**1754** The French and Indian War (also known as the Seven Years’ War) begins in North America. The British and their American colonists, along with allies from Prussia and Portugal, fight the French and their Native American, Spanish, Austrian and Russian allies over competing claims to land in North America.  
*Image: Join or Die by Benjamin Franklin, 1754.*

1754 The French and Indian War (also known as the Seven Years’ War) begins in North America. The British and their American colonists, along with allies from Prussia and Portugal, fight the French and their Native American, Spanish, Austrian and Russian allies over competing claims to land in North America.  

1756 The French and Indian War (also known as the Seven Years’ War) begins in Europe.

1763 The Treaty of Paris ends the French and Indian War. France agrees to give Britain all of its mainland North American territory east of the Appalachian Mountains, as does Spain. Britain is left with more land, a more diverse group of people to oversee – including Native Americans and French and Spanish Roman Catholics - and large war debts. American colonists display symbols of British pride in their homes, businesses and government spaces. British troops remain in the colonies to protect colonists and keep the peace.

King George III establishes the Proclamation Line, a geographic border in British North America beyond which colonists should not move, to protect Native American land from colonial settlers.

Pennsylvania frontiersmen known as the Paxton Boys kill 20 Conestoga Native Americans and burn their homes, claiming they were responsible for attacks on colonists during the French and Indian War.

1764 The Sugar Act is passed by British Parliament, setting a tax on sugar, molasses, and other goods being imported into the colonies, which impacts the manufacture of rum in New England.

The Currency Act is passed by British Parliament. This grouping of laws regulates paper money in the colonies and, because colonists have less access to silver and gold that their counterparts in England, it becomes more difficult for them to pay their taxes.

The Paxton Boys march to Germantown, outside of Philadelphia, to demand increased protection or support in their ongoing conflict with Native Americans on the western frontier. Benjamin Franklin meets them and promises to share their concerns with Pennsylvania’s government. In response, they agree to disperse.

1765 The Stamp Act is passed by British Parliament, placing a tax on newspapers, playing cards, and pamphlets, among dozens of other everyday items. Some colonists see this as unfair taxation and as an attempt to limit the freedom of the press, which is often critical of British government.

The Quartering Act is passed by British Parliament, requiring colonial governments to pay for the housing of British soldiers, or to find them lodging in barns, inns, empty homes, stables and other buildings.

The Sons of Liberty and Daughters of Liberty are founded. These “secret” organizations organize protest against what they believe are laws unfairly passed by the British. Through non-importation and non-consumption agreements, they encourage mass boycotts of British goods.

1766 The Stamp Act and Sugar Act are repealed. However, British Parliament now passes the Declaratory Act, which states that “said colonies and plantations in
America have been, are, and of right ought to be, subordinate unto, and dependent upon the imperial crown and parliament of Great Britain” and that the King and Parliament have “full power and authority to make laws and statutes of sufficient force and validity to bind the colonies and people of America, subjects of the crown of Great Britain, in all cases whatsoever.”

**1767** The Townshend Acts are passed by British Parliament, placing taxes on items imported by the colonists, including glass, lead, paint, paper, and tea. Money raised by these taxes would be used to pay colonial governors and judges.

**1768** British customs officers capture John Hancock’s ship, Liberty, in Massachusetts. Bostonians riot in support of Hancock. British soldiers occupy the city in response.

**1770** Protesters in New York City defend a liberty pole they have erected as a symbol of rebellion against the attempts of British soldiers to take it down. A street brawl ensues.

British soldiers in Boston shoot into a crowd of violent protesters, killing five and injuring six, after days of high tension.

Parliament repeals all Townshend duties except for the tax on tea.

**1771** A North Carolina armed protest group known as the Regulators battles the local British colonial militia and loses.

**1773** In an attempt to help the British East India Tea Company sell more tea, the British Parliament passes the Tea Act. This act allows the company to sell tea directly to colonists, removing the role of middlemen and making tea cheaper. Colonists see this as an attempt by the British government to force them to buy from only one source of tea.

Angry colonists dressed as Mohawk Indians destroy a cargo of the British East India Tea Company’s tea held on board a ship in Boston Harbor. Other cities in the colonies refuse to allow ships to unload their cargoes of tea or refuse to allow merchants to sell it.

**1774** In response to colonial protest, particularly in Massachusetts, British Parliament passes a series of acts known in Britain as the Coercive Acts and in America as the Intolerable Acts. These are meant to restore British authority in the colonies:

- **Boston Port Act** – Shuts down Boston’s port until colonists repay the British East India Company for the tea destroyed in 1773.

- **Massachusetts Government Act** – Alters the colony’s charter to increase royal control.

- **Administration of Justice Act** – Allows British officials who are accused of murder or other capital crimes while executing their duties the ability to be tried in a different colony from the one in which they were accused, or for the trial to be held in England.

- **Quartering Act** – Expands on the previous Quartering Act (1765) and allows British soldiers to be housed in any occupied building.

British Parliament also passes the Quebec Act, which provides religious freedom to French Canadians, who are largely Roman Catholic. Many American colonists are angered, as they are largely Protestant, and view this as one of the Intolerable Acts.

A congress is convened in Philadelphia, with representatives from the thirteen colonies currently in rebellion, to discuss solutions to the conflict with Britain. They agree upon a coordinated boycott of British goods and to limit American exports to Britain, prepare a list of grievances for the King and ask him to respond, and plan to meet again in the Spring of 1775. They also urge each other to begin training their militias.
**WAR AND PEACE**

**1775**  Patrick Henry demands that his fellow Virginians prepare for an inevitable war, ending his speech with “Give me Liberty, or give me Death!”

British troops march out of occupied Boston to locate and gain control of the Concord militia’s supplies. Warned by riders, minutemen are prepared to harass and fight off the British soldiers and engage in battles and skirmishes between Lexington and Concord. The British do not get the supplies. **IMAGE: Plate IV: A View of the South Part of Lexington** by Amos Doolittle, 1775.

Militiamen begin gathering in the hills outside of British-occupied Boston, laying siege to the city. Hearing that the British will try to retake these areas, they build a defensive post at the top of Breed’s Hill, but are unable to hold the British off. They do inflict serious casualties upon the British. Meanwhile, the Second Continental Congress meets and names George Washington as Commander in Chief of the Continental Army. Washington bans the recruitment of people of African descent from the Continental Army.

The Continental Congress send an Olive Branch Petition to King George III, seeking a peaceful resolution. The King declines to address it and declares the colonies in open rebellion, then recruits Hessian armies to supplement his troops.

The Royal governor of Virginia, John Murray, Lord Dunmore issues a proclamation stating that any enslaved people who are owned by rebels and who will fight with the British will be given their freedom. Thousands of men flock to his position, but many die of disease.

**1776**  Thomas Paine publishes Common Sense, arguing against monarchy, hereditary descent, and the excesses of the British government. Instead, he promotes the idea of a government chosen by the people and operated in the best interest of the people.

An army of approximately 32,000 British soldiers and sailors sets sail for New York, sent by the King and Parliament to put down the rebellion.

At the town level, people debate independence from Britain and ultimately send instructions to their delegates in the Continental Congress to support the idea. A vote is taken and passes on July 2, and on July 4th the text of the Declaration of Independence is approved.

British soldiers arrive and fight off American troops to take control of New York City. The Americans are pushed to New Jersey and then Pennsylvania. In the last days of December, they launch a counter attack and, between Christmas and New Year’s, successfully defend Philadelphia from British and Hessian forces at the Battles of Trenton and Princeton.

The colonies agree upon the Articles of Confederation and Perpetual Union, a set of rules by which they will all act cooperatively for their common defense.

**1777**  The British again attempt to take Philadelphia. Despite American opposition, they are successful by the fall. The American Army, however, successfully defeats the British at Saratoga, taking a large number of British and Hessian prisoners of war.

**1778**  Washington agrees to begin accepting some soldiers of African descent into the Continental Army. These men are already represented in many state militias and navies, as well as on privateer ships.
Continental Congress has delegates negotiate a treaty of alliance with France, creating an official partnership to provide Americans with much-needed supplies, financing and tactical support. Spain and the Netherlands soon also join as American allies.

The British leave Philadelphia and return to New York to consolidate forces. In Georgia, the British capture Savannah.

1779 In retaliation for attacks on American troops, supplies and fortifications by members of the Iroquois Confederacy, American General John Sullivan leads a campaign against Native American villages in upstate New York, burning homes, destroying crops and killing cattle. This results in the starvation of many people and greatly weakens Native American and Loyalist resistance in the region.

1780 Pennsylvania passes the Act for the Gradual Abolition of Slavery. This law mandates that all enslaved people of African descent born after the passage of the law get their freedom, after first serving their owners for several decades. People born before the law is passed will not get their freedom. Pennsylvania is the first state to pass such a law, but others follow.

The Continental Army faces both defeats and successes in South Carolina. Benedict Arnold, a Continental Army officer in New York, defects to the British. The British invade Virginia. IMAGE: Chain of States, Detail from Continental Currency

1781 Pennsylvania regiments mutiny over lack of pay, but are able to negotiate a settlement. New Jersey soldiers follow suit, but Washington has New England soldiers disarm them and executes several of the New Jersey mutiny’s leaders for treason.

The Articles of Confederation, proposed and in use since 1776, are finally ratified.

After being trapped by land by the American Army and at sea by the French Navy, British General Cornwallis surrenders his army after the Siege of Yorktown. This is the last major battle of the War.


1783 Most of the Continental Army is discharged. George Washington return to his Virginia home, Mount Vernon.

The Peace of Paris, which includes separate treaties between the British and the Americans and the British, French, and Spanish, is approved by all sides.

British forces complete the evacuation of New York City. Many Loyalists – including formerly enslaved people of African descent who fought or otherwise supported the British – end up in Nova Scotia or London.
BUILDING A NEW NATION

1786 Representatives from five states agree to meet in Annapolis, Maryland to discuss challenges related to the Articles of Confederation. They decide that a larger conversation should be held, to discuss writing an entirely new agreement. IMAGE: Arms of the United States by James Trenchard, 1786

1787 Farmer and veteran Daniel Shays leads a rebellion in Massachusetts, advocating for the rights of poor and indebted farmers, many of whom live in the western part of the state, far from Boston’s elite. Eastern merchants, with the support of the Governor, fund a militia to put the rebellion down.

A convention meets in Philadelphia to propose a new structure for a government that connects the independent states. Rhode Island does not send delegates. A new Constitution is drafted and sent out to the state governments for debate and ratification.

Delaware, Pennsylvania, New Jersey, and Georgia ratify the Constitution.

1788 Connecticut, Massachusetts, Maryland, South Carolina and New Hampshire ratify the Constitution, most after receiving assurances that a Bill of Rights would be added to specify the rights of United States citizens. Virginia and New York also ratify.

1789 A Bill of Rights – twelve proposed Amendments to the Constitution – are adopted and sent to the states for ratification.

North Carolina finally ratifies the Constitution, while Rhode Island refuses to do so.

George Washington is unanimously nominated and accepts the role of the first President of the United States, moving his family and their support staff of servants and enslaved people to New York City. John Adams serves as his Vice President.

1790 After being threatened with economic sanctions, Rhode Island adopts the Constitution, becoming the final of the original 13 colonies to do so.

1791 Ten of the proposed 12 amendments to the Constitution are ratified and become the Bill of Rights.

1792 George Washington is again elected President of the United States.

1794 After several years of protests against what they perceive to be unfair whiskey taxes levied by the federal government, Secretary of the Treasury Alexander Hamilton encourages President Washington to lead the military in putting down the rebellion in western Pennsylvania.

1796 John Adams is elected President, narrowly defeating Thomas Jefferson, who becomes his Vice President.
The seven thematic units in the Suggested Activities section of this Teacher Resource Guide are aligned to relevant education standards for Pennsylvania, New Jersey, and Delaware, as well as national standards for history, as follows:

**National**

History Standards from the National Center for History in the Schools at the University of California, Los Angeles, developed under the guidance of the National Council for History Standards. These include both Historical Thinking Standards and United States History Content Standards (Grades 5–12).

**Pennsylvania**

Pennsylvania Department of Education’s Standards Aligned System (SAS), including Academic Standards in Civics and Government, Economics, Geography, and History (Elementary/Grades 3–8); and Core Standards in both Reading and Writing for History and Social Studies (Grades 6–12).

**New Jersey**

New Jersey Department of Education Student Learning Standards for Social Studies (Grades 5–12) and English Language Arts Companion Standards for History and Social Studies (Grades 6–12).

**Delaware**

Delaware Department of Education Social Studies Standards, including History, Civics, and Economics (Grades 5–12), and Literacy Standards for History/Social Studies (Grades 6–12).

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**Index to National Standards**

<table>
<thead>
<tr>
<th>Standard</th>
<th>UNIT 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>HISTORICAL THINKING</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Standard 1: Chronological Thinking</td>
<td></td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Standard 2: Historical Comprehension</td>
<td></td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Standard 3: Historical Analysis &amp; Interpretation</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Standard 4: Historical Research Capabilities</td>
<td></td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Standard 5: Historical Issues - Analysis &amp; Decision Making</td>
<td></td>
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</tr>
<tr>
<td>U.S. HISTORY CONTENT: ERA 3: REVOLUTION &amp; THE NEW NATION (1754-1820)</td>
<td></td>
<td></td>
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<tr>
<td>Standard 1: The causes of the American Revolution, the ideas &amp; interests involved in forging the revolutionary movement, &amp; the reasons for the American victory.</td>
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<tr>
<td>Standard 2: The impact of the American Revolution on politics, economy, &amp; society</td>
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<td>x</td>
<td>x</td>
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</tr>
<tr>
<td>Standard 3: The institutions &amp; practices of government created during the Revolution &amp; how they were revised between 1787 &amp; 1815 to create the foundation of the American political system based on the U.S. Constitution &amp; the Bill of Rights</td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>

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State and National Standards
## Index to Pennsylvania Standards

### SPEAKING AND LISTENING FOR HISTORY AND SOCIAL STUDIES

<table>
<thead>
<tr>
<th>1.5 Speaking and Listening</th>
<th>UNIT</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Engage effectively in a range of collaborative discussions</td>
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<td>Analyze the purpose of information presented in diverse media formats &amp; evaluate motives behind its presentation</td>
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<td>Present information findings &amp; supporting evidence in a clear &amp; distinct perspective</td>
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<td>x</td>
</tr>
</tbody>
</table>

### CIVICS & GOVERNMENT

<table>
<thead>
<tr>
<th>5.1 Principles &amp; Documents of Government</th>
<th>UNIT</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rule of Law</td>
<td></td>
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<tr>
<td>Laws &amp; Government</td>
<td></td>
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<td>x</td>
<td>x</td>
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<td>Principles &amp; Ideals that shape Government</td>
<td></td>
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<tr>
<td>Documents &amp; Ideals that shaped PA &amp; US</td>
<td></td>
<td>x</td>
<td>x</td>
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<tr>
<td>Government</td>
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<tr>
<td>Individual Rights</td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>5.2 Rights &amp; Responsibilities of Citizenship</th>
<th>UNIT</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Civic Rights &amp; Responsibilities</td>
<td></td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Conflict &amp; Resolution</td>
<td></td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Leadership &amp; Public Service</td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### ECONOMICS

<table>
<thead>
<tr>
<th>6.3 Functions of Government</th>
<th>UNIT</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Goods &amp; Services</td>
<td></td>
<td>x</td>
<td></td>
<td></td>
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<td></td>
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</tr>
<tr>
<td>Government Involvement in the Economy</td>
<td></td>
<td></td>
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<td></td>
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<td>x</td>
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<tr>
<td>Taxation</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>x</td>
</tr>
</tbody>
</table>

### GEOGRAPHY

<table>
<thead>
<tr>
<th>7.3 Human Characteristics of Places and Regions: Human Characteristics</th>
<th>UNIT</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Population</td>
<td></td>
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<td>Culture</td>
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<tr>
<td>Settlement</td>
<td></td>
<td>x</td>
<td>x</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Economic Activities</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>Political Activities</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>History</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>x</td>
</tr>
</tbody>
</table>

### READING FOR HISTORY & SOCIAL STUDIES

<table>
<thead>
<tr>
<th>8.1 Historical Analysis &amp; Skills Development</th>
<th>UNIT</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Continuity &amp; Change Over Time</td>
<td></td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fact/Opinion and Points of View</td>
<td></td>
<td>x</td>
<td></td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Research</td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### WRITING FOR HISTORY & SOCIAL STUDIES

<table>
<thead>
<tr>
<th>8.6 Writing</th>
<th>UNIT</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Text Types &amp; Purposes</td>
<td></td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Production &amp; Distribution of Writing</td>
<td></td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Research to Build &amp; Present Knowledge</td>
<td></td>
<td>x</td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Range of Writing</td>
<td></td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
</tr>
</tbody>
</table>
### Index to New Jersey Standards

<table>
<thead>
<tr>
<th>HISTORY: AMERICA IN THE WORLD</th>
<th>UNIT</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>6.1 Colonization &amp; Settlement (1585-1763)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Civics, Government, &amp; Human Rights</td>
<td>x</td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Economics, Innovation &amp; Technology</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
</tr>
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<td>6.1 Revolution &amp; the New Nation (1754-1820)</td>
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### Index to Delaware Standards

<table>
<thead>
<tr>
<th>HISTORY</th>
<th>UNIT</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Standard 1: Chronology</td>
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<td>Standard 2: Analysis</td>
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WHAT IS A MUSEUM?

On the second floor of the Museum of the American Revolution, inside a glass case at the front of a small theater, stands an object about 23 feet long by 14 feet wide by 10 feet tall. This object is made mostly of linen, but a network of wooden pegs, wooden poles and hemp ropes help to give it its form — or at least would have when this object was actually in use. The object is over 240 years old and the fabric is very delicate — so delicate, in fact, that any tension might rip it or cause it to disintegrate. The poles and pegs and ropes are just for show, to allow visitors to know what the object would have looked like during the American Revolution. Why would visitors want to know what this object looked like so long ago? Because this object, still mostly intact over two centuries after the American Revolution, is the tent that George Washington, Commander-in-Chief of the Continental Army, worked and slept in for over five years of the Revolutionary War.

How did George Washington’s tent become a part of the collection at the Museum of the American Revolution? How does the museum take care of this and the thousands of other objects in its collection? And what exactly is a museum — why do museums exist and what do they do?

WHAT IS A MUSEUM?

At its heart, a museum is a place where people can come to look at a collection of objects. Sometimes these objects are historical artifacts — things from a time in the past that help us to understand what life was like for people in the past. Other times these objects are artworks — things that show us how people have responded creatively to the world around them. And sometimes these objects are from the natural world or tools that help us to explain the world around us. It’s possible for an object to fall into several of these categories at once.

Museums have existed, in various forms, for thousands of years. Political and social elites, like queens, pharaohs or priests, often collected items that they believed were beautiful, or worth lots of money, or that showed their intelligence or the reach of their empire. Sometimes these people allowed others view their collections — often called Wonder Rooms or Cabinets of Curiosity — to admire or learn from them.

The earliest known museum may have been one started by a Babylonian named Princess Ennigaldi-Nanna around 530 BC. Discovered by archaeologist Leonard Woolley in 1925 in what is now Iraq, her collection of objects represented people and civilizations spanning over 1500 years and included clay cylinders with text describing the objects in three different languages. We don’t know who had access to Princess
Ennigaldi-Nanna’s museum, but these clay cylinders, which were meant to be read by people who spoke and read different languages, make clear that the collection was meant not just for the royal family, but for others as well.

**MUSEUMS TODAY**

Most museums today are meant for the public, not just for the political, economic or social elite. There are many types of museums: art museums, history museums, science museums, and more. Some museums are relatively permanent and have existed, sometimes in the same location, for hundreds of years. Other museums, like “pop up museums,” are temporary, created purposefully to exist only for a specific time. And some museums travel from place to place, sharing objects and ideas with people in many different locations. But all public museums have something in common: they are meant to be places where the public can see and learn from people, objects, places and ideas that might not be familiar to them.

Museums teach people how things work, what things were made out of, how people responded to their worlds, and more. They use objects and artwork to help people to see similarities and differences between their lives and lives in the past, lives in a different culture, or even lives in a different part of their own culture in the present. Sometimes museums do all three. People who work in and support museums – including educators, historians, and curators – hope that these places help us to better understand who we are, who we have been, and how we can best thrive in our world today.

But to do that – in order to teach people and interpret objects – museums must first collect and preserve the objects.

**CREATING A NEW MUSEUM**

The Museum of the American Revolution (MoAR) is a very new museum – it opened to the public on April 19, 2017. But the objects in its collection are old. Many date from the 18th and 19th centuries, or the 1700s and 1800s. How did the museum get these objects and how does it care for them?

Like many museums, MoAR has built its collection in several ways. George Washington’s marquee, or tent, was purchased in 1909 by an Episcopal priest named W. Herbert Burk. Reverend Burk was a student of the American Revolution who believed that George Washington should be honored for his loyalty to his religion and country. He envisioned a chapel, or small worship space, to be built at Valley Forge, where the Continental Army had camped during the difficult winter of 1777-1778. This chapel would be accompanied by a library, a bell tower, and a hall to be used as a meeting place for patriotic and historical associations. He searched the country for memorabilia and was able to purchase not only the tent, but also a flag said to have traveled in the field with Washington, a number of uniforms, weapons, cooking utensils, furniture, books,
paintings and documents. Burk founded the Valley Forge Historical Society and displayed these and other objects in the Valley Forge Historical Museum. Over the next century, these objects would become the heart of the Museum of the American Revolution’s collection.

MoAR has added many objects since Reverend Burk’s original purchase. Like the tent, some of these were purchased, but others have been donated by private collectors. Some have been donated from descendants of people who lived during the Revolutionary Era. Some have been loaned to the museum, which means the museum will need to give them back to the owners at some point in the future. And a few items were found during an archaeological dig of the site that the Museum sits in and on today.

No matter how the museum has gotten the artifacts and other items, once those items become a part of the museum’s collection, the museum is responsible for taking care of those items to the best of its ability. To do this, museums hire or work with people called registrars and conservators, people who use their knowledge of history, science and art, and their organizational skills to make sure that objects are healthy and safe, and who work to repair damage and keep new damage from happening. It's through their work that George Washington’s tent can be displayed for the public today, over 240 years after it was made.

**DID YOU KNOW?**

Museums employ many different types of people in order to teach others about objects and the stories they tell. These are just a few examples of the jobs museum employees do!

- **Curators** research the objects in museum collections, identify new objects, and figure out ways to use them to tell stories through museum displays.

- **Conservators** use their knowledge of science, history, and art to repair and preserve objects so that they will last a long time.

- **Educators** connect objects and their stories to the experiences and interests of the public, leading tours, running activities and interacting with people inside and outside of the museum.

- **Registrars** keep track of and care for museum objects when they are inside the museum and when they move from place to place.
WHAT IS A REVOLUTION?

Most societies change over time. Sometimes, change comes from the outside, like an invasion from a competing group of people or insects destroying a society’s most important crop. Other times, these changes start from within. For example, a new invention might change how people do work in society, or a new idea might cause people to rethink how they live their lives. These changes can happen slowly, over time, and might not feel particularly big as they are happening. But sometimes these changes happen quickly and dramatically. When this happens, the change might be called a revolution.

The word “revolution” comes from the word “revolve,” which means to spin around or to orbit around. For example, the Earth’s orbit revolves around the sun, and the moon revolves around the Earth. These changes impact people’s experiences of the world – the temperature gets hotter or cooler, the weather gets drier or wetter, the days get longer or shorter. When revolutions occur in society, they also impact people’s experiences in the world. In fact, when American colonists successfully won their war against the British Empire and established a new form of government, they saw themselves as turning the world upside down. This became known as the American Revolution.

TYPES OF REVOLUTIONS

There are many types of revolutions, including political, social, economic, and technological. A revolution could even be several of these together.

A political revolution is a complete overthrow of a government or a radical change in how the government relates to the people it governs. For example, in the French Revolution, the aristocracy (a class of people believed to be superior in wealth, rank, or intelligence) was overthrown by the middle and poorer classes.

A social revolution is a change in the way that people relate to one another.

Economic revolutions are complete changes in the way people work. For example, the Industrial Revolution in the United States and Europe completely changed the way that people manufactured products. Machines took over some of the repetitive jobs that workers had previously completed.

Economic revolutions are often fueled by technological revolutions, massive changes in the tools people use to accomplish tasks in their lives. The switch from mostly wired phones and computers to wireless ones is a recent example.
What we call the American Revolution was a political and social revolution, a radical change in how people related to each other and the people who governed them. But other words might apply here as well. A rebellion is an attempt – maybe organized and maybe by a large group of people – to remove a government or person in power. A revolt is an attempt to forcefully deny the authority of a person or government. Which word or words do you think best apply?

**WHAT WAS THE AMERICAN REVOLUTION?**

Historians use revolt, rebellion and revolution to describe the American Revolution, and they disagree among themselves about which word is best. They also disagree about exactly what the American Revolution was, and especially when it began and ended. People who helped found the nation also disagreed on this. For example, Philadelphia doctor and revolutionary Dr. Benjamin Rush argued in 1787 – the same year that the Constitution was drafted – that the Revolution and the War were two different things, and that even though the War was over, the Revolution was just getting started. Years later, John Adams argued that the Revolution actually started before the War. Why might Rush and Adams have held these views?

Before the American colonial struggle against the British in the 1760s – 1780s, scientists, philosophers and others in the Western world were beginning to imagine a new way of looking at the world. They argued that logic and reason were more important than faith and tradition, and that men had “natural rights” that should govern how they were treated, and how they treated each other. This was a different way of thinking for societies that had been governed by rulers who were born into their roles (a tradition called hereditary rule), by religious leaders, or both. In fact, before this time, many rulers – and the people they ruled – believed in the “divine right of kings,” which meant that God gave kings their authority to rule. The idea that people could select their own rulers or rebel against a king seemed to suggest that they were defying the God they worshipped. But in the Enlightenment Era or Age of Reason – two names historians use for this period – these ideas grew and spread.

Before the War began, the American colonies were a part of the British empire. They had a ruler who had been born into his role. There were two bodies of men in the British Parliament who were meant to represent them, the House of Lords and the House of Commons, but they had not elected either of them. After the war, Americans lived in independent but associated states and eventually agreed on a form of government where leaders were elected by the people – and more people were involved in choosing the leaders. Was this the revolution?

If so, what does that mean for women, free and enslaved people of African descent, and Native Americans? Before the War, most people of African descent in British North America were enslaved. The War provided opportunities for some of them to seek freedom, but most people of African descent in the United States remained enslaved until the Civil War, one hundred years later. The fight for equal treatment under the law
continues into the present day. Before the War, Native Americans fought to keep their land and families safe while European colonists moved further and further west. After the War, this struggle continued. Many saw their communities pushed onto reservations far from their homes and experienced attempts from colonists and their descendants to erase their cultures and traditions. Their fight to maintain their culture while being represented in American society continues today. Before the War, women were often seen as the property of their fathers or husbands and their opinions were not valued highly in public. It wasn’t until 1920 that a federal law was passed acknowledging women’s right to vote across the United States, but not all women had access to this right. And women continue to fight for equal pay for equal work and other rights today.

How we understand and define the American Revolution is often shaped by how we view our own world and by whose stories we choose to pay attention to in the past. Would you call the changes in the former British colonies of the late 18th century a revolution? Why or why not? Or was it a rebellion or revolt that didn’t actually radically change the world of 18th-century individuals? Perhaps there is a third option to consider. As you think, ask yourself whose stories am I considering and why?
If you were sent back in time to the 18th century, would you feel like a fish out of water? In some ways, probably! People’s clothing, food, tools, relationships, and communities are probably different than those you know and recognize today. But on the other hand, people still bathed, got dressed, ate, worked, relaxed, and slept – all things you are probably familiar with. So, how different was the 18th century? What was life like for those who lived in it?

GETTING WORK DONE

The thing that defined most people’s lives in the 18th century was work. On the eve of the American Revolution, there were almost 2.5 million people in British North America. There were doctors, lawyers, printers, upholsterers, seamstresses, blacksmiths, tinsmiths, miners, merchants, sailors, dance instructors, tanners, religious leaders, caterers and bakers, inn- and tavern-keepers, and more. But the work that most people did was farming. This was especially true away from the coastline of the Atlantic Ocean, where sea-faring trades like fishing, whaling and trading were more common. Free, enslaved or indentured, men, women and children - farmers made up much of the workforce.

Crops – whether for eating or other uses – needed to be planted, cared for and harvested, then turned into their final products. Grains might be milled and turned into flour, vegetables might be picked and pickled in jars. Animals needed to be fed, sheltered, tended, and healed when sick. If they were meant to be eaten, they needed to be killed, butchered, and cooked or preserved for safe eating later. Tools needed to be made, repaired, or repurposed. The day often started with the sunrise and continued – inside homes and barns – after the sun set.

The work was plentiful, the hours were long, and the labor physically demanding. For these reasons, women and children were necessary to keep the farms and households running. Women managed the household, gardened, and cared for children, and might help with the crops and animals as well. Children were put to work as soon as they were able.
READING, WRITING AND ARITHMETIC

Public schools as we know them did not exist in the 18th century. Schooling was a luxury that was not guaranteed to everyone. For many enslaved people, even learning to read was forbidden. Children in wealthy families might have a tutor to teach them reading and writing, foreign languages, mathematics, philosophy, religion, music and drawing. Families with less money might be able to send their students to a private school several days a week. Others might teach their children the basics of reading, writing and arithmetic at home, and either they or a local pastor might offer religious instruction. And for many families, the greatest need was for their children to learn a skill that would allow them to earn money – the children might be apprenticed to someone skilled in a trade in order to learn from them, or might simply work around the farm or family business. Children’s education in the 18th century was the result of a complex mix of their families’ social and economic standing, geographic location, race, and religious beliefs, and their own gender and status of freedom.

FUN AND GAMES

While work defined many children’s lives, especially those with less money, they still found time to play. They might compete against each other in daily tasks and chores: Who could carry the most wood, card the most wool, or carry the most eggs without breaking them? They might take common household goods and leftover materials and turning them into toys. Dolls could be made from rags, corn husks, wood, ceramics, or wax. A buzzer toy, which spun like a sideways yo-yo, could be made with an old coin or a small piece of wood. Jump rope, scotch-hopper, tag and more were also played by colonial children. So, too, were games like jacks, Nine Men’s Morris (a strategy game similar to checkers), and bowling.

COOKING AND EATING

Colonial America was a melting pot of tastes and cuisines. This reflected the diversity of peoples who lived there and had for generations, including the English, French, Germans, Native Americans, Dutch, Africans, Swedish and Scottish. While many people grew their own fruit and vegetables, they also bartered for or purchased foods they did not grow or raise themselves. There were markets, taverns and coffee houses where people could buy fresh, preserved and cooked foods, including items that had traveled from around the world.

Because there were no refrigerators or freezers during the 18th century, food had to be preserved or eaten quickly. An ice house or cellar might keep some foods fresh for a short while – or perhaps even for a winter – but most foods needed to be salted, smoked, pickled or eaten quickly. Still, depending on where one lived, and one’s ability to pay, it was possible to eat well and often in the 18th century.
GETTING DRESSED

Men and women alike started with a base layer called a shift or shirt, a long white shirt that fell just above the knee, with sleeves that reached to the elbow or wrist. For men, a waistcoat or vest, was worn over the shirt, and a jacket or coat was worn over this. For his bottom half, the average man wore breeches, which went from waist to knee, stockings which went from knee to foot, and leather shoes to protect the feet. A neckcloth and hat would complete his outfit.

The average woman would pull on long socks called stockings, and tie them with ribbons or strips of fabric called garters. If dressing herself, she might then put on and tie her leather shoes. Then she would be laced, or lace herself into, a structured support for her torso called a stay. Stays helped her body appear as though it had the fashionable shape of the era, and forced her to display upright posture. At her waist, she would then layer on one or more petticoats, or skirts, on top of her shift, falling from waist to ankle. She might also tie on a pocket to store her belongings. Next, she would put on a gown, which looked like a jacket and skirt sewn together. She would tuck a kerchief around her neck, covering the top of her bodice, then tuck her hair into a simple white cap, and, if she were going out, pin a hat on top of the cap.

Until about the age of five, both boys and girls wore simple gowns. Once they reached the appropriate age, between five or seven, boys were given their first pair of breeches. After this, boys and girls were dressed like small adults, wearing clothes in the same styles as grown men and women.

MOVING PEOPLE AND INFORMATION

People in the 18th century moved around using many different means. Walking short distances was common, as was riding a horse or taking a wagon or carriage. But while using a horse and a vehicle with wheels would have seemed fast to them, it might not seem fast to us today: To travel from Philadelphia to New York City, with a stop in Prince Town (Princeton), New Jersey, you could take a coach called the “Flying Machine,” but it took 2 days! Taking a ship was also a possibility, and people sailed to and from coastal cities like Charleston, South Carolina, New Haven, Connecticut, and ports in the Caribbean, South America, Africa, and Europe. Smaller ships were also used on rivers to get further inland, beyond the coastal ports.

As people traveled, so did their ideas. Colonists in the late 18th century had access to printing presses. This meant that they could print newspapers, pamphlets, posters called broadsides, and other materials to be distributed and easily read. They also had access to ink and feather quills, or pens made from the feathers of birds including ducks and geese. They could write letters and important documents at home or while they were traveling. And while there was no official postal service yet, colonists could send their mail to and from inns and taverns, or simply pass it from friend to friend and acquaintance to acquaintance until it arrived at its destination.
HEALTH AND WELLNESS

Mail was not the only thing to be passed around in the 18th century. In a time before germs, bacteria and viruses were well-understood, many people believed that illnesses were caused by miasma, or bad air. Doctors and surgeons did not know that they needed to wash their hands or medical instruments before or in-between treating patients. They did the best they could, but diseases like smallpox, dysentery, yellow fever and influenza spread quickly and easily. Surgery and amputations were often performed without anesthesia – especially near the battlefield – and many patients did not survive, either due to the surgery itself or an infection that set in afterwards.

However, doctors were learning. For example, doctors knew that people who had already had smallpox were not likely to get it again. During the Revolutionary War, doctors used this knowledge to introduce smallpox to Continental Army soldiers in a controlled fashion, in relatively small groups and on a schedule, so that a massive wave of sickness did not spread among the soldiers unexpectedly. Civilians took advantage of this inoculation process as well, even though it was experimental. Military medical progress became progress for everyone.
WHAT CAUSED THE REVOLUTION?

In 1763, the thirteen colonies that would later become the United States of America were part of the British Empire, the largest, most powerful empire on the world at the time. English colonists, who made up the largest group of European settlers in the colonies, had seen a new king crowned just three years before and displayed signs and symbols celebrating his reign in both their homes and in public spaces. And as victors alongside Great Britain in the just-ended French and Indian War, they felt proud of their relationship to Great Britain. So how did so many colonists, many of them English, decide just over ten years later that it was better to declare independence than to remain a part of the British Empire?

UNDERSTANDING THE BRITISH EMPIRE

An empire is a group of nations or separate territories ruled over by a single power. At the heart of the British Empire in the 18th century was Great Britain, which included the countries of England, Wales and Scotland. England was the central country with authority over the others. It had a monarch, a single powerful individual who was in charge of the country. But thanks to an earlier war, in the 17th century, the monarch now shared power with others in a system called a constitutional monarchy. The monarch of England in 1763 was King George III; he shared power with a governing group called Parliament.

Together, Parliament and King George III ruled over England, Scotland and Wales. But the British had also established colonies in other locations in Europe and around the world. In Europe, much of Ireland was under British control. In Asia, the British had colonies in India. In North America and the Caribbean, thanks to the French and Indian War, the British held not only the 13 colonies, but also Canada, Florida and the islands of Dominica, the Grenadines, Saint Vincent and Grenada. Many of these colonies had local governments that handled day-to-day affairs, but Parliament and the King believed that they held the highest power to make whatever decisions for their colonies that they believed were necessary.

As colonies within the British Empire, places like South Carolina, Virginia, New Jersey and Rhode Island had a very specific role. Their job was to provide raw materials for the empire, things like timber from trees, indigo, tobacco, and rice. In fact, in this system, called mercantilism, they were supposed to only sell things to and buy things from Britain. In return, they received protection from the British and access to the same rights to which all British people were entitled. It gave many colonists, especially merchants, a guaranteed source of income, but also felt restrictive to those who wanted more freedom.
**THE FRENCH AND INDIAN WAR**

The French and Indian War, also known as the Seven Years’ War, began as a dispute over land between the British (including their colonists) and the French in North America. When the war ended in 1763, the British claimed all the land from Canada in the north to Florida in the south, and west to the Mississippi River. The war had been a success, but it had also been incredibly expensive. Soldiers had needed to be transported across the Atlantic Ocean, and they required food, weapons, supplies, housing and pay. Furthermore, much of the new land the British claimed was already occupied by Native Americans, many of whom had sided with the French to protect their land and families from British settlers, who were moving further and further west.

After the French and Indian War, King George III attempted to keep the peace between colonists and Native Americans. He established a boundary, called the Proclamation Line of 1763, beyond which colonists were not supposed to move. This way, Native Americans could keep much of their land and continue to live as they wanted to. But for many American colonists, who wanted access to more land in order to earn more money, it felt unfair that they could not have access to land that they felt they had fought for. They continued to fight with Native Americans, especially in the western frontier areas, and Native Americans fought back. To maintain order, the British Army left many soldiers stationed in the North American colonies after the French and Indian War, but this, too, was expensive.

**TAXES AND PROTESTS**

Where would the British get the money necessary to pay for the soldiers and their supplies as they maintained order in the North American colonies? Taxes. Between 1764 and 1773, British Parliament passed a series of taxes in the colonies meant to put money back in the treasury and make it easier to pay royal employees in British North America. However, many colonists – but not all – took these taxes as unfair attempts to exercise royal authority on colonies that had been operating somewhat independently for decades.

Before the French and Indian War, the British colonies in North America had operated under a system called “salutary neglect,” or “benign neglect.” This meant that they had gone about their business with little oversight or intervention from Parliament and were left to make many of their own decisions. This included trading with places like France, Spain and the Netherlands, even though they weren’t supposed to under the British mercantile system. But with the end of the French and Indian War, and the need for the British government to rebuild its financial strength, the government began to pay much more attention to the colonies. They needed to put a stop to smuggling, ensure that taxes were paid and be able to punish people that resisted, so that they could maintain their authority.
When Parliament began passing taxes like the Sugar Act in 1764, there were colonists who felt that Parliament was taking away the authority of the local governments that had previously been making decisions. They cried, “No taxation without representation!” A tax like the Stamp Act, passed in 1765, brought the same criticism, but many also believed that it was meant to limit the freedom of the press, or the ability of newspapers to write whatever they wanted without being censored. This was because newspaper publishers were heavily hit by the tax on paper, which required a stamp to prove that the tax had been paid. One of the Townshend Duties, passed in 1767, required that people who resisted the taxes be tried in front of a special court that did not include a jury. Upset colonists felt that this was a direct attack upon their rights as British subjects, who deserved a trial by a jury of their peers. And now, the British Army that had been left behind to protect them felt like an occupying force that was meant to police them.

Angry colonists began working together almost immediately to protest the acts and taxes that they didn’t like. Organized in groups like the Sons of Liberty and Daughters of Liberty, they planned boycotts of British goods, refusing to buy, import, or sell products made in Britain or coming through Britain for sale in North America. They intimidated tax collectors into quitting their jobs. They wrote pamphlets and letters meant to be read in the colonies and in Britain arguing their case. And on more than one occasion, they were successful in having the taxes they hated be repealed.

THE ENLIGHTENMENT ERA

King George III, Parliament and their representatives – including tax collectors, British soldiers, and royal Governors – felt that they were acting within their authority when they passed and supported tax acts and the measures to enforce them. The colonies were under the authority of the British Empire, and at the top of the British Empire were the monarch and Parliament. The only authority higher than them was God.

But many colonists, and many in Europe as well, were beginning to think differently about authority. Since the late 1600s, scientists, philosophers and artists had begun to think and write and ask questions about the world and the rights of man. Most importantly, they had begun to question the natural order of hierarchy and authority, the one the King and Parliament clung to. Perhaps, they argued, scientific thinking and proof and evidence should be more valuable than tradition. Perhaps man should be judged on what he himself could do, rather than by the class he was born into. Perhaps men should choose their own rulers. This period of thinking was known as the Enlightenment Era, or the Age of Reason.

WHAT CAUSED THE AMERICAN REVOLUTION?

So what caused the American Revolution? Historians disagree on the answers today, at least when it comes to the most important cause. Was it the inability of colonists to move westward? Or was it the passage
of new taxes in which they did not have any say? Was it anger at the response of the British to colonial protest? Or the sense that the British were not treating colonists as equal British citizens, limiting their right to things like freedom of the press or a trial by jury? Or perhaps it was the idea that there was a new way that a government could be run, with authority coming directly from the people rather than being given by God? In all likelihood it was all of these reasons and more, with answers as varied as the Revolutionaries, Loyalists and British subjects who played a role in it.
WHO WERE THE PEOPLE OF THE AMERICAN REVOLUTION?

On the eve of the American Revolution, British North America was a hugely diverse place. Not only had Native Americans occupied the land for thousands of years already, but immigrants and forced laborers had also been arriving for over a century, bringing their languages, religions, foods, music, and social practices with them. All of these people participated in and had their lives shaped by the American Revolution. And all of these people needed to decide which side, if any, they would choose to support during the turbulent years of protest and war.

EUROPEAN AMERICA

In the early 1760s, British American colonists were happy to be just that – British American. When King George III took the throne in 1760, he became ruler of a British empire that encompassed England and Scotland, and included parts of the Caribbean, North America, and India. British Americans celebrated in the streets. And when the British American colonists and their British brethren successfully defeated the French and their Native American allies in the French and Indian War, they felt proud to be part of the largest, most powerful empire on earth. But, while the British made up the largest single group of Europeans in the colonies, not everyone in British North America, nor the specific land that would become the United States of America, was British.

Traveling through Pennsylvania in the 1760s or 1770s, it would not have been uncommon to hear some dialect of German being spoken or to see a newspaper printed in that language. On the eve of the Revolution, one out of every three Pennsylvanians was German-speaking, and German-speaking peoples could be found throughout the colonies, especially in the Mid-Atlantic and New England. Meanwhile, New York’s first colonial name was New Amsterdam, reflecting the presence of the Dutch, which continued into the 18th century, even as others mixed in. The first European colony in Delaware was Swedish, and many of their descendants remained there and traveled elsewhere in the colonies. Scots-Irish settled throughout the colonies, especially in the southern regions, and the British victory in the French and Indian War meant that French residents of the land were now a part of the British Empire as well. All of these people were joined by the Scots, Spanish, Irish, Germans, and others from European regions.

European settlers came to North America for many reasons. Some came looking for religious freedom, seeking safety from persecution based on religious beliefs that others believed were dangerous or wrong.
Some came looking for economic opportunity, hoping to make money, and therefore better lives, for themselves in a place that had looser social hierarchies, greater access to land, and more opportunities for proving themselves. This included both those who traveled freely and those who sold themselves as indentured servants. Other European settlers arrived against their will, shipped from their countries of origin after having been convicted of crimes.

Waves – and trickles - of new immigrants arrived on North American soil over the years, creating a mixture of first-generation European settlers and those who could trace their ancestry back to the first ships to land on the continent’s shores. Support for the American cause – or the British – might depend on their relationships to their home countries, their reasons for coming to North America, or the status and power they or their families had gained in the time since they had arrived.

EARLIEST INHABITANTS

The story of British North America did not start, however, with Europeans. Thousands of years before colonists arrived, millions of Native Americans inhabited the land, including the Penobscot and Onondaga in the north, the Potawatomi and Ho-Chunk in the west, the Cherokee and the Coharie in the south, and many more.

They were just as diverse as European colonists in customs and languages. Some nations were hunters and gatherers, roaming the land and setting up camps when and where they needed to. Others had permanent residences and purposefully farmed the land. They did not all worship the same god or gods as one another; they dressed differently depending on the climate and resources of the land on which they lived. The Delaware, or Lenape, in the Mid-Atlantic saw themselves as different from the Choctaw in the Southeast, and even when tribes joined together in confederacies, like the Iroquois Confederacy in what is now New York or the Wabanaki Confederacy in northern New England, the individual nations still made their own decisions.

European contact brought both challenges and opportunities for Native Americans. It opened up trade relationships and brought new goods and materials to Native communities. This included more powerful weapons, useful for ongoing wars and feuds, and was supplemented by new European allies. It also brought disease, as Native peoples were exposed – sometimes accidentally and occasionally on purpose – to germs that their bodies did not know how to fight.

For Native Americans, the decision to support the British or the American Revolutionaries may perhaps have seemed a little clearer than that of their European colonial or African counterparts. As the colonial population grew, it demanded more land and more resources. In 1763, King George III had made clear that he saw both Native Americans and European colonists within the new boundaries of his empire as being under his protection. He told colonists to stop moving further and further west onto Native American land.
For many Native peoples, an independent United States posed a far greater threat to their interests and way of life than a continued British presence that restrained westward expansion.

**PEOPLE OF AFRICAN DESCENT**

One out of every five people in British North America on the eve of the American Revolution was a person of African descent. Most, but not all, of these men, women and children were enslaved. For some, this meant that they themselves had been captured in Africa and transported against their will to the American colonies, perhaps with a stop in the Caribbean. They might remember their homes, families, and communities, and speak one or more languages from their places of origin, including countries today known as Nigeria, Cameroon, Senegal, Angola and Côte D'Ivoire. They might bring specialized skills like the knowledge of how to grow and harvest rice or cultivate indigo to create a rich blue dye. Others, however, were third- or perhaps fourth-generation in North America and unused to any other experience. They might speak the language of those Europeans closest to them, including Dutch, French, Spanish and/or English.

Depending on their region and their owners’ occupation and class, the work and lives of enslaved people varied greatly. People of African descent living near the coast and in New England were more likely than others to be sailors or work in a job supporting traders and merchants. Those in the southern colonies were more likely to be involved in farming indigo, rice or cotton, while in the Mid-Atlantic, tobacco and wheat farming were a strong possibility. Enslaved people in the North were more likely to live alongside their owners with 1-2 enslaved people in a household, while further south an owner might count many more enslaved people as his or her property, and they were more likely to share housing away from their owners.

Enslaved people in the north, and in cities or towns, were also more likely to encounter and interact with free people of color. Philadelphia, for example, had approximately 1,000 enslaved people in 1775, and another 300-400 free people of African descent. Such examples of freedom, especially in a city where so many Revolutionaries gathered, might have heightened enslaved people’s hopes for their own lives. But wherever they were and with whomever they could, people of African descent worked to resist slavery. Before the American Revolution, there were at least 30 known slave rebellions in the Caribbean and North American colonies. The language of the Revolution – that “all men are created equal” – provided a new opportunity to demand change. The chaos of war provided opportunities to seek freedom, wherever the chances seemed best.

**Did You Know?** The British issued two proclamations, one in 1775 and one in 1779, stating that any enslaved people who were owned by rebels and who would fight with or support the British would be made free and be protected by them. Thousands of people of African descent freed themselves by running to the British Army, like Boston King in South Carolina, and Deborah [last name unknown] in Virginia.
RELIGIOUS DIVERSITY

It’s easy to divide the inhabitants of British North America by their place of origin, or status of freedom, but equally important for many of those men, women and children was their religious faith. A defining difference between the French in Canada (and the Spanish in Florida) and the majority of British colonists was that the French and Spanish were Catholic and the British were Protestant. Their nations had been fighting in Europe for centuries, in part due to their differing religious beliefs. But religious diversity in British North America went far beyond this split.

Quakers and Anglicans from England mixed with Moravians and Lutherans from German-speaking regions. Anabaptists, Baptists, Presbyterians, Methodists and Puritans were also represented across the thirteen colonies. Judaism was practiced by people from various European nations. Some Africans arrived as Christians or adopted Christianity, while other brought Islam and other spiritual practices. Similarly, some Native Americans kept older spiritual belief systems and others adopted Christianity or combined the two, especially if they interacted often with European colonists. Some people were deists, generally believing in God, while others practiced no religion at all.

The varied religious beliefs of British North America’s residents helped shape their feelings on war and on the importance of authority. These feelings, in turn, helped shape their ideas about the American Revolution. For example, many Quakers – but not all – were opposed to violence, and tried to stay out of the war. Many Anglicans were taught that the church was an extension of the King’s authority, and that to disobey the King was to disobey God’s wishes. But it was a mixture of their religious beliefs, relationship to power, and loyalty to their places of origin and to the communities they had built in North America that ultimately shaped colonists’ decisions.

There were many stakeholders in North America during the American Revolution, and the stakes were high for people of all backgrounds. What to do, and what their decisions would mean, were dramatic questions, with sometimes life-altering results.

Did You Know? It can be easy to picture the Revolution as a conflict between men, but women were heavily involved! The Daughters of Liberty organized and participated in boycotts and helped manufacture goods when non-importation agreements caused shortages. Women like Esther de Berdt Reed helped raise thousands of dollars for Continental Army soldiers, while women like Mercy Otis Warren used their quills and ink to shape public opinion. Two Kettles Together, an Oneida leader, fought alongside her husband as an ally to the Revolutionaries while Molly Brant, a Mohawk leader, helped support the British. Meanwhile, Abigail Adams pressured her husband John to “remember the ladies” as he helped construct new laws for the newly-independent United States, and women like Mum Bett – who won her freedom in court and changed her name to Elizabeth Freeman – encouraged revolutionaries to apply their ideals to enslaved people of African descent.
By 1783, eight years had gone by since the Battles of Lexington and Concord. The colonies had declared independence from Britain, had begun defining themselves as states, and had each written their own constitutions describing how revolutionary ideals should be translated into rules for actually governing people. They had also agreed to unite with one another politically, in order to defend themselves against the British Empire, through a document called the Articles of Confederation and Perpetual Union.

But once the War was over, what came next? How were the thirteen states going to function in relation to one another? Would they be one country, or thirteen independent states, loosely connected or not at all? What would peace look like? And how would they make these decisions? This was the work that needed to be thought through as the War came to a close.

**ARTICLES OF CONFEDERATION**

Even before the colonies decided to declare independence from Britain, they knew that they would need clear rules on how they would work together. In June of 1776, the Continental Congress appointed a group of thirteen men – one from each colony – to begin drafting a set of rules they might all agree upon. By November of 1777, they had debated the proposed rules extensively and adopted the edited version, known as the Articles of Confederation and Perpetual Union.

Under the Articles, states remained sovereign and independent, with Congress serving as a last resort for resolving disputes. It gave Congress the authority to make treaties and alliances with foreign countries, declare war, coin money and control its value, and pay for war debts. It did not give Congress the ability to levy taxes or regulate commerce. The fear of creating a central authority, much like the one against which they were fighting, controlled the decisions the Continental Congress made as they agreed upon the Articles.

As the war progressed, however, the states and Congress learned how difficult working together could be, especially without a strong central government. When states broke the rules of the Articles, by conducting their own foreign policies or refusing to supply money to pay war debts, for example, Congress did not have the power to enforce its laws. For a law to pass, nine of the thirteen states needed to agree to it, which was a very difficult task. And to change, or amend, the Articles, all of the states needed to agree, which was even more difficult.

The War made clear that the Articles of Confederation were flawed, but what would the states do about it?
THE ANNAPOLIS CONVENTION

The Treaty of Paris officially ended the Revolutionary War in September of 1783. By this point, men like Alexander Hamilton and James Madison had been arguing for years that if the union between the states were to continue, a stronger agreement had to be made. In 1786, delegates from five states – Virginia, Delaware, Pennsylvania, New Jersey and New York – gathered in Annapolis, Maryland to discuss trade relationships between the states. Hamilton used the opportunity to suggest that Congress should meet in full to make changes to the Articles of Confederation. Everyone agreed. After convincing representatives from most of the other states to participate, they agreed they would meet the following summer.

CONSTITUTION CONVENTION

On May 25, 1787, the Constitutional Convention opened in Philadelphia at the Pennsylvania State House. Fifty-five delegates attended, representing every state except Rhode Island, which refused to attend because it wanted no part in creating a powerful central government that might interfere with its economy. While the meeting’s original purpose was to modify the Articles of Confederation, it was quickly proposed that the Articles be thrown out and a new agreement be created from scratch.

The Convention had many models to draw from, including the state constitutions that had been created immediately before and after the states had declared independence from colonial rule. But these were very different from each other. Pennsylvania was unicameral, meaning it had one legislative body to govern the state, while others were bicameral, with two legislative bodies to provide checks and balances and limit each others’ power. Some, but not all states, included a statement of rights for their citizens. New Jersey allowed property-holding women and free African Americans to vote, but other states only allowed men to do so.

One of the key rules of the Convention was that no one should share what happened in the room with others outside of the room, so that people could feel free to put their most radical ideas on the table. Of these many ideas, they would choose the best and agree to abide by them.

CHALLENGES AND OPPORTUNITIES

The United States faced many challenges after the war and had many things to decide at the convention in Philadelphia. After a long and bloody war against a government they felt exercised too much power over them, they first had to decide what form their new government would take. How could it balance the needs of large and small states, in different regions and with different ways of making money? The Articles of Confederation gave each state one vote, but larger states with larger populations wondered why they didn’t have more say than smaller states. One of the first decisions made by the Convention was that the new United States of America would have a bicameral legislature. One body, the Senate, would have each state
equally represented. The other, the House of Representatives, would be based on each state’s population. This decision became known as the Connecticut Compromise.

But southern states argued that enslaved people should count as a part of their population, even though they were not able to vote. Smaller northern states – all of which had passed acts for a gradual end to slavery – did not think this was fair. Another compromise was made: three-fifths of the total number of enslaved people in a state would be counted towards each state’s population. This became known as the Three-Fifths Compromise. Alongside the fact that voting and office-holding were limited to white men, and the fact that the Constitution did not outlaw slavery, the Three-fifths Compromise was a blow to people of African descent who had fought for the Revolutionaries in the War and who had hoped the new government would represent them. But northern states were concerned that a strong union required the southern states, and that without these compromises and decisions, the southern states would not agree to a constitution.

The Convention made other decisions as well. In addition to the bicameral legislative branch of the government, they created an Executive branch, in the form of a President, and a Judicial branch, in the form of a Supreme Court. Power was divided among these branches, again providing checks and balances, addressing fears of a too-powerful central government. But these fears lingered with many delegates to the Convention. They believed it was important that the rights of individuals be specifically listed so that the central, or federal, government could not take them away. Another compromise was agreed upon: If these states ratified the Constitution as written, a Bill of Rights would later be added on. The Constitution was agreed upon by the Constitutional Convention on September 17, 1787, and ratified, or made official, in June of 1788 when New Hampshire approved it. Rhode Island became the last of the original 13 colonies to approve the Constitution in 1790 and ten of twelve proposed amendments were ratified as the Bill of Rights in December of 1791.

WHAT MAKES A NATION A NATION? A COUNTRY A COUNTRY?

The Constitution was imperfect and few people – in the United States of America or outside of it – expected the nation it created to last. How could it live up to the ideals stated in the Declaration of Independence, where “all men were created equal,” and were given by God certain rights which could not be taken away, including the rights to “life, liberty, and the pursuit of happiness?” How could this work in a time when most western countries were ruled by a monarch? How could those words be true when women, children, people of African descent, and Native Americans who did not pay taxes were not explicitly included in the rights the Constitution protected?

How would the new nation treat struggling farmers, especially in the western areas of the states, when so many of the men in government were wealthy and concentrated their power in the eastern areas?

If legislatures in the big cities demanded taxes that poor farmers in the west could not pay, was this not
“taxation without representation,” one of the very things colonists had fought against? And if these farmers revolted, wasn’t this just an example of their right to “dissolve the political bands which [had] connected them with another,” since governments should “derive their power from the consent of the governed,” a message also included in the Declaration of Independence?

The terms “nation” and “country” are often used interchangeably, but they mean slightly different things. A nation is a large group of people that are united by a common history and/or culture. Sometimes these people are also associated with a specific territory or body of land, but not always. A country is a nation with its own government, occupying a specific territory. It is a political unit. The Constitution created a country, but did it create a nation? Or were there many nations within the United States of America, all seeking to have their needs met? As residents of this new country debated the Constitution and its meanings in the 1780s, 1790s and beyond, these questions often lay at the heart of their conversations. It is possible they still do today.
IS THE REVOLUTION OVER?

There were many rebellions within the American Revolution, each with their own goals. Sometimes they aligned with one another and sometimes they conflicted. Some were resolved with the end of the war and the creation of a new country and government. Others weren’t. So how do we know when the Revolution ended? Do we know if it ever did? And what impact did it have on the rest of the world?

REVOLUTIONARY IDEALS

How do we sum up the ideals of the American Revolution? Is it by looking at the words of the Declaration of Independence, or the Constitution and the Bill of Rights? Is it by reading the writings of someone like Thomas Paine or the lists of grievances created by merchants or a town’s local governing body? Or maybe it’s by examining the petitions and court cases for freedom by enslaved people of African descent in the Revolutionary Era, or the sermons of Protestant ministers concerned about the prospect of Anglican rule. Maybe it’s all of the above, and maybe it’s more.

Many of the Revolutionary Era’s governing documents included statements like “all men are created equal.” But what exactly this meant was a question many people asked, both during the Revolutionary War and afterwards. For example, did “all men” include poor men, men who did not own land, and men of African and/or Native American descent? Men like David Walker, Dred Scott, and Frederick Douglass in the 19th century, and Dr. Martin Luther King, Jr., and Bayard Rustin in the 20th century argued that it did. Did “men” mean “mankind” and thus include women under its umbrella? During the 1848 Seneca Falls Convention, women – mostly white – argued that this sentiment included them. But did this also include women of color? Women like Elizabeth Freeman, who went to court for her freedom during the Revolution, and Margareta Forten, a 19th-century suffragist and the daughter of Revolutionary War privateer James Forten, argued that it should. What do these arguments say about the Revolution’s end?

The Sons of Liberty formed in response to the Stamp Act of 1765. One of their concerns was that the Act, which taxed all paper used for newspapers, limited the freedom of the press. The First Amendment of the Constitution, written just over twenty years later, promised that “Congress shall make no law …abridging the freedom of speech, or of the press…”. Companies from the The New York Times and Fox News to CNN and the Drudge Report have used this premise to defend their right to publish both news and opinions as they see fit, even when others disagree with their perspectives. When freedom of the press arguments reach the Supreme Court today, what does this suggest about the Revolution?
The Declaration of Independence specifically stated that governments gained their power and authority from the “consent of the governed.” The Articles of Confederation stated that each state retained “its sovereignty, freedom, and independence” unless otherwise noted. The idea of popular sovereignty was raised by Senator Stephen Douglass in 1854 when he argued that the people of the Western territories, rather than the federal government or people in other states, should get to decide whether or not slavery was allowed within their borders. Native Americans – including people like Chief Osceola, Chief John Ross, Danielle Ta’Sheena Finn and Jaslyn Charger – have also used the concept of sovereignty as they have attempted to protect their access to land and natural resources. How do these arguments connect to Revolutionary ideals?

Many people and organizations in the United States of America across time have argued that their work was – or is – a continuation of the ideals of the Revolution or the true goals of the signers of the Declaration and/or Constitution. Histories of the American Revolution often state that it ended with the end of the Revolutionary War in 1783, or with the ratification of the Constitution in 1788, or with the successful transition of power between the first and second Presidents of the United States. But if so many people continue to argue – right up to the present day – that they are still fighting to realize and protect the ideals of the Revolution, what might that say about the Revolution’s actual timeline? Is it over yet?

REVOLUTIONS AROUND THE WORLD

Even as Americans have debated the meaning of the Revolution right from the beginning, they have also seen Revolutionary ideals have an impact around the world. Thaddeus Kosciuszko, a Polish and Lithuanian engineer who served with the Continental Army during the War, returned to Poland after the War and tried to free his native country from Russian rule in the 1790s. Gilbert du Motier, better known as the Marquis de Lafayette, returned to France after the War and worked to create a government that better served the needs of common people. In fact, many French people, including members of the royal court, were excited by the ideals of the American Revolution. Not all of them understood how it might lead to a revolution; the 1790s saw the start of the French Revolution, for Liberté, Egalité et Fraternité, or Liberty, Equality, and Brotherhood.

Meanwhile, in French-owned Haiti, occupying half of the island of Saint Domingue in the Caribbean, enslaved Africans and people of African descent began their own uprising against their slaveowners in 1791. Known as the Haitian Revolution, and ending in 1804 with independence, it became the largest and most successful slave revolt in the Western Hemisphere. Henri Christophe, one of the first leaders of newly-free Haiti, may have served at the Battle of Savannah in the Revolutionary War.

In 1798, many Irish took up arms against the British, hoping for an independent Ireland. The revolt was unsuccessful, but many more attempts followed. Soon after, Miguel Hidalgo y Costilla launched the Mexican War of Independence in 1810, calling for the end of Spanish rule in Mexico, more equal
ownership of land, and racial equality. While he was defeated, others carried on his fight. By 1821, Spanish leaders had agreed to accept Mexican independence.

These are just a few of the independence movements that occurred in the immediate wake of the American Revolution. More came later, well into the 19th, 20th and 21st centuries. Many independence documents from around the world show the influence of the Declaration of Independence, or use a structure similar to the United States Constitution. It could be easy to say that all were inspired by the American Revolution, but especially in the 1770s, 1780s, and 1790s, revolutionaries were inspired by each other. French revolutionaries were inspired by Americans, Irish revolutionaries were inspired by the French. All envisioned a world for themselves that was radically different from the one they had known before.

THE ONGOING REVOLUTION

So is the Revolution over? What do you believe? Has the United States of America lived up to its founding principles, whether those principles were argued by colonial merchants in the 1760s, or Thomas Jefferson in the 1770s or Elizabeth Freeman in the 1780s? If so, what will you do to preserve this nation so that it continues to live out its ideals? If not, how will you work to ensure that the country lives up to, or surpasses, its original ideals? And if the place you call home is not within the United States, how might you be a revolutionary, whatever that means to you?
Triphena Bowl
Before the Museum of the American Revolution was built, archaeologists conducted a dig on the Museum’s site, looking to see what historical materials might be found in the ground where the Museum would be built. Among the approximately 82,000 artifacts pieces discovered were the pieces of this ceramic bowl, found in an 18th century privy pit. This pit, and likely the bowl as well, were owned by Mary and Benjamin Humphrey, who ran a tavern on one piece of the property the Museum now stands on.

Much like today, during the colonial era, people gathered in eating and drinking establishments like restaurants, cafes, and bars to eat, drink, share stories and information, and spend time with friends. This ceramic bowl would have been used to hold punch, a mixture of alcohol, sugar, spices, fruit juice, and perhaps other ingredients. It would have been passed from person to person, with each drinking directly from it.

Known as the “Triphena Bowl,” the bowl features an image of a ship flying British flags, above the words “Success to the Triphena.” Like similar bowls made in the 18th century, this bowl likely commemorated the launch of a new ship. In the 1760s, a ship named *Triphena* sailed between Liverpool, England (where the bowl was likely made), Philadelphia, PA, Charleston, SC, and the West Indies. In 1765, the year that Parliament passed the Stamp Act, the *Triphena* carried a message from Philadelphia merchants and traders to British merchants and manufacturers. It asked that they pressure Parliament to repeal the Stamp Act, which they feared would hurt their businesses. It seems fitting that a bowl celebrating a ship that carried a message of American colonial protest against Britain would be found underneath, and then be displayed within, the Museum of the American Revolution.
Fighting a war against Britain and its allies across the 13 colonies, American soldiers marched and traveled frequently. More often than not, tents served as shelter for common soldiers and officers alike. George Washington, as Commander in Chief of the entire Continental Army, was often able to sleep in private homes, taverns or other more stable structures, but even he traveled with and frequently used tents, for dining, sleeping, and working. Using tents showed his troops that Washington did not consider himself above them, that he was willing to suffer with them, and that he valued the ideals for which they were fighting. He likely shared this tent, known as Washington’s Headquarters Tent, with William Lee, a skilled horseman who was his most trusted servant, and whom he owned.

Also known as a marquee, or a sleeping and office tent, this tent is one of two that were delivered in 1778, after the troops ended their encampment at Valley Forge outside of Philadelphia. It consisted of an inner chamber made of linen and a roof and outer walls made of linen with red wool binding, and was supported by three mahogany tent poles, oak hardware, and hemp ropes. It was used by Washington throughout the year, and was present at many dramatic moments of the War, including the British surrender at Yorktown.

After the war, this tent and other used by Washington during the war, were packed away. Occasionally, his wife Martha Washington’s descendants displayed the tents for special occasions, and over the years, pieces of the tents were given away or went missing. This Headquarters Tent was purchased by Rev. W. Herbert Burk in 1909 from Mary Custis Lee, the daughter of Confederate General Robert E. Lee, and a descendant of Martha Washington. Burk displayed it at the Valley Forge Historical Museum, which he founded. The tent now belongs to the Museum of the American Revolution, where conservators, registrars and curators work to make sure that it can be safely viewed by visitors for many years to come.

**Fun Fact**
It took 7 wagons and 28 horses to transport Washington’s Headquarters Tent and other baggage in 1778!

**Learn More**
Research the “First Oval Office Project” using the following links:

www.amrevmuseum.org/collections/first-oval-office-project

www.facebook.com/FirstOvalOffice/
This powder horn was carried by a Virginia rifleman named William Waller during the Revolutionary War. Rifles and muskets in the 18th century used a mechanism called a flintlock in order to fire. Loose gunpowder was poured into the pan of the gun, then ammunition was forced down the barrel of the gun. When fired, a spark lit the gunpowder in the pan, which ignited and sent more sparks through a small hole into the barrel, igniting a larger explosion that forced the ammunition out of the weapon. Whether a hunter shooting animals or birds, or a soldier shooting at his opponent, gunmen needed to carry dry gunpowder with them as they traveled.

Powder horns were made from the horn of a cow. After being hollowed out, a hole was drilled in the tip for easy pouring, and a removable cap or plug was placed on that end. A larger plug was placed on the other end to keep it sealed. The owner of a powder horn might decorate it in his down time, or have an artisan do it for him. This horn is inscribed with William Waller’s name and the phrase “Liberty or Death.” This might refer to Patrick Henry’s famous 1775 speech, in which he urged fellow Virginians to actively prepare for war, as he believed peace was no longer an option. While his speech was not transcribed, those present remembered his closing words, “Give me liberty, or give me death!” Waller’s powder horn is also inscribed with other phrases, including “Appeal to Heaven” and “Kill or be Kill’d,” all surrounded by flowers and vines.

Waller was captured by the British in November of 1776 while defending Fort Washington, near New York City. After his release, he continue to fight for the Americans and served at the Battles of Germantown and Monmouth.
Hessian Headgear
In 1915, these pieces of Hessian military headgear dating from the Revolutionary War were found in the Delaware River near Philadelphia, Pennsylvania. During the War, Britain’s King George III hired soldiers from several regions of what is now known as Germany in order to supplement his army. Collectively known as Hessians, because the largest group – over 18,000 – came from an area known as Hesse-Cassel, these troops also came from Hesse-Hanau, Brunswick, Waldeck, Anspach-Beyreuth and Anhalt-Zerbst. They fought alongside the British in every campaign of the War and were present at the Battle for New York, the Battles of Trenton, Princeton, Brandywine and Monmouth, and at the Siege of Yorktown. This cap, and others like it, were likely lost when a British transport ship carrying supplies and Hessian soldiers sank in the river in March 1778, after striking underwater obstructions placed by American soldiers the year before.

These brass fragments would have originally decorated the front, sides and back of a pointed felted wool cap. The embossed decorations provided information about the soldiers who would have worn these caps. The front shows a lion wearing a crown, representing royalty and/or power and strength. It holds a sword, representing might or the military. Underneath it are the initials F.L., for Frederick Langrave II, the name of the ruler of Hesse-Cassel during the American Revolution. The back contains an image of a bomb shooting fire, and cannons, flags, scrolls and other decoration can be seen as well.

Did You Know?
The American Revolution was not the first time German-speaking peoples traveled to British North America. Immigration began in the 1600s and by the Revolution, there were German speaking communities throughout the colonies. Many of them supported the Revolution.
The Horse America, Throwing His Master published by William White, 1779
Political cartoons use words and images to make a point about a political or social issue. Sometimes they are meant to persuade the viewer and sometimes they are simply meant to make the viewer laugh. Political cartoons were created by supporters of both the Revolution and of British authority, by both Americans and the British alike. They could be found in newspapers or might be sold individually as prints.

This political cartoon was published in England in August of 1779, 3 years into the war with their American colonists and three years after the Declaration of Independence. The image shows a bucking horse, throwing off its rider, and is labeled “The Horse America, throwing his Master.” The rider, wearing a coat decorated with a sash and a badge, and with his hair fashionably styled, is holding a crop, a leather strap used to hit a horse to encourage it to run faster. The crop pictured has tools of war – swords, daggers and a hatchet – attached to it. In the background, a soldier walks by wearing a cocked hack and displaying a large flag similar to the new American flag.

Fun Fact
The rider on the horse is meant to represent King George III. Look up portraits of the King and see if you can see the resemblance!
In both England and America in the mid-to-late 18th century, taverns and public houses were common spaces for eating and socializing. Here you could get a beverage or even a large meal, and perhaps book space in a bed to sleep for the night if you were a traveler. They were often the centers of public life, places where news was exchanged, games were played, entertainment found, and important conversations held. Mail could be picked up, business could be conducted, and court might even be held in these centrally-located spaces. Rich, poor and those in-between, and people from all trades and walks of life, could be found in taverns, socializing with and sometimes arguing against one another.

In this scene, a serving woman can be seen placing a pewter plate with food in front of a well-clothed man. He sits on a wooden chair whose leather covering is secured with brass tacks. Above him hangs a bird in a cage, while in front of him sits a pile of dead animals waiting to be dealt with. Behind him are additional foods waiting to be cooked or served. In the background, a British soldier stands talking to a seated man and a young boy, possibly his son. A pot of food cooks above the fire, and serving ware sits above and next to the hearth, waiting to be used.

**Fun Fact**

The metal device above and to the right of the fireplace is called a clock jack. Like a clock, the clock jack had gears which could be wound. When released, the gears slowly unwound, turning the spit on which food was anchored above the fire. Similar devices are used today to turn rotisserie chickens.
The Reconciliation Between Britania and Her Daughter America by Thomas Colley, 1782
Political cartoons use words and images to make a point about a political or social issue. Sometimes they are meant to persuade the viewer and sometimes they are simply meant to make the viewer laugh. They represented a diversity of opinions and could be found in newspapers or be sold individually as prints.

This political cartoon was published in 1782, less than a year after the British surrender at Yorktown, the last major battle of the Revolutionary War. While the war was not officially over, the British defeat at Yorktown made clear to many in the British government that negotiating a peace treaty was the best move possible, and by the time this cartoon was published, negotiations had begun.

With the exception of the two on the far right, each of the figures shown represents a country rather than a specific individual. In the center, America, pictured as a Native American woman holding a Liberty Pole topped with a Liberty Cap, hugs Great Britain, who has a shield with “George for Ever” at her feet. To the left, America’s allies in the war are shown. France and Spain try to pull America away, while a figure representing the Netherlands watches and chats with Russia (which is not pictured). On the right, two British politicians observe the scene, with Lord Fox (shown with a fox’s tail) telling Lord Keppel, who was in charge of the British Navy, to get Spain and France out of the way. Below the cartoon, a poem perhaps suggests that Fox and Keppel are not to be trusted.
Ten days after the battles of Lexington and Concord, 21-year-old silversmith Amos Doolittle and his 18-year-old friend, painter Ralph Earl, arrived in Cambridge, Massachusetts, just miles from British-occupied Boston. Both were members of a Connecticut militia unit hoping to join the American resistance to the British. Interested in recording faithful scenes of the battles from just days before, Doolittle and Earl received permission to travel to the sites where fighting had taken place. Doolittle interviewed a number of the Americans involved, while Earl sketched the landscapes and then, informed by the interviews, painted the scenes of battle. Doolittle then used these paintings to create four copper etchings of the battles, from which he made prints (reproducible copies) that he began to sell later that year.

This image is the last in the series of four, representing the British retreat back to Boston. While the four images are not entirely accurate, as some details are incorrect and they show multiple events happening in the same location at the same time, they are the best visual examples of battlefield reporting that exist from the Revolutionary War.

**Fun Fact**
Ralph Earl used Amos Doolittle as a model for some of the soldiers and minutemen in the original paintings on which Doolittle’s engravings were based.
The Fond Parents, artist unknown, 1776

Courtesy of The Lewis Walpole Library, Yale University
The Fond Parents, artist unknown, 1776
Courtesy of The Lewis Walpole Library, Yale University

In the 18th century, prints represented an easily reproducible, and therefore relatively affordable, form of artwork. Compared to a painting, once the original engraving – essentially a metal stamp – was completed, creating copies was relatively easy, making this type of artwork more accessible to the common person.

This 1776 print presents a scene of domestic happiness, with a family cozily gathered around a fireplace. The mother smiles at one son and holds his hand, while he stands at her knee looking up at her. To her right, her husband leans to pick up their second child, while to her left another child stands banging on a toy drum. An older man – perhaps the grandfather – watches over the scene, and a cat lays curled up on the fireplace’s mantle, taking a nap.
In 1753, at the age of 7 or 8, a young girl was kidnapped from the Senegambia region of West Africa (now The Gambia and Senegal) and shipped to Boston, Massachusetts. Renamed Phillis, after the name of the ship that carried her, she was purchased by a Boston tailor named John Wheatley as a present for his wife, Susanna. They gave her their last name.

In keeping with their religious beliefs, the Wheatleys taught her to read and write English, and – after noticing her creative and intellectual abilities – encouraged her in her writing of poetry, even sending her work to local newspapers. In the 1770s, they began seeking a publisher to print a book of her poems. However, many people did not believe that an enslaved person, or a person of African descent in general, was intelligent enough or creative enough to actually write poetry. Wheatley had to convince a dozen of Boston’s most prominent men that she had truly written the poems, but even with a letter of support written by them, Boston publishers refused to print it. Wheatley was taken to London by her owner’s son Nathaniel, where a publisher agreed to work with them. Wheatley became the first African woman in North America to be a published author.

Somehow, by the time Wheatley returned to Boston, the Wheatleys had been convinced to free her. She left a copy of her freedom papers in London, in case anything happened to the copy she kept with her and someone tried to claim her as a slave. At a time when American rebels complained that the British treated them like slaves, Wheatley needed to defend herself from actual slavery. She wrote at least one letter arguing against slavery and even wrote a letter to George Washington, celebrating him for his work in the defense of freedom. In a unique show of respect, Washington wrote back to Wheatley, calling her Miss Phillis, ending his letter with “Your obedien[t] humble servant,” and even inviting her to come visit. It is unknown if the two ever actually met.
King George III by Allan Ramsay, ca. 1762-1766
King George III was only 22 years old when he became the ruler of Great Britain. Born to Frederick, Prince of Wales, and Augusta of Saxe-Gotha in 1738, he never actually saw his father reign as King; Frederick died in 1751, while his own father, George II, was still on the throne. When George III became king, it was his grandfather’s name he carried on. Interestingly, he was the first monarch in his line to be born in Britain and speak English as his first language; he came from the house of Hanover, a German royal family.

George was born and educated in London. He spoke and wrote in both English and German, and studied science, math, geography, political science, languages and the arts. This was impressive for a child few had thought would survive infancy — George had been born 2 months prematurely. He would continue several of these interests into adulthood, collecting books and art, and even had his own astronomical observatory. A keen interest in agriculture led to the nickname — sometimes used positively and sometimes negatively — “Farmer George.”

A year after taking the throne, George married Charlotte of Mecklenburg-Strelitz. Before the day of their wedding, they had never met, but they went on to have a notably happy marriage and had 15 children together, 13 of whom survived into adulthood.

As a ruler, King George III began his reign relatively well-liked across his empire. However, frustration with the costly Seven Year’s War, which had begun during his grandfather’s reign, created troubles both in England and abroad. Though he was King, he served in a constitutional monarchy, meaning he shared power with the British Parliament. Decisions during this war and afterwards to repair and strengthen the empire were the result of constant negotiations, compromises and changing alliances, all of which shaped the conflict with the American colonies that followed. By the time the Revolutionary War ended in 1783, King George III had been dealing with these challenges and frustrations for 23 years, just over half of his life. He was still only 45 years old.

**Did You Know?**

Hanover (Brunswick-Lüneburg), Saxe-Gotha and Mecklenburg-Strelitz are principalities in what is now known as Germany. When the Revolutionary War began, King George hired soldiers from Brunswick and several other principalities — including Hesse-Cassel, Hesse-Hanau, and Anspach-Beyreuth — to supplement the British troops.
George Washington by Charles Wilson Peale, 1776
George Washington was born on February 22, 1732 in Westmoreland County, Virginia to Mary Ball and Augustine Washington. The elder Washington was a wealthy planter who owned a tobacco plantation and also served as a local Justice of the Peace. George Washington was the pair’s first child, but because his father had previously been married, Washington had several older siblings, including two half-brothers. His parents would go on to have five additional children.

Washington’s father died when he was 11 years old. He left most of his property to his older sons, including the property that would become Mount Vernon, but left Washington a farm and ten enslaved people. Because of his father’s death, Washington was not able to receive a strong formal education – his two older brothers had been schooled in England – but he was taught the basics of reading, writing and mathematics, and he used observation, reading and social relationships to teach himself upper class manners.

His first job, taken at the age of 17, was as a surveyor, measuring land and boundaries for property-holders in Virginia. He continued in this line of work professionally for three years, and continued to do it for his own lands throughout his life. Washington’s next career was in the military, perhaps inspired by his older half-brother, Lawrence, an officer in a British infantry regiment in Virginia when he died of tuberculosis in 1752. That same year, Washington began training and drilling, and by 1753 was involved in expeditions to defend British colonial territory in Virginia against the French, ultimately resulting to his participation in the French and Indian War as the only officer in the British forces who came from the American colonies.

The French and Indian War saw Washington experience both defeats and successes. And while it did not lead to a career with the British military as he had hoped, it did build his reputation. This, and his status as a large and wealthy landowner, opened the door to a political career. Washington served as a representative for his county in Virginia’s governing body for seven years. He balanced life both actively running his farms and business ventures, including managing both enslaved and paid laborers, and engaging in leisure activities like fox hunting, attending dances and parties, fishing and going to the theatre. He also met and married wealthy widow Martha Dandridge Custis, and began helping raise her two young children from her first marriage.

When conflict with Britain began, Washington was in his thirties, a prominent landowner, respected war veteran, local politician, husband and father. He was also very ambitious, and even showed up at the Second Continental Congress wearing his military uniform, hoping to be selected to command the newly-formed Continental Army. He was successful. By the end of the Revolutionary War, he was 51 years old and wanted nothing more than to return to his land and family in Virginia. Instead, a new adventure awaited him.

Did You Know?
Before becoming a surveyor, Washington had actually wanted to join the British Royal Navy, but his mother wouldn’t let him.
**DUELING DEFINITIONS**

*Quote 1*

“There is nothing more common than to confound the terms of the American revolution with those of the late American war. The American war is over; but this is far from being the case with the American Revolution. On the contrary, nothing but the first act of the great drama is closed.”

Benjamin Rush

Address to the People of the United Stated, January 1787

What is Benjamin Rush saying here?

_________________________________________________________________________

_________________________________________________________________________

_________________________________________________________________________

_________________________________________________________________________

Do you agree or disagree? Why or why not?

_________________________________________________________________________

_________________________________________________________________________

_________________________________________________________________________

_________________________________________________________________________

_________________________________________________________________________
“But what do we mean by the American Revolution? Do we mean the American War? The Revolution was effected before the War commenced. The Revolution was in the Minds and Hearts of the People; A change in their Religious Sentiments of their Duties and Obligations...

There were others, who thought less about Religion and Conscience, but had certain habitual Sentiments of Allegiance And Loyalty derived from their Education; but believing Allegiance and Protection to be reciprocal, when Protection was withdrawn, they thought Allegiance was dissolved.

Another Alteration was common to all. The People of America had been educated in an habitual Affection for England as their Mother-Country…But when then found her a cruel Beldam… it is no Wonder if their filial Affections ceased and were changed into Indignation and horror.

This radical change in the principles, opinions, sentiments, and affections of the people, was the real American Revolution.”

John Adams
Letter to Hezekiah Niles, 13 February 1818

What is John Adams saying here?

________________________________________

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________________________________________

Do you agree or disagree? Why or why not?

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________________________________________
“THESE are the times that try men’s souls. The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of their country; but he that stands it now, deserves the love and thanks of man and woman. Tyranny, like hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict, the more glorious the triumph. What we obtain too cheap, we esteem too lightly: it is dearness only that gives every thing its value. Heaven knows how to put a proper price upon its goods; and it would be strange indeed if so celestial an article as freedom should not be highly rated. Britain, with an army to enforce her tyranny, has declared that she has a right (not only to tax) but “to bind us in all cases whatsoever,” and if being bound in that manner, is not slavery, then is there not such a thing as slavery upon earth. Even the expression is impious; for so unlimited a power can belong only to God.”

Thomas Paine
December 23, 1776
BE A HISTORY DETECTIVE

OBJECT ANALYSIS GUIDELINES

STEP 1: USE YOUR EYE

Take a moment to examine the object. Try to answer the following questions:

• What material is this object made of? Is it made of one or multiple materials?
• What size is the object?
• Does the texture appear to be soft? Smooth? Firm? Rough?
• How is this object shaped?
• What color is this object?
• What, if any, markings or decorations are on this object?
• Does this object appear new? Or does it appear old, damaged, or worn?
• How would you describe this object to someone who was not looking at it?

STEP 2: USE YOUR OTHER SENSES

If you can safely get close to or handle the object, answer the following questions:

• Is this object heavy or light?
• Does this object smell like anything?
• What does this object feel like? Does it feel different in different areas?

STEP 3: DRAW CONCLUSIONS

Think about your answers to the questions above. What might your observations tell you about this object?

• Does this object remind you of any other objects you’re familiar with?
• What do you think this object was used for? What do you see that makes you say that?
• Who do you think may have used this object?
• When do you think this object was used?

STEP 4: REMAIN CURIOUS

Now that you’ve made educated guesses about the object...

• What do you wish you knew about this object?
• What is still mysterious about this object?
**QUOTE FROM THE ARTICLES OF CONFEDERATION**

“…the Delegates of the United States of America in Congress assembled did…agree to certain articles of Confederation and perpetual Union between the States of New Hampshire, Masachusetts-bay, Rhode Island and Providence Plantations, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, and Georgia…” *(Preamble)*

“Each state retains its sovereignty, freedom and independence, and every Power, Jurisdiction and right, which is not by this confederation expressly delegated to the United States, in Congress assembled.” *(Article 2)*

“The said states hereby severally enter into a firm league of friendship with each other, for their common defence, the security of their Liberties, and their mutual and general welfare, binding themselves to assist each other, against all force offered to, or attacks made upon them, or any of them, on account of religion, sovereignty, trade, or any other pretence whatever.” *(Article 3)*

“In determining questions in the united states, in Congress assembled, each state shall have one vote.” *(Article 5)*

“No State, without the Consent of the united States, in congress assembled, shall send any embassy to, or receive any embassy from, or enter into any conference, agreement, alliance, or treaty, with any King prince or state; nor shall any person holding any office of profit or trust under the united states, or any of them, accept of any present, emolument, office, or title of any kind whatever, from any king, prince, or foreign state; nor shall the united states, in congress assembled, or any of them, grant any title of nobility.” *(Article 6)*
<table>
<thead>
<tr>
<th>QUOTE FROM THE ARTICLES OF CONFEDERATION</th>
<th>IN PLAIN LANGUAGE</th>
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<tbody>
<tr>
<td>“All charges of war, and all other expenses that shall be incurred for the common defence or general welfare, and allowed by the united states in congress assembled, shall be defrayed out of a common treasury, which shall be supplied by the several states, in proportion to the value of all land within each state, granted to or surveyed for any Person…” (Article 8)</td>
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<td>“The united states, in congress assembled, shall also have the sole and exclusive right and power of regulating the alloy and value of coin struck by their own authority, or by that of the respective states - fixing the standard of weights and measures throughout the united states,… establishing and regulating post-offices from one state to another, throughout all the united states, and exacting such postage on the papers passing through the same, as may be requisite to defray the expenses of the said office” (Article 9)</td>
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<td>“All controversies concerning the private right of soil claimed under different grants of two or more states… shall finally be determined, as near as may be, in the same manner as is before prescribed for deciding disputes respecting territorial jurisdiction between different states.” (Article 9)</td>
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<td>“Canada acceding to this confederation, and joining in the measures of the united states, shall be admitted into, and entitled to all the advantages of this union: but no other colony shall be admitted into the same, unless such admission be agreed to by nine states.” (Article 11)</td>
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<td>“Every State shall abide by the determinations of the united states, in congress assembled, on all questions which by this confederation are submitted to them. And the Articles of this confederation shall be inviolably observed by every state, and the union shall be perpetual; nor shall any alteration at any time hereafter be made in any of them, unless such alteration be agreed to in a congress of the united states, and be afterwards confirmed by the legislatures of every state.” (Article 13)</td>
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### WHO CLAIMS THE REVOLUTION?

<table>
<thead>
<tr>
<th><strong>MARTIN LUTHER KING, JR.</strong></th>
<th><strong>SUSAN B. ANTHONY</strong></th>
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<tbody>
<tr>
<td>Worked to end segregation in America and get African Americans and poor people equal treatment under the law.</td>
<td>Worked to end slavery and then to get white women the right to vote.</td>
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<tr>
<th><strong>CESAR CHAVEZ</strong></th>
<th><strong>NATIONAL RIFLE ASSOCIATION (NRA)</strong></th>
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<tbody>
<tr>
<td>Worked to improve working conditions and civil rights protections for farm laborers.</td>
<td>Advocates for the rights of gun owners, based on the Second Amendment.</td>
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<tr>
<th><strong>LIBERTARIAN PARTY</strong></th>
<th><strong>NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE (NAACP)</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>A political party that believes in limited government and values personal freedom.</td>
<td>Advocates for equal treatment under the law for people of all races.</td>
</tr>
</tbody>
</table>
WHO CLAIMS THE REVOLUTION?

CONFEDERATE STATES OF AMERICA (CSA)
Seceded from the United States of America in order to maintain the states’ right to continue the institution of slavery.

GORDON HIRABAYASHI
Protested against the internment of Japanese Americans during World War II.

HEINMOT TOOYALAKEKT (AKA CHIEF JOSEPH)
Leader of the Nez Perce Native American nation. Fought against American westward expansion to protect his lands and people.

IDA B. WELLS
Published newspaper articles and pamphlets protesting violence against African Americans in the early 19th century.

(a person/organization from your own community)

(a brief description of what they do)

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