

LIVING HISTORY IN THE CLASSROOM

by
Sarah Burke

A Senior Honors Project Presented to the
Honors College

East Carolina University
In Partial Fulfillment of the
Requirements for
Graduation with Honors

by
Sarah Burke
Greenville, NC
December 2015

Approved by:
Dr. John Tilley
Thomas Harriot College of Arts & Sciences, Department of History

Sarah Burke

ECU Honors College

HNRS 4000

8 December 2015

Living History in the Classroom

When public history emerged as its own independent discipline in the 1970s, its primary purpose was to thrust history beyond the walls of academia and out among the general public. The field encompasses a wide array of subspecialties, including museum studies, historic site management and preservation, and the development of heritage tourism and educational programs. From those subfields arose a new category, one that made history more accessible than the words printed in books and more tangible than the artifacts in museums. It brought the past into the present, and breathed new life into the long dead characters and events of history. Dubbed “living history,” this unique concept added a fresh dimension to historic interpretation and presentation.

Traditionally defined as any interpretive-educational program that diverges from the typical museum exhibit and includes actors or historians portraying famous historic figures or conducting historic activities, the primary objective of living history is to bring the past into the present and provide spectators a dynamic glimpse of life in previous eras. It is the process of “recreating aspects of the past, be they daily tasks and trades or more exceptional occurrences, for the public” (Arthur). In 1991, Jay Anderson, a folklorist turned living historian, published *A Living History Reader: Museums*. The anthology became the guiding publication for the field, and in the opening chapter, Anderson outlined the three distinct applications of living history: “to interpret the past at outdoor museums and historic sites, as a research tool in experimental

archaeology, and as an enjoyable recreational activity for history buffs” (Anderson 3). Although each category presents its own interesting merits and pitfalls, the first — educating the public — is the most important.

At a time when public education has moved toward standardized testing, and history in grades K-5 has been reduced to the actions of a few great men and federal holidays, living history programs are becoming increasingly important. Although such techniques are traditionally reserved for historic sites and large reenactments, the practice can be successfully applied on a much smaller scale. Living history interpretations, even the simplest of demonstrations, can be useful in teaching history to children.

1. Development of Living History Sites

To understand how living history can be applied in the classroom, it is first necessary to understand how living history has developed. The practice has its roots in folklore and folk life. There is no earlier example of a living history program that is more prominent or more relevant to contemporary society than Colonial Williamsburg. By the turn of the twentieth century, Williamsburg, Virginia was rundown and impoverished, its historic buildings closely guarded by the genteel members of the Association for the Preservation of Virginia Antiquities (APVA). Although APVA members christened themselves “keepers of the past,” they were more concerned with preserving the traditions of Virginia’s upper class in a post-Civil War era than in interpreting the city’s rich historical heritage (Greenspan 16-17). The persistence of one local clergyman, Dr. W.A.R. Goodwin, and the bank account of John D. Rockefeller, Jr., quickly brought change to the sleepy little Tidewater town in the form of a full-scale restoration of Williamsburg’s colonial structures.

In 1926, John D. Rockefeller Jr. purchased the 1755 Georgian-style Ludwell-Paradise House for \$8,000. By the end of 1928, Rockefeller owned 95% of the colonial section of Williamsburg (Greenspan, 22; Ludwell-Paradise). With the properties finally secured, Dr. Goodwin's dream of turning Williamsburg into a national educational landmark was coming to fruition. Fiercely patriotic, Goodwin intended Colonial Williamsburg, along with nearby Jamestown and Yorktown, to become a beacon of the American spirit. He felt that in Williamsburg, "the value of . . . free institutions may be measured by recalling what their creation cost, for on this soil are tokens which recall the toil, the tears, the blood, and the birth pangs" of American society (Goodwin 14). Although Goodwin's words were poetic, he was correct in identifying the Tidewater region of Virginia as a crucial location in America's revolutionary history. Rockefeller quickly latched onto the nostalgic patriotism of Goodwin's vision, and funneled millions of his own dollars into restoring Williamsburg "so far as that may be possible, to what it was in the old colonial days and to make it a great centre for historical study and inspiration" (Greenspan 20).

Today, the Williamsburg reinvented by Rockefeller and Goodwin is considered the capital of American colonial history. The site houses an impressive collection of colonial artifacts, from gowns to furniture. On-going archaeological excavations continue to reveal more about the colonial town, and there is a renewed interest in examining the poor and illiterate classes of colonial Williamsburg's society. For the general public, most of those academic pursuits go unnoticed. The massive collection housed in the DeWitt Wallace Decorative Arts Museum and the artwork kept in the Abby Aldrich Rockefeller Folk Art Museum are largely taken at face value by most tourists. The dates of creation and stories behind the artifacts are unlikely to be remembered. Instead, visitors to Colonial Williamsburg are fascinated by the site's

living historians – actors dressed in traditional garb who interpret colonial life from a first person perspective.

The site operates on a tight schedule, with programs rotating on a weekly basis. On a Friday in October, visitors to Colonial Williamsburg can participate in a local courthouse session at nine o'clock in the morning, witness the dissolving of the House of Burgesses at ten, and take a carriage ride after lunch to learn about transportation and livestock during the colonial era. On Saturday, guests can begin their day with a stroll through the farmers' market, serve as spies for Governor Thomas Jefferson to thwart General Cornwallis' advance, and end their day with the adventure of "Revolution in the Streets," a program designed to bring the excitement of a town on the verge of revolution to life (Revolution).

In a similar theme to Colonial Williamsburg, Old Sturbridge Village in Massachusetts exists to educate the public about early nineteenth century life in New England. The site, which opened in 1946, has a more concentrated vision than Colonial Williamsburg, and has maintained its primary purpose as teaching the "arts and industries of early rural New England" so that the "ingenuity, thrift, and self-reliance" of "preindustrial craftsmen" may be imparted to current generations (Becker and George 84). To reinforce the educational focus, Old Sturbridge Village connected with local schools early in its development. Beginning in the 1970s, teachers were partnering with Old Sturbridge Village to create engaging, interdisciplinary programs for students. Field trips to the site became as much about the history of the village as they did about the development of the community as a whole. Today, visiting students are not only given the opportunity to observe historical crafts, like blacksmithing and tinsmithing, but are able to participate in trades like woodworking and weaving.

Old Sturbridge Village also offers educational programming that brings daily community events to life and allows children to serve as the living historians. For students grade 5 and up, the site offers a mock New England Town Meeting experience. Students are able to participate fully in the meeting, and through the program learn not only the history of the town but also the functions of local New England governments. Many of the basic principles used to govern colonial towns are still in practice today. The program also “encourages students to think critically, form arguments, and back up their opinions using historical data” (Education Programs).

On a more local level, several historic sites in North Carolina offer living history programs. None are on quite the same scale as Old Sturbridge Village or Colonial Williamsburg, but all present quality educational programming. Tryon Palace, in New Bern, places a heavy emphasis on providing a dynamic history experience for visitors. The colonial site offers blacksmithing and cooking demonstrations daily, and hosts special events throughout the year. In October of 2015, Tryon Palace introduced a new living history program at the Robert Hay House. The program is intended to provide visitors with a glimpse into life in New Bern in 1835. Visitors can observe and assist with chores, interact with the site’s actors, and take on the role of a carriage-maker’s apprentice (Tryon Palace).

In Surry County, Horne Creek Farm markets itself as a living historical farm dedicated to educating visitors about agriculture at the turn of the twentieth century. The site has become a “historical laboratory where it is possible to study traditional methods of constructing buildings, planting and harvesting crops, and preserving foods” (Horne Creek). Each October, Horne Creek Farm hosts its largest living history event of the year – an annual corn shucking frolic. For small rural communities of the nineteenth and early-twentieth centuries, corn shuckings were as much

about finishing up harvest season as they were about socializing. The work of a corn shucking was always offset by a large meal, music, and dancing. Horne Creek's interpretation of this valued rural gathering allows visitors to help shuck and grind corn, make corn husk dolls, and observe everything from apple butter making to crosscut sawing. In total, the annual corn shucking frolic gives guests the opportunity to learn about more than seventy old-time activities (Blakemore).

Although living history programs were in existence as early as the late nineteenth century, it was not until the mid-twentieth century that the passion of reenactors really combined with scholarly research. Today's programs span nearly every era of history, from the medieval to the relatively modern, and offer interpretation of everything from farming techniques to weaponry. The popularity of living history programs has only continued to increase, and even traditional museums are finding ways to incorporate living history demonstrations into their permanent exhibits.

2. Criticisms

Given the theatrical tendencies of living history programs, many historians have criticized the accuracy and objectivity of such performances. Again, Colonial Williamsburg emerges as the most contemporary example of controversial living history programs. As the concept of social history broadened in the 1960s and 1970s, professionals began to take issue with Williamsburg's "great man" approach to history. For the first forty years of its existence, Colonial Williamsburg avoided sharing the stories of the town's largest population group – enslaved blacks. While it cannot be argued that Patrick Henry and Thomas Jefferson are unimportant players in American history, it can be argued that less visible individuals, like lower classes, slaves, and women, are just as significant. In 1977, Colonial Williamsburg hired its first

black interpreters. Further research revealed that 52 percent of the town's population in the pre-Revolutionary period had been enslaved. Questions of Williamsburg's historical accuracy were further agitated by the site's nationalistic approach to the revolutionary period. Perhaps more than any other living history museum, Colonial Williamsburg interprets its history as one founded on traditional American ideology. Liberty, self-government, opportunity for all (slaves excluded), and freedom from economic oppression serve as underlying values that affirm "the spiritual vigor" of the American history found at Williamsburg (Lowenthal 159). When the past becomes sterile, neglecting large portions of society and relying on "nostalgic narcissism" to reach the public, its value is greatly diminished (Lowenthal 159).

Perhaps sanitizing history is simply a matter of propriety. Maybe it would be politically incorrect to "actually show what slavery was like," and untoward to "recreate the conditions children labored under" during the early twentieth century (Lowenthal 159). That is not to say there are certain topics and events in history that are better left on the pages of books than in the hands of reenactors. No rational individual would ever dream of turning the Holocaust into a living history program. Yet some sensitive issues, like slave auctions, lynchings, and World War II battles, have been brought to the living history stage.

In 2005, a tiny crossroads in Georgia began reenacting a significant event in town history – a 1946 lynching. The motivation was simple – activists were trying to draw attention to the lynching in an effort to reopen a case regarded as cold by the Federal Bureau of Investigation. The reenactors' reasoning was even more straightforward – "White folks love their Civil War reenactments, which is mainly one big fantasy about the Lost Cause being so noble, so why not reenact some real history for a change?" (Auslander 178).

The proposal for such an event was met with great controversy. Unable to secure white locals to play the parts of Klansmen, the community's African-Americans stepped in. The reenactment of the July lynching climaxes in the dramatic scene of "a Klansman rip[ping] out a doll, covered in barbeque sauce to simulate blood, and holds it up." The scene plays into local belief that one of the lynched women was seven months pregnant at the time of her death. Lore holds that "a Klansman carved the fetus out of her uterus and held it aloft, before smashing it to death" (Auslander 178). Such a grisly scene is certainly far removed from most main stream living history programs, but for the Walton County community, the reenactment is about much more than reliving history. It's about "touching the past," bearing witness to previous mistakes, and memory (Auslander 178).

The importance of simply remembering is also invoked by a recent surge in World War II living history programs. Battle reenactments have been around since the late nineteenth century when veterans of the Civil War gathered to reminisce, but as programs shift towards material in which survivors of a conflict are still alive, difficult questions arise. In Texas, the Commemorative Air Force has created a program titled "Tora, Tora, Tora!" that recreates the Japanese attack on Pearl Harbor in December of 1941. Complete with Japanese-style aircraft and more than 61 pyrotechnic effects, the show evokes a feeling more reminiscent of a Hollywood action film than an actual reenactment (Tora!). After all, although explosions awe the crowd, there is no actual life lost and no carnage to witness. Some visitors leave the show with a "white-washed" appreciation of the axis and allied powers of World War II (Bigley 13). Others, especially veterans, take offense at the show, finding it distasteful and disrespectful to the men who died in the 1941 attack.

The National Park Service, which claims ownership of several military-oriented sites, generally approves battle reenactments. The Park Service insists that any militaristic living history program, especially one that references loss of life, include an awareness of “appropriateness, sensitivity, [and] cultural bias” (Bigley 16). More importantly, there is no accurate or suitable way to present “the absolute violence, carnage, and death associated with battle and the grief and agony of those on the home front who have lost loved ones,” to the general public via reenactment (Bigley 16). If, as Jay Anderson suggests in his reader, “living history strives for an authentic ‘felt-truth’ – a sense of history’s ‘flesh-and-blood’ – then any battle reenactment must necessarily fall short of this goal” (Bigley 16).

Most living history programs are not as gruesome as that of the lynching in Walton County Georgia, or as dramatic as the pyrotechnics of the “Tora! Tora! Tora!” Most focus on everyday activities, like farming techniques and household chores. Yet even the ordinary day-by-day activities of by-gone eras can become taboo. In 1994, Colonial Williamsburg drew national attention when it held a reenactment of a slave auction. Commonplace staples of Southern society in the colonial and antebellum eras, auctions were held daily in slaveholding states. The *New York Times* debated whether the event was “education or outrage” and the NAACP protested the reenactment alongside students from the nearby College of William and Mary (Janofsky). Despite the NAACP’s claim that people were furious at plans for the auction, Colonial Williamsburg felt they were only trying to remedy decades of historical inaccuracy. The auction was not intended to sensationalize the reality of slavery, or turn a traumatic part of history into a form of entertainment.

Christy Coleman, who served as director of Colonial Williamsburg’s African-American department, argued for the importance of the reenactment:

I recognize that this is a very, very sensitive and emotional issue. But it also very real history, and it distresses me, personally and professionally, that there are those who would have us hide this or keep it under the rug.... Until we begin to understand the horrors that took place, the survival techniques enslaved Africans used, people will never understand what's happening in our society today. (Janofsky)

Despite protests, the reenactment was held in October as planned. In 1999, Colonial Williamsburg began an educational program called "Enslaving Virginia," which aimed to continue educating visitors about the very important, very real influence of enslaved Africans on colonial Williamsburg's society. In the twenty-odd years since the mock slave auction, African-Americans have taken a more visible role in Colonial Williamsburg.

Seventeen years after Colonial Williamsburg's first slave auction, as states began readying events for the sesquicentennial anniversary of the Civil War, St. Louis, Missouri held a reenactment of a slave auction. The St. Louis auction reenactment was staged by an American Studies professor from Lindenwood University as a counterpoint to the upcoming events reenacting the beginning of the Civil War. More than 170 people participated in the reenactment, with several hundred more observing (Thornsen). The roles of slaves up for auction were played by eleven African-Americans. To keep the event historically accurate, "interested bidders examined the slaves, poking and prodding them," and related slaves, like a pair of siblings, were sold to separate bidders (Thornsen).

The reenactment had a profound effect on participants and the audience alike. One African American man, who played the role of a slave, remarked:

I can't explain it, something happened to me up there, standing on that block.... I felt what my ancestors must have gone through...Up there on that same block, I guess you could say I was touching the past and, the past, well it was touching me. (Auslander 162)

Similarly, a white man who observed the reenactment noted the power of the event. "...I could see that too, up there on that auction block. That's when I realized this isn't just a play, just a performance. This was real. This was something you just have to see to understand" (Auslander 162).

3. Living History for Children

For all the criticisms living history programs receive regarding their authenticity, accuracy, impartiality, and appropriateness, the issues become even more prevalent when the targeted audience is children. Children are impressionable. It would certainly be of questionable taste to subject them to a program reenacting the brutal carnage of battle, and it is unlikely any respectable site would dream of creating a lynching-related program for primary school students. But the limitations and requirements for children's living history programs are even more complex than simply choosing topics that are age-appropriate. There are learning styles to consider. Critical background knowledge must be provided to ensure genuine understanding. Common core and state education standards must be satisfied, and budget constraints hinder the scale of a program. Furthermore, as the age of a student decreases, the censorship and simplification of history increases. As such, living history programs must find a way to balance historical accuracy and the needs of their young audiences.

In upper-level classrooms, "state-approved textbooks...so conservative that most references to the controversial..., no matter how relevant, have been omitted" dominate history education (McNeely 22). A 2014 study, which tested 11,200 eighth grade students in all 50 states

on general U.S. history, found only 18% of the rising high school students performed at or above the proficient level. With an average score of 269, most students had trouble identifying the territory included in the Louisiana Purchase of 1803 on a shaded map (2014 U.S. History Sample Questions). Test scores have not improved since 2010 (2014 U.S. History Scores).

In lower grades, history education appears equally static. North Carolina's Essential Standards for 4th and 5th grade social studies (see table 1a and 1b) prominently feature history; fourth grade focuses on North Carolina history, while fifth grade centers on broader themes in American history.

	Essential Standard	Clarifying Objectives	
4.H.1	Analyze the chronology of key historical events in NC History.	4.H.1.1	Summarize the change in cultures, everyday life and status Of indigenous American Indian groups in North Carolina before and after European exploration.
		4.H.1.2	Explain how and why North Carolina was established.
		4.H.1.3	Explain how people, events and developments brought about changes to communities in various regions of North Carolina.
		4.H.1.4	Analyze North Carolina's role in major conflicts and wars from the Pre-Colonial period through Reconstruction.
4.H.2	Understand how notable structures, symbols and place names are significant to North Carolina.	4.H.2.1	Explain why important buildings, statues, monuments and Place names are associated with the state's history.
		4.H.2.2	Explain the historical significance of North Carolina's state symbols.

Table 1a. North Carolina Essential Standards for 4th Grade

	Essential Standard	Clarifying Objectives	
5.H.1	Analyze the chronology of key events in the U.S.	5.H.1.1	Evaluate the relationships between European explorers (French, Spanish and English) and American Indian groups, based on accuracy of historical information (beliefs, fears and leadership).
		5.H.1.2	Summarize the political, economic and social aspects of colonial life in the thirteen colonies.
		5.H.1.3	Analyze the impact of major conflicts, battles and wars on the development of our nation through Reconstruction.
5.H.2	Understand the role of prominent figures in shaping the United States.	5.H.2.1	Summarize the contributions of the “Founding Fathers” to the development of our country.
		5.H.2.2	Explain how key historical figures have exemplified values and principles of American democracy.
		5.H.2.3	Compare the changing roles of women and minorities on American society from the Pre-Colonial era through Reconstruction.

Table 1b. North Carolina Essential Standards for 5th Grade

The standards are there, and the requirements are laid out in a straightforward manner, yet even still most fourth graders’ knowledge of North Carolina history is limited to material they retain from a visit to the North Carolina Museum of History in downtown Raleigh. It is not the fault of the museum (though there is much that could be done to improve the experience of younger visitors). It is not necessarily the fault of teachers, and though it would be easy to blame the government’s increasingly heavy focus on STEM (Science, Technology, Engineering, and Mathematics) education, blame truly lies in tradition.

Math is taught by repeated practice of problems. There are hands-on activities involving candy or number cubes or countless other small objects to teach students to add, subtract, multiply, and divide. Science is the same. Preschoolers are taught the basics of plant growth by “planting” lima beans in plastic Ziploc bags and watching them sprout. Second graders learn about static electricity with the help of balloons. Fourth graders learn about density with eggs and saltwater. As grade level increases, so too do the possibilities for experiments. Though a bit trickier to create, the same type of hands-on learning can be used for history education.

Learning cannot be an entirely “passive experience for children” (McNeely 23). It must be dynamic. It must be inquiry-based. It must be a “learn by doing” lesson, rather than a “look, don’t touch” listening experience (McNeely 23). In part, such active learning lessons are few and far between for history education in lower-grade levels because it has generally been accepted that young children lack the basic ideological concepts necessary to comprehend history. An adult’s “vision of history is dominated by an ideology – such that the individual events and characters are seen in great movements, sweeps of centuries, rising and falling classes or empires.... what can [children] know of economic forces, dialectical struggles, global strategies” (Egan 439)?

For a student, especially one in grades K-2 who is just beginning to understand the very basics of chronology, history does seem to be a rather difficult subject matter to teach. Yet with simplification and an indirect approach, it is a much easier feat than thought.

Although children may lack concepts adequate for historical chronology, they clearly understand “before” and “after,” and “long, long ago,” and “just a little while later,” and so on. Although they lack an abstract concept of “kingship” or of interacting elements within political structures, they clearly do understand power and weakness, oppression,

resentment and revolt, ambition, and punishment. And while they may lack sophisticated notions of politically constructive or destructive behavior, they clearly do have concepts of good and bad. (Egan 440)

With a little patience, a little practice, and a clear understanding of students' comprehension levels, living history can become a tool to improve history education in primary-grade classrooms.

Debra Nichols, the Volunteer and Group Programs Coordinator at the North Carolina Museum of History, has participated in eighteenth century based reenactments for more than 20 years. She witnessed the powerful effect living history programs can have on young students many times:

When living history is done correctly it is an incredibly effective educational tool. It can be great fun, but it can also be a powerful way to make people understand how life changes over time and why it's important to understand who our ancestors were, how they lived, and what obstacles they had to overcome while they were living. If you mean to have every child in a class dress up in period clothing, eat nothing but period foods, and go without indoor plumbing for days...then of course, that's not practical or even a possibility. But sharing short snippets of everyday life from people who have studied a time period and feel comfortable portraying that time, is certainly doable and would be educational to the "modern day" student. (Nichols)

Nichols placed a heavy emphasis on keeping children engaged in a living history program, even if it was only in a minor way – a sentiment that Matt Arthur, Living History Programs Coordinator at Tryon Palace, echoed as well.

Living history events have the potential to go very right or very wrong when it comes to kids. To reach kids, I have found the key is to give them a chance to become involved, even if it only [in] a small way. A child will quickly get bored watching a cooking demonstration, but if they can help stir or count the time you need to hold a wafer iron over the fire, they will want to stay and see how “their” dish came out. At Tryon Palace, we try to make sure that there is away for the children to become involved. Even if a demonstration is one where the children cannot become directly involved, we try to have a craft that deals with similar skills or trade. (Arthur)

Bringing living history into the classroom presents a unique set of challenges. At Tryon Palace, the setting is historic, there is open space for activities, and plenty of reproduction artifacts to use for demonstration. Classroom teachers do not have the luxury of the same materials, but with creativity and access to appropriate and readily available resources they can host their own living history programs for students. The following unit offers four lesson plans related to colonial history. Each lesson satisfies NCSCOS standards, provides basic background information, and includes its own living history activity.

Unit - From the Pilgrims to the Revolution:
Colonial Life in North America

Colonial North America: Unit Background Information

Native Americans

The first European explorers arrived on the eastern coast of North America in the 1500s. At the time of their arrival, there were already several thousand Native Americans living in the region. There were many distinctive tribes, each with their own unique language, culture, and traditions.

Unfortunately, many native groups were almost entirely wiped out by the introduction of European diseases. Unlike the Europeans, who had developed an immune system resistant to diseases like small pox after generations of exposure, Native Americans had no such immunity. Whole communities were killed by disease, and within the first 100 years of European settlement in North America, an estimated 95% of Native Americans perished from common illnesses.

For those natives that survived the initial wave of disease, their relationships with arriving Europeans fluctuated from generation to generation. The colonial period in North America was defined by intertribal and Euro-Indian warfare, and trade-based relationships. Sometimes such relationships were mutually beneficial, but in some circumstances, Europeans took advantage of the Native Americans. When relationships began to unravel, brutal conflict often followed.

Early Explorations & Settlement

The first English attempt at settlement in the New World was made on Roanoke Island in present-day North Carolina in 1587. Known as “The Lost Colony,” the attempt at Roanoke was unsuccessful. The first successful English colony in North America was Jamestown, founded 1607. By 1613, the Dutch had established a trading post on Manhattan Island. The tiny trading post eventually became New York City. In 1620, the Mayflower landed in Massachusetts. The group of 101 colonists became known as the Pilgrims. Over the next 100 years, English colonists spread out across the eastern seaboard, settling as far west as the mountains of North Carolina.

The New England Colonies (Massachusetts, Connecticut, Rhode Island, New Hampshire)

The New England colonies were primarily settled by religious groups. Contrary to popular belief, the New England colonies did not offer religious freedom. The Puritans, who lived primarily in Massachusetts, did not tolerate other religions. Dissenters were often exiled. Rhode Island was formed when the Puritans forced Roger Williams and Anne Hutchinson to leave Massachusetts because of their religious beliefs.

Economically, the New England colonies were dependent on the fishing, whaling, and shipbuilding industries. Rocky soil made farming grains difficult, but native crops, like pumpkin and beans were grown.

The New England colonies were often embroiled in wars with Native American tribes. Many towns, the heart of New England society, were attacked and entirely wiped out by native war parties.

The Middle Colonies (Pennsylvania, New York, New Jersey, Delaware)

The Middle Colonies were settled by diverse groups of people from around Europe. Unlike colonists living in New England, colonists living the Middle Colonies practiced various religions and no one religion dominated the region. Algonquian and Iroquoian tribes also called the area home, and the Europeans brought African slaves to the region beginning in the 17th century.

The soil of the Middle Colonies was incredibly fertile, and colonists grew enough wheat and corn to supply the other regions. Major cities, like Philadelphia and New York became mercantilist hotspots for trade.

The Southern Colonies (Maryland, Virginia, the Carolinas, Georgia)

Although Jamestown, Virginia was the site of the first successful English colony, colonies farther south were slow to develop. North Carolina lacked an adequate deep water port and Georgia, the southernmost point of English colonialism in North America, became a haven for debtors and criminals. Because of their more temperate climates, the Southern Colonies also had more issues with mosquito-spread diseases, like Yellow Fever.

The economy of the Southern Colonies was dependent on cash crops and the plantation system. Tobacco dominated fields in the Carolinas and Virginia. To fulfill the need for large labor forces, thousands of slaves were brought from Africa. The Southern Colonies' slave population later became a point of contention during the drafting of the United States Constitution.

Growing Dissatisfaction

After almost 150 years of English colonization in North America, the colonists were quickly becoming disillusioned with their treatment at the hands of royal government. Wars with native tribes were expensive, and England wanted the colonies to shoulder the burden of war debt. And, in an effort to continue English dominance in colonial-era Europe, England placed increasingly restrictive measures on colonial trade, both among the colonies and across the Atlantic.

The Revolutionary War

The colonials' frustration over their unfair treatment eventually boiled over into anger, and eventually led to war. In 1775, colonists skirmished with British troops at the Battle of Lexington and Concord. By July of the following year, the colonists declared their independence and the Revolutionary War began. It lasted 8 years, pitted families against one another, and permanently altered life in the colonies. When the peace treaty was signed at war's end, the original 13 English Colonies were replaced with 13 American states.

Lesson 1: If You Were an English Colonial Girl...

Grade Level(s): 3-5

Subject/Content Area(s): [Social Studies/History]

NCSCOS Standards:

- 3.H.1.1 Explain key historical events that occurred in the local community over time.
- 3.H.1.2 Analyze the impact of contributions made by diverse historical figures in local communities and regions over time.
- 4.H.1.2 Explain how and why North Carolina was established
- 5.H.1.2 Summarize the political, economic, and social aspects of colonial life in the the thirteen colonies.
- 5.H.2.3 Compare the changing roles of women and minorities on American Society from the Pre-Colonial era through reconstruction.

Content: *For general information on the colonial period, see Unit Background document.*

Most of the education colonial girls received was informal. For religious purposes, most girls were taught basic reading and writing skills. Unless she was born into an upper class household, a girl's schooling would not go beyond the fundamental essentials. Girls born into wealthier families may have had a governess to teach them arts like painting, dancing, singing, and music. Girls from poorer families may not have learned to read at all.

A girl's education, outside of literacy, was largely dependent upon her female relatives. From them, she would learn everything she needed to know to one day establish a household of her own. The skills of spinning, weaving, and sewing were essential for making clothes and other cloth items. Cooking, cleaning, candle making, and soap making were also important skills for a girl to have.

A girl's clothing was very similar to her mother's. All children, both boys and girls, wore long dresses until they were six or seven. A girl's undergarment was a long shift, called a chemise. It also served as her nightgown. Over the chemise, she would wear a petticoat (skirt). The colder it was outside, the more petticoats she would likely wear. On top, she would wear a waistcoat. She would also wear an apron to keep her clothes relatively clean during the day, and a coif (cap) to cover her head.

Lesson Objective: Students will be able to identify key characteristics of daily life for an English girl living in the colonial era. With this lesson, the students will be able to make connections between modern day society and the colonial period.

Academic Language:

- Pilgrim: a member of a group of English Puritans who sailed on the Mayflower and founded the colony of Plymouth, Massachusetts in 1620
- Colony: an area under the control of another country
- Governess: a woman hired to teach children in a household
- Petticoat: loose undergarment that looks like a skirt; can be layered on top of one another for warmth
- Waistcoat: jacket-style garment worn over a shirt
- Chemise: a loose-fitting undergarment worn under a dress; also serves as a nightgown

List of Materials:

- *Sarah Morton's Day* by Kate Waters
- Small glass jars with lids (jelly jars, baby food jars, etc.)
- Heavy Cream (enough to fill each jar approx. ½ full)
- Chore worksheets
- Construction paper
- Scissors
- Glue

If making corn bread

- Cornmeal
- Canola oil
- Hot water
- Salt
- Cast iron skillet or 8x8 pan
- Borrow oven from cafeteria

Visuals Used:

- The visuals that will be used will be a picture of girls gathering firewood, a map of the colonies, an image of a butter churn, the cornbread recipe, *Sarah Morton's Day*, and any other relevant images the teacher may want to use.

Procedures:

1. **Focus and Review:** The teacher will bring in a printed picture of colonial girls gathering firewood (image at the end of lesson). The teacher will ask students what the girls in the image are doing and guess why they might be doing it. The teacher will also ask what differences students notice in what the girls are wearing and what modern girls wear. Once the students have made connections to modern day girls and girls from the colonial time, the students will be asked to make a prediction of what they are about to learn.

2. **Statement of Objective:** Today we are going to learn about what it was like to be a girl living in the colonial period.
3. **Teacher Input:** The teacher will ask a series of questions regarding the colonial period. These questions will include:
 - Can someone tell me a little bit about the colonial period?
 - Does anyone know when the colonial period took place?
 - Does anyone know what a colony is?
 - Does anyone know anything about life in the colonies?

The teacher will explain that three hundred years ago, there was no United States of America – there wasn't even a North Carolina! Instead, the place we live now was part of English North America. Instead of states, there were colonies. People moved here from England because they thought they could have a better life. They sailed here on ships that weren't much bigger than school buses! Sometimes it took months to cross the ocean! Once they got here, life wasn't easy. They had to build their own houses, grow their own food, and make their own clothes!

During this time the teacher will ask students questions such as:

- Where does your food come from? (Grocery store, restaurants, etc.)
- Where does your clothes come from? (Walmart, the mall, etc.)

After questioning the students, the teacher will explain that there weren't stores to buy things at when the colonists first arrived. Instead, they had to make it themselves or do without it. The teacher will also explain that in order for the colonists to survive, they had to hunt, and cook their own food. Colonial people did not have a Walmart that they could go to to get their everyday needs.

The teacher will then introduce the story, *Sarah Morton's Day*. This story is about a girl named Sarah Morton. Sarah Morton was a ten-year old girl who came to the colonies with her family. The story takes the students on an adventure through the colonial period in the eyes of a young girl. The students will see different aspects of how young girls lived during the colonial period.

When finished, ask students:

- What did you learn about life as a colonial girl?
- What type of chores did Sarah have to do?
- What type of chores do you do at home?
- How was Sarah's day different than your life today?

Education was not something that was always available to young girls in the colonial period. The teacher will emphasize how lucky Sarah was to learn how to read. Most girls in the colonial period didn't know how to read or write. Instead, most of the things they learned helped them become good housekeepers. Sarah helps keep the fire going, feeds the chickens, takes care of the garden, and helps her mother make dinner.

- 4. Guided Practice:** Now that we have learned about what it was like to be a girl in the colonial era, we're going to practice some of the chores Sarah had to do in the book. With a partner, you're going to make your own butter. The instructions and tools you'll need are on your desks. Fill each jar $\frac{1}{2}$ way with heavy cream and make sure the lid is on tight.

Explain that they will have to take turns shaking the jar. It will take about 10 minutes for butter to form. Explain that the cream will start to separate. The chunks they see will be butter. The liquid is called buttermilk. Show students a picture of a butter churn. Explain that it separates the cream just like shaking the jar does. Explain that colonists did not waste anything. Also explain that the colonists had to milk the cow, collect the milk and churn the butter themselves. Once the butter was made, they used the buttermilk for drinking and baking. Ask students where they keep their butter at home. Remind them that the colonists did not have refrigerators. Butter was usually eaten the same day or kept underground where it could stay cold.

* If making cornbread:

After students have made their butter, ask them what they eat butter on at home. Explain that colonists usually ate butter on cornbread. In the early colonial days, there was more corn than wheat. Colonists used the corn to make corn bread. Refer back to *Sarah Morton's Day*. Show students the picture of corn bread baking in the oven. Ask students if that oven looks like their oven at home. Explain that the colonists did not have electricity and that they had to cook everything over a fire. Today, we're going to make corn bread like Sarah and her mother.

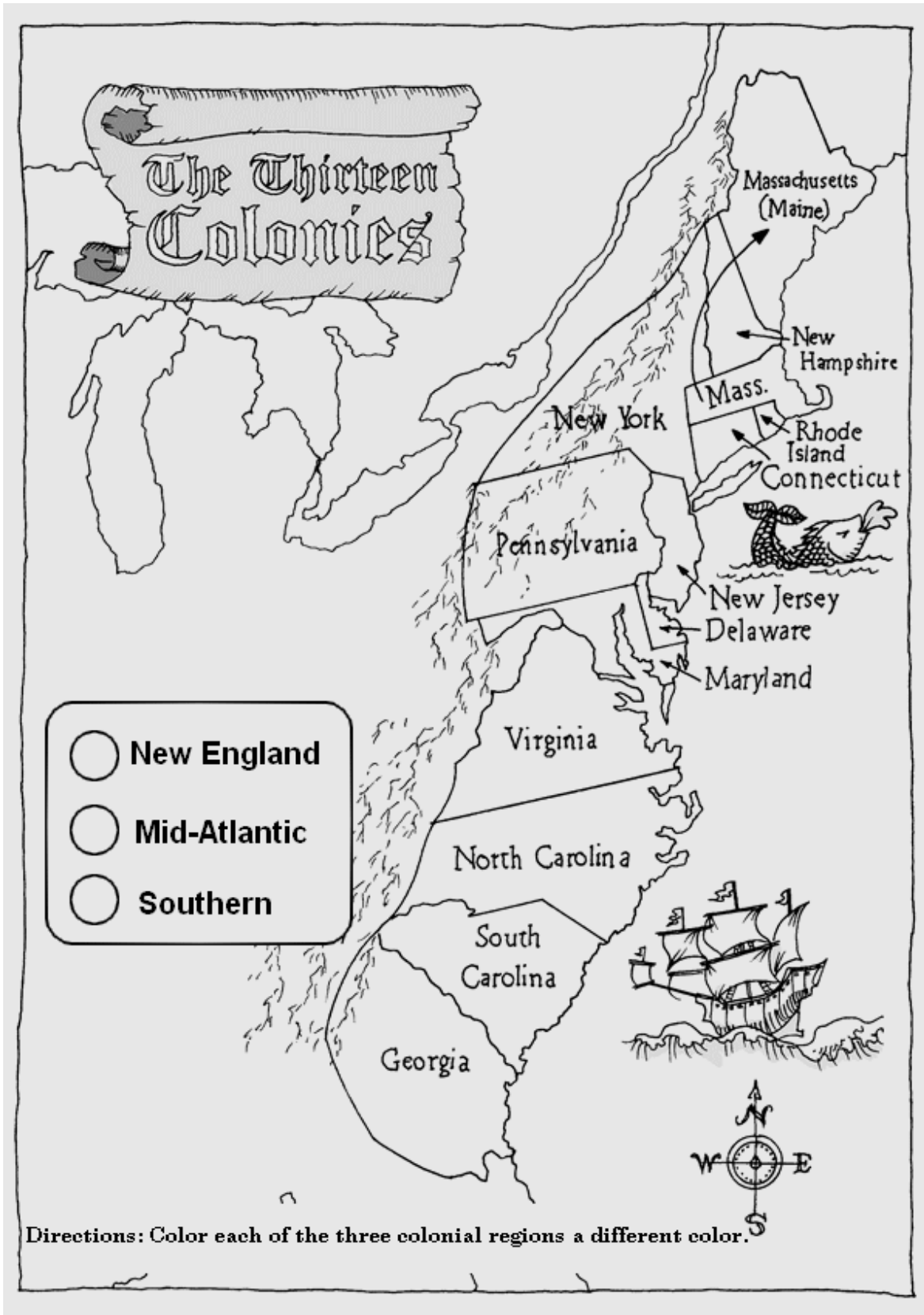
Handout printed recipe. Have students read it aloud. Explain that even though there are measurements on the sheet, most colonists didn't measure things. Instead, girls watched their mother and memorized what recipes were supposed to look like. In groups of four, the students will make the cornbread.

- 5. Independent Practice:** While our cornbread is baking, we're all going to go back to our seats and practice what we learned today on our own. I'm going to pass out a worksheet with different chores on it and a sheet of construction paper. Fold the construction paper into thirds. On one column, write "Sarah's Chores", on the next write "My Chores," and on the last write "Chores We Both Do." Some of the chores are ones Sarah would've had to do, some are chores you probably do at home, and some are chores you both have in common. Cut out the different chores and glue them into the right column on your sheet. If you finish early, you can draw a picture of a chore you do at home. When everyone's done, we'll eat our cornbread and butter!
- 6. Closure:** You guys did great today! How do you like the cornbread we made? What about the butter? Wasn't it hard work to shake the jar for that long? Imagine if you were Sarah and you had to milk the cow before you could even make the butter.

Imagine how long it would take to make the corn bread if we had to grow our own corn, grind it up, and then bake it in a stone oven. What other types of chores did Sarah have to do? Tomorrow we're going to learn about what boys in the colonial period did!



<http://heritage-history.com/blog/wp-content/uploads/2012/09/puritan-girls.jpg>



<http://www.nonags.org/members/dasaunders/activities/comcast/activities/unit2/colonies/thirteencolonies.gif>



[https://upload.wikimedia.org/wikipedia/commons/2/2a/Churn_\(PSF\).jpg](https://upload.wikimedia.org/wikipedia/commons/2/2a/Churn_(PSF).jpg)

Basic Cornbread Recipe

Ingredients

1 cup cornmeal

$\frac{1}{2}$ teaspoon salt

$\frac{1}{2}$ cup hot water

Directions

1. Grease cast iron skillet (or 8x8 cake pan) and preheat oven to 375 degrees.
2. Mix cornmeal and salt.
3. Slowly add hot water until the mixture is as thick as oatmeal.
4. Pour the mixture into the skillet or pan.
5. Bake for 30-35 minutes until the edges are brown and the center is beginning to brown.
6. Serve hot with butter.

Whose Chore?

Cut out the chores below and glue them into the right column on your trifold sheet.

Emptying the dishwasher	Making a bed	Walking the dog
Milking the cow	Gathering eggs	Building a fire
Putting away groceries	Using a vacuum cleaner	Putting away groceries
Cleaning up after yourself	Doing homework	Making butter
Taking care of your siblings	Tending the garden	Cleaning the bathroom

Lesson 2: If You Were an English Colonial Boy...

Grade Level(s): 3-5

Subject/Content Area(s): [Social Studies/History]

NCSCOS Standards:

- 3.H.1.1 Explain key historical events that occurred in the local community over time.
- 3.H.1.2 Analyze the impact of contributions made by diverse historical figures in local communities and regions over time.
- 4.H.1.2 Explain how and why North Carolina was established
- 5.H.1.2 Summarize the political, economic, and social aspects of colonial life in the the thirteen colonies.
- 5.H.2.3 Compare the changing roles of women and minorities on American Society from the Pre-Colonial era through reconstruction.

Content: *For general information on the colonial period, see Unit Background document.*

Although boys and girls in the colonial period shared some chores, boys had many outdoor responsibilities and received more schooling than girls did. Boys who lived on farms helped their fathers in the fields. Most colonists in the New England colonies grew grains. Farther south, tobacco was the primary crop. Boys would help with all aspects of the growing season, from planting to harvest. Their responsibilities increased as they grew older.

If a boy lived in a town, his father was likely a tradesman of some sort. Common colonial tradesmen included blacksmiths, wheelwrights (built wagon wheels), shoemakers, chandlers (candlemakers), and silversmiths. The sons of tradesmen typically apprenticed with their father. An apprenticeship meant they learned a trade under their father so that they could one day take on the family business or open their own shop.

Colonial boys also received a great deal of schooling. The wealthier a boy's family, the more schooling he received. Although both boys and girls learned the basics of reading and writing, usually for religious purposes, boys went on to pursue higher levels of education. They were tutored in math, sciences, philosophy, history, and other languages, like Latin. Girls did not learn advanced subjects. Some boys even went on to attend universities, like Oxford in England or Harvard in Massachusetts.

Just as a girl's clothing closely resembled her mother's, a boy's clothing was very similar to his father's. All children, both girls and boys, wore long dresses until they were six or seven. A boy was usually given his first pair of breeches (pants) when he was seven years old. Boys also wore stockings (long socks), garters (to hold the socks up because elastic had not been invented), a

doublet (short coat), shoes, and a hat. All of his outer clothes were worn over a long undershirt (similar to a girl's chemise). It also served as his nightclothes.

Lesson Objective: Students will be able to identify key characteristics of daily life for a boy living in the colonial era.

Academic Language:

- Sickle: a tool with a curved blade used to cut grain stalks
- Slate: a thin sheet of rock, usually framed with wood, used in schools for writing.
- Penmanship: the art of writing by hand
- Quill: writing tool usually made from the feather of a large bird

List of Materials:

- *Samuel Eaton's Day* by Kate Waters
- Chalk
- Small slate/chalkboards
- Colonial Alphabet Handout
- Sample Penmanship document
- Quills
- Ink
- Thick paper (i.e. cardstock or a drawing pad)
- Garment coloring sheets (if needed)
- Crayons, markers, or colored pencils
- Map of colonies/England

Visuals Used:

- The visuals that will be used will be a sample penmanship lesson, a map of the colonies/England, and *Samuel Eaton's Day*.

Procedures

1. Focus and Review: The teacher will ask students to explain what was taught yesterday about the colonial period. The students will be reminded that girls in the colonial period did chores at home and helped their mothers around the house. The teacher will hold up a piece of chalk and a slate. The teacher will ask students if they know what these items are used for. The students will then be asked to make a connection to what they might be learning today and what they learned yesterday.

2. Statement of Objective: Today we are going to learn about what it was like to be a boy living in the colonial period.

3. Teacher Input: The teacher will start the lesson with discussing the daily life of a

colonial girl. Then the teacher will explain that colonial boys had a different role during the time period. The teacher will ask the students to make a prediction of what a colonial boy might have done. The students will be reminded that the colonists did not have grocery stores to buy food or clothing. Instead, they had to grow their own food and make their own clothing. Explain that most boys helped their fathers with farming.

After discussion with the students, the teacher will read the story Samuel Eaton's Day. The teacher will explain that Samuel Eaton was a boy about ten years old, who lived in Massachusetts with his family. The story will take the students on an adventure of the life in the colonial period through the eyes of a boy. When finished, the teacher will ask questions such as:

- How did Samuel feel about helping his father harvest the rye?
- What are some ways Samuel helped his family with daily chores?

The teacher will explain that rye is a grain and was used to make bread...just like corn was used to make cornbread.

Tell students that even though colonial boys spent a lot of time helping their fathers on the farm, they also went to school. It was important for boys to know how to read and write, especially if they were going to be businessmen, teachers, etc. The teacher will show a map of the colonies/England. Explain that rich families sent their sons back to England for school, while other families created town schools to educate boys.

Colonial boys learned many subjects, including math, reading, writing, and other languages. The teacher will ask students how they learned to read and write. What did they learn first? Remind students that the ABCs are the foundation for reading and writing. Explain that like them, colonial boys learned their alphabet first. Handwriting in the colonial period looked different than it does today. Explain that students today learn to print their alphabet. If needed, write A B C on the board to show students. Colonial boys did not print their letters, instead they learned something called penmanship. It was a fancier type of writing. During the colonial days, people's handwriting could tell others about their social status (whether they were rich or poor, etc.). Show penmanship sample.

When boys first started learning to write, they practiced on slate with chalk. They could erase the chalk and practice over and over again. Once they were good, they wrote on parchment paper with a quill and ink. Show quill and bottle of ink. Ask students what the quill is made from. Explain that they colonists didn't have pens like we do today. Instead, they used feathers, usually from a goose, to make quills. They made their ink from things like berries, onion skins, and other things found in nature.

4. Guided Practice: Now that we've seen a little bit about how colonial boys learned to write, let's try it ourselves! First, we're going to practice on slate with chalk (like colonial boys would have) and then you'll get to write something special with a quill and ink to take home. Pass out slate and chalk (students can work in pairs so that less

supplies are needed). Handout colonial alphabet print outs. Tell students to pick a word they like (it can be their name, favorite animal, or a vocabulary word) and find the letters they need on the printout sheet. Have them practice writing each letter a few times on the slate. Once they've mastered individual letters, have them practice writing out the entire word. If some students are struggling, pass out letters for them to trace on paper and then have them progress to slate/chalk. When they feel happy with what they've written, have them show you their chalkboard.

5. Independent Practice: After students have shown you their chalkboard and penmanship word, have them write it on paper with a quill and ink. To prevent mess, have the paper and ink set up at a station where only a few students can write at a time. Explain to students that quills were expensive so boys had to be careful with them. Demonstrate how to write with a quill (press lightly and use only a small amount of ink. Once a student finishes their paper penmanship practice, have them return to their desk. While waiting for their classmates to finish, students who have already created their paper penmanship lesson can work on the coloring sheet included at the end of the lesson (one girl and one boy figure with garments labeled).

6. Closure: Bring students back together and ask if anyone wants to share their paper penmanship sample. Ask them what they thought was hardest about the lesson (i.e. reading the letters, using a quill, etc.). Explain that boys in the colonial period had to practice their writing and reading skills just like we do today! Tomorrow, we're going to learn about another little boy...but his life was very different from Samuel's!

Jacob Shew is my name
 Johnstown is my Station
 Christ is my Salvation
 and Heaven is my Dealing
 Please and When I am Dead
 and gone and all my bones
 are Rotten Remember
 me when this you See so
 that I be not forgotten
 Jacob Shew Was born
 in the Year of our Lord
 1763 and the 15 of
 April

Penmanship Sample

Image from: U.S. National Library of Medicine Digital Collections.

<http://collections.nlm.nih.gov/bookviewer?PID.nlm:nlmuid-2554018R-bk>

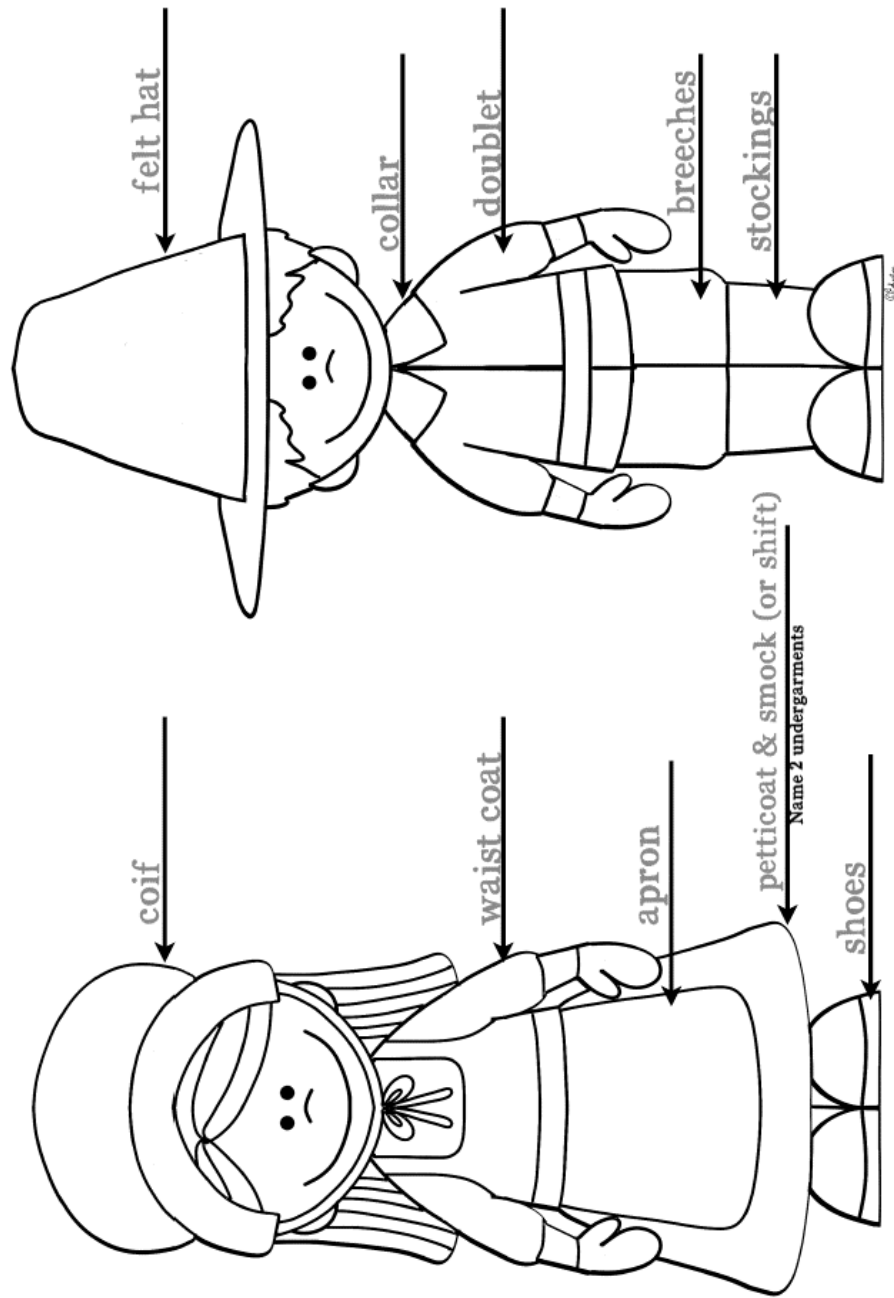
Excerpt from *The American Instructor or A Young Man's Best Companion*, published 1770.

THE
Alphabet
in the
Round-hand *and* Italian.

N ^o	Round-hand	Italian	N ^o	Round-hand	Italian
1	Aaa	Aaa	14	Nnn	Nnn
2	Bbb	Bbb	15	Oooo	Oooo
3	Ccc	Ccc	16	Ppp	Ppp
4	Ddd	Ddd	17	Qqq	Qqq
5	Eeee	Eeee	18	Rrrr	Rrrr
6	Ffff	Ffff	19	Ssss	Ssss
7	Ggg	Ggg	20	Ttt	Ttt
8	Hhh	Hhh	21	Uuu	Uuu
9	Iii	Iii	22	Vvv	Vvv
10	Jjj	Jjj	23	Www	Www
11	Kkk	Kkk	24	Xxx	Xxx
12	Lll	Lll	25	Yyy	Yyy
13	Mmm	Mmm	26	Zzz	Zzz

Penmanship Alphabet

Image from: Google Books, *The Young Clerk's Assistant or Penmanship Made Easy*, 1787.



Lesson 3: If You Were a Wampanoag Boy...

Grade Level(s): 3-5

Subject/Content Area(s): [Social Studies/History]

NCSCOS Standards:

- 3.H.1.1 Explain key historical events that occurred in the local community over time.
- 3.H.1.2 Analyze the impact of contributions made by diverse historical figures in local communities and regions over time.
- 4.H.1.2 Explain how and why North Carolina was established
- 5.H.1.2 Summarize the political, economic, and social aspects of colonial life in the the thirteen colonies.
- 5.H.2.3 Compare the changing roles of women and minorities on American Society from the Pre-Colonial era through reconstruction.

Content: *For general information on the colonial period, see Unit Background document.*

When the first European settlers arrived on the eastern seaboard of North America in the 1500s, there were already thousands of Native Americans living in the region. They belonged to dozens of tribes, each with their own unique language and traditions. Tribes had varying reactions to the newcomers, but by the time of the Revolution, almost all tribes viewed the Europeans as invaders.

Native American populations in North America were decimated by European diseases. Sicknesses like small pox, wiped out entire villages, and in some cases, almost entire tribes. In the southern colonies, many Native Americans were captured and sold into slavery in the West Indies. Wars, both with European colonists and among tribes, characterized the colonial period.

European settlers also exploited Native Americans. In exchange for European goods, like firearms and liquor, Native Americans traded their land. Many tribes viewed land as a communal privilege, rather than something to be owned by one individual. They did not understand the European desire to stake claim on individual tracts of land for personal use.

Tapenum, the main character in *Tapenum's Day* by Kate Waters, belonged to the Wampanoag tribe. The Wampanoag lived in in Rhode Island and southeastern Massachusetts during the colonial period. Squanto, famous for his friendship with the Pilgrims at Plymouth, belonged to a band of Wampanoag.

Life for a Wampanoag boy would have been very similar to that of an English colonial child in the sense that both would have learned from their family and neighbors. Beyond that, their lifestyles were very different.

Lesson Objective: Students will be able to identify key characteristics of daily life for a boy from the Wampanoag tribe.

Academic Language:

- Clay: earth material that is stiff and sticky, can be molded when wet, and is used to make pottery.
- Quiver: an arrow holder
- Coat-men: translation of Wampanoag word for non-Native people
- Canoe: boat built from a hollowed out log, used by Native American groups for transportation on the water

List of Materials:

- *Tapenum's Day* by Kate Waters
- *Clay (or something similar like Crayola Modeling Magic)*
- *Coil method instruction sheets*
- *Venn Diagram worksheets*
- *Dry erase marker or transparency sheet for t-chart*

Visuals Used: *Tapenum's Day* and pictures of clay pottery will be used as visuals in this lesson.

Procedures:

1. Focus and Review: Draw a t-chart on the board. Label one side “English Colonial Children.” Ask students what they have learned so far about what life was like for colonial children. Explain that the English settlers weren’t the only ones living in the colonies. Native Americans were living in North America long before the Europeans ever arrived. They lived in groups called tribes. Sometimes the tribes got along with the settlers, other times they did not. Both groups had to work hard to understand each other, because they did not even speak the same language. Ask students the following questions:

- What do you think it would have been like as a Native American child to meet strange new people who didn’t look like you, talk like you, or act like you?
- How would you have reacted?

2. Statement of Objective: Today we are going to learn about what it was like to be a boy from the Wampanoag tribe.

3. Teacher Input: Explain to students that even though Native Americans had a different culture than the English colonists, kids had a lot of things in common. Ask students what they think some of those things might be? The teacher will then read *Tapenum's Day*, a story about a young boy who lived with the Wampanoag tribe. Students should be encouraged to take note of the things he had in common with Sarah and Samuel and what things were different.

After reading *Tapenum's Day* discuss some of the things he did during his daily life (hunting, fishing, listening to his elders, etc.) Explain that like the colonists, Native

Americans did not have stores to shop at. They had to make everything they needed, from tools for fishing and hunting, to things to eat out of and cook with. Ask students what types of materials Native Americans might have used to make tools and other items. Show images of various types of Native American pottery during the discussion, and explain what each might have been used for.

4. Guided Practice: Today, we're going to make our own pots. Many Native American groups made pottery from clay. They had several different ways of doing it, but one of the simplest was a way even children could do! Children learned how to make pottery by watching their parents. We're going to practice that simple method today. It's called the coil method.

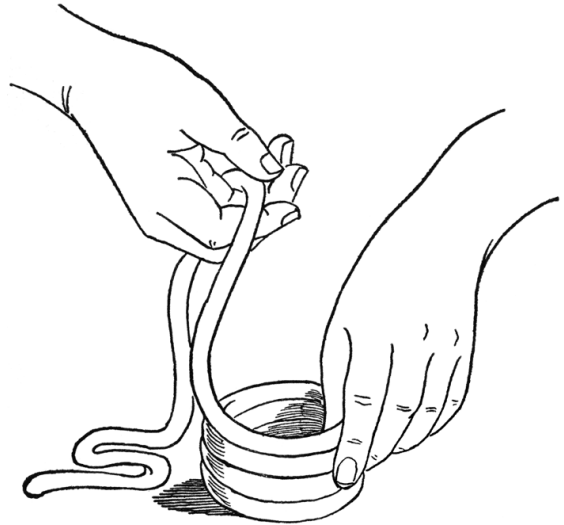
Each child should have their own instruction sheet, but it will be helpful to demonstrate by hand as well. Students will roll their ball of clay into a long rope, like a snake. They should try their best to make it as uniform as possible. Explain that the smoother their clay rope is, the smoother their bowl will be. Ask why having a smooth, round bowl is better than having a lumpy or uneven one. Once they have rolled out the clay, have them begin coiling it to form the base of their bowl. It should look like a spiral. Once the base is formed, students will begin winding their clay to form a bowl, adding one layer at a time. Once they have used all their clay, they can smooth out the sides by pinching the sides of the bowl with their fingers. Depending on the type of clay being used, water may be needed to keep the bowl from drying out. Students will need to clean their area and wash their hands once they are done with their bowl.

5. Independent Practice: Now that we've learned a little bit about what it was like for colonial children, both English and Native American, let's see what you guys can remember. Pass out paper and have students draw a Venn Diagram. One side should be labeled "English Colonial Children" and the other should be labeled "Native American Colonial Children." (If desired, there is a pre-made Venn diagram worksheet included in this lesson). Instruct students to fill out the Venn diagram with things that they learned from the first three lessons. If needed, provide a quick refresher of the previous lessons. Once done, the diagrams should be checked for correctness.

6. Closure: Today we learned about Native American culture during the colonial period. Ask students if they want to share something from their Venn diagrams. Discuss their answers. The English had a very different culture from Native American tribes, and sometimes it would cause conflict in the colonies. But after a while, they was an even bigger fight coming to the colonies – tomorrow we're going to learn what it was!

How to Make a Coil Pot

1. Roll the chunk of clay into a long rope. It's easiest if you start rolling in the middle and work your way out to the ends.
2. If your rope is thicker, it won't break as easily. If it's thinner and longer, you can make a taller pot. Use your best judgment! If the clay rope tears, just press it back together and keep rolling.
3. Once you're happy with your clay rope, you can start your pot. Roll the rope into a small spiral shape. This will be the bottom of your pot.
4. When you're happy with your bottom, start coiling the clay rope up the sides to make the walls of your pot.
5. Once you've used the length of your snake, you can press the coils together and use your fingers to pinch the sides so that your pot keeps its shape.
6. Write your name on a piece of paper and set your pot on top of it to dry. Once it's dry, you can take it home!

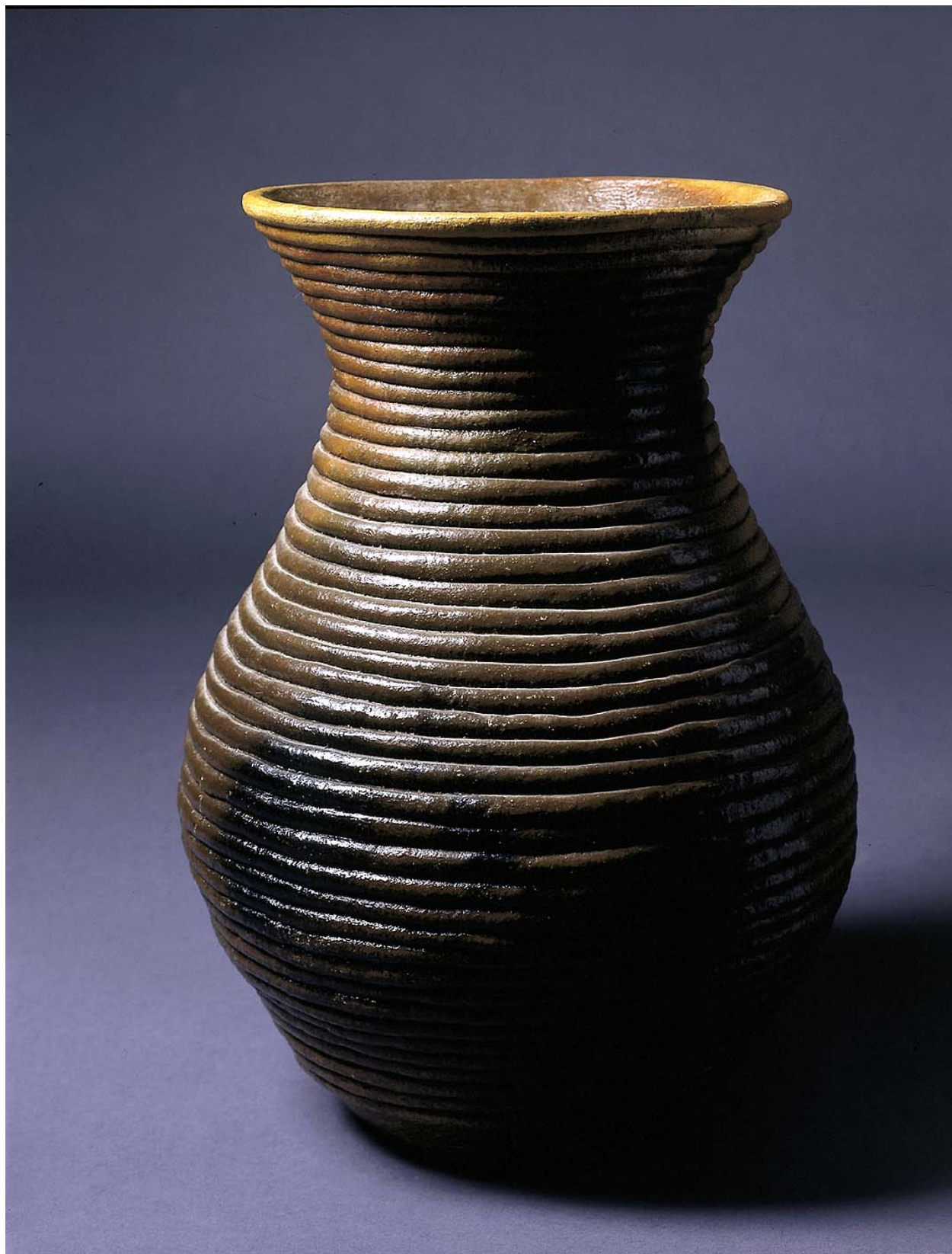




<https://pixabay.com/en/native-american-pottery-clay-jugs-952392/>



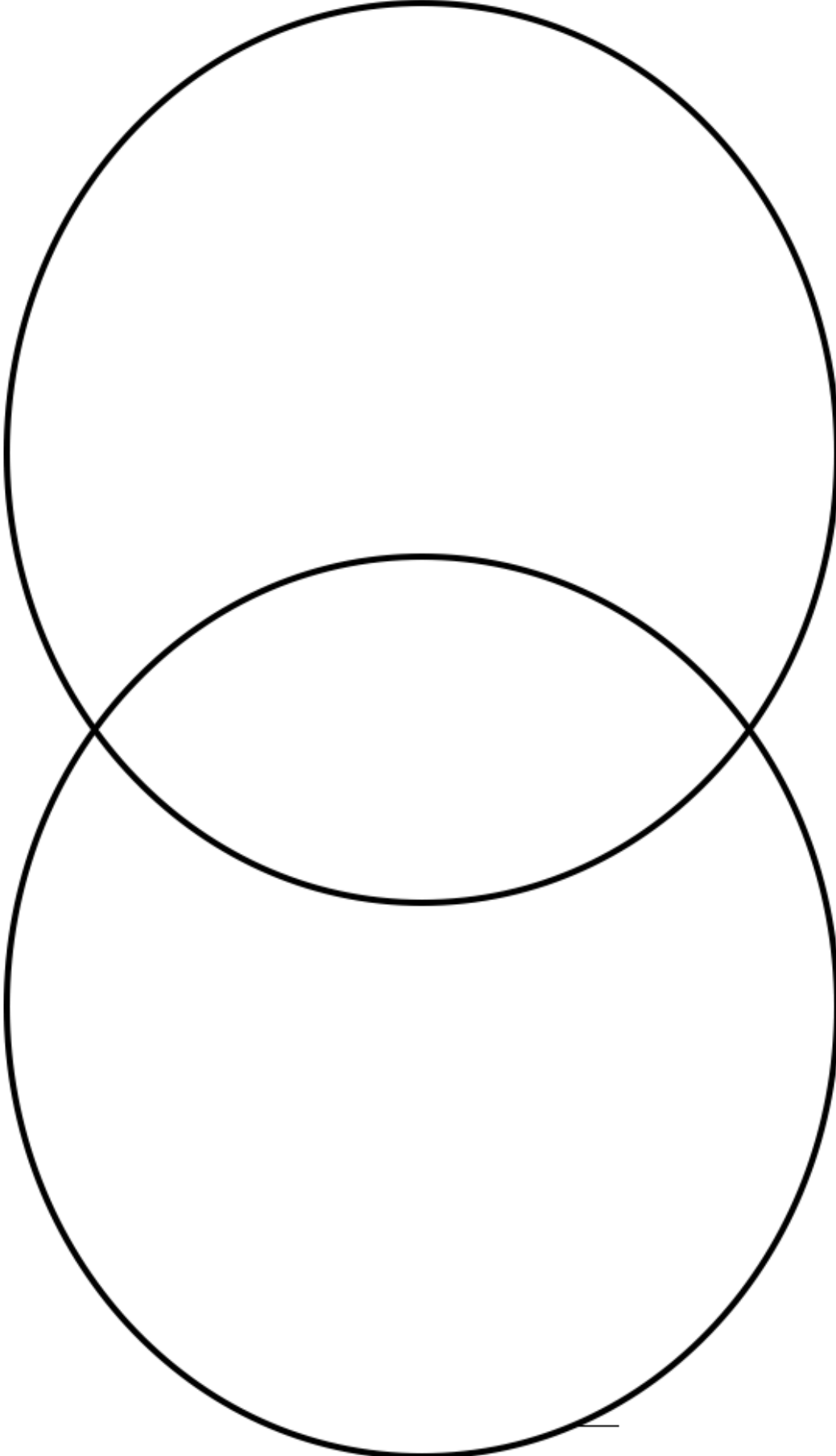
<http://www.virtualjamestown.org/paspahegh/webImages/white43cook.jpg>



https://upload.wikimedia.org/wikipedia/commons/1/11/Coiled_Pot_by_Louise_Goodman.jpg

Name: _____ Date: _____

English Colonial Children Native American Colonial Children



Lesson 4: Famous Figures

Grade Level(s): 3-5

Subject/Content Area(s): [Social Studies/History]

NCSCOS Standards:

- 3.H.1.1 Explain key historical events that occurred in the local community over time.
- 3.H.1.2 Analyze the impact of contributions made by diverse historical figures in local communities and regions over time.
- 3.H.2.2 Explain how multiple perspectives are portrayed through historical narratives.
- 4.H.1.2 Explain how and why North Carolina was established.
- 4.H.1.3 Explain how people, events, and developments brought about changes to communities in various regions of North Carolina
- 5.H.1.2 Summarize the political, economic, and social aspects of colonial life in the the thirteen colonies.
- 5.H.2.1 Summarize the contributions of the “Founding Fathers” to the development of our country
- 5.H.2.3 Compare the changing roles of women and minorities on American Society from the Pre-Colonial era through reconstruction.

Content: The colonial period in North America ended in 1775 with the beginning of the American Revolution. Colonial discontent with the English government had been growing since the French and Indian War (1754-63). In the mid-eighteenth century, the English government began imposing taxation measures on the colonists. With each new measure, colonists became more agitated. They felt they were being taxed unfairly, and did not believe they were receiving their full rights as English citizens. Attempts were made to remedy the situation in a peaceful manner, but when the English government refused to meet American demands, the colonies declared themselves independent.

The American Revolution unofficially began in April of 1775 with the Battles of Lexington and Concord. Called “the shot heard round the world,” the Battle of Lexington became a pivotal moment in American history. The following summer, the governments of the colonies had given up all hope of reconciliation with England. In June of 1776, Thomas Jefferson, John Adams, and Ben Franklin, along with others, began drafting the Declaration of Independence. In July, it was signed by 56 patriots and formally adopted by the Continental Congress on July 4, 1776.

The Revolutionary War lasted from 1775-1783. At war’s end, the English government relinquished control of the American colonies with the Treaty of Paris. The American colonial period was over.

Lesson Objective: Students will be able to identify key figures during the colonial era.

Academic Language:

- Revolution: the overthrow of a political system or government by force, and the setting up of a new government in its place

List of Materials:

- *The American Revolution from A to Z* by Laura Crawford
- Biography graphic organizer
- Famous colonial figures books (George Washington, John Smith, Ben Franklin, John Hancock, Betsy Ross, Pocahontas, Abigail Adams, etc.)
- Costume idea handouts
- Biography cover template

Visuals Used: The visuals used in this lesson are *The American Revolution from A to Z* by Laura Crawford and a map of the colonies.

Procedures:

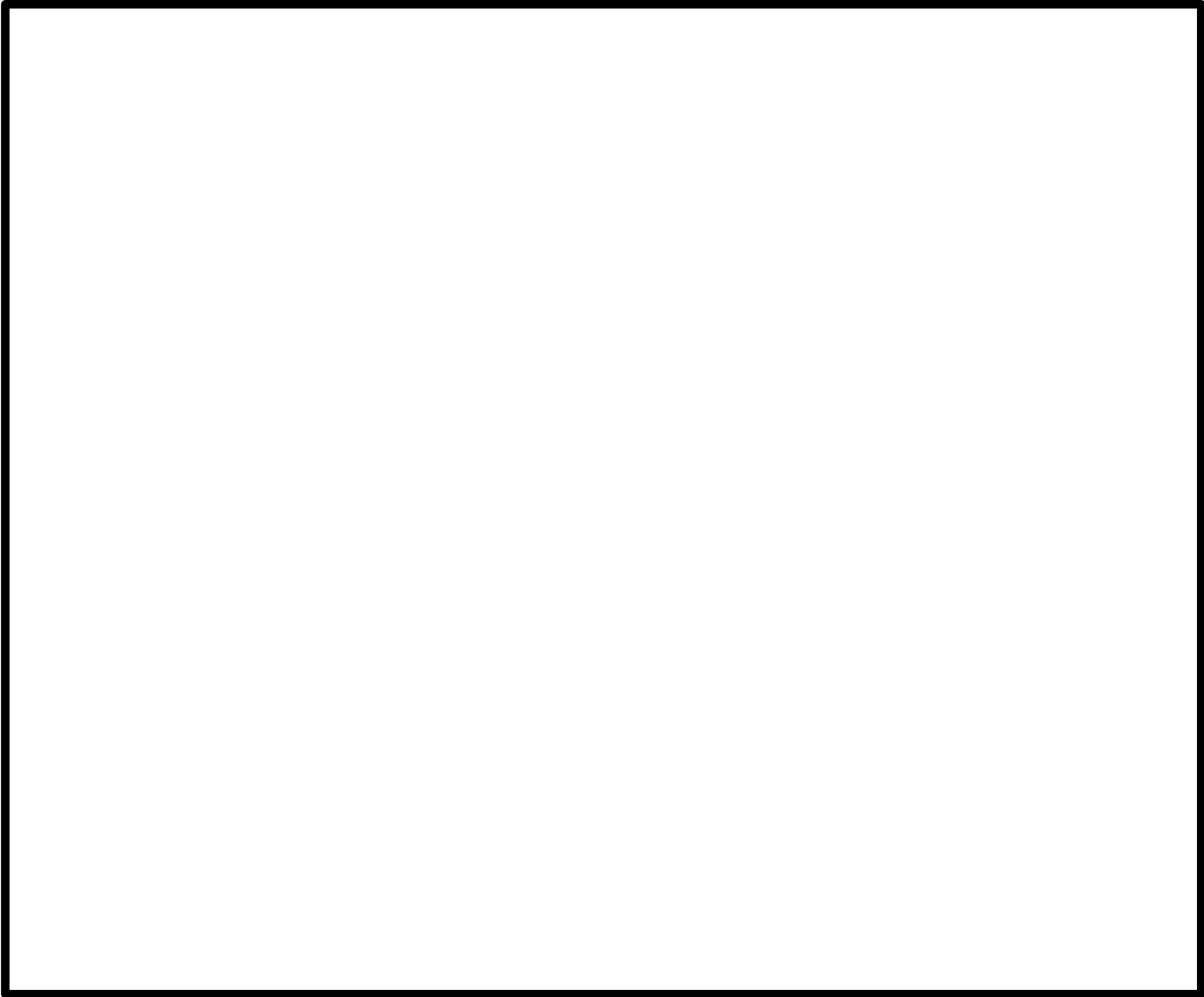
1. **Focus and Review:** Review material from previous 3 lessons. Show students a map of the 13 English colonies and have them help identify where the Pilgrims landed (Massachusetts) and North Carolina. Ask if they can identify any of the other colonies – if they are struggling, remind students that the colonies had the same names as states today.

Discuss the definition of a colony. English colonists living in North America were ruled by the government of England. England had a king, and there was no president of the United States – the United States didn't even exist. Ask if anyone knows how we became the United States of America. Explain that after a while (more than 100 years) colonists were unhappy with how England treated them. They didn't feel like the laws they had to follow were fair and started to question if they really needed a king. They tried to do things peacefully, but when the king of England refused, the colonies declared their independence. Their declaration started a war. It was called the Revolutionary War.

2. **Statement of Objective:** Today we're going to learn about the American Revolution and the people who played an important part in it.
3. **Teacher Input:** As a class, read *The American Revolution from A to Z* by Laura Crawford. The book includes information on key battles, documents, and figures in the American Revolution. After reading, ask students if they recognized any of the characters mentioned in the book. George Washington will likely be the most recognized. Ask students what they know about George Washington (who he was, what he did, etc.). Explain that since he was the first president of the United States, many people have written books about George Washington's life. Books about specific people are called biographies. Explain that the first step in writing a biography is doing research on big events in a person's life. Hand out the biography graphic organizer.

- 4. Guided Practice:** For guided practice, the class will fill out a biography graphic organizer on George Washington. Instead of reading another book, the following video can be used: <https://youtu.be/Zm5uPqucnHk>. For a more challenging exercise, show the video once and have students try to put information in the right category on their own before going over the organizer as a class. For a simpler exercise, pause the video after each question is on the organizer is answered and have students fill in the correct answer. After finishing the video, review answers as a class.
- 5. Independent Practice:** Prior to the start of the lesson, the teacher should gather several books (enough for the entire class) on various famous colonial figures. After completing the biography of George Washington worksheet as a class, students should be given another copy of the worksheet. For independent practice, students will need to pick a famous colonial figure of their choosing. For the remainder of the lesson period, students will fill out the biographic organizer on their selected character. For homework, they will be assigned two tasks:

 - i.** Drawing the cover of their character’s biography (template included in lesson)
 - ii.** Presenting their findings to the class at a later date. To add a real “living history” component, students should be encouraged to dress as their character for their presentation.
- 6. Closure:** Following character presentations, students should be asked what they learned about the colonies. General review should touch on the following topics: the Pilgrims, the definition of a colony, the American Revolution, and the daily life of colonists (what they wore, what they ate, how they made things, etc.).

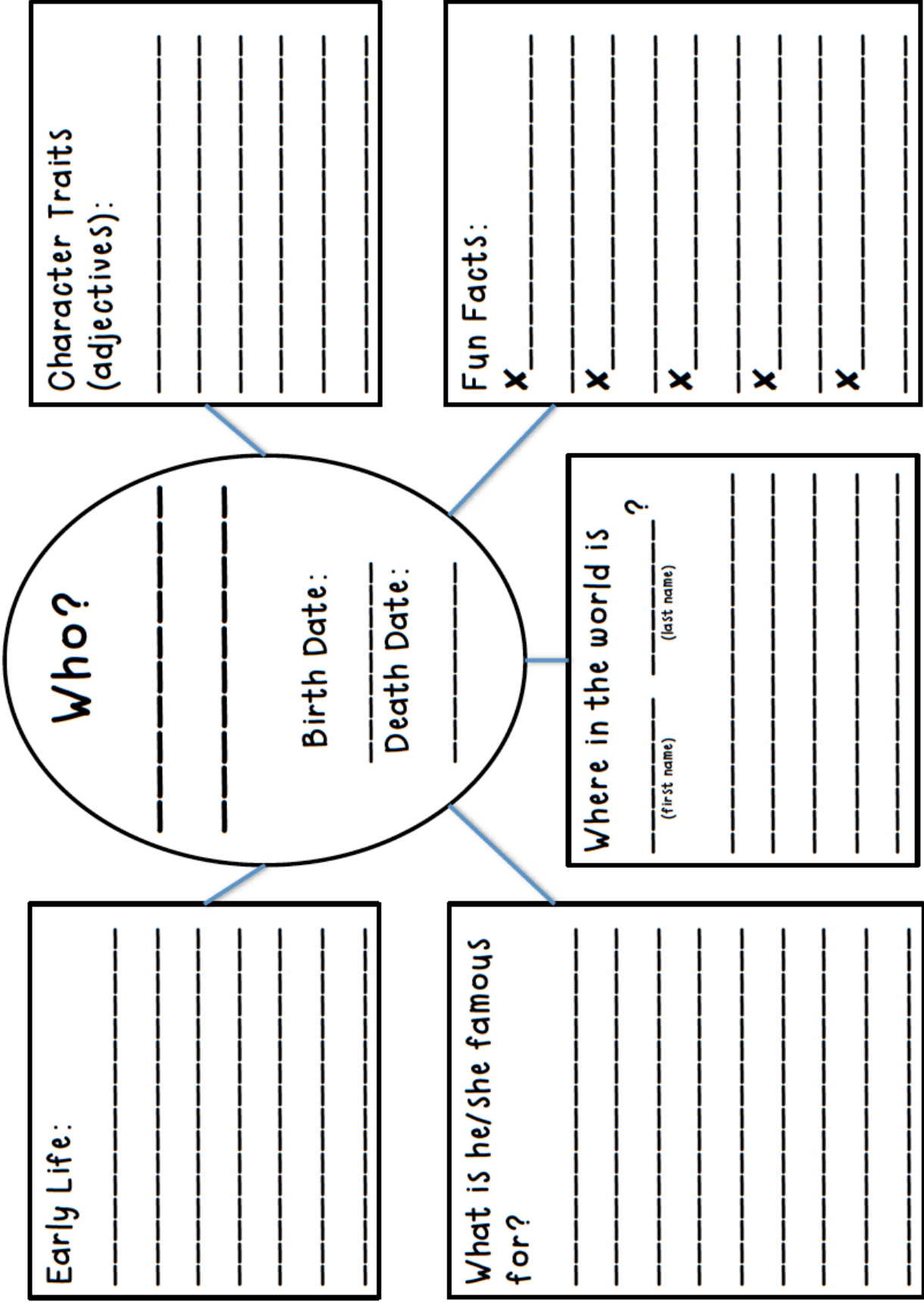


's

Biography

Name: _____

Biography Graphic Organizer



Like educational living history programs at historic sites, each lesson above can be adapted and modified to meet the specific needs and standards of each grade level. The activities are simple, but each addresses a component of traditional living history programs. Students are learning about day-to-day tasks, participating in the interpretation of specific characters, and gaining a better understanding of general colonial history. Although the classroom setting does not offer the same atmosphere as a historic site would, students are still learning history in a dynamic manner – and therefore are much more likely to remember what they learned. Alberta Sebolt George, an elementary school teacher in Connecticut, helped pave the relationship between Old Sturbridge Village and state history education standards. She was an early advocate for taking history from the pages of textbooks and transforming it into engaging activities:

...I think getting getting kids involved with the raw material of the community and getting them to not only ask what it is you see, what do you hear, what do you know, but how do you bring that together and begin to conceptualize something and use it in another form. And of course the kids loved it, because you could go so far, because everything was not available in the textbook and would never be available in the textbook. The other thing it did for kids is it didn't limit you if you had reading problems...but it did prompt you to want to read something to find out more. And so there were reasons for reading for some of those kids. (Becker and George 92)

In the coming years, it is unlikely there will be any significant move away from standardized testing. Elementary teachers across the country will still find themselves struggling to incorporate history into a reading and math laden curriculum. For most primary school students, early history education will come in the form of informational texts and reading comprehension questions. It does not have to be that way. There are numerous techniques, small demonstrations, and inquiry-based activities

classroom teachers can work into everyday schedules to teach young students about history – living history can come in the form of butter making, penmanship lessons, and research projects that are presented through costumed interpretations rather than written responses. For students to learn history, they need to be able to touch the past. It is something that must seem real – and no textbook can make history truly seem real. The past must be brought alive for students, and there is no better way to bring it alive than to have students bring it to life themselves.

Works Cited

- Anderson, Jay. *A Living History Reader*. Nashville, TN: American Association for State and Local History, 1991. Print.
- Arthur, Matt. Personal Interview. 18 September 2015.
- Auslander, Mark. "Touching the Past: Materializing Time in Traumatic 'Living History' Reenactments." *Signs and Society* 1 (2013): 161-83. Web.
- Becker, Jane and Alberta Sebolt George. "Teaching with the Past at Old Sturbridge Village: An Interview with Alberta Sebolt George." *The Public Historian* 34 (2012): 83-111.
- Bigley, James. "Living History and Battle Reenactment: The Dilemma of Selective Interpretation." *History News* 46 (1991): 12-18.
- Blakemore, Diane. "Horne Creek Living Historical Farm Holds Annual Corn Shucking Frolic on October 17." *The Mount Airy News* 14 Oct. 2015. Web. 18 Oct. 2015.
<<http://mtairynews.com/news/34154/horne-creek-living-historical-farm-holds-annual-corn-shucking-frolic-on-october-17>>.
- "Education Program Options." *Old Sturbridge Village*. Web. 18 Oct. 2015.
- Egan, Kieran. "Teaching History to Young Children." *The Phi Delta Kappan* 63 (1982): 439-41.
- Goodwin, William Archer Rutherford. *Bruton Parish Church Restore and Its Historic Environment*. Petersburg, VA: The Franklin Press Company, 1907. Web.
- Greenspan, Anders. *Creating Colonial Williamsburg*. Washington: Smithsonian Institution Press, 2002. Print
- "Horne Creek Living Historical Farm." *Horne Creek Living Historical Farm*. Web. 18 Oct. 2015.

Janofsky, Michael. "Mock Auction of Slaves: Education or Outrage?" *New York Times* 8 Oct. 1994. Web. 18 Oct. 2015. <<http://www.nytimes.com/1994/10/08/us/mock-auction-of-slaves-education-or-outrage.html>>.

Lowenthal, David. "The American Way of History." *A Living History Reader*. Ed. Jay Anderson. Nashville, TN: American Association for State and Local History, 1991. 157-62. Print.

"Ludwell-Paradise House." *History.org: The Colonial Williamsburg Foundation's Official History and Citizenship Website*. Colonial Williamsburg Foundation. Web. 18 Oct. 2015.

Magelssen, Scott. "Making History in the Second Person: Post-Touristic Considerations for Living Historical Interpretation." *Theatre Journal* 58 (2006): 291-312.

McNeely, Gina. "Field Report: Does History Have to be Boring? A Docent's Guide to Teaching History in a Museum Setting." *History News* 46 (1991): 22-25.

Nichols, Debra. Personal Interview. 15 September 2015.

Peterson, David. "In My Opinion: There is No Living History, There Are No Time Machines." *History News* 43 (1988): 28-30.

"Revolution in the Streets." *Colonial Williamsburg: Revolution in the Streets*. Colonial Williamsburg Foundation. Web. 18 Oct. 2015.

"'Slave Auction' Divides Crowd in Williamsburg." *Baltimore Sun* 11 Oct. 1994. Web. 18 Oct. 2015. <http://articles.baltimoresun.com/1994-10-11/news/1994284122_1_colonial-williamsburg-foundation-slave-auction-re-enactment>.

Thornsen, Leah. "Old Courthouse 'Slave Auction' Serves as Wrenching Reminder." *St. Louis*

Post-Dispatch 16 Jan. 2011. Web. 18 Oct. 2015.

http://www.stltoday.com/news/local/metro/old-courthouse-slave-auction-serves-as-wrenching-reminder/article_81028901-a306-59b8-9912-f25ea73e6283.html

"Tora! Tora! Tora!" *Our Story*. Web. 18 Oct. 2015.

"Tryon Palace to Open Hay House Living History Experience." *Tryon Palace*. 12 Oct. 2015.
Web. 18 Oct. 2015.

"2014 U.S. History Assessment: Sample Questions." *NAEP: 2014 U.S. History Assessment*. U.S. Department of Education. Web. 18 Oct. 2015.

"2014 U.S. History Assessment: Scores." *NAEP: 2014 U.S. History Assessment*. U.S. Department of Education. Web. 18 Oct. 2015.