.
3. Your letters will either be attempting to **convince** them to come to the New World, or **warning** them not to. Each character must argue a different point of view. Two characters, two different points of view.
4. The tone and writing style of each letter should match the character you created.

REQUIREMENTS

- You must provide evidence/stories to support any opinions you give in your letter. The evidence can be real, from our studies, or you can make up your own.
- If you create your own stories as evidence, they must align with things that might actually have occurred in the colonies at that time. They don't have to be historically accurate, but they must be historically possible. I suppose we could call that "historically adjacent".

End
of Module 3