

9-12 Colonial Women

Were Women Equal Participants in the Cultural Encounters in the English Colonies?



Schile, H. , Publisher. Smith rescued by Pocahontas. , None. [N.y.: published by hr. schile, no. 36 division st., between 1870 and 1875] Photograph. <https://www.loc.gov/item/2006678617/>.

Supporting Questions

1. How were women treated in the English colonies?
2. What issues still remain problems today that were present in the English colonies?
3. Are women's roles in society valued today?

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Were Women Equal Participants in the Cultural Encounters in the English Colonies?

<p>Content Angle and Standards</p>	<ul style="list-style-type: none"> ● D1.3.9-12. Explain points of agreement and disagreement experts have about interpretations and applications of disciplinary concepts and ideas associated with a supporting question. ● D1.4.9-12. Explain how supporting questions contribute to an inquiry and how, through engaging source work, new compelling and supporting questions emerge. ● D2.His.16.9-12. Integrate evidence from multiple relevant historical sources and interpretations into a reasoned argument about the past. ● D4.1.9-12. Construct arguments using precise and knowledgeable claims, with evidence from multiple sources, while acknowledging counterclaims and evidentiary weaknesses.
<p>Staging the Compelling Question</p>	<p>Consider doing a moving test of prior knowledge where students move about the room to different brainstorm boards, or sheets of paper, on which stimulating keywords are written such as: Native American Women, African Women, and European Women. Students will move from sheet to sheet jotting down assumptions or prior knowledge about the life and lifestyle of women in these groups.</p>

Supporting Question 1
<p>Is there a single indigineous women's narrative?</p>
Formative Performance Task
<p>Examine secondary sources for Indigineous women's stories and fill out the similarities and differences chart, looking for a common narrative if one exists.</p>
Featured Sources
<p>Source A: Native Women at Jamestown Source B: Story of Matrilineal Wampanoag Society Source C: Story of Native Mohawk Women Giving Birth</p>

Supporting Question 2
<p>Were women essential to Bacon's Rebellion?</p>
Formative Performance Task
<p>Examine primary sources for women during Bacon's Rebellion and consider critical questions that are important to the understanding of the event.</p>
Featured Sources
<p>Source A: Robert Beverley on Bacon's Rebellion Source B: The Declaration of the People Source C: The declaration and Remonstrance of Sir William Berkeley his most sacred Majesties Governor</p>

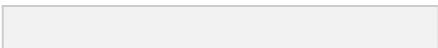
Supporting Question 3
<p>How were women treated in the English colonies?</p>
Formative Performance Task
<p>Examine Document A: America's Women and consider the question in the packet, while attempting to form an opinion on how women were treated in English colonies.</p>
Featured Sources
<p>Source A: America's Women</p>

<p>Source D: Pocahontas Source E: Weetamoo</p>	<p>and Captain General of Virginia Source D: Historians from PBS Source E: Historian Howard Zinn Source F: America's Women</p>	
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<p>Summative Performance Task</p>	<p>ARGUMENT: <i>[Insert Compelling Question]</i> Construct an argument (e.g., detailed outline, poster, essay) that evaluates the need to study, remember, and/or celebrate this expedition using specific claims and relevant evidence from sources while acknowledging competing views.</p>
	<p>EXTENSION. After the above lessons, consider one of the following extensions to the learning.</p> <ol style="list-style-type: none"> Discussion: Consider facilitating a discussion of the analysis questions. Ask students to share their response with someone, or if they already worked in a group, ask them to nominate someone to represent their group to the class as a whole. Capitalize on differences between group responses. Why did one group answer differently than another? What impacted them or stood out more? Four Corner Debate: Consider a "four-corner debate." In the corners of the room tack up a piece of paper with four differing and possible answers to the inquiry question. After students complete the lesson packet, pose the question to the room at large and ask students to move to the corner of the room (or in between locations) that represent their answer. Then, ask students to explain their choice. As students discuss they are allowed to move closer or further from ideas. This is a great strategy for kinesthetic learning. Socratic Seminar: Consider doing a "Socratic seminar" to extend the learning and get students to question what they still don't know or understand. Start with the inquiry's question. Students should be encouraged to answer one another's question directly, but also to answer the question with another question. This continues the conversation and gets at more rich ideas. The teacher should try to say as little as possible and let the students lead the dialog. One strategy for this is to seat students in a circle. Give each of them a cup and 2-3 tokens. When a student makes a substantive contribution to the discussion the teacher will walk over and place a token in the cup signaling that they have contributed. Students will become aware of who has spoken and who has not, and leave space for one another. Structured Academic Controversy: Consider turning the lesson into a "structured academic controversy." Take the overarching question and turn it into a "debate." Students can choose or be assigned a side in the debate and use the documents provided to argue their "answer" to the overarching question. They can argue over interpretations and credibility of some documents. Reacting to the Past: Consider doing some role play with your class. Reacting to the Past is an active learning pedagogy of role-playing games designed by Barnard University. In Reacting to the Past games, students are assigned character roles with specific goals and must communicate, collaborate, and compete effectively to advance their objectives. Reacting promotes engagement with big ideas, and improves intellectual and academic skills. Provide students with a set of rules about staying in character and what types of things they must know about their character. Students should be provided with a packet of role sheets with instructions on their individual goals and strategies for game play. Students can use sources and information from these activities, and can search for more details online about their individual character. Reacting roles and games do not have a fixed script or outcome. While students are obliged to adhere to the philosophical and intellectual beliefs of the historical figures they have been assigned to play, they must devise their own means of expressing those ideas persuasively in papers, speeches, or other public presentations.
<p>Taking Informed Action</p>	<p>UNDERSTAND The way women were treated in the past often times persists into the present in how we teach about it or in societal norms that have not changed. Students can examine the way that this issue is addressed in textbooks and standards, as well as exploring the ways that the issues at play are still relevant.</p> <p>ASSESS Students should consider <i>what should be done</i> today to correct either the portrayal of women from this period in history or the issues at play?</p>

	<p>ACT Students could take informed action in one of the following ways:</p> <ol style="list-style-type: none">1. Find an article or book about history that misrepresents women and gender in history and write to the author or editor.2. Write a letter to the Secretary of Education for your state about the teaching of women and gender history.3. Investigate women and gender rights issues that persist and engage with the movement by attending a protest, signing a petition, or donating to the cause.4. Make a PSA video, blog, or social media post with the intent to persuade the audience to better understand women from history or a persistent gender rights from this inquiry.
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**Featured sources are suggested and links are provided. It may be that these links are broken and we apologize in advance for the inconvenience*



Overview

Inquiry Description

This inquiry leads students through an investigation of the early English colonies and how women’s roles and men’s roles differed during this time and why they did so.

This this inquiry highlights the following additional thematic standards from NCSS:

- **POWER, AUTHORITY, AND GOVERNANCE:** Social studies programs should include experiences that provide for the study of how people create, interact with, and change structures of power, authority, and governance.
- **TIME, CONTINUITY, AND CHANGE:** Social studies programs should include experiences that provide for the study of the past and its legacy.
- **CULTURE:** Social studies programs should include experiences that provide for the study of culture and cultural diversity.

This this inquiry also highlights the following additional thematic standards from the Common Core:

- Key Ideas and Details 1. Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.
- Key Ideas and Details 3. Evaluate various explanations for actions or events and determine which explanation best accords with textual evidence, acknowledging where the text leaves matters uncertain.
- Key Ideas and Details 7. Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., quantitative data, video, multimedia) in order to address a question or solve a problem.
- Key Ideas and Details 8. Evaluate the hypotheses, data, analysis, and conclusions in a science or technical text, verifying the data when possible and corroborating or challenging conclusions with other sources of information.
- Key Ideas and Details 9. Synthesize information from a range of sources (e.g., texts, experiments, simulations) into a coherent understanding of a process, phenomenon, or concept, resolving conflicting information when possible.
- Text Types and Purposes 8. Gather relevant information from multiple authoritative print and digital sources, using advanced searches effectively; assess the strengths and limitations of each source in terms of the specific task, purpose, and audience; integrate information into the text selectively to maintain the flow of ideas, avoiding plagiarism and overreliance on any one source and following a standard format for citation.

It is important to note that this inquiry requires prerequisite knowledge of some key terms, which are defined and



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provided to students in the inquiries where relevant.

Note: This inquiry is expected to take 4 class periods. The inquiry time frame could expand if teachers think their students need additional instructional experiences (e.g., supporting questions, formative performance tasks, featured sources, writing). Teachers are encouraged to adapt the inquiry to meet the needs and interests of their students. This inquiry lends itself to differentiation and modeling of historical thinking skills while assisting students in reading the variety of sources.

Structure of the Inquiry

This inquiry leads students through an investigation of the English colonies and the participation women had in the cultural encounters. The students will delve into the question, “were women equal participants in the cultural encounters of the English colonies?” by reading and investigating multiple secondary sources and primary sources that help further understand the treatment of women at this time. These sources will fall under three supporting questions that students will be responsible for answering, which will help them gain knowledge of the English colonial time period and answer the compelling question. By answering the three supporting questions using the secondary and primary sources of indigenous women, students will not just gain a better understanding whether women were equal participants in colonial societies, but will also drive them to figure out why they were or not.

Staging the Compelling Question

The compelling question, “Were women equal participants in the cultural encounters of the English colonies?” asks students to explore what life looked like in the early colonies and how the experiences of men and women differed and what that would mean for women’s participation in events within the colonies. To prepare students for this inquiry, it is important to get them to talk about the time period and what life looked like in general, before they can understand the vast differences between men and women’s lives.

One way to put students mentally in the time period, is to allow them to brainstorm with one another to see what they already know about the colonial times. Do students picture it as a time of a lot of trade, or a time of conflict between the indigenous people and settlers? Do students know as much as the tribes that were active in colonies like Jamestown or Plymouth, or do they not know that there were tribes there at all? Gives students time to create a list of what they know about the time period already and then give them time to present to the class what they already know. By doing this, teachers can decipher what students already know and what students need to know before the compelling question is presented to the class. From this, the teacher should be able to fill in any missing knowledge the students need. At this point, the teacher should address women's roles during this time period and eventually ask the class if the women’s participation in the colonies was equal to the mens.

Consider doing a moving test of prior knowledge where students move about the room to different brainstorm boards, or sheets of paper, on which stimulating keywords are written such as: Native American Women, African Women, and European Women. Students will move from sheet to sheet jotting down assumptions or prior knowledge about the life and lifestyle of women in these groups.

The objective of this exercise is to draw out student perceptions and biases. Teachers could facilitate a conversation about *how* students came to these conclusions and where they gathered these ideas.

Supporting Question 1: Is there a single indigineous women's narrative?

The first supporting question— Is there a single indigineous women's narrative?-- gives students an insight on the different women in the colonies and the different lives they lived.

The formative task is to lead students through examining secondary sources for Indigineous women's stories and fill out the similarities and differences chart. While doing this, students will be looking for a common narrative if one exists.

Similarities	Differences

Teachers may implement this task with the following procedures:

- Have students read and examine the sources alone or with a partner.
- As the sources are explored, students should fill out the similarity and difference chart.

The scaffolds and other materials may be used to support students as they work with sources include the chart above, a partner to brainstorm the similarities and differences with, and any other tools needed to understand the material.

The following sources were selected to provide students with an idea of how different indigineous women lived in the English colonies. These sources allow for students to question and challenge why their lives may have differed.

- **Featured Source A: Native Women at Jamestown**

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This source states that in Jamestown, women would act only as ties to Virginia by being wives and children. Before English women came to Jamestown, the men there were single and available to use Native American women as sexual partners and even domestic wives, even though this is not documented in history. Archeologists can confirm this since material was found proving these Native women resided in forts. Although this is the case, this secondary source explains that the men did not view Native American women as suitable partners in order to sustain the English- Christian society. Students will obtain a broader understanding of the traditional roles women played in Jamestown.

Story A: Native Women at Jamestown

Writing in 1621, the Virginia Company announced that only women would serve to ‘tie and root the planters’ minds to Virginia by the bonds of wives and children’. Before the arrival of the brides, there had been very few English women in the colony, leaving nearly all of the young, male colonists unmarried and available. There may have been brides before, who were written out of history though. Archeologists at the Jamestown site have found plenty of material evidence to suggest that Native American women took up residence in the fort; perhaps as domestic helpmeets or sexual partners (although this was never documented in English records). But Native American women were not, in the eyes of contemporaries [peers], fitting partners. English women were needed if an English – Christian – society was to be kept intact.

Ewen, Misha. “The Real Wives of Jamestown.” *History Today*. Last modified May 10, 2017.
<https://www.historytoday.com/real-wives-jamestown>.

- **Featured Source B: Story of Matrilineal Wampanoag Society**

In the story of Matrilineal Wampanoag Society, it is explained how women played a large role in the well-organized Wampanoag tribe. Women were not only responsible for the making of clothes, planting, tending to crops, but were also in charge of negotiations made between tribes and even composed a council who chose the chief. This source explains the equality in chores among men and women, but also the significance of the roles women had, that are rarely acknowledged. This source allows students to explore a female that had more power within a tribe, rather than just being responsible for traditional duties.

Story B: Story of Matrilineal Wampanoag Society

The Wampanoag Confederacy was a coalition [alliance] of over 30 Algonquian-speaking Native American tribes who lived in the region of modern-day New England... The Wampanoag have also been known as the Massasoit (after their most famous leader) Philip’s Indians, Pokanoket, and Wopanaak. Wampanoag translates as “People of the First Light”... as they considered themselves the first to see the sun rise. The tribes had lived in the region since c. 12,000-9,000 BCE as nomads until c. 7000 BCE, when permanent settlements and seasonal camps were established, then continuing a semi-nomadic [wandering] lifestyle afterwards.

...Wampanoag government was hierarchical with a Great Chief at the top, surrounded by his powwows (shamans) and counselors, known as pnieese, comparable to the European concept of a noble knight. The pnieese [counselors] were both elite [superior] warriors and spiritual protectors who guarded the chief against physical and metaphysical [spiritual] threats and provided counsel when asked. Each of the tribes that made up the Wampanoag Confederacy was set up in this same way but was subordinate [lower ranking] to the Great Chief (to whom they paid tribute) who, in the early 17th century CE, was Massasoit. Massasoit was the man’s title (meaning Great Sachem = Great

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Chief), his given name was Ousamequin. When Massasoit became chief is unknown, but he had already organized the tribes into a confederacy with an economy based on agriculture by the early 17th century CE.

He would have been chosen by a council of female elders as the Wampanoag, and the other tribes of the confederacy, were matrilineal and matrifocal – meaning one’s bloodline and status was passed down through the woman’s side of the family and women were responsible for making many of the major decisions concerning the life of the tribe, although men usually held the highest positions and were always responsible for warfare.

Women’s duties included planting, tending, and harvesting crops as well as negotiating trade agreements between tribes. The principal crops were corn, beans, and squash which were irrigated by diverting stream beds. Women also built the longhouses of the permanent settlements as well as the temporary shelters of the wetuash (singular, wetu) for the men on hunting expeditions or for seasonal settlements. A wetu was a cone-shaped structure made of saplings covered with bark (often birchbark), and mats woven of reeds. Longhouses were larger, made of saplings bent U-shaped and fastened at both ends to the earth, covered with reed-woven mats and bark, some up to 200 feet long or, in the case of communal [common] structures, even longer. With both types of shelter, a hole in the roof allowed smoke from the fire out and the longhouse had a bark cover over this hole which kept out rain and could be adjusted for wind direction and changes in weather.

Daily – or nightly – activities for women also involved the production of clothing made from animal skins. Moccasins and outerwear such as cloaks were greased with fat for waterproofing. Women also made wampum, beads and shells strung tightly together which told a story and served as a type of currency but could also be – and often were – sacred objects of a tribe. Tobacco was chewed or smoked as part of religious rituals, in sealing contracts, as a stimulant (especially on hunts), and as medicine, but not recreationally [for fun]. While the women made clothes, the men made tools and weapons including axes, bows, arrows, hammers, knives, spears, tomahawks, and war clubs as well as canoes made of logs which were hollowed through controlled fires and scraping the burnt wood with shells or sharpened rocks.

Mark, Joshua J. "Wampanoag Confederacy." World History Encyclopedia. Last modified March 12, 2021.

https://www.ancient.eu/Wampanoag_Confederacy/.

Source

- **Featured Source C: Story of Native Mohawk Women Giving Birth**

Dutchman Adrien Van der Donck described a Native Mohawk woman preparing to give birth in the seventeenth century. He explains how the woman would go to somewhere quiet and secluded by a brook or small body of water and prepare a shelter that consisted of mats and coverings. This is where the pregnant woman would await her time to birth. It is stated that birth was usually painless and caused little inconvenience, but also that these encounters are written by men who rarely attended the births leaving room for inaccuracies. Different tribes believed and followed different rituals before and during birth making each pregnancy a little different. What is consistent throughout the births is that the recovery time for the women tends to be fast due to their great physical shape. Students will learn what was expected of women in society through reading this encounter.

Story C: Story of Native Mohawk Women Giving Birth

In the seventeenth century, Dutchman Adrien Van der Donck described a woman’s preparation for childbirth among the Mohawk and Mahican Indians in what is now known as New York. He stated that pregnant women would “depart alone to a secluded place near a brook, or stream of water . . . and prepare a shelter for themselves with mats and coverings, where, provided with provisions necessary for them, they await their delivery without the company or aid



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of any person. . . . They rarely are sick from child-birth [and] suffer no inconveniences from the same.” Many similar descriptions of solitary, painless births exist among European observers of the Native Americans, but because most of these observers were men, and men rarely attended the birth of children, these descriptions are probably inaccurate. Although each indigenous {native/first} culture had its own unique beliefs and rituals about childbirth, scholars believe that many First Peoples shared certain practices involving the participation of close family members and select others within the community.

During their pregnancies, women restricted their activities and took special care with their diet and behavior to protect the baby. The Cherokees, for example, believed that certain foods affect the fetus. Pregnant women avoided foods that they believed would harm the baby or cause unwanted physical characteristics. For example, they believed that eating raccoon or pheasant would make the baby sickly, or could cause death; consuming speckled trout could cause birthmarks; and eating black walnuts could give the baby a big nose. They thought that wearing neckerchiefs while pregnant caused umbilical strangulation, and lingering in doorways slowed delivery. Expectant mothers and fathers participated in rituals to guarantee a safe delivery, such as daily washing of hands and feet and employing medicine men to perform rites that would make deliveries easier.

As the birth grew closer, women and their families observed other rituals to ensure an easy and healthy birth. Nineteenth-century anthropologist James Mooney recorded one Cherokee ritual intended to frighten the child out of the mother’s womb. A female relative of the mother would say: “Listen! You little man, get up now at once. There comes an old woman. The horrible [old thing] is coming, only a little way off. Listen! Quick! Get your bed and let us run away. Yu!” The female relative then repeated the formula, substituting “little woman” and “your grandfather,” in case the baby was a girl. Van der Donck described a Mahican concoction made of root bark that the mother drank shortly before labor began. Many indigenous peoples used similar remedies. Cherokee women drank an infusion of wild cherry bark to speed delivery.

Despite numerous descriptions of solitary births, other accounts describe births attended by a midwife and other close family members. Men were rarely allowed in the birth room, and they were never allowed to see the birth. A woman in labor stood, knelt, or sat, but she never gave birth lying down. Usually no one bothered to catch the baby, who fell onto leaves placed beneath the mother. Van der Donck and Mooney described post-delivery rituals in which the mothers ceremonially plunged the infant into the river, an act they repeated daily for two years. British Lieutenant Henry Timberlake, an envoy to the Cherokee in the mid-eighteenth century, stated that this ritual made “the children acquire such strength, that no ricketty or deformed are found among them.”

European descriptions of Native American women’s quick recovery from childbirth may have been exaggerated. But generally, Indian women’s excellent physical conditioning certainly aided in their recovery from childbirth. Barring any serious complications – which, of course, did happen occasionally – Native American women returned to their regular duties in a very short period of time.

Teaching History Editors. “Native American Customs of Childbirth.” Teaching History. Last modified N.D. <https://teachinghistory.org/history-content/ask-a-historian/24097>.

- **Featured Source D: Pocahontas**

Pocahontas is explained in this source as one of the most famous women in early history. She is given credit for helping english settlers who were struggling in the early 1600s. She was hailed as the tool that helped them be successful while settling by helping them avoid problems like famine and death. Pocahontas showed unwavering support to the settlers, but that ended when the colonists began demanding more that the struggling Powhatan couldn’t and wouldn’t provide. This started turmoil between Pocahontas and the colonists



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and resulted in her kidnapping and conversion to Christianity and the English ways of living. This source explains the transformation of how Pocahontas was treated throughout the settlement process of the colonists, which can also represent how indigenous women were treated by colonists in general.

Story D: Pocahontas

Among the most famous women in early American history, Pocahontas is credited with having helped the struggling English settlers in Virginia survive in the early 1600s. The explorer John Smith—who claimed Pocahontas saved his life—hailed her as “the instrument to pursue this colonie from death, famine, and utter confusion.”

Born around 1596, Pocahontas was the daughter of Wahunsenaca (also known as Powhatan), the powerful chief of the Powhatans, a Native American group that inhabited the Chesapeake Bay region. Little is known about her mother. Her given name was Amonute (privately, Matoaka), but she has been remembered by her nickname Pocahontas, meaning “playful one.”

Pocahontas first observed the English when they landed in Jamestown, Virginia in May of 1607. She secured her place in American history when Captain John Smith was captured by Powhatan’s brother Opechancanough that winter. In published accounts, Smith claimed that as he was about to be executed, Pocahontas raced in and laid her head next to his, where it was about to be smashed on some rocks. Historians have debated Smith’s claims and many believe it was simply a tribal ritual, possibly one of adoption since Powhatan thereafter referred to Smith as a member of the tribe.

Nonetheless, Pocahontas developed a friendship with him and other settlers. She delivered messages from her father and accompanied Indian men delivering gifts of food to the starving colonists. However, the peace ended when colonists demanded more food, and Powhatan—facing shortages and drought in 1608 and 1609—declined. Colonists burned Indian villages and threatened violence, and from then on, Pocahontas ceased visiting Jamestown.

In 1610, Pocahontas married Kocoum, likely a member of the Patowomecks, and they settled in the Potomac region. In 1613, however, she was taken captive when Captain Samuel Argall invited her to visit his ship *Treasurer*. She was then transported to Jamestown. As ransom, English settlers demanded corn, the return of prisoners and stolen items, and a peace treaty. Some demands were met immediately; others Powhatan agreed to negotiate. Pocahontas was moved from Jamestown to the Henrico settlement near present-day Richmond and, in July 1613, met John Rolfe.

After a year of captivity, Sir Thomas Dale took Pocahontas and 150 armed men to Powhatan, demanding the remainder of the ransom. A skirmish [fight] occurred, and Englishmen burned villages and killed Indian men. During this event, Pocahontas told her father that she wished to marry Rolfe. Powhatan consented [agreed] and the April 5, 1614 marriage was viewed by all as a peace-making event—the “Peace of Pocahontas.” In 1614, Pocahontas converted to Christianity and was renamed Rebecca. Rolfe helped save the Virginia colony by promoting tobacco cultivation, and was likely aided in some part by his wife.

Pocahontas bore a son named Thomas and, in 1616, the Rolfes traveled to England, spending time in London and Norfolk, where the extended Rolfe family lived. While there, Pocahontas dressed in the Elizabethan style pictured in her famous portrait. Considered an Indian princess by the English, she was granted an audience with King James I and the royal family. Shortly after the Rolfes set sail for their return to Virginia in 1617, Pocahontas became gravely ill from tuberculosis or pneumonia. She died shortly thereafter at the age of 22 and was buried in a churchyard in Gravesend, England.

Michals, Debra. “Pocahontas.” *National Women's History Museum*. 2015.

www.womenshistory.org/education-resources/biographies/pocahontas.

- **Featured Source E: Weetamoo**

The story of Weetamoo describes her as a strong Native American woman. She followed in her father’s footsteps who was the sachem of the Pocasset people. Along with the traditional work women

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are expected to do, Weetamoo was taught to do tasks like hunt, fish, and fight. Weetamoo grew up in a time of rapid change and faced rival tribes, European disease, and settlers expanding outside of the Plymouth settlement. In order to protect her people from these threats, she married men that strengthened her position. By doing this, she eventually commanded major tribes. This source tells the story of how Weetamoo grew to be a powerful sachem and enemy of the English settlers as a woman, yet again showing students an example of a powerful indigenous female.

Story E: Weetamoo

Weetamoo was born between 1635 and 1640 on the shores of what is today known as Cape Cod. Her father, Corbitant, was the sachem, or leader, of the Pocasset people, one of the tribes of the Wampanoag Confederacy that lived throughout the territory we today call New England. Weetamoo had one younger sister, but no brothers, so she knew from an early age that she would become the sachem [leader] of the Pocasset people. In addition to the traditional women's work of agriculture, preparing hides, and cooking, Weetamoo was trained to hunt, fish, and fight, and learned diplomacy and leadership by observing her father. Weetamoo grew up in a world that was changing fast. Just before she was born, European diseases brought by the first traders had killed 90 percent of the Wampanoag population. Rival tribes had started to try to take over Wampanoag land. At the same time, the Puritan English settlers were spreading out from their first settlement at Plymouth. When she became sachem, Weetamoo had to figure out how to protect her people from all of these threats.

One of her strategies was to marry men who would make her position stronger. Her first marriage was to the sachem of the Saugus, another tribe of the Wampanoag Confederacy. When he died shortly after their wedding, she married Wamsutta, the son of the Massasoit, the great sachem of the Wampanoag Confederacy. Her sister married Wamsutta's younger brother Metacom. These marriages brought the Pocasset people close to the center of Wampanoag power. At the time of her marriage, the Wampanoag Confederacy was following a policy of peaceful negotiation with the English, and used their English allies to keep aggressive neighboring tribes away.

Wamsutta became the great sachem when Massasoit died in 1661. As the sachem of the Pocasset, and the wife of the great sachem of the Wampanoag, Weetamoo's stature in the community grew. But trouble was brewing. The English colonists of Plymouth kept demanding more and more land from the Wampanoag, and the English government started to view the Wampanoag as enemies rather than allies. In 1662, Wamsutta was brought at gunpoint to Plymouth to answer for the crime of selling land to people other than the Plymouth government. While he was there, he became suddenly ill and died. Weetamoo and Metacom both believed he was poisoned, and they lost faith in the English as allies from that point forward. Metacom became the great sachem of the Wampanoag, and tensions with the English continued to rise.

Metacom started attacking English settlements in 1675. He was trying to stop the further spread of English people into Wampanoag lands. This was the start of Metacom's War. The English call the conflict King Philip's War (the English called Metacom "Philip" in their official documents after his father petitioned them for an English name for his sons). At this critical moment, Weetamoo had to make a choice: continue trying to negotiate with the English, or fight for the rights of her people. Her fourth husband decided to side with the English. But Metacom was her brother-in-law twice over, the great sachem of her people, and he was fighting to try to protect all of the Wampanoag from English aggression. Weetamoo dissolved her marriage, and committed her warriors to Metacom's cause. In the early days of the war, she further committed to Metacom by marrying his ally, the Narragansett sachem Quinnapin.

By the summer of 1675, Weetamoo's marital and family connections meant that she commanded the allegiance of every major tribe in Metacom's alliance. She was a powerful sachem, and a feared enemy of the English people. When writing about the war, a Puritan leader described her as second only to Metacom in terms of "the mischief that has been done, and the blood that has been shed in this War."

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Metacom, Weetamoo, and Quinnapin led raids against English settlements in Massachusetts, New Hampshire, and Rhode Island in 1675 and 1676. Outnumbered and outgunned, the allies had to stay one step ahead of the English while they tried to do enough damage to drive the English out of their lands. During this time Weetamoo gave birth to a baby, who died shortly after it was born. This personal tragedy does not seem to have slowed her down, which shows her mental strength and determination.

King Philip's War proved disastrous for Weetamoo and her people. After a strong start, vicious English counterattacks wore away at the tribal alliance. Wampanoag society was destroyed. At least 750 Wampanoag were killed during the war, and all the Wampanoag who were captured were sold into slavery. Weetamoo drowned while crossing a river on her way to battle. Her body was found by English soldiers on August 3, 1676. She was so feared that the soldiers mounted her head on a pole outside an English settlement as proof that she had been defeated. The sight of her head sent captive Native warriors into a frenzy of grief, proof of the love she inspired in her people. Her endeavors may have failed, but her life story stands as a testament to the ways women in Native communities fought back against the aggression of European settlers.

New York Historical Society. "Life Story: Weetamoo (ca. 1635-1676): Fighting for Survival in New England, This is the story of a Native American warrior and her attempts to keep her people alive." New York Historical Society. Last modified N.D. <https://wams.nyhistory.org/early-encounters/english-colonies/weetamoo/#resource>.

Supporting Question 2: Were women essential to Bacon's Rebellion?

The second supporting question—Were women essential to Bacon's Rebellion?—acts as an example for students of an event that women are overlooked during. Students will examine a number of documents and consider a series of questions revolving around women's contributions to the rebellion.

The formative task is to provide students with primary sources for women involved in Bacon's Rebellion and answer questions that help understand the rebellion and also help students form an opinion on whether women were essential to the rebellion or not.

Examine the documents below. Then consider the question above.



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Document A	
Who is the author of this document and is he credible? Why?	
What does the author think of Bacon? Record three descriptive words that the author used.	
According to this document, is Bacon a revolutionary or a traitor?	
Write a quote from the document to support your above claim.	
Document B	
Who is the author of this document and is he credible? Why?	
What does the author think of Bacon? Record three descriptive words that the author used.	
According to this document, is Bacon a revolutionary or a traitor?	
Write a quote from the document to support your above claim.	
Document C	
Who is the author of this document and is he credible? Why?	

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What does the author think of Bacon? Record three descriptive words that the author used.	
According to this document, is Bacon a revolutionary or a traitor?	
Write a quote from the document to support your above claim.	
Document D	
Who is the author of this document and is he credible? Why?	
What does the author think of Bacon? Record three descriptive words that the author used.	
According to this document, is Bacon a revolutionary or a traitor?	
Write a quote from the document to support your above claim.	
Document E	
Who is the author of this document and is he credible? Why?	
What does the author think of Bacon? Record three descriptive words that the author used.	

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According to this document, is Bacon a revolutionary or a traitor?	
Write a quote from the document to support your above claim.	
Document F	
Of the previous documents, how many mentioned women?	
Who is the author of this document and is she credible? Why?	
How central were women in the conflict? Provide examples.	
Why do you think they were excluded from previous accounts?	
According to this document, is Bacon a revolutionary or a traitor?	

Teachers may implement this task with the following procedures:

- Have students read and examine the sources alone or with a partner.
- As they explore the sources, students should record their observations in the organizer.
- After examining the images with depth, students respond to the questions for analysis:

Questions for Analysis

1. **In your opinion, is Nathaniel Bacon a revolutionary or a traitor?**
2. **Were women central to his strategy?**

Write your answer on a separate piece of paper.

The scaffolds and other materials may be used to support students as they work with sources that include the questions

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in the chart above for each document, the completion of the questions for analysis, and any other tools to help further understand Bacon's Rebellion and women's contributions to it.

The following sources were selected to provide students with an understanding of Bacon's Rebellion while also looking further into the people involved to decide whether women were truly essential in its success.

- **Featured Source A: Robert Beverley on Bacon's Rebellion**

This primary source provides students with an interpretation of Bacon's Rebellion by historian Robert Beverley. Beverley talks about the encounters that people had during the rebellion and how the disruption occurred between Bacon and Berkeley. This writing gives students enough of a background of the event where they can begin to think about it more critically. There is no reference to women at this time.

Document A: Robert Beverley on Bacon's Rebellion

A primary source account of Bacon's Rebellion by Robert Beverley in 1704.

Four things may ... have been the main ingredients towards this ... commotion, ... First, The extreme low price of tobacco, and the ill [poor] usage of the planters in the exchange of goods for it, which the country, with all their earnest endeavors [efforts], could not remedy [set right]. Secondly, The splitting of the colony into proprietaries, contrary to the original charters; and the extravagant [unreasonable] taxes they were forced to undergo, to relieve themselves from those grants. Thirdly, The heavy restraints and burdens laid upon their trade by act of Parliament in England. Fourthly, The disturbance given by the Indians. Of all which in their order.

As soon as General Bacon had marched to such a convenient distance from Jamestown that the assembly thought they might deliberate [plan] with safety, the governor, by their advice, issued a proclamation [announcement] of rebellion against him, commanding his followers to surrender him, and forthwith disperse themselves [immediately scatter], giving orders at the same time for raising the militia [military] of the country against him.

The people being much exasperated [frustrated], and General Bacon by his ... having gained an absolute dominion [control] over their hearts, they unanimously resolved [united agreement] that not a hair of his head should be touched, much less that they should surrender him as a rebel. Therefore they kept to their arms, and instead of proceeding against the Indians they marched back to Jamestown, directing their fury against such of their friends and countrymen as should dare to oppose them. . . .

It pleased God, after some months' confusion, to put an end to their misfortunes, as well as to Bacon's designs, by his natural death. He died at Dr. Green's in Gloucester county. But where he was buried was never yet discovered, though afterward there was great inquiry made, with design expose his bones to public infamy [dishonor].

...The malcontents [rebels] being thus disunited by the loss of their general, in whom they all confided, they began to squabble among themselves, and every man's business was, how to make the best terms he could for himself.

Lieutenant General Ingram and Major General Walklate, surrendered, condition of pardon for themselves and their followers though they were both forced to submit to an incapacity[inability] of bearing office [position of authority] in that country for the future.

Peace being thus restored, Sir William Berkeley returned to his former seat of government, and every man to his several habitation [regular life]. . . .

Beverly, Robert. "An Account of Bacon's Rebellion." Digital History. Last modified 1704.

https://www.digitalhistory.uh.edu/disp_textbook.cfm?smtID=3&psid=3998.

- **Source B: The Declaration of the People**



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The Declaration of the People is a complaint that was written by Nathaniel Bacon to the Governor. Bacon explains in his complaint that he backs the people. It is an ongoing debate whether Bacon truly did back the people of Virginia, or if he just assumed the position of writing on behalf of them. Those who believe Bacon did back the people refer to the people as the men that rallied with him, some being black men. This source allows students to recognize the absence of women when referring to “the people”, even though women aren’t specifically referred to in the document.

Document B (ORIGINAL): The Declaration of the People.

Below is the complaint written by Nathaniel Bacon to the Governor. Bacon quickly took the position that he truly represented the people. His signature, "General by Consent of the People," is an interesting commentary, and his Declaration in the Name of the People lays the blame for Virginia's failures directly upon the Governor, "who hath traiterously . . . inlured his Majesties interest here. . . ." Historians have debated whether Bacon did, in fact, have the backing of the rank and file in Virginia. Those who argue that he did note the 600 men who rallied to his cause, of whom some seventy were black. Those who argue against Bacon note that he issued the Declaration without consulting others, and that he assumed the title of "General by Consent of the People."

For haveing upon specious pretences of publique works raised greate unjust taxes upon the Comonality for the advancement of private favorites and other sinister ends, but noe visible effects in any measure adequate, For not haveing dureing this long time of his Gouvernement in any measure advanced this hopefull Colony either by fortificacons Townes or Trade.

For haveing wronged his Majesties prerogative and interest, by assumeing Monopoly of the Beaver trade, and for haveing in that unjust gain betrayed and sold his Majesties Country and the lives of his loyall subjects, to the barbarous heathen.

For haveing, protected, favoured, and Imboldned the Indians against his Majesties loyall subjects, never contriveing, requireing, or appointing any due or proper meanes of sattisfaction for there many Invasions, robbories, and murthers comitted upon us.

... Of this and the aforesaid Articles we accuse Sir William Berkeley as guilty of each and every one of the same... And we doe further declare these the ensueing persons in this list, to have beene his wicked and pernicious councellours Confederates, aiders, and assisters against the Comonality in these our Civill comotions.

And we doe further demand that the said Sir William Berkeley with all the persons in this list be forthwith delivered up or surrender themselves within fower days after the notice hereof, Or otherwise we declare as followeth.

That in whatsoever place, howse, or ship, any of the said persons shall reside, be hidd, or protected, we declare the owners, Masters or Inhabitants of the said places, to be confederates and trayters to the people.

Nathaniel Bacon

Generall by Consent of the people

Bacon, Nathaniel. "Declaration of Nathaniel Bacon in the Name of the People of Virginia, July 30, 1676," Massachusetts Historical Society Collections, 4th ser., 1871, vol. 9: 184–87. Retrieved from <http://historymatters.gmu.edu/d/5800>.

- **Source C: The declaration and Remonstrance of Sir William Berkeley his most sacred Majesties Governor and Captain General of Virginia**

This source was written by the Governor of Virginia, William Berkeley. As a veteran Governor of Virginia when the rebellion broke out, Berkeley saw Bacon’s actions as a threat to his authority. Because of this, the Governor believed Bacon was guilty of treason. In this declaration and remonstrance, students can observe the

struggle for power even men had during this time. No women were mentioned within this document.

Document C (ORIGINAL): The declaration and Remonstrance of Sir William Berkeley his most sacred Majesties Governor and Captain Generall of Virginia

The below document is written by Governor William Berkeley. When Bacon's Rebellion erupted with surprising and stunning swiftness, William Berkeley had been governor of Virginia for more than thirty years. During the early years of his administration, Berkeley was considered a stalwart and reliable friend of the planters. Through the years he introduced more rigidity in the use of power while, at the same time, aging deprived him of a recognition of the economic, political, and social transition that Virginia, as well as other settled colonies, was undergoing. Berkeley saw Bacon's action as a direct challenge to his own authority - which it was. Bacon, in the governor's opinion, was guilty of treason.

I would have preserved those Indians that I knew were howlerly att our mercy, to have beene our spyes and intelligence, to finde out our bloody enimies, but as soone as I had the least intelligence that they alsoe were trecherous enimies, I gave out Commissions to distroy them all as the Commissions themselves will speake itt.

To conclude, I have don what was possible both to friend and enimy, have granted Mr. BacOn three pardons, which he hath scornefully rejected, suppoaseing himselfe stronger to subvert then I and you to maineteyne the Laws, by which onely and Gods assisting grace and mercy, all men mwt hope for peace and safety. I will add noe more though much more is still remaineing to Justifie me and condemne Mr. Bacon, but to desier that this declaration may be read in every County Court in the Country, and that a Court be presently called to doe itt, before the Assembly meet, That your approbation or dissatisfaction of this declaration may be knowne to all the Country, and the Kings Councell to whose most revered Judgments itt is submitted, Given the xxixth day of May, a happy day in the xxv"ith yeare of his most sacred Majesties Reigne, Charles the second, who God grant long and prosperously to Reigne, and lett all his good subjects say Amen.

Berkeley, William. "The Declaration and Remonstrance of Sir William Berkeley his most sacred Majesties Governor and Captain Generall of Virginia." University of Gronigen. Last modified May 19, 1676. Retrieved from <http://www.let.rug.nl/usa/documents/1651-1700/governor-william-berkely-on-bacons-rebellion-19-may-1676.php>.

- **Source D: Historians from PBS**

This source written by historians from PBS explains the different beliefs held by Berkeley and Bacon that caused the original turmoil. What this source provides for students, that the others didn't, is a further explanation of what resulted from the rebellion. The historians explain that the Bacon's Rebellion is an example of how white and black people can come together to achieve a common goal. Although women are not specifically mentioned, this statement allows students to wonder if this is the same for white and black women, or if it just concerns black and white men.

Document D: Historians from PBS

"[We must defend ourselves] against all Indians in general, for that they were all Enemies." This was the unequivocal [clear]view of Nathaniel Bacon, a young, wealthy Englishman who had recently settled in the backcountry of Virginia. The opinion that all Indians were enemies was also shared by... other Virginians, especially those who lived in the interior. It was not the view, however, of the governor of the colony, William Berkeley.

Berkeley was not opposed to fighting Indians who were considered enemies, but attacking friendly Indians, he thought, could lead to what everyone wanted to avoid: a war with "all the Indians against us." Berkeley also didn't trust

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Bacon's intentions, believing that the upstart's [social climber's] true aim was to stir up trouble among settlers, who were already discontent with the colony's government.

Bacon attracted a large following who, like him, wanted to kill or drive out every Indian in Virginia. In 1675, when Berkeley denied Bacon a commission (the authority to lead soldiers), Bacon took it upon himself to lead his followers in a crusade against the "enemy."

Berkeley declared Bacon a rebel and charged him with treason. Just to be safe, the next time Bacon returned to Jamestown, he brought along fifty armed men. Bacon was still arrested, but Berkeley pardoned [forgave] him instead of sentencing him to death, the usual punishment for treason.

Still without the commission [authority] he felt he deserved, Bacon returned to Jamestown later the same month, but this time accompanied by five hundred men. Berkeley was forced to give Bacon the commission, only to later declare that it was void [invalid/not real].

Each leader tried to muster [bring together] support. Each promised freedom to slaves and servants who would join their cause. But Bacon's following was much greater than Berkeley's. In September of 1676, Bacon and his men set Jamestown on fire.

The rebellion ended after British authorities sent a royal force to assist in quelling [end] the uprising and arresting scores of committed rebels, white and black. When Bacon suddenly died in October, probably of dysentery [infection], Bacon's Rebellion fizzled out.

Bacon's Rebellion demonstrated that poor whites and poor blacks could be united in a cause. This was a great fear of the ruling class -- what would prevent the poor from uniting to fight them? This fear hastened the transition to racial slavery.

Public Broadcasting Company. "Bacon's Rebellion." Public Broadcasting Company. Last modified October 16, 2020. <https://www.pbs.org/wgbh/aia/part1/1p274.html> .

- **Source E: Historian Howard Zinn**

This source written by historian Howard Zinn gives great detail of what happened before and after the rebellion. He states that even before the rebellion, there was increased violence. He also describes the Rebellion by explaining how it stems from a long line of abuse in Virginia. By doing this, Zinn's source allows students to understand the abuse of the Indian's by frontiersmen and the abuse of the frontiersmen by the upper class in Jamestown. It will become noticeable to students at this point that, like the other documents above, women are not discussed.

Document E: Historian Howard Zinn

Bacon's Rebellion began with conflict over how to deal with the Indians, who were close by, on the western frontier, constantly threatening. Whites who had been ignored when huge land grants around Jamestown were given away had gone west to find land, and there they encountered Indians. Were those frontier Virginians resentful that the politicians [politicians] and landed aristocrats [nobleman] who controlled the colony's government in Jamestown first pushed them westward into Indian territory, and then seemed indecisive in fighting the Indians? That might explain the character of their rebellion, not easily classifiable as either anti-aristocrat [self-governed] or anti-Indian, because it was both.

And the governor, William Berkeley, and his Jamestown crowd-were they more conciliatory [peacemaking] to the Indians (they wooed certain of them as spies and allies) now that they had monopolized [take over] the land in the East, could use frontier whites as a buffer, and needed peace? The desperation of the government in suppressing the rebellion seemed to have a double motive: developing an Indian policy which would divide Indians in order to control.. and teaching the poor whites of Virginia that rebellion did not pay-by a show of superior force, by calling for troops from England itself, by mass hanging.



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Violence had escalated on the frontier before the rebellion. Some Doeg Indians took a few hogs to redress a debt, and whites, retrieving the hogs, murdered two Indians. The Doegs then sent out a war party to kill a white herdsman, after which a white militia [military] company killed twenty-four Indians. This led to a series of Indian raids, with the Indians, outnumbered, turning to guerrilla warfare. The House of Burgesses in Jamestown declared war on the Indians, but proposed to exempt those Indians who cooperated. This seemed to anger the frontier people, who wanted total war but also resented the high taxes assessed to pay for the war.

Times were hard in 1676. Governor Berkeley, in his seventies, tired of holding office, wrote wearily about his situation: "How miserable that man is that Governes a People where six parts of seaven at least are Poore Endebted Discontented and Armed." His phrase "six parts of seaven" suggests the existence of an upper class not so impoverished [poor].

In fact, there was such a class already developed in Virginia. Bacon himself came from this class, had a good bit of land, and was probably more enthusiastic about killing Indians than about redressing the grievances of the poor. But he became a symbol of mass resentment against the Virginia establishment, and was elected in the spring of 1676 to the House of Burgesses. When he insisted on organizing armed detachments to fight the Indians, outside official control, Berkeley proclaimed him a rebel and had him captured, whereupon two thousand Virginians marched into Jamestown to support him. Berkeley let Bacon go, in return for an apology, but Bacon went off, gathered his militia military forces, and began raiding the Indians.

Bacon's "Declaration of the People" of July 1676 shows a mixture of populist resentment [mutual anger] against the rich and frontier hatred of the Indians. It indicted [led to] the Berkeley administration for unjust taxes, for putting favorites in high positions, for monopolizing [controlling] the beaver trade, and for not protecting the western farmers from the Indians. Then Bacon went out to attack the friendly Pamunkey Indians, killing eight, taking others prisoner, plundering [stealing] their possessions.

There is evidence that the rank and file of both Bacon's rebel army and Berkeley's official army were not as enthusiastic as their leaders. There were mass desertions on both sides, according to Washburn. In the fall, Bacon, aged twenty-nine, fell sick and died, because of, as a contemporary put it, "swarmes of Vermyn that bred in his body."

The rebellion didn't last long after that.

It was a complex chain of oppression [abuse] in Virginia. The Indians were plundered [raiding/stealing] by white frontiersmen, who were taxed and controlled by the Jamestown elite [upper class]. And the whole colony was being exploited [used] by England, which bought the colonists' tobacco at prices it dictated and made 100,000 pounds a year for the King.

From the testimony of the governor himself, the rebellion against him had the overwhelming support of the Virginia population. A member of his Council reported that the defection was "almost general" and laid it to "the Lewd dispositions of some Persons of desperate Fortunes" who had "the Vaine hopes of takeing the Countrey wholley out of his Majesty's handes into their owne." Another member of the Governor's Council, Richard Lee, noted that Bacon's Rebellion had started over Indian policy. But the "zealous inclination of the multitude" to support Bacon was due, he said, to ... equalizing the wealth [even out the King's wealth to the people].

Zinn, Howard. A People's History of the United States. Harper Collins Publishing: New York, NY, 1999.

- **Source F: America's Women**

The Document, "America's Women", references multiple experiences from different women that lived in the United States. This source allows students to investigate women's roles in the colonies based on where they live within the colonies, their race, and their social reputation. This is shown through the different encounters of African-American women, wives of settlers, and even single women. Students are able to obtain more knowledge of the colonies as a whole, as well as how women were treated during this time.

Document F: America's Women

Although women were prohibited from voting or holding office, in the south they did play an active part in the Roth politics of early colonial life. The most dramatic example was Bacon's rebellion in 1676. The uprising began with a split between the people who lived on the Virginia frontier and the ruling oligarchy headquartered [small group of governing people] in Jamestown, led by the governor William Berkeley. But by the 1670s almost everything about Virginia society had been rigged in favor of the wealthy. The frontier farmers were paying enormous taxes, and getting almost nothing in return because the money quickly went to the hands of the few politically connected families. The rebels, who came to include a number of black Virginians, we're generally the more sympathetic figures in this conflict – unless you happen to be an Indian. One of the frontier families' most bitter complaints was that the governor, who's been engaged and profitable for trade with the local tribes, did not share their enthusiasm for a genocidal war [destruction of a group of people] against the natives.

The frontier wives, who were frequently left alone in the remote homesteads, for the most outspoken members of the kill Dash the Dash Indians fraction. When Nathaniel Bacon began rebellion and overthrowing Berkeley's government, the women spread the word about his victories and about the governors unwillingness to defend the colonial households. Mrs. Haviland was a particularly "excellent divulger of news" who directed her friends to go "Up and downe the Country has Bacon's Emissary to Carry his declarations and papers." Women also seemed to have taken part in the councils of war and strategy planning. Sarah Drummond, the wife of one of Bacon's advisers, was a landowner in her own right and an important member of the leadership. When the rebels' resolve [will power] seemed to flag [slow], she picked up a twig and snapped it into. "I fear the power of England no more than a broken straw," she said stoutly. Governor Berkeley's particular bete noire [enemy] was Sarah Grendon, who he described as the "1st encourager in Sutter on of the ignorant vulture." In the great 17th century Virginia tradition, Mrs. Grendon was already on her third husband when the rebellion broke out. Both of her first two husbands left generous gifts, and she was probably a fairly wealthy woman. The governor never forgot her offenses, and when the rebellion failed, Mrs. Grendon was the only woman he refused to pardon [forgive].

The Baconites did not discriminate much between the sexes, either in their leadership or when they were on the attack. Landowners loyal to the governor left their wives behind to guard their states under the theory that a ladies sex would be her best protection against Raiders. But the rebels readily took the houses and beat the wives just as they would have the men. When Bacon stormed Jamestown, he sent his troops to round up the wives of the most prominent local men, including one of his own relatives. To buy time for the rebels to strengthen their position, Bacon placed the women along top of a small fortification [building] he had constructed, to stop the government authorities from rushing the encampment. "The poor Gentlewoman were mightily astonished at this project; neither were their husbands void of amusements... This action was a method in war, that they were not well acquainted with... not before they could come to purse [disapprove of] their enemy sides, they must be obliged [forced] to dart [aim] their weapons through their wives brest," wrote one analyst. The government forces held their fire.

The female captives went down in history as the "white aprons," and although the later became the stars of some very melodramatic Victorian fiction, in reality their role, and that of most other loyalist wives, was essentially passive. The governor's wife, lady Francis Berkeley, was a very active exception. So Williams critics claimed his much younger spouse had tormented him with her sexual demands, forcing him to raise money to buy her luxuries to make up for his inadequacies and dad. That's sort of theory had been popular throughout history when men try to explain the political activities of strong women. But whatever their private relationship, it was clear that during the uprising sir William was an increasingly tired old man, while Francis had the energy for an army. She fled to London when the rebellion began in lobbied vigorously [urged] at court to gain support for her husband's faction she returns seemingly triumphant, in the company of one of the Royal commissioners and a thousand troops. But once order was restored – – a challenge made much simpler by Bacon's death – – Lady Berkeley responded bitterly to efforts by the king's

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representatives to limit her husband's authority. She may have been particularly angry when the commissioners refused to see the female rebels as anything more than hapless housewives just let astray. To show her displeasure, she arranged to have the local hangman drive the commissioners carriage, creating an enormous scandal. Windsor William died in 1677, his wife inherited all his states and went on to beat Temperance Flowerdew's record by marrying three governors.

After Bacon's defeat, governor Berkeley's partisans [supporters] rode through the farms of their former enemies, evicting families and confiscating [taking] everything they owned. Sarah Grendon somehow managed to persuade her alone in return for whatever goods they could carry off. But she was eventually charged with treason, a capital crime. Her husband, Thomas, acting on her behalf, approached the role commissioners and petitioned them to try her themselves rather than leaving her to the mercy of the Berkeley regime. Mrs. Grendon then admitted that "being an Ignorant woman" she had spoken "some foolish and indiscreete words reflecting upon the sloe prosecution of the Indian war," and she said she was "most heartily sorrowful for the same." The commissioners dismissed the charges. Thomas Grendon died several years later, leaving her yet another large bequest [estate] and Sarah went on to marry a fourth husband.

Sarah Drummond's husband was hung as a traitor and his estate confiscated. But like Mrs. Grendon, she successfully took refuge in her identity as a powerless woman. She humbly beg the government to restore their property less [or else] her "five poor children" starve. She also began lobbying London, and her protests reached as far as King Charles II, who not only granted her petition but also condemned governor Berkeley and put a halt [stop] to the wave of reprisals [retaliations]. "As I live, the old fool has put to death more people in that naked country than I did in England for the murder of my father," the King said angrily. Lydia Chisman, another leading Baconite, took a different approach. When governor Berkeley asked Edmond Chisman why he had supported the rebels, his wife stepped up "and tould [told] his honor that it was her provocations that made her Husband joyne [join] the Cause that Bacon contended for," wrote a witness. Mrs. Chisholm added that "if he had not been influenc'd by her instigations, he'd never don that which he had don." On bended knees, she begged Berkeley to pardon Edmond and hang her instead. The governor, who had referred to Mrs. Chisman as a "whore" during the trial, was unmoved [not convinced]. Edmund Chisman was condemned to hang, though he died in prison before the sentence could be carried out. Lydia, who was not charged, was later able to regain her husband's estate. And she married again.

Collins, Gail. America's Women. New York, NY: Harper Collins Publishers, 2004. p.11-15.

Supporting Question 3: How were women treated in the English colonies?

The third supporting question—How were women treated in the English colonies?-- gives students insight into how women were viewed within the colonies and how the treatment of women in this time differed from the treatment of men. Students will examine the following source and find evidence to support whether or not women were treated well or poorly in the colonies.

The formative task is to have students examine Document A: America's Women and collect evidence while attempting to form an opinion of how women were treated in English colonies.

<i>Rank</i>	Evidence they were treated well	Evidence they were NOT treated well	<i>Rank</i>

Teachers may implement this task with the following procedures:

- Have students read and examine the sources alone or with a partner.
- After collecting evidence and forming a claim, have students answer the questions for analysis:

Questions for Analysis

- 1. Add up the rank on each side. Which side weighed more? Why do you think it worked out that way?**
- 2. In conclusion, were women treated well in the early colonies?**
- 3. What dangers did she face that were different from her fellow soldiers?**
- 4. Do you think Edmonds was a hero?**

The scaffolds and other materials may be used to support students as they work with sources include the chart used to record evidence of how women were treated in the colonies, a partner who may have a difference claim, and anything that helps

The following source was selected to enhance students' understanding of what the English colonies are like and how women were treated within them. This source also allows students to assess information and draw a conclusion based on the information they are given.

- **Featured Source A: America's Women**

The Document, "America's Women", references multiple experiences from different women that lived in the United States . This source allows students to investigate women's roles in the colonies based on where they live within the colonies, their race, and their social reputation. This is shown through the different encounters of African-American women, wives of settlers, and even single women. Students are able to obtain more knowledge of the colonies as a whole, as well as how women were treated during this time.

Document A: America's Women

The women who did survive in the early southern colonies found themselves in a place where the old gender rules had been, if not abolished [ended], at least temporarily suspended due to emergency conditions. It was a raw country, and the first generations of colonial women did things that their granddaughters would have found unthinkable. A "modest Gentlewoman" named Alice Proctor ignored officials' urging that she abandon her home during Indian raids and move to the safety of Jamestown. She stuck to her farmhouse until worried neighbors threatened to burn the place down. Well-born women labored like field hands and made their way through the roadless countryside on horseback or by waterway. "Many of the Women are very handy in Canoes, and will manage them with great Dexterity and Skill, which they will become accustomed to in this watry Country," reported a traveler in 1700. William Byrd described an acquaintance who lived on the Virginia frontier as "a very civil woman" who could nonetheless "carry a gunn in the woods and kill deer, turkey... shoot down wild cattle, catch and tye hoggs ... and perform the most manful exercises as well as most men in these parts."

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Almost everyone lived on a farm— the whole point of the colonial dream was to get your own land and grow a profitable cash crop like tobacco. The English believed that fieldwork was a man’s task, but the colonies were desperately short on labor, and young planters expected their wives to labor alongside them in the fields...

The dissolution of the normal boundaries between women’s work and men’s allowed some women to operate with an independence the nation would never really see again until the twentieth century.

Early southern newspapers carried as many advertisements from husbands renouncing their run-away wives as owners seeking their runaway slaves.

The mortality rate was about 80 percent. It created a patchwork of families made up of widows, widowers, and several degrees of step children... Historians who studied the wills in Maryland found that most men named their wives as executor [manager of funds], something highly unusual back in England...

Few women stayed single long in the South; some went through five or six husbands... Some women built large estates through their serial marriages, moving up in the world with every widowhood... But all newly empowered widows weren’t willing to give up control in order to acquire [gain] a helpmeet [partner]. Some married only when they had received legal assurances that they couldn’t determine the disposition [setup] of their states. Others took lovers, preferring to live in sin rather than risk the transfer of power that came with matrimony [marriage].

Over a quarter of early male settlers in the Chesapeake never managed to find a wife, and women were very aware of the advantage the skewed gender ratio gave them. Men complained bitterly about the hard-hearted and aversive [disinterested] women, and Virginia passed a law prohibiting women from promising themselves to more than one sooner in 1624, Eleanor Sprague was sentenced to apologize before her church congregation for the “offense in contracting herself to... several men at one time.” In 1687, William Rascoe was so insecure about his fiancé, Sarah Harrison, that he got her to sign an oath promising not to marry anybody else. Oath notwithstanding, Sarah dumped Rascoe for James Blair, whom she married in a ceremony that did not include the promise to “obey.”

The people who colonized in the south didn’t develop any new philosophies about the proper role of women in society – – they just didn’t have the resources to enforce the old rules that most of them still adhered [stick] to in theory. Back in England, young women were expected to consult their fathers and the other male authority figures in their lives before choosing a husband – – particularly if they were young women of property. But in the south, there was an excellent chance that the girl’s father had died before she became of marriageable age. Nearly 1/3 of the children in the Chesapeake region lost at least one parent by age of nine, a quarter were completely orphaned by the time they reached eighteen. Chastity [virginity] was still regarded as the most important female virtue [goodness], but girls were less likely to protect their virginity when they had no parents to supervise them. (In some areas, a third of all brides were already pregnant.) and unlike the unfortunate indentured servant’s [servant who agreed to work for free], free women who had sex before marriage we’re unlikely to pay much of a price. When men outnumbered women 6 to 1, they couldn’t really afford to be so picky about a prospective wife’s past history or object to a step child or two in the package. They were plenty of pregnant brides, but outside the servant class, very few unmarried mothers. Despite the wild and woolly ambience of the early southern colonial towns, there is virtually no record of organized prostitution; women apparently found many other opportunities. A woman’s reputation was important – – Women frequently sued neighbors who had been overheard referring to them as a “whore.” But unmarried men, too, found they had to protect themselves from gossip in a hyper competitive marriage market. In Maryland, men sometimes filed suit against people who had said they were abusive to women, on the grounds that the stories might harm their ability to find a wife.

What we know about the behavior of early southern women settlers is skewed toward the outrageous, since so many of the surviving records are court documents. But there are enough cases of women physically assaulting their enemies, turning their husbands out of their homes, leading religious dissent [disagreements with official views], and criticizing public officials to make it clear that there were plenty of female émigrés [settlers] who knew what they wanted and weren’t shy and making their feelings known. Ann Fowler was sentenced to 20 lashes in 1637 for defaming a county justice, Adam Thorowgood, with somewhat undeferential [disrespectful] suggestion that Captain Thorowgood could “Kiss my arse.” The Virginia General assembly, which had originally held has been responsible for damages caused by

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outspoken wives, ruled in 1662 that the wives could pay the penalty themselves, by submitting to a ducking in the river – a de facto acknowledgment that the colonies husbands cannot always control the behavior of their women.

Mary Johnson may have been the first African-American woman. She arrives sometime before 1620 as the maid of a Virginia planter. Like white women, The black residents of the early southern colonies found opportunities in the general chaos around them. Johnson and her husband were indentured [unpaid] servant's, and once they earned their freedom, they acquired a 250 acre farm and five indentured servant's of their own. By the mid-17th century, a free black population had begun to emerge in both the north and the south. African-American women who weren't bound by the same social constraints as white women, frequently set up their own businesses, running boarding houses, hair salons, or restaurants...

In Charleston, South Carolina, black women took over The local market, selling vegetables, chickens, and other produce they acquired [gained] from the growing population of slaves, who generally had small plots beside their cabins. The city came to depend on the women for its supply of fresh food, and whites complained long and loud about the power and independence of the trading women. In 1686, South Carolina passed a law prohibiting the purchase of goods from slaves but it had little effect. I have century leader, Charleston officials were still complaining about the exorbitant [excessive] price that black women charged for "in many articles necessary for the support of the inhabitants." The treating women had sharp tongues, which they used to go to fact. The clerk of the market claimed that the "insolent in abusive manner" of the slave women made him "afraid to say or do anything." It's hard to believe the marketeers [person who sells goods], some of whom were slaves, were as outspoken as their clientele [clients] made them out to be, but the war between the black female traders and their consumers continued into the 19th century...

The relative openness of life for African-Americans only lasted while the black population was small in the mid-17 century, about 300 black Virginians lived among 15,000 whites. As the number of slaves grew, white Americans began self-consciously marking the differences between the races... blacks and whites had married legally and many of the early settlements, and interracial love affairs were common. In Virginia, officials began requiring any white woman who had an illegitimate child "by a Negro" to pay a fine of 15 pounds or spend five years in indentured service. In 1662, Virginia legislators gave white masters free reign to molest their female slaves by declaring the children of slave women were slaves for life no matter who their fathers were.

Collins, Gail. America's Women. New York, NY: Harper Collins Publishers, 2004. p.11-19.

Summative Performance Task

At this point in the inquiry, students have examined different encounters of indiginous women in English colonies, women’s engagement in movements such as Bacon’s rebellion, and how women were treated overall in the English colonies.

Students should be expected to demonstrate the breadth of their understanding and their abilities to use evidence from multiple sources to support their claims. In this task, students will write an argument about women’s true role during the colonial period.

Students’ arguments will likely vary, but could include any of the following:

- Women’s participation varied by race, class, and status as native or invading settler.
- Women did diverse work and had diverse lives.

To support students in their writing they can use this provided organizer for a body paragraph:

First Argument	
Write a topic sentence that summarizes the paragraph and tells how this proves the thesis	<i>(Repeat the first part of your thesis)</i>
Provide background information here. Cite anyone you paraphrase or quote!	<i>When...</i>
What textual evidence proves this? Describe 1 or 2 HAPP elements about the source of your evidence.	
What textual evidence proves this? Insert a short quote here.	

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What makes this quote credible, valid, or helpful in providing insights to this issue?	<i>The quote revealed...</i>
Who disagrees or disputes a piece of your argument? Describe 1 or 2 HAPP elements about the source of your evidence.	<i>Others claimed that...</i>
What textual evidence do you have? Insert a short quote here.	
What makes this quote seem untrue, inaccurate, or only partly true?	<i>While it may be true that _____, it was clear that...</i>

To extend their arguments, once students have written or formed an argument, consider doing one of the following extension activities:

1. **Discussion:** Consider facilitating a discussion of the analysis questions. Ask students to share their response with someone, or if they already worked in a group, ask them to nominate someone to represent their group to the class as a whole. Capitalize on differences between group responses. Why did one group answer differently than another? What impacted them or stood out more?
2. **Four Corner Debate:** Consider a "four-corner debate." In the corners of the room tack up a piece of paper with four differing and possible answers to the inquiry question. After students complete the lesson packet, pose the question to the room at large and ask students to move to the corner of the room (or in between locations) that represent their answer. Then, ask students to explain their choice. As students discuss they are allowed to move closer or further from ideas. This is a great strategy for kinesthetic learning.
3. **Socratic Seminar:** Consider doing a "Socratic seminar" to extend the learning and get students to question what they still don't know or understand. Start with the inquiry's question. Students should be encouraged to answer one another's question directly, but also to answer the question with another question. This continues the conversation and gets at more rich ideas. The teacher should try to say as little as possible and let the students lead the dialog. One strategy for this is to seat students in a circle. Give each of them a cup and 2-3 tokens. When a student makes a substantive contribution to the discussion the teacher will walk over and place a token in the cup signaling that they have contributed. Students will become aware of who has spoken and who has not, and leave space for one another.
4. **Structured Academic Controversy:** Consider turning the lesson into a "structured academic controversy." Take the overarching question and turn it into a "debate." Students can choose or be assigned a side in the debate and use the documents provided to argue their "answer" to the overarching question. They can argue over interpretations and credibility of some documents.

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5. **Reacting to the Past:** Consider doing some role play with your class. Reacting to the Past is an active learning pedagogy of role-playing games designed by Barnard University. In Reacting to the Past games, students are assigned character roles with specific goals and must communicate, collaborate, and compete effectively to advance their objectives. Reacting promotes engagement with big ideas, and improves intellectual and academic skills. Provide students with a set of rules about staying in character and what types of things they must know about their character. Students should be provided with a packet of role sheets with instructions on their individual goals and strategies for game play. Students can use sources and information from these activities, and can search for more details online about their individual character. Reacting roles and games do not have a fixed script or outcome. While students are obliged to adhere to the philosophical and intellectual beliefs of the historical figures they have been assigned to play, they must devise their own means of expressing those ideas persuasively in papers, speeches, or other public presentations.

Students have the opportunity to Take Informed Action by doing one of the following suggested action activities:

1. Find an article or book about history that misrepresents women and gender in history and write to the author or editor.
2. Write a letter to the Secretary of Education for your state about the teaching of women and gender history.
3. Investigate women and gender rights issues that persist and engage with the movement by attending a protest, signing a petition, or donating to the cause.
4. Make a PSA video, blog, or social media post with the intent to persuade the audience to better understand women from history or a persistent gender rights from this inquiry.