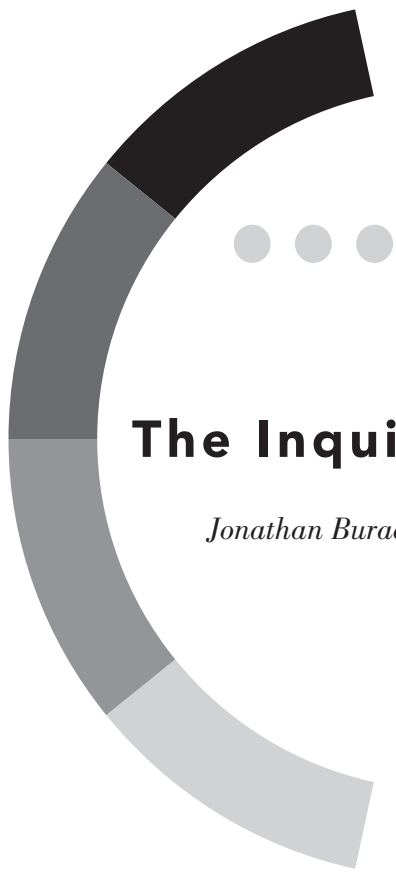


# Colonial America



## **The Inquiry Arc** in U.S. History

*Jonathan Burack*

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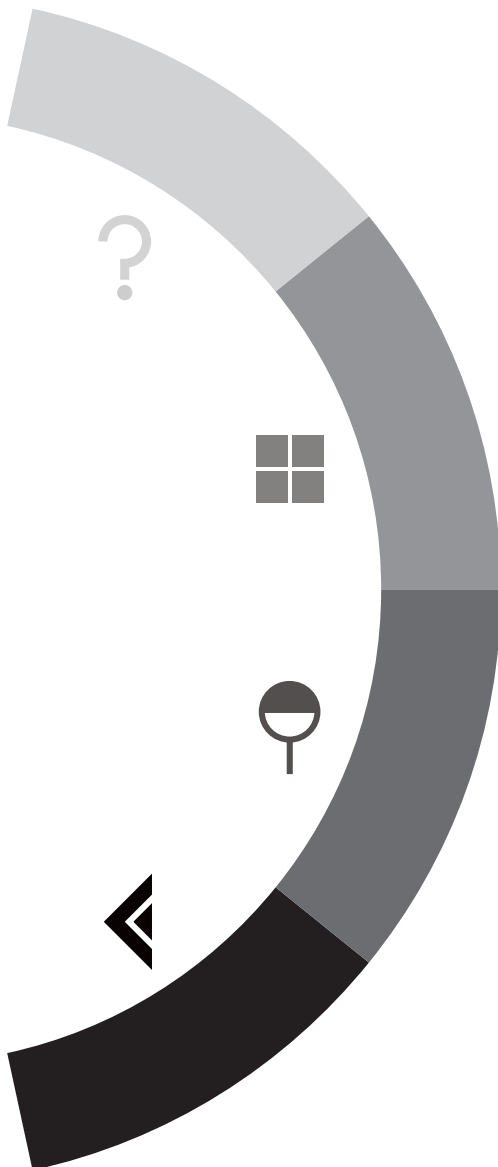
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## Introduction

### C3 Framework

This unit is based primarily on the College, Career, and Civic Life (C3) Framework for Social Studies State Standards. The C3 Framework is an effective tool offering guidance and support for rigorous student learning. The assignments encourage students to be active participants in learning and to explore the parts of history that they find most compelling. Central to the C3 Framework and our use of it is its Inquiry Arc—a set of four interrelated dimensions of informed inquiry in social studies. The lessons in this unit are based on all four dimensions of the C3 Inquiry Arc. While the C3 Framework analyzes each of the four dimensions separately, they are not entirely separable in practice—they each interact in dynamic ways. As a result, the lessons combine some or all of the dimensions in various ways.



### Four Dimensions of the Inquiry Arc

#### 1 Developing compelling and supporting questions and planning inquiries

Questions shape social studies inquiries, giving them broader meaning and motivating students to master content and engage actively in the learning process.

#### 2 Applying disciplinary concepts and tools

These are the concepts and central ideas needed to address the compelling and supporting questions students pose. The C3 Framework stresses four subject fields: history, civics, economics, and geography. Each of our units addresses all of these disciplines.

#### 3 Evaluating sources and using evidence

The purpose of using primary and secondary sources as evidence is to support claims and counterclaims. By assessing the validity and usefulness of sources, including those that conflict with one another, students are able to construct evidence-based explanations and arguments.

#### 4 Communicating conclusions and taking informed action

While this may take the form of individual essays and other writing assignments, these units stress other kinds of individual and collaborative forms of communication, including debates, policy analyses, video productions, diary entries, and interviews. Meaningful forms of individual or collaborative civic action are also incorporated into each unit.



## **How to Use This Book**

These units offer you the chance to implement the entire C3 Inquiry Arc in brief, carefully structured lessons on important topics in U.S. history. Each lesson is driven by a central compelling question, and disciplinary supporting questions are provided. Each unit asks students to apply understandings from all of the C3 disciplines—history, civics, economics, and geography—and they include individual and group tasks in an integrated way.

Each unit includes an introductory essay, detailed teaching instructions, a set of primary sources, and the handouts needed to complete the lesson's assignments. Rubrics for student evaluation and sources for further study are also provided. The teaching instructions suggest a timeframe for completion of each lesson, but the assessments can easily be adapted to fit into any lesson plan.

Each unit is aligned with several C3 Framework standards and Common Core standards. The College and Career Readiness Anchor Standards for Literacy emphasize the reading of informational texts, making these lessons ideal for integration into English Language Arts instruction.



### **C3 Disciplines**



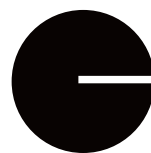
### **History**



### **Civics**



### **Economics**



### **Geography**

## Overview

### Introduction

Jamestown (founded in 1607) was the first British settlement to survive in what was to be the southern part of the British colonies of North America. Plymouth (founded in 1620) was the first such settlement in what was to become New England. In looking back, the two are often seen as starkly different, just as the regions they developed into also seemed different. There is little doubt the two settlements did differ substantially. However, was the difference as great as is sometimes assumed? To answer that, we need to get a clear idea from actual primary sources of what life was like in each settlement in its very first years. That is the purpose of this lesson. The sources won't supply a single, simple answer, but they will allow us to look at the religious, political, economic, and geographical aspects of each settlement in an effort to address the compelling question.

### Objective

Students will complete a final task or prepare a final presentation to respond in a meaningful way to a compelling question about the British colonies Jamestown and Plymouth. They will work individually and in groups to apply discipline-specific background knowledge, use scaffolding, and engage in instructional activities to interpret primary sources before presenting their ideas to the class.

### C3 Standards Addressed by This Unit

- ◆ **D1.4.6-8.** Explain how the relationship between supporting questions and compelling questions is mutually reinforcing.
- ◆ **D1.5.6-8.** Determine the kinds of sources that will be helpful in answering compelling and supporting questions, taking into consideration multiple points of views represented in the sources.
- ◆ **D2.HIS.5.6-8.** Explain how and why perspectives of people have changed over time
- ◆ **D2.HIS.11.6-8.** Use other historical sources to infer a plausible maker, date, place of origin, and intended audience for historical sources where this information is not easily identified.
- ◆ **D2.HIS.12.6-8.** Use questions generated about multiple historical sources to identify further areas of inquiry and additional sources.
- ◆ **D2.HIS.16.6-8.** Organize applicable evidence into a coherent argument about the past.
- ◆ **D2.CIV.8.6-8.** Analyze ideas and principles contained in the founding documents of the United States, and explain how they influence the social and political system.
- ◆ **D2.ECO.7.6-8.** Analyze the role of innovation and entrepreneurship in a market economy.
- ◆ **D2.GEO.5.6-8.** Analyze the combinations of cultural and environmental characteristics that make places both similar to and different from other places.
- ◆ **D2.GEO.6.6-8.** Explain how the physical and human characteristics of places and regions are connected to human identities and cultures.
- ◆ **D3.1.6-8.** Gather relevant information from multiple sources while using the origin, authority, structure, context, and corroborative value of the sources to guide the selection.
- ◆ **D3.2.6-8.** Evaluate the credibility of a source by determining its relevance and intended use.

Introductory Essay

# *Colonists and the Native Americans*

In the 1600s, settlers from England began to arrive in North America. Their settlements soon grew into thirteen thriving British colonies. Central to this story were the Europeans' encounters with the native peoples already there. Sometimes these encounters began well, but they almost always ended badly. Skirmishes and raids would lead to open warfare. Barbaric massacres were inflicted by both sides. In the end, most tribes had to give up nearly all their lands. Others were wiped out entirely.

Why? Why couldn't European settlers and Native Americans find a way to get along? Was the failure unavoidable, inevitable? Or could it have been avoided? That is the central, compelling question for this lesson.



Chief Pontiac

To try to answer it, you need to look at what actually did happen as colonists began to deal with the native peoples near them. Some first contacts were violent. However, that was not always so. Native Americans generally wanted to trade with the fishermen and merchants who first appeared on their shores. Early colonial settlements were often welcomed at first, and American Indians were anxious to trade for European copper kettles, clothing, iron tools, firearms, mirrors, decorative goods, and other items. In exchange, they mainly offered furs and deer skins. In some cases—the Dutch and English who traded with the Iroquois Confederacy, for example—trading networks remained intact for many decades.

Trade helped many tribes, at least at first. However, it also often weakened them. Guns gave them greater power over their enemies, but it also made their wars more violent. Alcohol in particular caused untold harm. Native American leaders often begged Europeans to stop traders from selling it. Over time, trade in general weakened the tribes. The more they relied on European goods, the harder it was for them to assert their independence. Many of them felt they were losing their culture—the ways of life that gave them meaning and a sense of dignity.





*Wampanoag leader Massasoit and Plymouth governor John Carver  
smoking a ceremonial peace pipe, 1621*

Most Europeans looked down on native cultures and practices. Colonists often called native peoples “savages.” While Native American warfare and treatment of captives could be quite brutal, colonial militias were often brutally savage as well. In addition, some missionaries tried to convert the native people to Christianity. They rarely respected the beliefs that Native Americans already held.

Perhaps the biggest misunderstanding was about land. Most Native American tribes farmed small amounts of land together as a community and moved regularly from one location to another. When they sold lands to the colonists, they believed they were only granting temporary use of the land. Colonists, however, claimed to own the land outright. This misunderstanding was often the most important factor leading to conflict.

As long as English settlements remained small, the natives and settlers could live cooperatively. When settlers spread out and took over more and more land, conflict soon arose. Plymouth at first was a good example of this. Much cleared land stood empty. Deadly diseases carried unknowingly by Europeans had caused widespread death among the local tribes. The Wampanoag leader Massasoit welcomed the settlers. He wanted to trade with them, and he wanted allies against his other enemies. Later,



Plymouth colony began to spread, and the Massachusetts Bay colony to the north grew even more rapidly. In time, good will vanished. In King Philip's War, between 1675 and 1678, many tribes were destroyed or displaced. It was one of the bloodiest conflicts in American history.

Small tribes alone were usually too weak to stop the land-hungry colonists for long, but larger tribal confederacies, such as Powhatan's confederacy in Virginia, could hold them off for a while longer. Yet in the end, the colonists' relentless drive to control the tobacco farms there doomed any chance for peace. The five (later six) Iroquois nations were a far more powerful confederacy. For a century, they skillfully dealt with Dutch and English traders and held off the French as well. In the end, even they were not able to stop the ever-growing tide of settlers.

In 1763, the Ottawa chief Pontiac led several tribes in a war against the British and settlers in the Ohio Valley area. Those tribes may have been inspired in part by a Lenape religious prophet named Neolin. He called on Native Americans to unite and reject all European ways. The uprising failed. However, the idea of unity lived on. Could American Indians have achieved this unity? And if so, would it have won more even-handed treatment for all Native Americans? In this lesson, you will examine a small sample of primary sources that may help you answer this question. You need to handle this evidence with care. The sources express several quite different points of view. Together, they should help you better understand the often tragic clash of cultures that is so central to America's past.



*An engraving depicting the death of King Philip in King Philip's War, 1676*

Image Sources: Painting of Chief Pontiac by John Mix Stanley. Public domain via Wikimedia Commons  
Massasoit and John Carver, by unknown artist. Courtesy of the Sutro Library via Wikimedia Commons  
Engraving of the death of King Philip, by unknown artist, in *King Philip* by John S. C. Abbott (New York: Harper and Brothers, 1900)

GROUP MEMBERS:

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## *Colonists and the Native Americans*

Your group's task is to look at the interaction between colonists and Native Americans from a historical perspective. A compelling question is provided, and you will work from there to develop and answer supporting questions based on primary sources. Follow the steps to complete the task.

### Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us to answer a compelling question.
2. As a group, briefly discuss the following compelling question:

In many cases, Native Americans and colonists got along reasonably well at first. This almost never lasted, and violence soon followed. Why?

3. Read and discuss Primary Sources 2.1, 2.5, and 2.6.
4. Read and discuss the following background information. Use the information to help complete the handout.

Great Britain's first permanent settlements in North America were founded in the early 1600s. Long before then, Native Americans had already begun to interact with Europeans. English seamen fishing offshore often landed to trade kettles, knives, and other goods, primarily wanting furs in return. These interactions sometimes led to violence, but mainly they were peaceful. Native Americans and Europeans did get along.

The first permanent settlements were not always so peaceful, yet cooperation was not uncommon. At Jamestown, settlers clashed with American Indians of the Powhatan Confederacy within weeks of their arrival. Over the years, violent clashes alternated with times of peace and friendship. The same was true in Plymouth, where Pilgrims established a longer period of friendship with a weaker Native American confederacy. What always seemed to put an end to this peace was the land hunger of the colonists—plus mutual misunderstanding. Europeans and Native Amer-

## Teaching Instructions

### Compelling Question

Were the Jamestown and Plymouth colonies as different as they seemed?

### Preparation

Provide all students with a copy of the Introductory Essay. Assign this reading as homework. In addition, assign all relevant parts of your course textbook or other basic reading material. Remind students to keep the compelling question for the unit in mind as they read.



Asking Questions about Jamestown and Plymouth  
*This part of the lesson stresses Dimensions 1 and 2 of the C3 Framework*

### Day One

1. Briefly discuss the Introductory Essay with the class and address any initial questions students may have.
2. Distribute the How to Analyze a Primary Source handout. Review each suggestion with the class, and remind students to refer back to the handout as they read the primary sources in this lesson.
3. Divide the class into four small groups. Each group will focus its work on one of the four basic disciplines identified in Dimension 2 of the C3 Framework—history, civics, geography, or economics. As they work, the groups should keep in mind the unit's overall compelling question. However, for Day One and Day Two, each group will work mainly with a second compelling question—one related specifically to its assigned discipline.
4. Provide each group with one copy of its discipline-specific Assignment Sheet. Provide each student with a copy of all the primary sources for this unit. Each group may share a primary source packet, if necessary.
5. Have students complete the Day One section of their Assignment Sheets. The objective for Day One is for groups to read three primary sources, and then formulate one supporting question about each of those sources. The supporting questions should be recorded in the spaces provided on the Assignment Sheet.



Applying Disciplinary Concepts and Evaluating Sources and Evidence  
*This part of the lesson stresses Dimensions 2 and 3 of the C3 Framework*

### Day Two

6. Students will return to their previously assigned groups and formulate a claim addressing their group's compelling question. After reading the remaining eight primary sources, they will select one that supports their claim.

## How to Analyze a Primary Source

In this lesson, you will be studying several primary-source documents. This handout offers suggestions for how best to read and analyze historical primary sources. Studying such sources is challenging. They were created in a different time and place. Their language and use of certain key terms often differ from ours. They assume things we might not accept. They arise out of historical circumstances and settings that differ greatly from our own times. To use such sources as evidence, you need to apply some special critical-thinking skills and habits. Here are some guidelines to help you do this.

### ◆ *Question the source*

Since no primary source was written with you and your interests in mind, you need to be clear about what you are looking for when you examine a source. You need to stay in charge of the investigation. Act like a detective, and ask questions. Above all, keep your own most important compelling questions in mind as you read and think about a source.

### ◆ *Consider the source's origins*

This is often simply called “sourcing.” It means asking who created the source, when and where the source was created, and why. If you know the source’s purpose, you will be more likely to see how it is shaped by its creator’s point of view. Among other things, sourcing can also help you decide how reliable or typical a source might be.

### ◆ *Contextualize the source*

“Context” here refers to the broader historical setting for the source. Sources are always a part of a larger historical context. You need to consider how this context helps clarify the meaning of the source. You also need to decide which context is most important. Sources might be understood best in connection with a local situation or a recent event. Alternatively, they might be understood better within a national or international context, or as part of a long-term trend in society at large. Your guiding questions should help you decide which context is most important.

### ◆ *Corroborate the source*

This means you must think about your source in relation to other sources. Does the source agree with or support those other sources, or does it seem to be at odds with the other sources? Might there be additional sources, which have not been provided to you, that could support or conflict with your source?

### ◆ *Above all, read the source carefully*

Look at language closely. Pay attention to images, emotional language, metaphors, and other literary devices. Think about what is implied, not merely what is stated or claimed in so many words. Think about what is left out as well as what is included. Make inferences based on your close reading. This will help you get more out of your source than even the source’s creator might have seen in it.



In 1642, Johannes Megapolensis was the first pastor at Fort Orange, near Albany, in the Dutch colony of New Netherlands. While preaching to other Dutch settlers, he also attempted to teach Christianity to the Native Americans. This is an excerpt from his account of his visit to the Iroquois region, during which he discussed religion with some Mohawks.

### Original Document

They are entire strangers to all religion. . . . When we pray they laugh at us. Some of them despise it entirely; and some, when we tell them what we do when we pray, stand astonished. When we deliver a sermon, sometimes ten or twelve of them, more or less, will attend, each having a long tobacco pipe, made by himself, in his mouth, and will stand awhile and look, and afterwards ask me what I am doing and what I want, that I stand there alone and make so many words, while none of the rest may speak. I tell them that I am admonishing the Christians, that they must not steal, nor commit lewdness, nor get drunk, nor commit murder, and that they too ought not to do these things; and that I intend in process of time to preach the same to them and come to them in their own country and castles (about three days' journey from here, further inland) when I am acquainted with their language. Then they say I do well to teach the Christians; but immediately add . . . "Why do so many Christians do these things?" They call us *Assirioni*, that is, cloth-makers, or *Charistooni*, that is, iron-workers, because our people first brought cloth and iron among them.

### Adapted Version

They are entire strangers to all religion. . . . When we pray, they laugh at us. Some of them despise our praying entirely. And when we tell them what we do when we pray, some of them are astonished. When we have a sermon, sometimes ten or twelve of them, more or less, will attend. Each smokes a long tobacco pipe he has made. They stand awhile and look. Afterwards they ask me what I was doing, what I wanted, and why I stood there alone and spoke so long while none of the rest could speak. I tell them I warned the Christians, that they must not steal, commit lewdness, get drunk, or commit murder, and that they, too, ought not to do these things. And I tell them I intend after a while to preach to them. They say I do well to teach the Christians this, but they then ask . . . "Why do so many Christians do these things?" They call us *Assirioni* (cloth makers) or *Charistooni* (iron workers) because our people first brought cloth and iron among them.

Original Document Source: Johannes Megapolensis Jr. "A Short Account of the Mohawk Indians," in *In Mohawk Country: Early Narratives about a Native People*, ed. Dean R. Snow, Charles T. Gehring, and William A. Starna (New York: Syracuse University Press, 1996), 44–45.

The Nipissing were one of the tribes the French relied on as a source of furs in Canada. In this passage, the French Jesuit Father Jerome Lalemant describes his thoughts on how to be effective as a missionary to the Nipissing.

### **Original Document**

But to make a Christian out of a Barbarian is not the work of a day. The seed that is sown one year in the earth does not bear fruit so soon. A great step is gained when one has learned to know those with whom he has to deal; has penetrated their thoughts; has adapted himself to their language, their customs, and their manner of living; and, when necessary, has been a Barbarian with them, in order to win them over to Jesus Christ.

Original Document Source: Jerome Lalemant, "Of the Mission of the Holy Ghost among the Algonquins, the Nearest to the Hurons," in *The Jesuit Relations and Allied Documents: Travels and Explorations of the Jesuit Missionaries in New France, 1610–1791*, no. 23, ed. Reuben Gold Thwaites, trans. Finlon Alexander et al. (Cleveland, OH: Burrows Brothers, 1898), 207–209.