

# WOMEN & THE AMERICAN STORY

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## Settler Colonialism and the Revolution

American Battlefield Trust  
Virtual Teacher Institute

July 10, 2020



*because  
history  
matters*

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## Education @ the New-York Historical Society

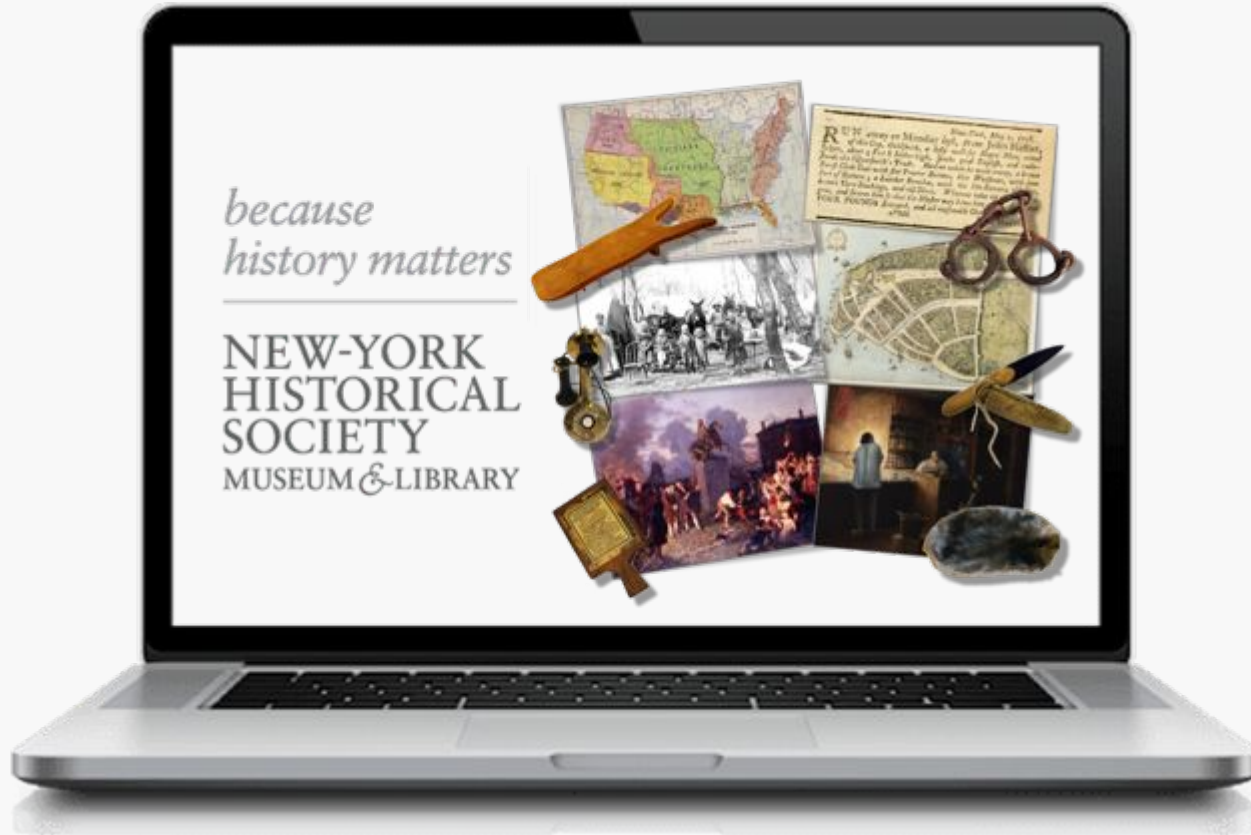


The New-York Historical Society organizes and presents an extensive range of programs and resources for schools, students, teachers, teens, and families.

## HISTORY @ HOME

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

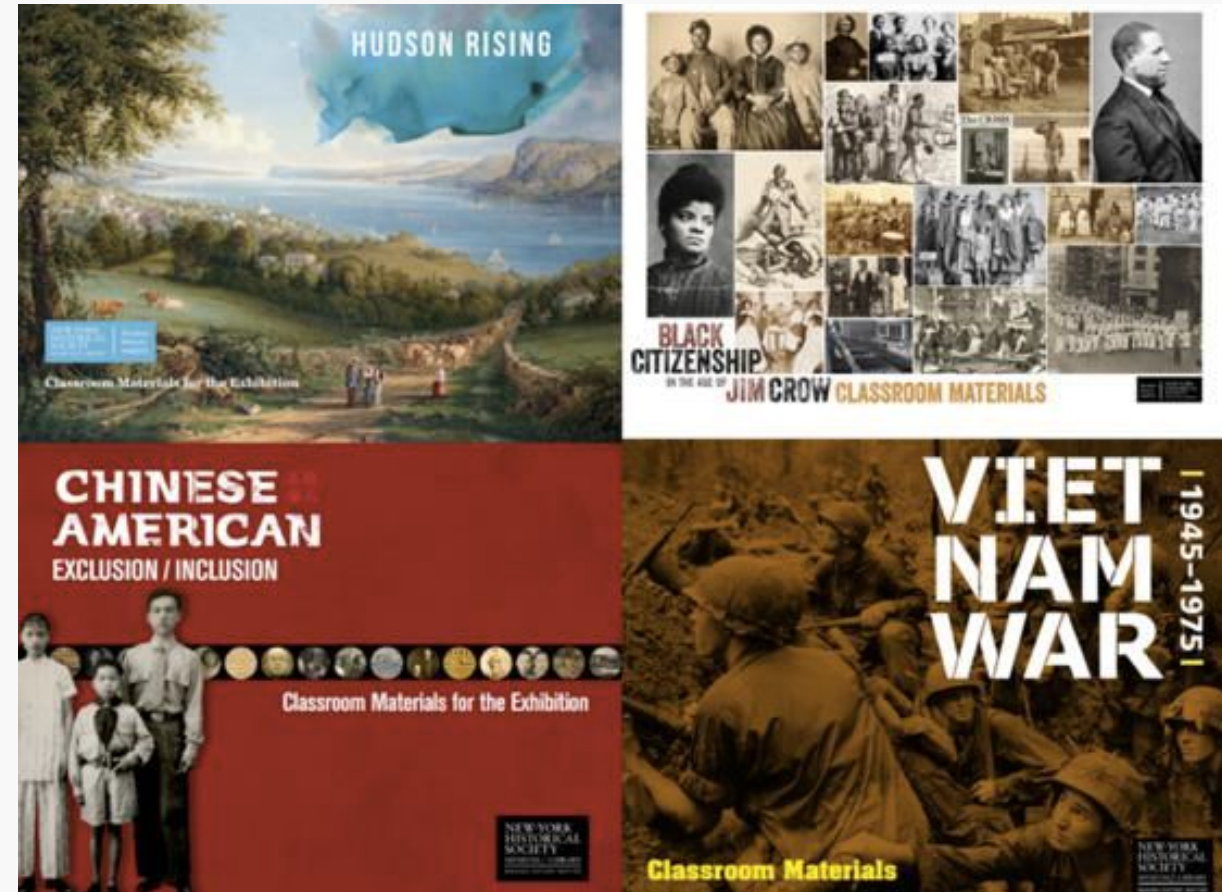
- **Daily** online sessions for students
- **Weekly** civics-based lesson plans for teachers and parents
- **Weekly** online teacher PD
- **Weekly** History Happy Hour
- Continued access to online curriculum and digital resources



[nyhistory.org/education/history-home](https://nyhistory.org/education/history-home)

## Curriculum Library

[nyhistory.org/curriculum-library](http://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](http://wams.nyhistory.org)

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## 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





## Early Encounters, 1492 – 1734

*Available now!*



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## Modernizing America, 1889 – 1920

*Available now!*

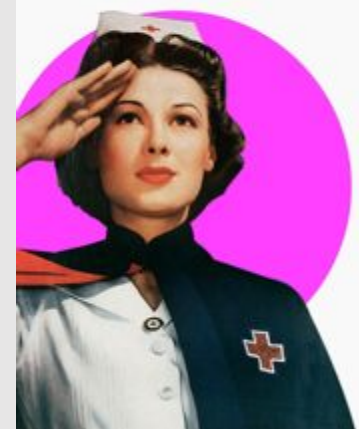
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## Settler Colonialism and the Revolution, 1692 – 1783

*Available now!*

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## Confidence and Crises, 1920 – 1948

*Available now!*

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# A Nation Divided, 1832 – 1877

*Coming November 2020*



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# Growth and Turmoil, 1948 – 1973

*Coming November 2020*

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EACH UNIT INCLUDES...



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## RESOURCES: IMAGES



## RESOURCES: ARTIFACTS







# LIFE STORIES





# ART ACTIVITIES



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ABOUT >

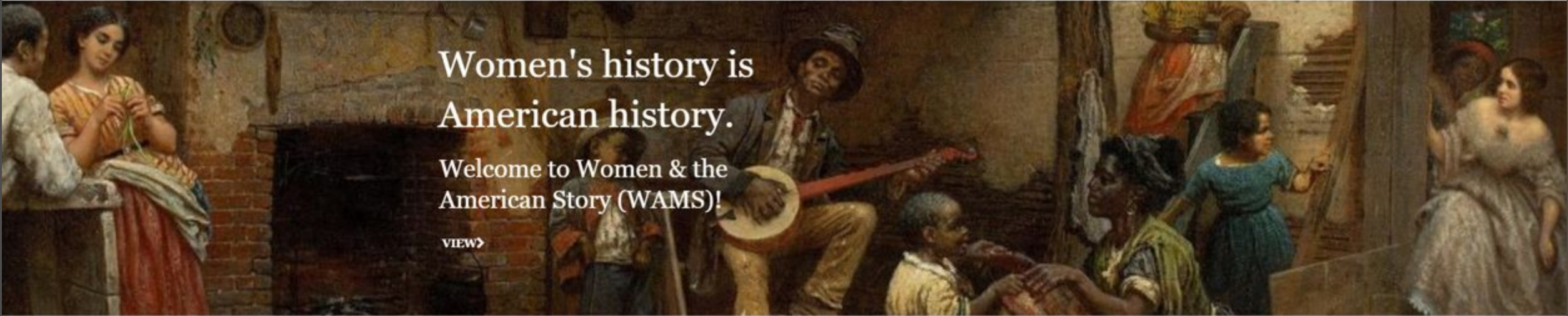
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Women's history is  
American history.

Welcome to Women & the  
American Story (WAMS)!

[VIEW>](#)

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!



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[wams.nyhistory.org](http://wams.nyhistory.org)



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<b>Early Encounters</b> 1492-1734	<b>Settler Colonialism and the Revolution</b> 1692-1783	<b>Building a New Nation</b> 1783-1828 <i>Coming 2021!</i>	<b>Expansions and Inequalities</b> 1828-1869 <i>Coming 2022!</i>	<b>A Nation Divided</b> 1832-1877 <i>Coming 2020!</i>	<b>Industry and Empire</b> 1866-1898 <i>Coming 2021!</i>	<b>Modernizing America</b> 1889-1920	<b>Confidence and Crises</b> 1920-1948	<b>Growth and Turmoil</b> 1948-1973 <i>Coming 2020!</i>	<b>The Information Age</b> 1974-2018 <i>Coming 2022!</i>

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# Settler Colonialism and the Revolution

1692-1783



[wams.nyhistory.org](http://wams.nyhistory.org)

# Eighteenth Century Education

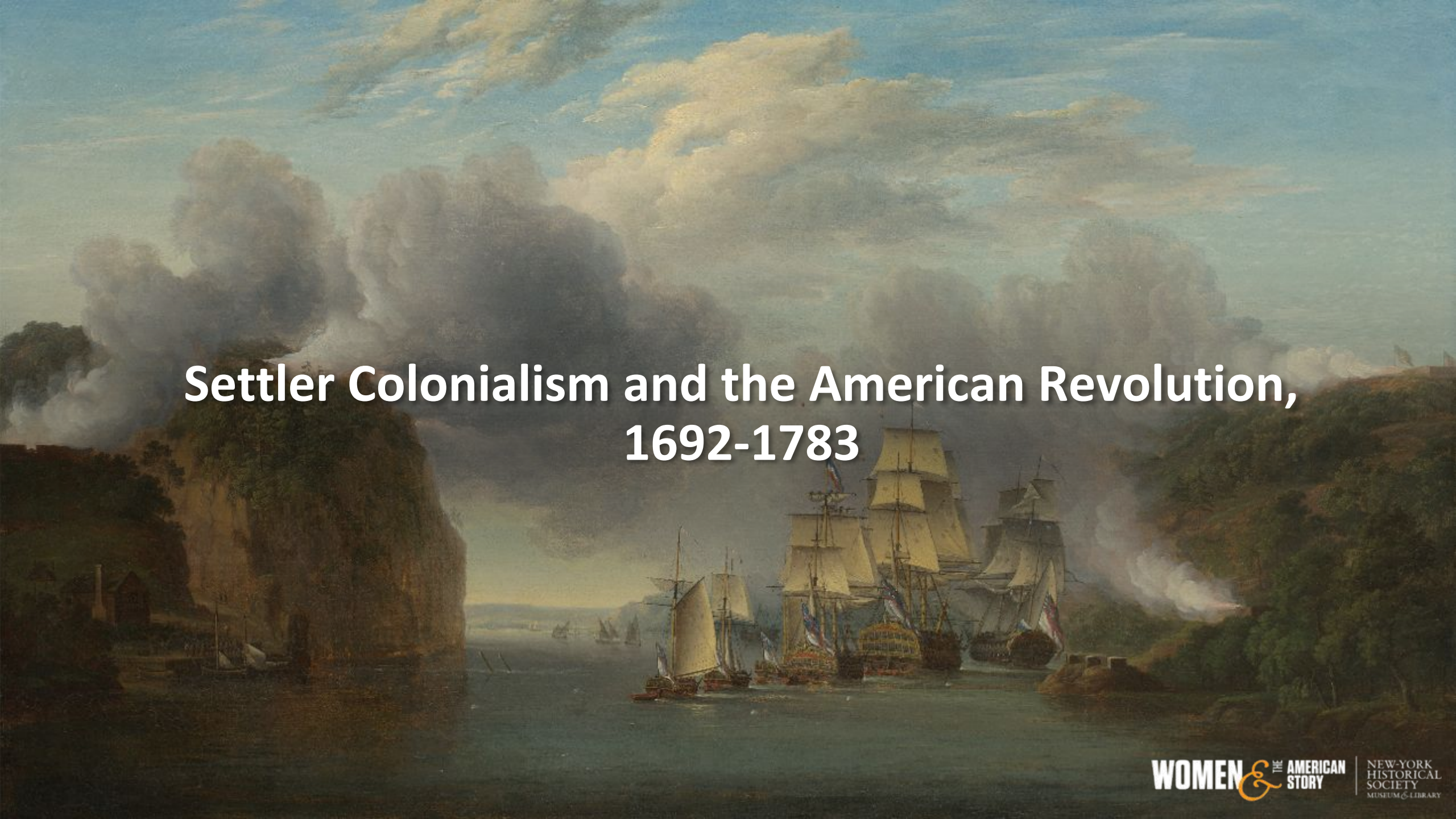
These excerpts from Milcah Martha Moore's textbook reveal the tenets of an eighteenth-century Quaker education.

- |                      |   |
|----------------------|---|
| Resource             | > |
| Teaching Materials   | > |
| Suggested Activities | > |



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



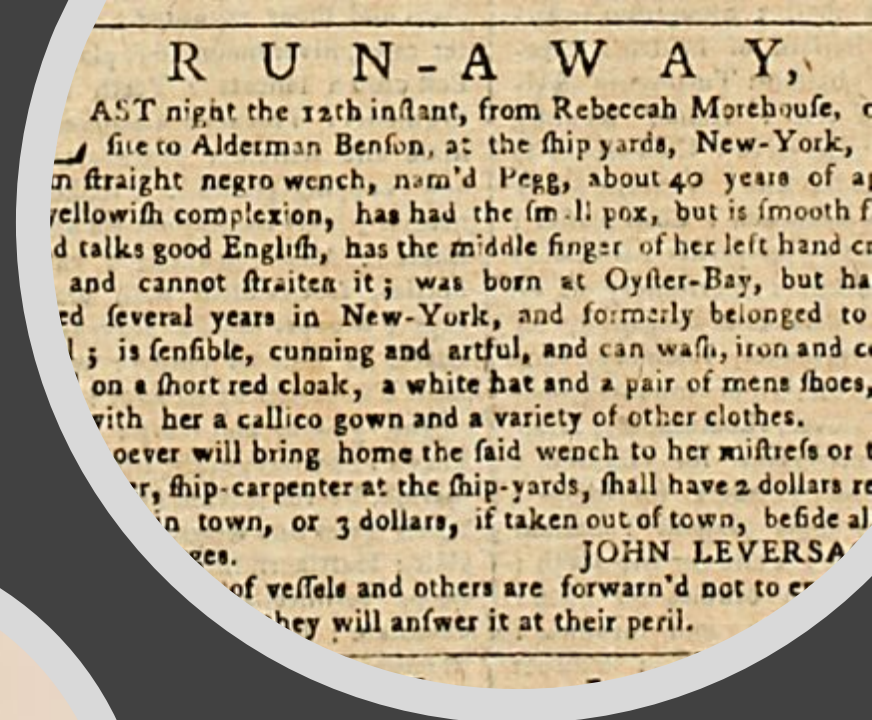


# Settler Colonialism and the American Revolution, 1692-1783



# Unit Sections

- ❖ Settler Colonialism
- ❖ The American Revolution



# 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	Summary
<p>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. . . .</p>	<p>Husbands and wives are one legal entity. A woman does not legally exist. She is “covered” by her husband, and before him her father.</p>
<p>[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.</p>	<p>This law is to protect women.</p>





# 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?

Unknown artist, *Sir William Blackstone*, ca . 1755. Oil on canvas.  
National Portrait Gallery, London, Primary Collection, 388.

**THE HOUSES AND LOTS**, in Beaver Town, as plotted by Mr. J. A. McManis, who keeps Taxes on them. They are well located for that purpose, having every convenient facility.

# 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.

Abigail 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 Littlede  
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 Beasley

- 1. 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?



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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.*

1. 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.





Published according to Act of Parliament, Sept.<sup>r</sup> 1. 1773 by Arch.<sup>d</sup> Bell.

Bookfeller N<sup>o</sup> 8 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

1. 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?
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4. Why are women's stories critical to understanding the events of the American Revolution?

# Want More WAMS? Join Us!

- Join our mailing list:  
[wams.nyhistory.org/sign-up](https://wams.nyhistory.org/sign-up)
- Send us feedback, become a teacher reviewer, pilot a lesson, and/or invite us to present in your district:

[wams@nyhistory.org](mailto:wams@nyhistory.org)

- Join us on social media:

[@nyhistory](https://twitter.com/nyhistory)

[#WomenAtTheCenter](https://twitter.com/WomenAtTheCenter)



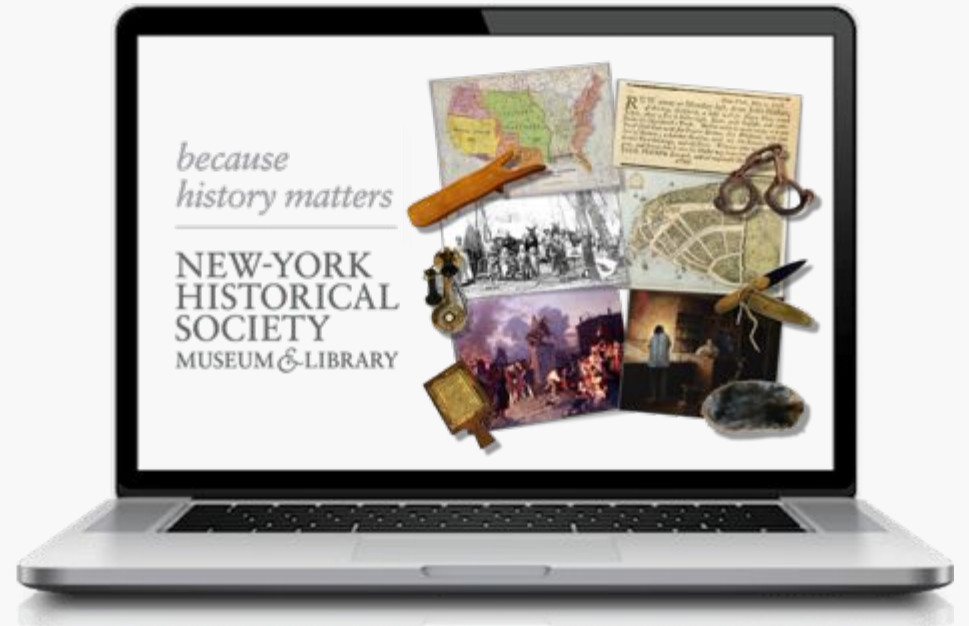


## REMOTE TEACHER WORKSHOPS

Wednesdays, 5:00 EST  
through August 5

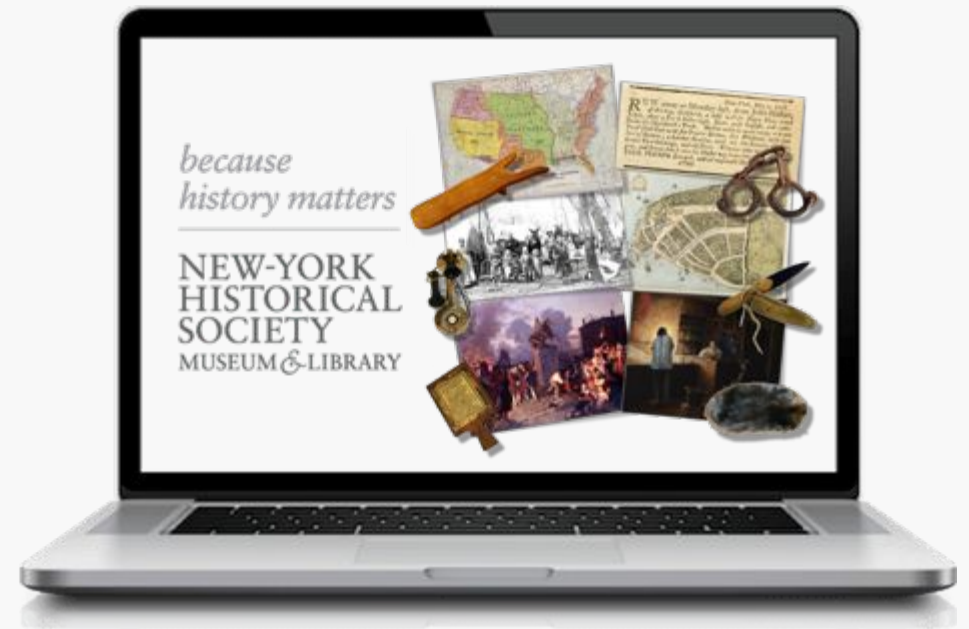
### Challenging the Patriarchy in Colonial America

*Wednesday, July 15, 5-6 PM EST*



## HISTORY HAPPY HOUR

Thursdays, 6:00-7:00 PM EST  
through August 6





# THANK YOU!

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