

NEW-YORK HISTORICAL SOCIETY MUSEUM & LIBRARY

Settler Colonialism and the Revolution

American Battlefield Trust Virtual Teacher Institute July 10, 2020









Education @ the New-York Historical Society



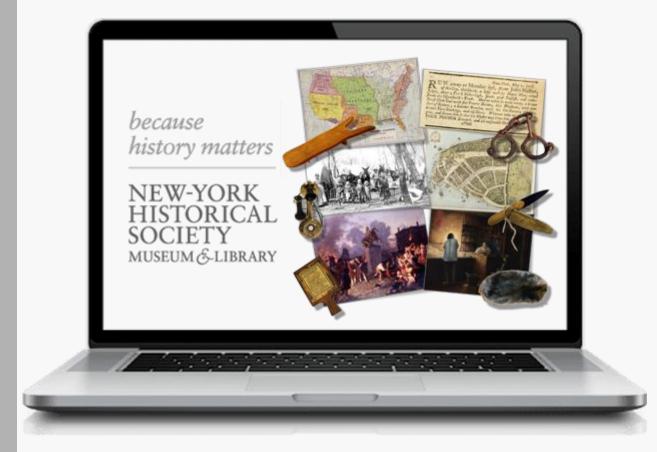
The New-York Historical Society organizes and presents an extensive range of programs and resources for schools, students, teachers, teens, and families.



HISTORY @ HOME

In order to continue to serve our learning community, New-York Historical is providing the following FREE resources:

- **Daily** online sessions for students
- Weekly civics-based lesson plans for teachers and parents
- Weekly online teacher PD
- Weekly History Happy Hour
- Continued access to online curriculum and digital resources



nyhistory.org/education/history-home

Curriculum Library

nyhistory.org/curriculum-library



SETTING GROUP NORMS

- "One Person, One Mic"
- Be respectful of each other's feelings, and our own, and to be respectful of all background, identities, abilities, and perspectives when speaking.
- Recognize our own and others' privilege.
- Speak from your own experience and express your personal response.
- Honor confidentiality.
- Ask clarifying and open-ended questions.
- Try to listen without judgement.
- Agree to disagree, but don't disengage.
- "Step up and step back."
- Suspend status.
- Criticizing others must always occur in a careful, respectful, and constructive manner.
- Honor silence and time for reflection.
- If anything uncomfortable occurs in your breakout group discussions, alert the facilitator or co-host.



Only 13% of historical figures in textbooks are women.



Time to change that. wams.nyhistory.org



NEW-YORK HISTORICAL SOCIETY museum&-library

Ten Chronological Units

- Early Encounters, 1492-1743
- Settler Colonialism and the Revolution, 1692-1783
- Building a New Nation, 1783-1828
- Expansions and Inequalities, 1828-1869
- A Nation Divided, 1832-1877
- Industry and Empire, 1866-1898
- Modernizing America, 1889-1920
- Confidence and Crises, 1920-1948
- Growth and Turmoil, 1948-1973
- The Information Age, 1974-2018









Settler Colonialism and the Revolution, 1692 – 1783

Available now!





Confidence and Crises, 1920 – 1948

Available now!



A Nation Divided, 1832 – 1877

Coming November 2020





Growth and Turmoil, 1948 – 1973

Coming November 2020



EACH UNIT INCLUDES...



NEW-YORK HISTORICAL SOCIETY MUSEUM & LIBRARY

RESOURCES: IMAGES





RESOURCES: ARTIFACTS





RESOURCES: DOCUMENTS

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LIFE STORIES





ART ACTIVITIES

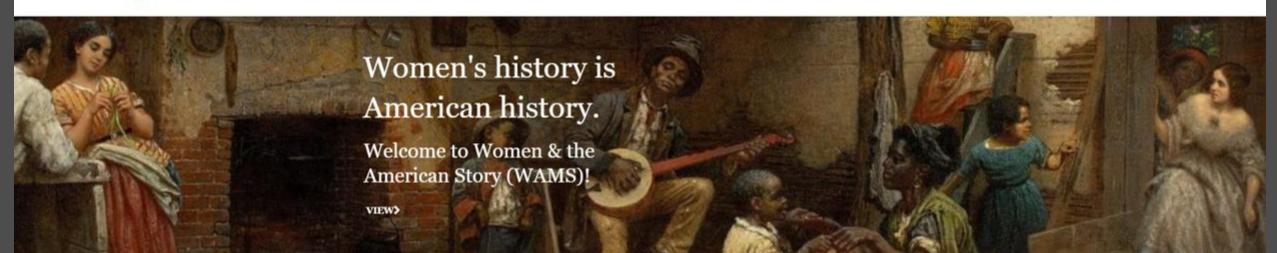




wams.nyhistory.org



ABOUT > CURRICULUM > SEARCH CURRICULUM DISCOVER MORE > because history SOCIETY MURENAL



Women & the American Story (WAMS) is a free curriculum website from the New-York Historical Society. WAMS connects educators with classroom resources that illuminate diverse women's contributions to the American past. We will launch two units per year until the project is complete in 2022.

Learn how to use WAMS in your classroom!



wams.nyhistory.org





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ABOUT > CURRICULUM > SEARCH CURRICULUM DISCOVER MORE

Home > Settler Colonialism and the Revolution, 1692-1783 > Settler Colonialism > Eighteenth Century Education

RESOURCE

Eighteenth Century Education

These excerpts from Milcah Martha Moore's textbook reveal the tennets of an eighteenth-century Quaker education.

Resource	()
Teaching Materials	,
Suggested Activities	*



- Printable high-resolution images
- Document text with scaffolds
- Background information
- Vocabulary
- Discussion questions
- Suggested lesson activities
- And more!





Settler Colonialism and the American Revolution, 1692-1783





Unit Sections

- Settler Colonialism
- The American Revolution



RUN-AWAY,

AST night the 12th inflant, from Rebeccah Morehoufe, a file to Alderman Benfon, at the fhip yards, New-York, in ftraight negro wench, nam'd Pegg, about 40 years of a rellowish complexion, has had the im li pox, but is imooth f d talks good English, has the middle finger of her left hand ci and cannot ftraiten it ; was born at Oyfler-Bay, but ha ed feveral years in New-York, and formerly belonged to 1; is fenfible, cunning and artful, and can wafh, iron and c on a fhort red cloak, a white hat and a pair of mens fhoes, with her a callico gown and a variety of other clothes. oever will bring home the faid wench to her miftrefs or ! r, fhip-carpenter at the fhip-yards, fhall have 2 dollars re in town, or 3 dollars, if taken out of town, befide al JOHN LEVERSA .839 of veffels and others are forwarn'd not to er hey will answer it at their peril.



Tindenis - UA Socier - Northern 1700's



Essential Questions



- 1. How did women actively participate in the Revolutionary era?
- 2. How were women's activities in this era circumscribed by social and legal limitations?
- 3. What effect did a woman's race, class, or social differences have on her experience of the Revolutionary era?
- 4. Why are women's stories critical to understanding the events of the American Revolution?

Document Text

By marriage, the husband and wife are one person in law: that is, the very being or legal existence of the woman is suspended during the marriage, or at least is incorporated and consolidated into that of the husband; under whose wing, protection, and cover, she performs every thing; and is . . . under the protection and influence of her husband, her baron, or lord; and her condition during her marriage is called her <u>coverture</u>. Upon this principle, of an union of person in husband and wife, depend almost all the legal rights, duties, and disabilities, that either of them acquire by the marriage....

Summary

Husbands and wives are one legal entity. A woman does not legally exist. She is "covered" by her husband, and before him her father.

[E]ven the disabilities which the wife lies under, are for the most part intended
for her protection and benefit. So great a favourite is the female sex of the laws
of England.

Sir William Blackstone, *Commentaries on the Laws of England*, Book the First: Chapter the Fifteenth: Of Husband and Wife. 4 vols. Oxford: Printed at the Clarendon Press, 1765–1769.





Coverture Discussion Questions

- What does this document reveal about the legal status of women in the British colonies?
- How would this shape how women and girls were perceived and treated by society?
- How would it affect their ability to participate in the issues and debates of the American Revolution?





Edenton, North Carolina, October 25, 1774

"Edenton, North Carolina, October 25, 1774." The Virginia Gazette, Postscript (Williamsburg, VA), Nov. 3,1774.

http://research.history.org/DigitalLibrary/vagazettes/VGSinglePage. cfm?issueIDNo=74.PD.56 (accessed March 20, 2019)



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Transcription

Edenton, North Carolina, Oct. 25, 1774.

As we cannot be indifferent on any occasion that appears nearly to affect the peace and happiness of our country, and as it has been thought necessary, for the public good, to enter into several particular resolves by a meeting of Members deputed from the whole Province, it is a duty which we owe, not only to our near and dear connections who have concurred in them, but to ourselves who are essentially interested in their welfare, to do everything as far as lies in our power to testify our sincere adherence to the same; and we do therefore accordingly subscribe this paper, as a witness of our fixed intention and solemn determination to do so.

Abagail Charlton Mary Blount F. Johnstone Elizabeth Creacy Margaret Cathcart Elizabeth Patterson Anne Johnstone Jane Wellwood Margaret Pearson Mary Woolard Penelope Dawson Sarah Beasley Jean Blair Susannah Vail Grace Clayton Elizabeth Vail Frances Hall Elizabeth Vail Mary Jones Mary Creacy Anne Hall Mary Creacy Rebecca Bondfield Ruth Benbury Sarah Littlejohn Sarah Howcott

Penelope Barker Sarah Hoskins Elizabeth P. Ormond Mary Littledle M. Payne Sarah Valentine Elizabeth Johnston Elizabeth Cricket Mary Bonner Elizabeth Green Lydia Bonner Mary Ramsay Sarah Howe Anne Horniblow Lydia Bennet Mary Hunter Marion Wells Tresia Cunningham Anne Anderson Elizabeth Roberts Sarah Mathews Elizabeth Roberts Anne Haughton Elizabeth Roberts Elizabeth Beasly

- What are the Edenton women saying in this statement? Why do they feel the need to publish it?
- Who are their "near and dear connections who have concurred" and why are they referenced?



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Summary

We cannot ignore events that affect our country. The leaders of our country have decided to protest the actions of our government. We believe we have a duty to speak out. We owe it to the men who lead us, our husbands and fathers, and we owe it to ourselves. We sign this paper to show that we will do anything necessary to support their protests against the government.

- What are the Edenton women saying in this statement? Why do they feel the need to publish it?
- 2. Who are their "near and dear connections who have concurred" and why are they referenced?
- 3. In what ways does this statement support perceptions of women at the time? In what ways are these women acting against what's expected of them?





Observations What do you see?

Interpretations

What do those details tell you about this source?

Inferences What does the image teach you about the topic?

Philip Dawe, "A society of patriotic ladies, at Edenton in North Carolina," (London: Printed for R. Sayer & J. Bennett, 1775). Library of Congress, Prints & Photographs Division, Washington, D.C.





Riblifhed according to Act of Parliament, Sept. 1,1773 by Arch. Bell, Bookfeller Nº8 near the Saracens Head Aldgate. O still propitious be thy guardian care And lead Columbia through the toils of war. With thine own hand conduct them and defend And bring the dreadful contest to an end — Forever grateful let them live to thee And keep them ever Virtuous, brave, and free — But how, presumptuous shall we hope to find Divine acceptance with the Almighty mind — While yet (O deed ungenerous!) they disgrace And hold in bondage Africa's blameless race; Let virtue reign — And those accord our prayers Be victory ours, and generous freedom theirs.

Left: Phillis Wheatley, Front piece from *Poems, on Various Subjects, Religious and Moral* (London: A. Bell, 1773). New-York Historical Society Library. Right: "Phillis Wheatley to Mary Wooster," July 15, 1778. Collection of the Massachusetts Historical Society.



Life Story: Elizabeth Freeman

- What was the basis of Elizabeth's court case? Why was this a persuasive argument in Massachusetts in 1781?
- 2. Why did Elizabeth's lawyer believe it was necessary to add an enslaved man to her court case?
- 3. Why is Elizabeth's trial important in the history of the American Revolution? In American history generally?





Susan Ridley Sedgwick, *Mum Bett, aka Elizabeth Freeman*, ca. 1812. Massachusetts Historical Society, Boston.

Essential Questions



- 1. How did women actively participate in the Revolutionary era?
- 2. How were women's activities in this era circumscribed by social and legal limitations?
- 3. What effect did a woman's race, class, or social differences have on her experience of the Revolutionary era?
- 4. Why are women's stories critical to understanding the events of the American Revolution?

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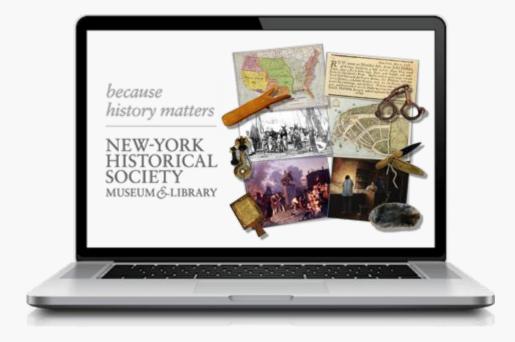
Challenging the Patriarchy in Colonial America

Wednesday, July 15, 5-6 PM EST



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THANK YOU!

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