

Magna Carta

and

THE FOUNDATIONS OF FREEDOM

Educational Materials

Fraunces Tavern[®] Museum

September 15th–December 15th, 2009

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With Contributions from Marguerite Engelman & Hilary Giroux

Dear Visiting Teachers:

Fraunces Tavern® Museum has had quite an undertaking in preparing to host Lincoln Cathedral's original 1215 copy of Magna Carta for the fall of 2009. We are delighted that you & your students will be coming to take part in this rare and historic opportunity!

About This Packet:

Preparing educational materials for *Magna Carta and the Foundations of Freedom* has been truly enjoyable these past few months and the document itself was the source of inspiration to create materials that are informative, interactive, and thought-provoking. Similar to the exhibit itself, the final product here is quite extensive, and more could definitely be added if we only had the time, so please make sure to review the additional resources suggested on page 28.

As intended with my original idea some months ago, this packet weaves a variety of questions, activities, worksheets, and project ideas that can be easily adapted to meet the needs for any level of aptitude between 3rd and 12th grade. The materials are designed for you to pick and choose what works best for you and your students in the classroom either before or after visiting the exhibition. Each topic stands on its own while always connecting back to Magna Carta as both document and ideal.

I have been very fortunate to use various resources in creating this packet as well as drawing extensively from the Museum's long-standing program materials on Colonial life and the American Revolution which promote critical thinking and encourages the awareness of different perspectives. Achieving this through discussion and inquiry-based learning, my work in museum education has also been fueled by my graduate work in educational theatre from New York University's Steinhardt School of Education. It is a fundamental belief of mine that drama has the ability to enhance moments of learning both in the classroom and in a museum environment—much of these materials reflect this belief. Still, when engaging in the dramatic activities suggested here, please make sure to be aware of classroom dynamics as well as what your students are capable and comfortable in engaging in. For example, instead of using still image with their bodies in the *Picture This* activity, a suitable alternative would be to have students draw pictures either individually or collectively instead.

What to expect upon during your visit to Fraunces Tavern Museum:

If you've brought your classes to FTM in the past, this fall will be somewhat different. As stated on your reservation form, you will still use the school entrance at 58 Pearl Street and proceed up the stairs. Upon your arrival at the top of the stairs, docents will assist you in guiding your class to see the Magna Carta. There will be informational panels both before and after viewing the document that will talk about 1215 England in depth and the document's influence on British & early Colonial law. The next room (Mesick Gallery) is the "Foundations of Freedom" portion of the exhibit which your class is allowed to explore on their own. This portion of the exhibit includes:

1. Magna Carta's influence on the American Revolutionary War
2. Magna Carta's influence on the Constitution & Bill of Rights
3. Case studies of individual struggles for freedom (religious tolerance, the emancipation of African-American slaves, women's suffrage, and ethnic equality).

After this, please divide the class into two groups so our docents can guide students through the rest of the Museum.

If you have any additional questions or concerns about this education packet or your visit to the Museum, you may call me at 212-425-1778 x 13.

Best Regards,

Jennifer Patton, Director of Education, Fraunces Tavern Museum

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Magna Carta - An Introduction

What is the Magna Carta?

Magna Carta is **Latin** for “Great Charter.” In short, it is a contract made in 1215 between King John of England and his **barons** to limit the power of the king and grant certain rights to the barons and noblemen. Almost eight centuries later, the Magna Carta is viewed throughout the world as the foundation for many of the freedoms we have to this day.

What made the Magna Carta so ‘great’?

Even if you may have never heard of the Magna Carta before, you are probably already familiar with many of the rights it declares. This includes the right to a fair trial, limits on taxes, and rights to property. All of these rights were listed in the Magna Carta by the English barons because they wanted to make sure King John would follow them. Before then, many of these rights had never been written down before.

Did the Magna Carta grant equal rights to every person in England?

When King John affixed his royal **seal** to the Magna Carta in 1215, the agreement had nothing to do with the rights of ordinary people. It was merely an attempted agreement between the king and his barons. Most people in that time lived in the countryside working on land that was not their own. They did not have direct dealings with the king and many were **villeins** who basically ‘worked’ for noblemen. This was known as a **feudal system**.

Wait a minute, why did you call it an ‘attempted agreement’?

Over many years, the barons had become more and more frustrated with King John. Whenever the king felt like it, he took over their property, raised their taxes, and charged **scutage** without their consent so that he had enough money to invade France and claim that country as his own. The barons were ready to go to war with John over their **grievances**, but they had no other royalty or foreign king to support as an alternative ruler. They simply wanted change so the barons decided to write down the rights they wanted the king to agree to. They wrote every right as a separate **clause**. Still, just three months later, King John refused to follow the clauses written in the Magna Carta and the barons went to war with him. One year later, a French prince invaded England and was crowned king by the barons as John tried to fight to retain his power.

So why do we consider the Magna Carta a foundation of our freedoms if it wasn’t even followed in the first place?

Even though it first looked like the Magna Carta was a short-lived peace treaty it would soon take on a life of its own. By 1216, King John was dead and his **heir** was a nine year old boy named Henry III. The barons did not want to deny Henry his rightful inheritance and trusted that the young king along with his

committee of advisors would reissue the charter. With that, the barons withdrew their support for the French prince, English power was restored with Henry III, and the charter was reissued in 1217.

So how did the Magna Carta become a legendary document?

Throughout the next century, the Magna Carta lived on as the people of England continued to develop ideas about how a ruler relates to the law & citizens of the country. This shows one of the most important parts of Magna Carta’s legacy –right after its creation, many saw it as a valuable statement of the law of the land and that it was worth modifying for future use.

Jumping forward into the 17th & 18th century, ideas put forth in the Magna Carta echoed in the writings of **Edward Coke** and **William Blackstone** in England. Across the Atlantic Ocean, when the American colonists proclaimed their independence from Britain in 1776, the list of grievances put forth in **Declaration of Independence** were very similar to the clauses in the Magna Carta.

Still, the influence of the Magna Carta on American history did not end there. Once an independent nation, the United States continued to invoke principles of the Magna Carta in the **U.S. Constitution** and **Bill of Rights**. The Magna Carta continues to have a profound effect on society and to this day it is still considered to be “the cornerstone of liberty in the English-speaking world.”

Magna Carta - An Introduction

Glossary of Terms

Latin:	the most highly regarded language of the early 1200s spoken, read, and written by people in the noble classes in England. It was also the language of legal proceedings and documents. The entire Magna Carta was written in Latin.	feudal system:	the relationship between kings, nobles and their many subjects
Baron:	a title of nobility	villeins:	a peasant who was legally restricted to work a lord's land and to follow the lord's various rules.
seal:	a mark or symbol attached to a legal document and stamping a formal character to it, originally wax with an	scutage:	a tax instead of military service
		grievance:	a subject of complaint
		clause:	a specific point in a formal or legal document.
		heir:	a person who inherits or is entitled to inherit property, rank, title, or office, or a combination of these.

Important People & Documents

Edward Coke: A British jurist and politician whose defense of the supremacy of the common law against Stuart claims of royal prerogative had a profound influence on the development of English law and constitution

William Blackstone: An English jurist whose commentaries on the Laws of England, 4 vol. (1756-69), is the best-known description of the doctrines of English law. The work became the basis of university legal education in England and North America. He was knighted in 1770.

Declaration of Independence: The document that was approved by the Continental Congress on July 4, 1776 and that announced the separation of 13 North American British colonies from Great Britain. It explained why the congress "unanimously" by the vote of 12 colonies had resolved "these united colonies are, and of right ought to be free and independent states."

U.S. Constitution: The oldest written national constitution in use; defines the principal organs of government and their jurisdictions and the basic rights of citizens.

Bill of Rights: The first 10 amendments to the U.S Constitution, which were adopted as a single unit on December 15, 1791, and which constitute a collection of mutually reinforcing guarantees of individual rights and of limitations on federal and state governments.

Guiding Discussion Questions:

1. What do you find to be the most interesting part of the story of Magna Carta?
2. Discuss the different perspectives of this story. How many points of view can you think of?*
3. How does this story similar to other movements/ moments in history?
4. How is this story different from other movements/ moments in history?
5. Fredrick Douglass once said "*Power concedes nothing without a demand. It never did and it never will.*" How does this quote relate to the story of Magna Carta?

* Teachers—to expand on points of view, please refer to the "Picture This..." activity in Part 3.

Magna Carta Clauses

A Quick Reference Guide

Even though scribes used abbreviated Latin when writing Magna Carta, the wording appears very lengthy in some clauses, thus making it difficult to understand the real meaning behind a certain clause. Below are some of the most important clauses each clause is described briefly to serve as a reference guide to the original translated document

Clause 1 (& 63) : *“...the English church shall be free, and shall have its rights undiminished...confirmed the freedom of elections which is reckoned most important and very essential to the English church.”*

Clause 2: If any baron or earl dies and his heir if of age, the heir shall have his inheritance.

Clause 4: *“The guardian of the land of such an heir who is under age shall take from the land of the heir no more than reasonable revenues.”*

Clause 5: The guardian shall keep the land of the heir in good repair until the heir comes of age.

Clause 7: A widow may have her inheritance *“without difficulty after the death of her husband “* She does not have to pay anything to receive her inheritance and may continue to live in her husbands house for 40 days after his death.

Clause 8: *“No widow shall be forced to marry so long as she wishes to live without a husband...”*

Clause 9: Lands will not be seized to pay for debt.

Clause 10: If a person borrows money of any sum and dies before it is repaid, the debt will not bear interest as long as the heir is under age.

Clause 13: London and all other cities & towns shall have their liberties and free customs.

Clause 14 (& 17, 18): Trials shall be arranged for a fixed date and place. Court shall proceed on the appointed day, even if not everyone summoned is present.

Clause 20 (& 21, 22): The punishment fits the crime.

Clause 27: If a free man dies without leaving a will, the property shall be given to his next of kin.

Clause 30: No official person *“shall take the horses or carts of any free man “*unless the free man allows it.

Clause 35: There will be one standard measurement of wine and corn.

Clause 38: No one shall be put on trial without reliable witnesses/evidence.

Clause 39 (& 52, 59): A free man is entitled to a trial by jury of his peers.

Clause 40: *“To no one will we sell, to no one will we refuse or delay right or justice.”*

Clause 41: All merchants shall be able to travel safely both within and outside of England’s borders.

Clause 42: Those who leave England shall be allowed to safely return.

Clause 45: Only justices who rightfully observe the law will be appointed.

Clause 47(& 53): *“All forests that have been made forest in our time shall be immediately disaffor-
ested; and so be it done with riverbanks that have been made preserves by us in our
time.”*

Clause 50 (& 51): Once peace is declared, we will call off all foreign aid.

Clause 52: If anyone has been unlawfully tried without a jury of his peers, the case will be re-
examined.

Clause 54: *“No one shall be arrested or imprisoned upon the appeal of a woman for the death of
anyone except her husband.”*

Clause 61: Barons shall choose 25 representatives to execute all other clauses.

Clause 62: All in the past has been forgiven.

Guiding Discussion Questions:

1. Why do you think it was important to have so many clauses detailing specific situations?
2. Reading over these clauses, do any of them sound familiar? Where do you think you’ve heard them before? Give examples—perhaps find these rights in present-day action in a newspaper or magazine.

Speaking of Magna Carta, Did You Know...?

- The document consists of 3,500 words.
- It was originally called the Charter of Liberties and then was renamed in 1217 as the Great Charter to be separate from the Charter of the Forest.
- There were at least 41 ‘original’ Magna Carta’s scribed in 1215. There is no way to know which original one was sealed on June 15th at Runnymede.
- It was written on Vellum (calfskin) with iron gall ink.
- During World War II it resided in Fort Knox.
- Clauses 1, 13, 39 and 40 are still enforced by law.

What is Feudalism?

An Article For Young Readers

By Marguerite Engelman

Feudalism is the type of government that began in England almost one thousand years ago. It lasted for many hundreds of years.

There were no cars, telephones or television a thousand years ago. It would sometimes take weeks for a king to travel from one part of his kingdom to another. In the winter, the king often couldn't travel at all. Therefore, it was very hard for the English King to rule every part of the country himself. The king needed a plan to control his kingdom so the people would remain loyal to him.

The **king** decided that he needed men he could trust to help him govern and to keep an eye on the local people. The king owned all of the land in England. He gave land to men who had fought loyally with him in wars because he knew he could trust these men. In exchange for the land these men had to swear to support and protect the king at all times. The men who got land from the king were known as **Barons**, Earls or Dukes. They were very rich and powerful men.

The land that was given to the Barons was called a manor. The Barons were in complete control of this land and the people living there. Each manor had its own laws, money and taxes. The Barons paid "rent" to the king, collected taxes for the king, served on the king's council and promised to provide the king with soldiers if there was a war.

Barons kept most of the manor for themselves. They gave the rest of the manor lands to **knights**. In exchange for land, the knights promised to protect the manor and the Baron's family and to keep law and order within the manor. The knights also promised to go to war for the king. Knights were not as rich as Barons, but they were very wealthy.

The knights were very busy keeping peace in the manor lands. They needed people to farm their land for them. So knights gave small plots of land to **serfs**.

Serfs were very poor people with few rights. In exchange for their land, the serfs spent most of their time plowing the knight's fields, harvesting the knight's crops, repairing manor fences, and digging ditches. Serfs were able to farm their own small plot of land two days a week. This plot of land provided food for the serf and his family. Serfs had to pay a "tax" of wheat from their own farm to the knight. Serfs had to ask permission from the knight if they wanted to travel or to marry. Serfs were protected by the knights.

What is Feudalism?

Readers, Please Answer the Following Questions

1. What were the Baron's responsibilities to the king?

2. What were the knight's responsibilities to the Barons?

3. What were the serf's responsibilities to the knights?

4. Do you think feudalism was a good way to govern? Why?

Magna Carta - What Does It Mean?

Intermediate Activity

Below are a few of the 63 clauses from Magna Carta. In the left column is the original wording translated from Latin. In the right column, *put it in your own words*.

Clause	What Does It Mean?
<p>Clause 1: First, we grant to God, and by this our present charter we confirm, for us and our heirs forever, that the English church be free, and have its rights whole and its liberties unimpaired; and so we will to be observed, which appears from the fact that we have of pure and free will, before difference arose between us and our barons, granted, and by our charter confirmed, freedom of elections, which is conceived greatest and most necessary for the English church, and have got it confirmed from our lord Pope Innocent III, which we will observe ourselves and will to be observed in good faith by our heirs forever.¹ We have granted to all free men of our realm, for ourself and our heirs forever, all these underwritten liberties to have and to hold, for themselves and their heirs, from us and our heirs.</p>	
<p>Clause 9: Neither we nor our bailiffs will seize any land or rent for any debt, as long as the chattels of the debtor suffice for paying the debt, nor shall the sureties of the debtor be distrained, as long as that debtor in chief suffices for the payment of the debt, and if the debtor in chief fail in paying the debt, not having whence to pay, the sureties shall answer for the debt, and if they will, shall have the land and rents of the debtor till they are satisfied of the debt which they paid for him, unless the debtor in chief show that he is quit thence against these sureties.</p>	
<p>Clause 14: To obtain the general consent of the realm for the assessment of an `aid' - except in the three cases specified above - or a `scutage', we will cause the archbishops, bishops, abbots, earls, and greater barons to be summoned individually by letter. To those who hold lands directly of us we will cause a general summons to be issued, through the sheriffs and other officials, to come together on a fixed day (of which at least forty days notice shall be given) and at a fixed place. In all letters of summons, the cause of the summons will be stated. When a summons has been issued, the business appointed for the day shall go forward in accordance with the resolution of those present, even if not all those who were summoned have appeared.</p>	

Clause	What Does It Mean?
<p>Clause 20: A free man shall not be amerced for a small offense unless according to the measure of the offense, and for a great offense he shall be amerced according to the greatness of the offense, saving his tenement, and the merchant in the same manner, saving his merchandise, and the villein shall be amerced in the same manner, saving his tools of husbandry, if they fall into our mercy, and none of the aforementioned mercies shall be imposed except by the oath of reputable men of the vicinage.</p>	
<p>Clause 39: No free man shall be seized, or imprisoned, or disseised, or outlawed, or exiled, or injured in any way, nor will we enter on him or send against him except by the lawful judgment of his peers, or by the law of the land.</p>	
<p>Clause 41: All merchants may enter or leave England unharmed and without fear, and may stay or travel within it, by land or water, for purposes of trade, free from all illegal exactions, in accordance with ancient and lawful customs. This, however, does not apply in time of war to merchants from a country that is at war with us. Any such merchants found in our country at the outbreak of war shall be detained without injury to their persons or property, until we or our chief justice have discovered how our own merchants are being treated in the country at war with us. If our own merchants are safe they shall be safe too.</p>	
<p>Clause 52: If anyone has been disseised or deprived by us without lawful judgment of his peers, from lands, castles, liberties, or his right, we will forthwith restore him; and if a dispute arise about this, judgment shall then be made by twenty-five barons, of whom mention is made below, for the security of peace, and of all those matters of which a man has been disseised or deprived without the lawful judgment of his peers, by King Henry our father, or by King Richard our brother, which lands we have in our hands, or which others have, which we ought to warrant, we will have respite up to the common term of the crusaders, those being excepted of which the plea was raised or inquisition was made by our order, before the taking of our cross, and when we return from our journey, or if we chance to remain from our journey, we will forthwith show full justice thence.</p>	

Magna Carta - What Does It Mean?

Basic Activity

Below are a few of the 63 clauses from Magna Carta. In the far left column is the original wording translated from Latin. In the middle column is an explanation of what it means. On the far right column, *write down in your own words why you think the clause is important.*

Clause	Original text	Translation of text	Why I think this is important
8	No widow shall be compelled to marry, so long as she wishes to remain without a husband. But she must give security that she will not marry without royal consent, if she holds her lands of the Crown, or without the consent of whatever other lord she may hold them of.	A widowed woman has the right to marry if she chooses to do so.	
9	Neither we nor our officials will seize any land or rent in payment of a debt, so long as the debtor has movable goods sufficient to discharge the debt. A debtor's sureties shall not be distrained upon so long as the debtor himself can discharge his debt. If, for lack of means, the debtor is unable to discharge his debt, his sureties shall be answerable for it. If they so desire, they may have the debtor's lands and rents until they have received satisfaction for the debt that they paid for him, unless the debtor can show that he has settled his obligations to them.	We will not seize any land in payment for debt so long as the property of the debtor is sufficient to repay the debt	
13	The city of London shall enjoy all its ancient liberties and free customs, both by land and by water. We also will and grant that all other cities, boroughs, towns, and ports shall enjoy all their liberties and free customs.	The city of London is to have all free customs and all other cities have their liberties and free customs as well.	
14	To obtain the general consent of the realm for the assessment of an 'aid' - except in the three cases specified above - or a 'scutage', we will cause the archbishops, bishops, abbots, earls, and greater barons to be summoned individually by letter. To those who hold lands directly of us we will cause a general summons to be issued, through the sheriffs and other officials, to come together on a fixed day (of which at least forty days notice shall be given) and at a fixed place. In all letters of summons, the cause of the summons will be stated...	Trials will be arranged through sheriffs, for a fixed date with at least 40 days notice and in all of the letters we will state the reason for the summons.	

Clause	Original text	Translation of text	Why I think this is important
20	For a trivial offence, a free man shall be fined only in proportion to the degree of his offence, and for a serious offence correspondingly, but not so heavily as to deprive him of his livelihood... None of these fines shall be imposed except by the assessment on oath of reputable men of the neighborhood	For a serious offense, one will be punished according to how severe the crime is.	
30	No sheriff nor bailiff of ours, nor any one else, shall take the horses or carts of any freeman for transport, unless by the will of that freeman.	A freeman cannot have his property taken by anyone without agreement.	
35	There shall be one measure of wine throughout our whole realm, and one measure of ale and one measure of corn--namely, the London quart;-and one width of dyed and russet and hauberk cloths--namely, two ells below the selvage...	There will be one standard form of measurement: the London quarter.	
38	No bailiff, on his own simple assertion, shall henceforth any one to his law, without producing faithful witnesses in evidence.	No one shall be put on trial without bringing witnesses	
39	No freeman shall be taken, or imprisoned, or disseized, or outlawed, or exiled, or in any way harmed--nor will we go upon or send upon him--save by the lawful judgment of his peers or by the law of the land.	No man shall be imprisoned or exiled unless done so by the lawful judgment of his peers, or the law of the land.	
40	To none will we sell, to none deny or delay, right or justice.	No one can be denied rights or justice.	
45	We will not make men justices, constables, sheriffs, or bailiffs unless they are such as know the law of the realm, and are minded to observe it rightly.	We will only appoint justices that know and observe the law of the land.	
47	All forests constituted as such in our time shall straightway be annulled; and the same shall be done for river banks made into places of defence by us in our time.	All forests that have been claimed by the king shall be reclaimed as public land.	

Magna Carta & The Foundations of Freedom

Vocabulary Word Find

F	H	A	S	T	Y	B	I	L	L	O	F	R	I	G	H	T	S	T	N
A	E	R	F	G	H	L	A	D	F	E	R	S	D	C	B	C	O	H	S
Y	A	A	S	H	G	A	S	D	G	E	E	A	A	K	L	A	U	R	Y
B	G	R	E	A	T	C	H	A	R	T	E	R	D	I	H	A	A	E	I
A	X	S	A	T	G	K	F	F	T	R	D	G	F	N	A	S	U	Y	N
V	E	N	N	V	S	S	G	S	G	E	O	A	A	G	U	J	D	S	D
U	G	N	R	A	J	T	D	B	Y	R	M	U	S	J	P	O	R	G	E
N	H	E	E	S	F	O	V	A	H	A	A	C	D	O	H	K	G	D	P
G	J	R	X	V	S	N	C	S	B	S	S	O	G	H	G	J	A	Q	E
D	L	T	N	A	H	E	W	V	A	R	E	N	A	N	A	L	B	Y	N
G	A	M	A	G	N	A	C	A	R	T	A	S	S	F	S	A	T	P	D
O	R	E	V	O	L	U	T	I	O	N	R	T	J	K	A	T	E	E	A
V	F	E	O	S	S	N	B	V	N	G	V	I	L	L	E	I	N	S	N
E	Y	L	I	B	F	S	R	W	K	S	S	T	S	H	X	N	M	E	C
R	O	K	P	V	T	H	A	W	J	C	G	U	J	C	S	A	D	A	E
M	P	J	L	E	A	H	S	V	G	U	A	T	E	A	U	B	F	E	G
E	E	A	K	A	N	N	F	A	R	T	S	I	S	Z	E	T	C	G	E
N	R	T	D	J	S	H	C	S	D	A	P	O	W	E	R	R	A	S	T
T	S	V	F	A	A	S	D	E	T	G	D	N	A	T	A	X	Z	G	F
F	E	D	W	E	R	D	C	O	K	E	L	G	Y	R	G	L	C	S	E
A	D	G	D	S	O	H	I	A	O	D	F	E	E	T	Y	U	Q	A	F

Magna Carta

Villeins

Latin

Bill of Rights

Power

Great Charter

Scutage

Seal

Revolution

Tax

Baron

Clause

Independence

Edward Coke

Blackstone

King John

Grievance

Constitution

Freedom

Government

The Virginia Charter & Mayflower Compact

Sketches of Government

“Our Other Dominions”: The Virginia Charter of 1606

In 1606, King James I issued the first charter to the Virginia Company, with its first settlement in Chesapeake, Virginia. In the charter, King James granted the Virginia Company the power and authority to operate and run their lives and to enjoy many freedoms, as indicated in:

“ . . . all . . . our subjects which shall dwell and inhabit with everie or anie of the saide severall Colonies and plantacions and everie of their children which shall happen to be borne within the limits and precincts of the said severall Colonies and plantacioins shall have and enjoy all liberties, franchises and immunities within anie of our other dominions to all intents and purposes as if they had been abiding and borne within this our realme of Englande or anie other of our saide dominions.”

Along with defining the boundaries of the colony, the majority of the document talked about how the Virginia Company’s council and conditions of government would be defined. This included:

- *“...that no other of our Subjects shall be permitted, or suffered, to plant or inhabit behind, or on the Back-side of them, towards the main Land, without the Express License or Consent of the Council of that Colony, thereunto in Writing; first had and obtained.”*
- *“...each...Colony shall have a Council, which shall govern and order all Matters-and Causes, which shall arise, grow, or happen, to or within the same several Colonies.”*
- *“also there shall be a Council, established here in England...appointed by Us, our Heirs and Successors, which shall be called our Council of Virginia; And shall, from time to time, have the superior Managing and Direction, only of and for all Matters that shall or may concern the Government.”*

Tool of Survival: Mayflower Compact

When they landed far north of their intended destination in Virginia, the founders of Plymouth Plantation realized they had no system of local government. In 1620, 41 of the ship’s over one hundred passengers wrote and signed the Mayflower Compact.

The settlers intended this “civil body politic” to guide them in the creation of “just and equal Laws, Ordinances, Acts, Constitutions and Offices” simultaneously based on a majoritarian model while still proclaiming their allegiance to the king. Essentially it was a social contract created with certain rules and regulations so as to ensure every settler’s survival. Below is the entire contract :

In the name of God, Amen. We whose names are underwritten, the loyal subjects of our dread Sovereign Lord King James, by the Grace of God of Great Britain, France and Ireland, King, Defender of the Faith, etc.

Having undertaken, for the Glory of God and advancement of the Christian Faith and Honour of our King and Country, a Voyage to plant the First Colony in the Northern Parts of Virginia, do by these presents solemnly and mutually in the presence of God and one of another, Covenant and Combine ourselves together into a Civil Body Politic, for our better ordering and preservation and furtherance of the ends aforesaid; and by virtue hereof to enact, constitute and frame such just and equal Laws, Ordinances, Acts, Constitutions and Offices, from time to time, as shall be thought most meet and convenient for the general good of the Colony, unto which we promise all due submission and obedience. In witness whereof we have hereunder subscribed our names at Cape Cod, the 11th of November, in the year of the reign of our Sovereign Lord King James, of England, France and Ireland the eighteenth, and of Scotland the fifty-fourth. Anno Domini 1620.

Guiding Discussion Questions:

1. What purposes did these two documents serve? Do their purposes differ from each other?
2. How do these two documents relate to the Magna Carta?

The New York Charter of Liberties

Passed by the first New York legislature on October 30, 1683, this Constitution of democratic government was the first of its kind in the colonies. The charter was suspended in 1685 but was essentially re-enacted by the charter of 1691. In principle it remained the Constitution for the Colony until the American Revolution in 1776. Consisting of 27 separate clauses plus a preamble very similar to the U.S. Constitution, scholars can trace sections on freemen's rights, due process, taxation, excessive fines, trial by jury, and martial law to their legal roots straight from Magna Carta.

The following are clauses from the Charter in its original wording that directly relate to Magna Carta. After studying **Magna Carta—A Quick Reference Guide**, use the space provided to state which Magna Carta clause(s) the New York Charter is stemming from (there may be more than one that a clause relates to):

Clause 13: *THAT Noe freeman shall be taken and imprisoned or be disseized of his ffreehold or Libertye or ffree Customes or be outlawed or Exiled or any other wayes destroyed nor shall be passed upon adjudged or condemned But by the Law-full judgment of his peers and by the Law of this province. Justice nor Right shall be neither sold, denied or deferred to any man within this province.*

This relates to Magna Carta's _____ clause(s).

Clause 16: *THAT A ffreeman Shall not be amerced for a small fault, but after the manner of his fault and for a great fault after the Greatnesse thereof Saveing to him his freehold, And a husbandman saveing to him his Wainage and a merchant likewise saveing to him his merchandise And none of the said Amerciaments shall be assessed but by the oath of twelve honest and Lawfull men of the Vicinage provided the faults and misdemeanours be not in Contempt of Courts of Judicature.*

This relates to Magna Carta's _____ clause(s).

Clause 17: *ALL Tryalls shall be by the verdict of tivelve men, and as neer as may be peers or Equalls And of the neighbourhood and in the County Shire or Division where the fact Shall arise or grow Whether the Same be by Indictment Infermacon Declaracon or otherwise against the person Offender or Defendant.*

This relates to Magna Carta's _____ clause(s).

Clause 20: *THAT Noe Comissions for proceeding by Marshall Law against any of his Majestyes Subjects within this province shall issue forth to any person or persons whatsoever Least by Colour of them any of his Majestyes Subjects bee destroyed or putt to death Except all such officers persons and Soldiers in pay throughout the Government.*

This relates to Magna Carta's _____ clause(s).

Clause 22: *THAT Noe Court or Courts within this province have or at any time hereafter Shall have any Jurisdiccon power or authority to grant out any Execticon or other writt whereby any mans Land may be sold or any other way disposed off without the owners Consent provided Always That the issues or meane proffitts of any mans Lands shall or may be Extended by Execucon or otherwise to satisfye just debts Any thing to the Contrary hereof in any wise Notwithstanding.*

This relates to Magna Carta's _____ clause(s).

For additional information on the New York Charter of Liberties, see The Constitutional History of New York by Charles Z. Lincoln, Lawyers Cooperative Publishing company Rochester NY, 1906

Flushing Remonstrance

In Context

Quakers arrived in the New England area in 1656. That same year the first Quakers settled on Long Island. Immediately tensions arose. Although New Netherland showed more religious tolerance than other areas in the Americas, magistrates felt that the Quakers did not show proper respect. Quakers did not remove their hats and they displayed other behavior that was considered contrary to Dutch traditions. On May 17th of 1663, Governor Peter Stuyvesant passed an ordinance that banned the “bringing of Quakers and other Strollers into New Netherland.” One thing to notice is that Stuyvesant referred to these religious sects as ‘strollers’, people who would pass through without any true bond to a community. This statement, on its own, shows the contempt that he felt towards Quakers and others.

Some Quaker beliefs in the 17th century included:

1. Having no use of titles of honor or respect to anyone.
2. To not take off their hats to a magistrate, governor, or king.
3. Having no ceremonies or rituals in their worship.
4. Not having priests, ministers or rabbis.
5. Refusal to give testimony under oath in a court of justice, or swear to support the government.
6. Refusal to pay taxes to support any form of public worship.
7. Pacifism - in which to refuse to do military service or bear arms even in self-defense.

Guiding Discussion Questions:

1. Do you think that some of the ideas that Quakers believe in might cause people to be angry with them? Why?
2. Why should people be able to practice any religion they want?
3. If any religion follows a rule that their people must not pay taxes what should the government do?
4. Why might these beliefs be considered a challenge to an authority figure (King, President, Mayor)?
5. How do you think an authority figure should react to this action by the Quakers?
6. Should the government have the right to pass a law forbidding this belief? Why or why not?

****** Text of Stuyvesant’s Ordinance ******

Preamble:

“The Director General and Council of New Netherland, To all those who shall see these Presents or hear them read, Greeting, make known. Whereas we daily find that many Vagabonds, Quakers and other Fugitives are, without the previous knowledge and consent of the Director General and council, conveyed, brought and landed in this Government, and sojourn and remain in the respective Villages of this Province without those bringing them giving them notice thereof, or such persons addressing themselves to the government and showing whence they come, as they ought to do, or that they have taken the oath of fidelity the same as other Inhabitants; ..”

Vagabonds, Quakers and other fugitives not to be brought into the Province without permission of government:

“Director General and Council Therefore, do hereby Order and command all Skippers, Sloop captains and others, whomsoever they may be, not to convey or bring, much less to land within this government, any such Vagabonds, Quakers and other Fugitives, whether Men or Women, unless they have given information thereof and obtained consent...”

Penalty:

“on pain of the Importers forfeiting a fine of twenty pounds Flemish for every person, whether man or woman, whom they will have brought in and landed without the consent or previous knowledge of the Director General, and, in addition, be obliged immediately to depart again out of this government with such persons...”

Fines, how to be applied:

“The fine to be applied one-third for the fiscal, one-third for the informer and the remaining third at the discretion of the court. Thus done at the meeting of the Director General and Council holden in Fort Amsterdam in New Netherland, the 17 May, A 1663.”

Guiding Discussion Questions:

1. How does the word choice used in the ordinance show Peter Stuyvesant's feelings?
2. How did Peter Stuyvesant use his authority to limit religious freedom?
3. If you were living at that time, how would you have felt about this ordinance? Why?

In response to his ordinance, residents wrote a petition—the Flushing Remonstrance—to Stuyvesant protesting his ban of Quaker practices. The document followed the egalitarian approach of Quaker beliefs to the relationship between believers and God when it declared:

*For if God justifie who can condemn and if God condemn there is none can justifie
And because our Saviour sayeth it is impossible but that offences will come, but woe unto
him by whom they cometh, our desire is not to offend one of his little ones, in whatsoe ver
form, name or title he appears in, whether Presbyterian, Independent, Baptist or Quaker,
but shall be glad to see anything of God in any of them, desiring to do unto all men as we
desire all men should do unto us, which is the true law both of church and state.”*
(See next page for full text)

Although none who signed the petition were Quaker, Stuyvesant arrested four, jailed two, and removed Flushing's town officials. Threatened but undefeated, opposition to the religious ban continued until 1663 when Stuyvesant received orders to “allow everyone to have his own belief” by the Amsterdam Chamber of the Dutch West India Company.

A strong precursor to the United States Constitution's provision on freedom of religion in the Bill of Rights, the Flushing Remonstrance is boldly inclusive in claiming that “the law of love, peace and liberty” extends “to Jews, Turks and Egyptians, as they are considered sons of Adam”

Guiding Discussion Questions:

1. Since none of the signers of the petition were Quaker, what do you think was their motivation in protesting Stuyvesant's ordinance?
2. Read the entire document on the following page and underline any sentences/phrases you find to be particularly interesting and powerful. Why do you think these certain statements were included in the petition?
3. How does the Flushing Remonstrance relate to other movements and petitions in history?
4. The 1st clause of Magna Carta starts with:

*In the first place have granted to God, and by this our present charter confirmed for us and
our heirs for ever that the English church shall be free, and shall have its rights undimin
ished and its liberties unimpaired.*

In writing this, did the Barons have the same intentions as the residence of Flushing had in writing their petition to Peter Stuyvesant? Why or why not?

Flushing Remonstrance

Full Text

*Remonstrance of the Inhabitants of the Town of Flushing to Governor Stuyvesant,
December 27, 1657*

Right Honorable

You have been pleased to send unto us a certain prohibition or command that we should not receive or entertain any of those people called Quakers because they are supposed to be, by some, seducers of the people. For our part we cannot condemn them in this case, neither can we stretch out our hands against them, for out of Christ God is a consuming fire, and it is a fearful thing to fall into the hands of the living God.

Wee desire therefore in this case not to judge least we be judged, neither to condemn least we be condemned, but rather let every man stand or fall to his own Master. Wee are bounde by the law to do good unto all men, especially to those of the household of faith. And though for the present we seem to be unsensible for the law and the Law giver, yet when death and the Law assault us, if wee have our advocate to seeke, who shall plead for us in this case of conscience betwixt God and our own souls; the powers of this world can neither attach us, neither excuse us, for if God justifie who can condemn and if God condemn there is none can justifie.

And for those jealousies and suspicions which some have of them, that they are destructive unto Magistracy and Ministrye, that cannot bee, for the Magistrate hath his sword in his hand and the Minister hath the sword in his hand, as witness those two great examples, which all Magistrates and Ministers are to follow, Moses and Christ, whom God raised up maintained and defended against all enemies both of flesh and spirit; and therefore that of God will stand, and that which is of man will come to nothing. And as the Lord hath taught Moses or the civil power to give an outward liberty in the state, by the law written in his heart designed for the good of all, and can truly judge who is good, who is evil, who is true and who is false, and can pass definitive sentence of life or death against that man which arises up against the fundamental law of the States General; soe he hath made his ministers a savor of life unto life and a savor of death unto death.

The law of love, peace and liberty in the states extending to Jews, Turks and Egyptians, as they are considered sons of Adam, which is the glory of the outward state of Holland, soe love, peace and liberty, extending to all in Christ Jesus, condemns hatred, war and bondage. And because our Saviour sayeth it is impossible but that offences will come, but woe unto him by whom they cometh, our desire is not to offend one of his little ones, in whatsoever form, name or title hee appears in, whether Presbyterian, Independent, Baptist or Quaker, but shall be glad to see anything of God in any of them, desiring to doe unto all men as we desire all men should doe unto us, which is the true law both of Church and State; for our Saviour sayeth this is the law and the prophets.

Therefore if any of these said persons come in love unto us, we cannot in conscience lay violent hands upon them, but give them free egress and regress unto our Town, and houses, as God shall persuade our consciences, for we are bounde by the law of God and man to doe good unto all men and evil to noe man. And this is according to the patent and charter of our Towne, given unto us in the name of the States General, which we are not willing to infringe, and violate, but shall houlde to our patent and shall remaine, your humble subjects, the inhabitants of Vlishing.

Written this 27th of December in the year 1657, by mee

Edward Hart, Clericus
(additionally signed by 29 residents of Flushing)

Declaration of Independence

Tone and Intention

In 1761, American colonists saw themselves as loyal British subjects and joyously celebrated the coronation of their new King, George III. The colonies that stretched from present-day Maine to Georgia were distinctly English in character although they had been settled by Scots, Welsh, Irish, Dutch, Swedes, Finns, Africans, French, Germans, and Swiss, as well as English.

After more than a decade of repeated efforts by the colonists to defend their rights, sometimes resorting to armed conflict, many decided to eventually turn to the unthinkable—separate from their motherland. In the summer of 1776, the United States of America burst onto the world stage with the Declaration of Independence.

Drafted by Thomas Jefferson between June 11th and June 28th, 1776, the Declaration of Independence eloquently expressed the convictions in the minds and hearts of the American Patriots and their cause.

In 1825 Thomas Jefferson said the following in regards to his inspiration in writing the Declaration of Independence:

“Neither aiming at originality of principle or sentiment, nor yet copied from any particular and previous writing, it was intended to be an expression of the American mind, and to give to that expression the proper tone and spirit called for by the occasion.”

The ‘expression of proper tone and spirit’ for Magna Carta was to remedy an agreement with the King of England while the Declaration of Independence was a proclamation to sever all ties with the country.

To explore the situations surrounding the composition of Magna Carta and the Declaration of Independence, use the following page as a discussion guide to understand the similarities and differences between the two documents. Write down notes in the space provided.

Even though the Declaration is different in intent, it still refers to certain laws addressed in Magna Carta—only this time, it states that “He,” the King, has violated the rights of the colonists. Take for example:

- *He has obstructed the Administration of Justice, by refusing his Assent to Laws for establishing Judiciary powers.*
- *He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries.*
- *For cutting off our Trade with all parts of the world.*
- *For imposing Taxes on us without our Consent.*
- *For depriving us in many cases, of the benefits of Trial by Jury.*
- *For transporting us beyond Seas to be tried for pretended offences.*

Once again, return to the reference guide of Magna Carta clauses. Which clauses relate to the offenses stated in the Declaration of Independence?

<i>Think About.....</i>	Magna Carta	Declaration of Independence
<p>What year was the document written?</p> <p>Who was “in charge” of the land—be it country or colony?</p> <p>Who wrote it?</p> <p>Why was it written? What were the intentions behind it being written?</p> <p>Who signed the document? How was it signed?</p> <p>What was probably going to happen if the document wasn’t written and signed?</p> <p>What happened after the document was signed—both long term and short term?</p>		

Guiding Discussion Point:

Historians note that what makes the Declaration of Independence such a great and unforgettable document is not just what it declares, but also *how it is said*. Many say that it is a piece of literature (particularly the introduction and preamble) that should be analyzed in an English class as well as studied in social studies. Why do you think Thomas Jefferson chose the words he did? What did he mean by “self-evident” truths, “unalienable Rights,” and the “pursuit of Happiness”? Also, what were Jefferson’s intentions in not even mentioning the colonies until the 282nd word and the King of Great Britain until the 306th?

The Constitution & Bill of Rights

Common Knowledge?

On May 14, 1787, the Federal Convention gathered in the State House (Independence Hall) in Philadelphia to revise the Articles of Confederation. At first the delegations from only two states were present, so the members adjourned from day to day until a quorum of seven states was obtained on May 25. It became clear by mid-June that the Convention would need to draft an entirely new frame of government rather than amend the existing Articles. Throughout the summer, the delegates debated in closed sessions, and redrafted the articles of the new Constitution. Among the chief points at issue were how much power to allow the central government, how many representatives in Congress to allow each state, and how these representatives should be elected—directly by the people or by the state legislators. The Constitution stands as a model of cooperative statesmanship and the art of compromise.

While the adoption of the Constitution was in debate, its opponents repeatedly argued that the Constitution as drafted would open the way to tyranny by the central government - similar to their experience with England's violation of civil rights before and during the Revolution. They demanded including a "bill of rights" that would spell out the immunities of individual citizens.

On September 25, 1789, the First Congress of the United States therefore proposed to the state legislatures 12 amendments to the Constitution that met arguments most frequently advanced against it. The first two proposed amendments, which concerned the number of constituents for each Representative and the compensation of Congressmen, were not ratified. Articles 3 through 12, however, were ratified by three-fourths of the state legislatures and therefore constitute the first 10 amendments of the Constitution, known as the Bill of Rights.

With the ratification of the Constitution and the Bill of Rights, the United States of America finally took its first steps as a new independent nation and continued to embody the ideals of Magna Carta.

Here are some activity ideas to explore the Bill of Rights:

1. *Got Rights?* As homework, students interview/survey various adults they know (parents, relatives, neighbors, teachers, etc.) about the Bill of Rights - i.e. "What are at least five rights, ideas, or concepts the Bill of Rights protects." Once the adult has displayed their knowledge concerning their rights, the student then shows the interviewee the Bill of Rights to review and asks them to reflect on it - i.e. "Are there any rights listed here that you forgot about/didn't know/find surprising?" Students share their findings to with the class or in small groups.
2. *What Does It Mean In Action (or inaction)?* The class is broken down into ten small groups. Each group is given a right to present to the class. What if we didn't have that right? How would it affect our daily lives? Students think of a creative way to present the right (or lack thereof) - perhaps in skit form- so that it is not easily forgotten.
3. *Our Daily Rights.* Using newspapers and/or news magazines students find current national or local events that directly relate to the Bill of Rights.

Guiding Discussion Questions:

1. What are rights?
2. Where do rights come from?
3. Why are rights and powerful government often in conflict?
4. If you had to, which rights would you be willing to give up?
5. At this point you should be very familiar with the clauses of Magna Carta. How does the Bill of Rights relate to some of the key clauses of the 1215 document?

Picture This....

Points of View Through Historic Images

Whether its reading a text book or visiting a museum, we are bound to encounter images depicting history through a variety of mediums—be it a painting, sculpture, or photograph. Usually it is understood that no image is able to capture the true essence of a person or historical event—it is just one interpretation and point of view. Still, that interpretation can provide valuable insight not only to the historical event being portrayed, but also the time period that the image was created and the intention behind its creation.

Upon your visit to *Magna Carta and the Foundations of Freedom* you and your class will encounter images such as *King John signs the Magna Carta* by Ernest Normand and *The Boston Massacre* engraving by Paul Revere. Along with employing visual thinking strategies with these types of images (i.e What do you see? What do you think is happening in this picture?), it is also valuable to explore the points of view behind a historic moment to further understand the intentions behind a historic image. The following activity explores this idea:

* * * *

Students should be familiar with the technique of body sculpting, otherwise known as tableau or still image. If not, it is easy to explain that they will use their bodies like sculpture to create a scene based on the historical facts and a certain point of view provided by the teacher.

For example, take the sequence of events that led up to the Boston Massacre.

1. Divide the class up into different groups of about 7 students each.
2. Tell them “just the facts” from March 5th, 1770 such as the time of day, political sentiment in Boston at the time, and the factors still unknown to this day.
3. Assign each group a point of view such the Patriots & Loyalists of Boston. For example, say that the Patriot groups work for a newspaper called ‘The Liberty Tree’ while the Loyalist groups work for another paper called ‘The Tory Times’. Given that Paul Revere’s imagery would probably be considered propaganda this day in age and was quickly circulated throughout the colonies, this fictitious newspaper affiliation fits perfectly. Given the ‘facts’ of the event, how would they portray the Boston Massacre in an image on the front of their newspaper? Tell the groups to use tableau to create their image.
4. Once every group has come up with something, have each one present individually, or if you have two of each Patriot & Loyalist groups, have both Patriots group present their image across from each other to show similarities and differences between the same point of view. Do the same for the Loyalist groups. Use visual thinking strategies to ask for feedback from the students who are observing the image. As an added element, have groups come up with a newspaper headline to go along with their image.
5. Finally, to wrap-up, show the class Paul Revere’s engraving of the event. Invite them to compare his depiction to their own.
6. Take this activity a step further and have students decide that they are a particular person that would be in the scene. Invite them to write a journal entry in first person as that historical figure.

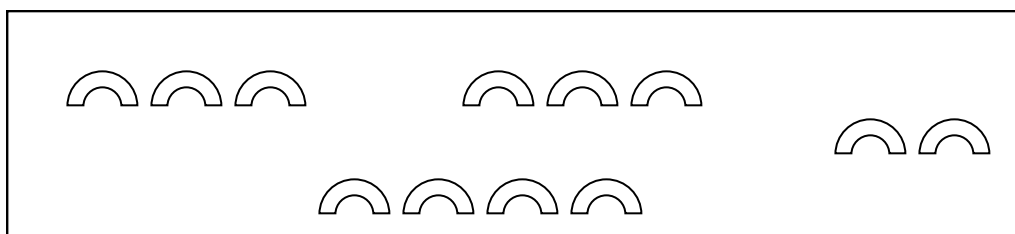
This activity can be used to explore any historical event and multiple points of view. It is empowering in the fact that when it comes to interpretation, there is no right or wrong.

Take A Seat

The Dynamics of Power

The stark differences between life in the 13th century and today seem obvious. Aside from the lack of electricity and indoor plumbing, even owning a chair was rare and considered a luxury. Most spent their time in the house sitting on the only piece of furniture usually in a room—the bed (hence the word “daybed”). If a chair was available, it was always reserved for a person of high status or the head of household—hence the word for “chairman” or, nowadays “chair” for a person of high rank or in a leadership position. Even with chairs and benches readily available practically everywhere we go today, the seat we choose still has a sense of status and power attached to it. Consider “the best seat in the house” reserved for a VIP guest at dinner or performance. Can you think of other examples of how seats and status/power relate?

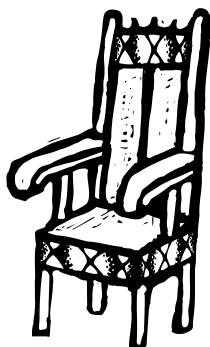
Here is an on-your-feet activity to stimulate conversation on power and how subtle and subjective it is. Depending on the space you’re using, set up 8–12 chairs in any formation you like, such as:



Present the formation of chairs to the students (they should all be facing it from the same side) and ask for volunteers to sit in the seat they think holds the most power. Ask their opinions as to why they think a certain chair holds more power over the others. Ask for other opinions and volunteers. Finally, invite students to rearrange the chairs (this includes at angles, etc.) to make a formation to:

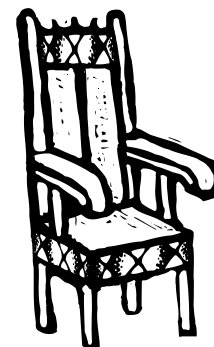
1. Give the most power to one chair only.
2. Give power to a small number of chairs in the group.
3. Give ascending power to all chairs.
4. Present all chairs equally (Discussion Point—is this even possible?)

Of course, taking a seat is just one dynamic of nonverbal power. How else can a person of status show that he/she is powerful? Through their appearance, dress, and posture? Ask students to find examples of powerful presence in pictures from newspapers and political magazines.



Guiding Discussion Point:

1. How do these subtle forms of power and status relate to the various documents of power and rights examined in this packet? How do they differ? Think of moments in history when having a powerful presence influenced the laws of a country and the rights of its people.



Take A Stand

The Dynamics of Protest

When looking back at historical moments such as the signing of the Declaration of Independence and Martin Luther King, Jr.'s "I Have A Dream" speech, it is easy to appreciate the greatness of that moment in standing up for certain rights and liberties, but it is much more difficult to fully understand the risk and sacrifice involved in voicing against injustice. Whether it was the boycotting of tea or signing your name on a "treasonous" document addressed to the king, as a patriot you were willing to give up something in your life—whether it be a service, product, or even your whole family's safety and sense of security.

Still, even the weight of such sacrifices can hardly be understood by us living in the modern world. Today, we see tea as a just one choice among many things to drink, but back in Colonial America, it was one of the few "safe" drinks to consume. When patriots decided to boycott their beloved tea, they were giving up an essential element of their daily life. Similar and even greater sacrifices have been made in movements of protest throughout history.

As an entire class, brainstorm about the various life elements such as products, services, and systems we have in present day life. This can range from indoor plumbing to public transportation to electronic gadgets. Then, arrange them in three categories:

- 1) Essentials that most/all people have
- 2) Conveniences that some/most people have
- 3) Luxuries that some/few people have

From this point, there are a variety of directions you as the teacher can take this exercise. Here are a few examples:

- A. Have students work in small groups and either assign them a specific subject/scenario of injustice or have them think of one on their own that relates to a product or service that they would decide to boycott. In their small groups, they should discuss various aspects of this form of protest such as "How would we get more people involved?" "How would not having this life element affect our personal lives and our community?" "What are substitutions/alternatives to having this life element?"
- B. Upon review of these brainstorming ideas, how would these life elements translate into other periods of history. Would something under the essential category be considered a convenience or luxury in the 18th century? How many would be obsolete? What different parallels can be drawn between our commodities of present day and that of the past?
- C. For all brainstorming ideas, write each one on a separate piece of paper fold them up and put them in a grab box (you may also want to do some variations and separate the ideas in different boxes or color code them according to their category). Read aloud various scenarios of injustice to the class and invite those who would want to take a stand against a given scenario to stand up at their desk and say "I stand in protest!" For all students who stand, one is chosen to go to the front of the room and blindly choose one life element from the grab box. Whatever is chosen by this one student is what would be given up by all who stood in protest. With just the thought of

losing this element, would any protester want to back out and sit back down (invite them to freely do so)? What would the affects be of not having this life element? After one scenario, are students more hesitant to stand in protest for other scenarios? Make sure to have students reflect on this exercise.

Consider This....

When studying history it is imperative for both teacher and student to understand the context surrounding the time period being studied as well as the complexities surrounding certain decisions being made. Factors of sacrifice and safety for ones self and loved ones should be considered and discussed when learning about various historic moments whether community-based like the Montgomery Bus Boycott or wide-spread such as the American war for independence against Great Britain.

As educators, how can we enhance a student's moment of learning as they contemplate the issues of personal choices and that nothing that happened in the past was ever a 'given'? Whether it's reading facts from a text book, looking at a historic painting or photograph, or standing in a period room, students should be given the opportunity to explore the human element of choice and sacrifice in context. Different activities in this manner can stem from reading about a historical event or time period leading up to a certain movement and then have students:

1. Brainstorm and research about individual people (whether fictional or real) involved in or affected by the historical event
2. Work in groups or by themselves to think about and list the living spheres (where they work, what roles they have as people—be it father, daughter, grandmother, etc) of the individuals.
3. Draw connections about how such living spheres may affect their perception of the time period and possible call to action against injustices.
4. Role play as the individuals in various situations, whether it be home life, their working environment, or other social situations. Have them write a journal entry *still in role* about the situation.
5. Create other role play scenarios in which a group of individuals come together to decide whether they should take a stand against injustice together. Invite students to take different sides of the argument to present various factors of risk and sacrifice that might be involved.
6. Reflect out of role on the experience either as a group or individually through a journal entry.

Magna Carta and the Foundations of Freedom

Reflection Exercises

The final section of *Magna Carta and the Foundations of Freedom* exhibition explores milestones in individual rights such as freedom of religion, women’s suffrage, the abolishment of slavery, and ethnic equality. Although all of these topics cannot be covered in one educational packet, taking some time to contemplate the sentiment behind Magna Carta resonates the drive and intention behind the fight for freedom and equality throughout the history of the United States of America.

What is Your 4th of July?

In a speech delivered in 1852 to commemorate the 4th of July, Frederick Douglass focused on the contradictions of Revolutionary War rhetoric and the realities of those still enslaved. “Are the great principles of political freedom and of natural justice,” he asked, “embodied in that Declaration of Independence, extended to us? What, to the American slave, is your 4th of July?”

That day of independence came on January 1st, 1863 when Abraham Lincoln issued the Emancipation Proclamation, yet African Americans would continue to be ‘enslaved’ in various ways for many years to come. Individually, we may feel that our own personal ‘Independence Day’ has yet to come. When might it be? How might you feel? Write a journal entry in response to the question “What is your 4th of July?” whether it has already happened or you’re still waiting for its arrival.

The Time Will Come When....

“The time will come when we’ll be people again and not just Jews.” Those words were written by Anne Frank on April 11th, 1941 while she and her family were in hiding during the German occupation in World War II.

Think about the struggles of freedom and equality that still need to be addressed today. How would you complete the sentence, “The time will come when...”?

Teachers— have each student in the class complete the sentence in their own words with the guidelines of conduct that it should be respectful and non-discriminatory. Have the students turn in their sentences to you and create a poem or class “howl” with their submissions. To make it more interactive and if students are willing to share their sentences with each other, tell students to stand in a circle with you in the center. Point to one student to share his/her sentence, and then another, and so-on and so-forth to create an interactive poem. Vary your speed— go slow so each one can be heard and then faster to have sentences overlap with each other.

The sacred rights of mankind are not to be rummaged for, among old parchments, or musty records. They are written, as with a sun beam in the whole volume of human nature, by the hand of the divinity itself; and can never be erased or obscured by mortal power.

Alexander Hamilton, 1775

Additional Resources

Books

- Debbie Levy, *The Signing of the **Magna Carta*** (Minneapolis: Twenty-First Century Books, 2008)
This book was extremely helpful in designing the educational packet and is specifically written with a young audience in mind.
- Danny Danziger & John Gillingham, *1215: The Year of Magna Carta* (New York: Simon and Schuster, 2003). Provides a fantastic portrait of life in the 13th century with the Magna Carta at its center. Intended for adult readers.
- Sharon Grady, *Drama and Diversity: A Pluralistic Perspective For Educational Drama* (Portsmouth: Heinemann, 2000). Useful resource in exploring various issues and expanding awareness of cultural diversity in the classroom. Also provides some great lesson plan ideas and educational theater techniques similar to *Picture This...*, *Take a Seat*, and *Take a Stand* in this educational packet.

Websites

Middle Ages Europe: King John and the Magna Carta

<http://medievaleurope.mrdonn.org/magnacarta.html>

This website is a great resource for both teachers and students alike. Complete with articles for young readers and lesson plan links for educators, there is much to explore in learning about King John and life in the Middle Ages.

Jamestown Journey <http://www.jamestownjourney.org/Home.htm>

Includes educational resources and lesson plans on the Jamestown settlement and Virginia Charter of 1606.

350th Anniversary of the Flushing Remonstrance

<http://www.flushingremonstrance.info/>

Includes full transcript of the Flushing Remonstrance as well as lesson plans for all grades.

The Charters of Freedom <http://www.archives.gov/exhibits/charters/>

Covers the Declaration of Independence, the U.S. Constitution, and Bill of Rights. Includes complete transcripts and articles describing the impact of the documents in detail.

Bill of Rights Institute <http://www.billofrightsinstitute.org>

A wonderful resource for teachers and students—includes free lesson plans, related links, and study guides.

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