

## Teaching American History 2010-2011

*Lesson Title: "Schooling in Colonial America. A Case Study: Connecticut's Role in the Evolution of the Purpose of Education"*

From Caitlin Masopust

**Grade:** 10<sup>th</sup> Grade U.S. History (pre-Civil War)

**Context:** High School in Connecticut (applicable for any demographic)

**Prerequisites:** Students should have knowledge of the various Colonial-Native American-European Wars on the North American landscape in the 17<sup>th</sup> and 18<sup>th</sup> Centuries. Students should also have knowledge of the key players in the American Revolution and basic knowledge of the nature of westward expansion in late eighteenth century America.

**Length of Class Period:** 90 minutes

**Inquiry:** In what ways does *Moor's Charity School* in Lebanon, Connecticut represent an important phase in Connecticut's history of shaping American educational traditions? How does a primary source analysis of documents pertaining to *Moor's Charity School* reveal the complexities of the Colonial-Native American relationship in both the late eighteenth and the early nineteenth century?

**Key Concepts:** Historical Significance, Historical Inquiry, Primary Source Analysis, Historical Understanding

**Key Terms:** missionary, Protestantism, Christianity, Great Awakening

### Lesson Objectives:

Students will **understand:**

- The importance of Connecticut in the late 18<sup>th</sup> and early 19<sup>th</sup> century formation of American educational traditions.
- The multi-faceted nature of the relationship between colonial settlers in New England and their Native American neighbors.
- The role of both colonial and Native American figures in the settling of the American West, specifically the role of diplomacy in the interactions between these populations.

Students will **know:**

- The skills of historical inquiry: determining what an artifact is, why it was made, who the intended audience of the artifact was, and why the artifact is significant to our historical understanding.
- The role of religion in colonial American society, specifically in regards to shaping the relationship between colonial settlers in New England and their Native American neighbors.

Students will **be able to:**

- Evaluate the historical importance of various primary source documents.

- Compare and contrast the similarities and differences in the purpose of education when examining the colonial period and modern day in America.

**Materials:** (see *Resources* below)

**Activities:** (see below in *Procedure*)

**Assessment:** (see *Assessment* below)

**Connecticut Grade Level Expectations:**

1.2 Describe the importance of significant events in local and Connecticut history and their connections to United States history.

1.213 Analyze how events and people in Connecticut reflect and have contributed to developments in United States history (e.g. Samuel Colt).

2.1 Access and gather information from a variety of primary and secondary sources including electronic media (maps, charts, graphs, images, artifacts, recordings and text).

2.11 Find relevant and accurate information from a variety of sources to answer a history/social studies question.

2.23 Cite evidence from a source to determine an author’s purpose and intended audience.

2.411 Ask relevant questions related to social studies/history to initiate, extend, or debate a point of view.

3.11 Use evidence to develop an interpretation of a historical event.

3.12 Evaluate primary and secondary interpretations of an historical event.

<b>Lesson Title:</b> “Schooling in Colonial America. A Case Study: Connecticut’s Role in the Evolution of the Purpose of Education”
<b>Duration of Lesson:</b> 1 class period (90 minutes)
<b>Materials:</b> <ul style="list-style-type: none"> <li>• PowerPoint Presentation: “Schooling in Colonial America”</li> <li>• Lesson Outline: “Schooling in Colonial America”</li> <li>• Handouts: <ul style="list-style-type: none"> <li>○ Document I: “Tribute to the Memory of Rev. E. Wheelock”</li> <li>○ Document II: “Letter Recommending Rev. Whitaker”</li> <li>○ Document III: “Samuel Occum Letter”</li> <li>○ Chart for Students: “Understanding Colonial-Native American Relations in Pre-Revolution Connecticut”</li> </ul> </li> </ul>
<b>Procedure:</b>

### Whole-Class Instruction

1. *Warm-up: "Tell Me What You Know"* (Slide 2): Students are asked to recall and list three adjectives that come to mind when they hear the following term or phrase: 1) Missionary and 2) Student in colonial America (3 minutes, individually and silently).
2. *Discuss* student responses to warm-up (2 minutes).

### Whole-Class Lecture and Discussion

1. Share with students a brief history, and reminder, of the relationship between colonial settlers and Native Americans in the 17<sup>th</sup> and 18<sup>th</sup> Centuries (Slide 3). 10 minutes.
2. Introduce the context of the Case Study we will be examining in this lesson (Slides 4 and 5). 15 minutes.
3. Introduce the Daily Questions for this lesson as well as the activity students will be engaged in (Slides 6 and 7). Answer any questions about the task as they arise. 5 minutes.

### Individual and Group Work

1. Distribute primary source Documents I, II, and III to students. Allow 45 minutes for students to read the documents, discuss with a peer, and fill in the Chart handout.

### Whole-Class Discussion

2. Discuss student responses on the Chart handout and pose new questions for students (about the audience, message, and importance of these primary source documents) (Slide 8). Revisit the "Tell Me What You Know" prompt and ask students to share how their understandings of the past have changed. 10 minutes.

### Assessment:

#### • Pre-Assessment

- *Warm-up: "Tell Me What You Know"* (**informal assessment**: teacher will use this warm-up to gauge the extent of student background knowledge of life in colonial America, specifically the role of religion in society, as well as student understanding of the relationship between the colonial settlers in New England and their Native American neighbors. Individually, silently, 3 minutes. Discuss at the end of class.

#### • Informal Assessment

- Teacher will circulate the room during the activity to gauge student understanding of the task. Teacher will answer all questions and clarify confusions as they arise.

#### • Formal Assessment

- Teacher will collect the "Understanding Colonial-Native American Relations in Pre-Revolution Connecticut" handout. Students will receive a grade for this activity.

### Resources:

#### *Images*

Doolittle, Amos. "Connecticut, from the best authorities delineated and engraved by A. Doolittle (1800)." Connecticut History Online: *Connecticut Historical Society*.

Historic Buildings of Connecticut, "Moor's Charity School, "

<http://historicbuildingsct.com/?p=798> (last updated 2008).

Romney, George, "Joseph Brant," 1776.

*Text*

Primary

Lyman, et al. *The 150<sup>th</sup> Anniversary of the Organization of the Congregational Church in Columbia, Conn., October 24<sup>th</sup>, 1866: Historical Papers, Addresses, with Appendix.* Hartford: Case, Lockwood & Co., 1867.

Secondary

Banner, Stuart. *How the Indians Lost their Land: Law and Power on the Frontier.* Boston: Harvard University Press, 2007.

Taylor, Alan. *The Divided Ground: Indians, settlers, and the northern borderland of the American Revolution.* New York: Alfred A. Knopf, 2006.

Name \_\_\_\_\_

Date \_\_\_\_\_

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**Primary Source Analysis:** Understanding Colonial-Native American Relations in Pre-Revolution Connecticut

Directions: Fill in the following chart using evidence from Documents I, II, and III.

	Document I	Document II	Document III
<b>Portrayal of Colonial Settlers</b> <i>(include at least two adjectives and/or specific examples as evidence)</i>			
<b>Portrayal of Native Americans</b> <i>(include at least two adjectives and/or specific examples as evidence)</i>			

As a class, we will discuss:

1. The intended **audience** of these documents
2. The **message** of each document
3. The **importance** of each document in shaping our understanding of the role of religion in colonial society as well as the complexities of the relationship between colonial settlers and Native Americans

Name \_\_\_\_\_

Date \_\_\_\_\_

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**Primary Source Analysis, Document I**

Tribute to the Memory of Rev. E. Wheelock, D.D., Founder of Moor's Charity School and Dartmouth College.

By Dr. O.B. Lyman

The past in scanning, much we often find,  
To please and interest the inquiring mind:  
Old things not always are devoid of worth,  
When found connected with one's place of birth;  
And often, light the mind is cast,  
As we compare the Present with the Past.

We plant an acorn—'t is a little thing—  
A little plant will from the acorn spring;  
In a few years will rise above our heads  
A giant oak, that wide its branches spreads,  
Destined to stand perhaps a thousand years,  
'Mid storm and calm—at last it disappears.

One hundred years ago, a man of worth,  
With a big heart—Old Windham gave his birth—  
Started in Lebanon—Columbia now the name—  
A little school the forest sons to tame:  
Here the poor Indian sought for mental food,  
Here Occum found, that God was righteous, good:  
That pale men too, instruction here received,  
Here sought the truth, here found, and here believed.  
Here Occum was prepared to preach the Word,  
And set before his race his dying Lord:  
Hence too he went to visit England's shore,  
Preach to her king—sight never seen before.  
From this, the thought in Wheelock's mind arose,  
To found a College ere his life should close,  
Where the poor pagan might be led to find  
Light, food and drink, for his benighted skin,  
But has a soul as deeply stained with sin.  
Thus *Dartmouth's* seed was sown and sprouted here,

At least, in *Wheelock's* mind, with fervent prayer.

He now before his people laid his plan,  
Elsewhere, to consummate the work began.  
With deep regret they heard his earnest plea,  
Reluctantly consent it might so be.  
From the great work he could not well be turned,  
His heart for it was with love increasingly burned.  
Occum had touched a chord in England's heart,  
Thrilling it with sympathy in every part.  
Its warmest friend Lord Dartmouth soon became,  
And hence the institution took its name.

....

Thus, as the oak that from the acorn sprung,  
Has towered high, its branches wide outflung,  
So Dartmouth stands, though small indeed at birth,  
A school matured and full of sterling worth:  
A monument bespeaking the noblest praise,  
To Wheelock's memory, in remotest days.

Name\_\_\_\_\_

Date\_\_\_\_\_

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### **Primary Source Analysis, Document II**

Letter Recommending Rev. Mr. Whitaker in his Efforts Soliciting Subscriptions for Morr's Charity School

Mr. Whitaker was a man of fine talents and prepossessing appearance. He had manifested great interest in the prosperity of Mr. Wheelock's Indian School at Lebanon, and in the welfare of the Mohegan Indians, his neighbors. On these accounts he had been selected as a proper person to accompany Mr. Occum on his mission.

They carried with them a printed book containing recommendations, and an exposition of the state of Indian Missions in North America. Mr. Whitaker's recommendations from his church is as follows:

The Church of Christ at Chelsey, in Norwich, in Conn: in New England, to all the Churches of Christ, and whomsoever it may concern, send greeting:

Whereas it has please God in his Providence, to call our Reverend and worthy Pastor, Mr. Nathaniel Whitaker, from us for a season, to go to Europe, to solicit charities for the Indian Charity School, under the care of Rev. Mr. Eleazer Wheelock, of Lebanon, and to promote Christian Knowledge among the Indians on this continent:

We do unanimously recommend him, the said Mr. Whitaker and his services to all the Churches and people of God, of whatever denomination, and wheresoever he may come, as a faithful minister of Jesus Christ, whose praise is in the gospel through the churches; earnestly requesting brotherly kindness and charity may be extended towards him as occasion may require; and that the grand and important cause in which he is engaged, may be forwarded and promoted by all the lovers of truth.

Wishing grace, mercy and truth may be multiplied to you and the whole Israel of God, and desiring an interest in your prayers, we subscribe

Yours in the faith and fellowship of the gospel,

By order and in behalf said Church,  
Norwich, Oct. 21<sup>st</sup>, 1766

Jonathan Huntington  
Isiah Tiffany



Name \_\_\_\_\_

Date \_\_\_\_\_

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*Schooling in Colonial America. A Case Study: Connecticut's Role in the Evolution of the Purpose of Education*

**Primary Source Analysis, Document III**

Samuel Occum, a Mohegan Indian employed by Eleazer Wheelock, from London to his wife and daughter in the United States:

My dear Mary and Esther—

Perhaps you may query whether I am well: I came from home well, was by the way well, got over well, am received at London well, and am treated extremely well, --yea, I cam caress'd too well. And do you pray that I may be well; and that I may do well, and in Tome return Home well. And I hope you are well, and wish you well, and as I think you begun well, so keep you well, that you may end well, and then all will be well.

And so farewell,

*Samson Occum*