

## MODULO

### Puritans and Puritanism

#### Motivazione

Il presente modulo nasce dall'intenzione di far dialogare contenuti e competenze di argomento storico, linguistico, culturale e letterario nell'ottica di una progettazione che chiami in causa processi di apprendimento-insegnamento trasversale, incluse le competenze di cittadinanza europee e quelle previste dagli assi culturali linguistico e storico-sociale.

Il *focus* del modulo CLIL è il Puritanesimo: nascita, sviluppo, cause e conseguenze in ambito britannico e americano, anche in dimensione diacronica.

La tematica/problematica è stata introdotta a partire da documenti dell'età attuale per catturare l'interesse degli adolescenti da sempre attenti agli stili di vita e ai *trend* di comportamento della cultura americana.

Le discipline coinvolte sono: Storia, Religione e Lingua e Cultura Inglese.

#### MODULO: COMPETENZE DI CITTADINANZA E ASSI CULTURALI

Il modulo intende intercettare le competenze di cittadinanza sotto elencate, naturalmente riferite al contenuto disciplinare oggetto del percorso di apprendimento-insegnamento di cui sopra.

#### Competenze di Cittadinanza

Competenze di Cittadinanza	Indicatori
<b>Imparare ad imparare</b> organizzare il proprio apprendimento, individuando, scegliendo ed utilizzando varie fonti e varie modalità di informazione e di formazione (formale, non formale ed informale), anche in funzione dei tempi disponibili, delle proprie strategie e del proprio metodo di studio e di lavoro.	<ul style="list-style-type: none"> <li>- Saper prendere appunti, costruire una mappa, una scaletta.</li> <li>- Usare intelligentemente il testo.</li> <li>- Usare il dizionario.</li> <li>- Saper usufruire correttamente delle attrezzature, dei laboratori che la scuola offre.</li> <li>- Acquisire un metodo di studio e di lavoro efficace e produttivo.</li> <li>- Conoscere e utilizzare agevolmente e intelligentemente gli aspetti fondamentali di tutte le discipline.</li> <li>- Avere consapevolezza dei propri punti di forza e di debolezza nell'apprendimento</li> </ul>
<b>Progettare</b> elaborare e realizzare progetti riguardanti lo sviluppo delle proprie attività di studio e di lavoro, utilizzando le conoscenze apprese per stabilire obiettivi significativi e realistici e le relative priorità, valutando i vincoli e le possibilità esistenti, definendo strategie di azione e verificando i risultati raggiunti.	<ul style="list-style-type: none"> <li>- Individuare un'esigenza o un bisogno.</li> <li>- In situazione problematica, individuare un obiettivo da raggiungere.</li> <li>- Passare dall'idea alla pianificazione dell'azione</li> <li>- Individuare i passaggi essenziali della pianificazione.</li> <li>- Verificare il risultato raggiunto.</li> <li>- Valutare l'efficacia delle azioni progettate.</li> <li>- Valutare il risultato.</li> </ul>
<b>Comunicare</b> o comprendere messaggi di genere diverso (quotidiano, letterario, tecnico, scientifico) e di complessità diversa, trasmessi utilizzando linguaggi diversi (verbale, matematico, scientifico, simbolico, ecc.) mediante diversi supporti (cartacei, informatici e multimediali) o rappresentare eventi, fenomeni, principi, concetti, norme, procedure, atteggiamenti, stati d'animo, emozioni, ecc. utilizzando linguaggi diversi (verbale, matematico, scientifico, simbolico, ecc.) e diverse conoscenze disciplinari, mediante diversi supporti (cartacei, informatici e multimediali).	<ul style="list-style-type: none"> <li>- Comprendere vari tipi di messaggio.</li> <li>- Produrre diversi tipi di messaggio selezionando i linguaggi più opportuni, utilizzando e rielaborando le conoscenze disciplinari e scegliendo i supporti più idonei.</li> <li>- Gestire la comunicazione orale con i pari e con l'adulto di riferimento.</li> <li>- Gestire un evento comunicativo rivolto al pubblico.</li> </ul>
<b>Collaborare e partecipare</b> interagire in gruppo, comprendendo i diversi punti di vista, valorizzando le proprie e le altrui capacità, gestendo la conflittualità, contribuendo all'apprendimento comune ed alla realizzazione delle attività collettive, nel riconoscimento dei diritti fondamentali degli altri.	<ul style="list-style-type: none"> <li>- Maturare il controllo di sé, delle proprie emozioni, del proprio corpo</li> <li>- Rispettare gli altri e i loro diversi punti di vista.</li> <li>- Rispettare le condizioni di minoranza o di disagio.</li> <li>- Riconoscere il corretto atteggiamento da assumere.</li> <li>- Riconoscere l'importanza di partecipare alla vita sociale e civile.</li> <li>- Riconoscere l'importanza del rispetto delle cose altrui, delle cose comuni e dell'ambiente.</li> </ul>
<b>Agire in modo autonomo e responsabile</b> sapersi inserire in modo attivo e consapevole	<ul style="list-style-type: none"> <li>- Usare responsabilmente le ore di assemblea.</li> </ul>

nella vita sociale e far valere al suo interno i propri diritti e bisogni riconoscendo al contempo quelli altrui, le opportunità comuni, i limiti, le regole, le responsabilità.	<ul style="list-style-type: none"> <li>- Essere consapevoli delle proprie responsabilità.</li> <li>- Affrontare le situazioni di conflitto con l'assunzione di un livello di responsabilità</li> <li>- Dimostrare responsabilità personale.</li> <li>- Non dimenticare il materiale a casa.</li> <li>- Eseguire i compiti.</li> <li>- Intervenire nelle discussioni a tempo debito.</li> <li>- Essere disponibili al lavoro di gruppo.</li> <li>- Ascoltare e confrontarsi serenamente.</li> </ul>
<b>Risolvere problemi</b> affrontare situazioni problematiche costruendo e verificando ipotesi, individuando le fonti e le risorse adeguate, raccogliendo e valutando i dati, proponendo soluzioni utilizzando, secondo il tipo di problema, contenuti e metodi delle diverse discipline.	<ul style="list-style-type: none"> <li>- Mettere a fuoco il problema, fornire una descrizione, chiarire il proprio ruolo rispetto al gruppo di lavoro.</li> <li>- Individuare le fonti, raccogliere le informazioni utili, ipotizzare strategie.</li> <li>- Scegliere un percorso risolutivo pianificandolo anche attraverso contenuti e metodi delle diverse discipline.</li> <li>- Portare a termine le attività pianificate, valutare i risultati e riflettere sul procedimento seguito.</li> </ul>
<b>Individuare collegamenti e relazioni</b> individuare e rappresentare, elaborando argomentazioni coerenti, collegamenti e relazioni tra fenomeni, eventi e concetti diversi, anche appartenenti a diversi ambiti disciplinari, e lontani nello spazio e nel tempo, cogliendone la natura sistemica, individuando analogie e differenze, coerenze ed incoerenze, cause ed effetti e la loro natura probabilistica.	<ul style="list-style-type: none"> <li>- Osservare diverse situazioni oggetto di studio.</li> <li>- Individuare analogie e differenze, compatibilità ed incompatibilità tra concetti, eventi, fenomeni, relazioni.</li> <li>- Individuare affinità e relazioni tra i propri saperi e le nuove situazioni oggetto di studio.</li> </ul>
<b>Acquisire ed interpretare l'informazione</b> acquisire ed interpretare criticamente l'informazione ricevuta nei diversi ambiti ed attraverso diversi strumenti comunicativi, valutandone l'attendibilità e l'utilità, distinguendo fatti e opinioni	<ul style="list-style-type: none"> <li>- Accedere a fonti diverse per acquisire informazioni</li> <li>- Comprendere le informazioni</li> <li>- Selezionare e mettere in relazioni le informazioni sulla base delle proprie necessità.</li> <li>- Rielaborare le informazioni per la formulazione di un'idea personale</li> </ul>

## Competenze relative agli assi culturali

### Asse linguistico

Competenze relative all'asse	
<b>Competenze dell'asse dei linguaggi</b>	
<b>L2.</b>	Analizzare e interpretare testi di vario tipo
<b>L3.</b>	Produrre testi di vario tipo in relazione agli scopi comunicativi (orali, scritti, multimediali)
<b>L4.</b>	Utilizzare le lingue straniere per interagire in ambiti e contesti diversi e per comprendere gli aspetti significativi della civiltà degli altri paesi in prospettiva interculturale
<b>L7.</b>	Saper individuare somiglianze e differenze tra la tradizione culturale italiana europea ed extraeuropea in prospettiva interculturale
<b>L8.</b>	Comunicare con formati e oggetti multimediali

### Asse storico-sociale

Competenze dell'asse storico-sociale	
<b>SS1.</b>	Comprendere, anche in una prospettiva interculturale, il cambiamento e la diversità dei tempi storici in una dimensione diacronica attraverso il confronto fra epoche e in una dimensione sincronica attraverso il confronto fra aree geografiche e culturali
	<b>SS1a</b> ● Orientarsi nei principali avvenimenti, movimenti e tematiche di ordine politico, economico, filosofico e culturale secondo coordinate spaziali e temporali <b>SS1b</b> ● Operare confronti tra realtà storiche e geografiche diverse <b>SS1c</b> ● Riconoscere le radici storiche sociali, giuridiche ed economiche del mondo contemporaneo, individuando elementi di continuità e discontinuità <b>SS1e</b> ● Analizzare e interpretare fonti scritte, orali, iconografiche, documentarie, cartografiche e multimediali di diversa tipologia ricavandone informazioni su eventi storici di diverse epoche e differenti aree geografiche

**Finalità di studio**

- adottare un metodo scientifico nel corso del processo di apprendimento
- raccogliere, classificare e selezionare informazioni significative con l'obiettivo di portare a termine un compito
- riportare i risultati della ricerca effettuata in forma orale e scritta
- scambiare, confrontare e negoziare informazioni e punti di vista per raggiungere argomentazioni condivise
- mobilitare competenze attraverso la creazione di un prodotto concreto
- riflettere, rivisitare, valutare e migliorare i prodotti del proprio processo di apprendimento
- migliorare le proprie competenze nella lingua straniera
- conoscere aspetti della cultura, della storia e della letteratura inglese e americana
- effettuare analisi comparative utilizzando i dati raccolti ed essere pronti a interpretarne e spiegarne differenze e somiglianze
- acquisire maggiore consapevolezza dell'importanza dei processi di negoziazione nel processo di apprendimento personale
- affrontare forme di verifica in modo responsabile
- effettuare percorsi di autovalutazione

**Obiettivi specifici del modulo**

Utilizzando la lingua inglese gli allievi saranno in grado di:

- spiegare il significato degli aggettivi *puritan* e *Puritan* sia dal punto di vista sincronico che diacronico
- reperire informazioni da tipologie testuali diverse relative al Puritanesimo
- saper periodizzare le informazioni raccolte e collocarle coerentemente nei diversi contesti analizzati (G. Bretagna – America)
- mobilitare capacità ricettive e produttive di testi/documenti dello specifico disciplinare (date, eventi, cause, conseguenze, trasformazioni)
- riportare fatti, eventi, dati e concetti
- argomentare opinioni/osservazioni/inferenze
- utilizzare la lingua inglese e i registri linguistici specifici in modo efficace e adeguato alla situazione comunicativa (*public speaking, report scritto, timeline*)
- analizzare e comparare testi e punti di vista provenienti da fonti diverse,
- individuare le motivazioni che soggiacciono le diverse opinioni su uno stesso evento
- saper collegare punti di vista, usi linguistici ed emittenti nei diversi documenti studiati
- collegare le implicazioni di eventi passati sulla storia contemporanea
- esprimere un punto di vista critico sugli eventi e sui temi studiati

Il modulo è stato realizzato con due classi quarte: la 4ALS (Liceo Scientifico) e la 4BSU (Liceo delle Scienze Umane).

Nell'ottica del *Content Language Integrated Language* (CLIL) si sono integrate competenze di contenuto culturale e disciplinare e competenze di carattere linguistico – comunicativo in lingua inglese necessarie a poter leggere, analizzare, discutere e presentare i contenuti oggetto di apprendimento-insegnamento. Particolare attenzione è stata assegnata allo sviluppo di modalità comunicativamente efficaci e pertanto le *study skills* sono sempre state intercettate in modalità integrata. Il modulo ha chiamato in causa tutte le abilità: *listening, speaking, reading, writing* ed *interacting*.

Lo sviluppo del modulo verrà illustrato in lingua inglese.

## THE STEPS

MODULE STRUCTURE	
<b>Lesson 1</b>	Brainstorming - Spider gram (individual activity and plenary) Led in Conjectures about title of contemporary article (individual activity and plenary) Silent Reading Activity: contemporary newspaper article (individual activity) Comprehension Support and Check (plenary)
<b>Homework</b>	Group work – article translation
<b>Lesson 2</b>	Interacting with the text Structural analysis of article (group work) Shared correction (plenary) Watching and listening to a video (individual activity) Supporting and checking comprehension (plenary)
<b>Homework</b>	Transcribing the script of the video. Generating a Timeline (group work)
<b>Lesson 3</b>	Sharing the content of the script (plenary) Reading a Study Document (individual activity) Generating a Word Bank: building vocabulary (pair work) Sharing Word Bank vocabulary (plenary) Answering a questionnaire about the study document (individual activity and plenary)
<b>Homework</b>	Answering the questionnaire in written form (individual activity)
<b>Lesson 4</b>	Reading aloud and checking written answers (plenary) Creating a questionnaire about the video (lesson 2) content in view of a class contest with prize (group work) Reading activity and cloze test task for comprehension (individual activity) – CONTENT RECAP Checking Comprehension (plenary) – CONTENT RECAP History Class Contest with prize – CONTENT RECAP – Speaking Skill
<b>Homework</b>	Revision of content through a.ppt presentation (RECAP) Reading activity: <u>The Parable of the Talents</u> (CROSS CURRICULAR LINKS) Writing a guided argumentative text (written production with prompts) (GUIDED WRITTEN PRACTICE)
<b>Lesson 5</b>	Reading activity for critical thinking (individual activity - group work - plenary) <i>Team 1: Document 1</i> The settlers' point of view (reading-speaking-textual analysis-interaction-critical thinking) <i>Team 2: Document 2</i> The Natives' point-of-view (reading-speaking-textual analysis-interaction-critical thinking) Reading activities with focus on: <ul style="list-style-type: none"> <li>▪ Communication</li> <li>▪ Literature</li> <li>▪ Critical thinking</li> </ul>
<b>Homework</b>	SS are invited to revise all the materials, activities and vocabulary they have studied so far in view of the written test.
<b>Lesson 6</b>	Testing: written production (argumentative text).
<b>Correction and assessment</b>	Correction and assessment will be carried out according to a rubric
<b>Feedback</b>	SS will be handed a questionnaire to answer. Comments are invited

## Key:

Teacher (T)

Students (SS)

**LESSON 1****BRAINSTORMING**

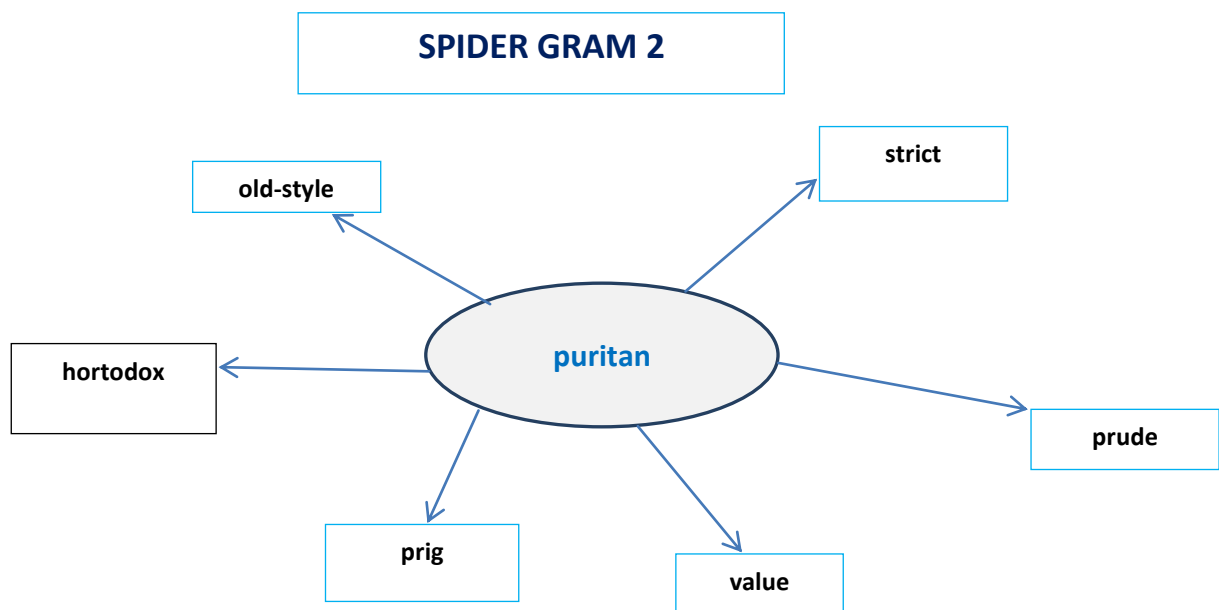
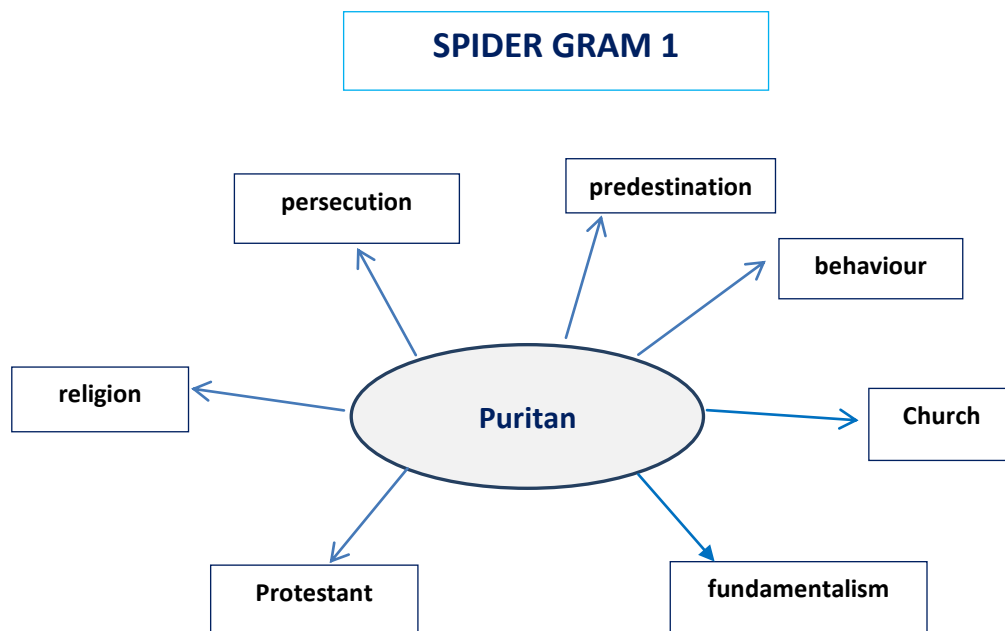
Attività nr.1 – Listening – Speaking – Note taking – Interactig

Time: 10 minutes

The teacher proposes two spider grams (springbord: Puritan and puritan)

The ones you can see below are the SS'completed spider grams.

Material 1

**THE SPIDER GRAMS**

**LEAD IN****Activity nr.2 Speaking – Reading****Management:** Individual activity – Pair work – Plenary.**Strategy:** Anticipatory strategy and prediction.**Time:** 10 minutes**Act. nr 2a** – T invites SS to read the title below and

- say what they expect the article to be about
- express their conjectures

**Rationale:** The task activates SS' anticipatory skills.**Material 2 – THE TITLE OF THE ARTICLE in THE PACIFIC STANDARD****Puritan Values Still Resonate in Today's USA (from the PACIFIC STANDARD)**

*A new study finds the value system of the early colonists, which links hard work, conservative sexual behavior and spiritual salvation, still has a hold on Americans' psyches.*

To support correct comprehension the teacher provides SS with the glossary below

**Glossary****To resonate:**

- to make a deep, clear, echoing or continuing sound. EX: *His booming voice resonated in the church.*
- to resound = to echo or ring with sound. Ex: *The room resounded with applause.*

**TASKS:****Title analysis:** the title communicates that in contemporary USA some Puritan values still have a hold on society**Identify main information**

SS'answer:

A new study finds the value system of the early colonists still has a hold on Americans' psyche.

**Identify additional information**

SS'answer:

The title tells about the main Puritan values: hard work, conservative sexual behaviour and spiritual salvation.

**Identify source of information**

SS'answer:

a new study.

**Curiosity raised by heading and subheading**

SS' answer:

- finding out about the study
- understanding how Puritan values influence American's psyche

**RATIONALE:** SS are provided occasions:

- to satisfy the curiosity evoked by the title
- to focus their attention on the main aspects of Puritan values

## INTERACTING WITH TEXTS

**Activity 2a** – T invites SS to

- to a silent reading activity
- to carry out the tasks below

**Time:** 30 minutes

The article was downloaded from:

< <http://www.psmag.com/books-and-culture/puritan-values-still-resonate-in-todays-usa-24930>>.

## COMPREHENSION SUPPORT

In order to carry out the task, SS are provided with the following comprehension support.

**Pacific Standard** = Pacific Standard is an American magazine, published bimonthly in print and continuously online by the nonprofit Miller-McCune Center for Research, Media and Public Policy, headquartered in Santa Barbara, California.

**Hook up culture** = a hookup culture is one that accepts and encourages casual sexual encounters, including one-night stands and other related activity, which focus on physical pleasure without necessarily including emotional bonding or long-term commitment. It is generally associated with Western late adolescent behavior and, in particular, American college culture. The term hookup has an ambiguous definition because it can indicate kissing or any form of physical sexual activity between sexual partners.

**To hold onto one's bonnets** = Fig. Get ready for what's coming!; To get ready for trouble; take precautions

**To lodge**= to (cause to) be fixed, implanted, or caught in a place or position

**affiliation**= association

**HEC Paris School of Management** = is a European business school located in the southern suburbs of Paris, France. HEC is the business school of ParisTech and is considered one of the most prominent business schools in the world.

**overreaching** = that reaches or extends over or beyond

**ethos** = the fundamental character or spirit of a culture; the underlying sentiment that informs the beliefs, customs, or practices of a group or society; dominant assumptions of a people or period

**to back up** = to support or assist

**to unscramble** = the opposite of to scramble = to mix words, ideas, sentences, so that they are not in the right order and do not make sense

**salvation-related words** = words the meaning of which is connected with salvation

**assignment** = something assigned, as a particular task or duty

**willingness** = inclination, be ready to do something, consenting to do something with pleasure

**to be primed with** = were informed they would receive

**prime** = very important

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**feature** = to play a major part

**prom** = a formal dance held by a high school or college class

**to charge** = to load or burden

**revealing clothing** = showing a part of someone's body that is usually covered

**salient** = most noticeable; prominent

**to trigger** = to cause or begin (a chain of events)

**mutual** = possessed, felt, or performed by each of two with respect to the other; reciprocal

**deliberation** = careful, unhurried consideration before decision

**to moralise** = to express opinions about matters of right and wrong, esp. in a tiresome way or when intolerant of other's views

### The Scarlet Letter

The Scarlet Letter: A Romance is an 1850 work of fiction in a historical setting, written by Nathaniel Hawthorne, and is considered to be his "masterwork". Set in 17th-century Puritan Boston, Massachusetts, during the years 1642 to 1649, it tells the story of Hester Prynne, who conceives a daughter through an affair and struggles to create a new life of repentance and dignity.

She is required to wear a scarlet "A" ("A" standing for adulteress) on her dress to shame her. She must stand on the scaffold for three hours, to be exposed to public humiliation.

ADAPTED FROM <[https://en.wikipedia.org/wiki/The\\_Scarlet\\_Letter](https://en.wikipedia.org/wiki/The_Scarlet_Letter)>.

### Material 3

## THE ARTICLE

### PACIFIC STANDARD

#### BOOKS & CULTURE

#### Puritan Values Still Resonate in Today's USA

**A new study finds the value system of the early colonists, which links hard work, conservative sexual behavior and spiritual salvation, still has a hold on Americans' psyches.**

**AUTHOR: TOM JACOBS**

**PUBLISH DATE: NOV 3, 2010**

A cursory look at contemporary American culture suggests our ancestors' **Puritan values** have been definitively discarded. Given the quick-money ethos of Wall Street, the hook-up culture of college students and the vast pornography industry, it seems clear that the colonists' strict moral code — pro-hard-work, anti-promiscuous-sex — is, for better or worse, behind us.



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Well, hold onto your bonnets: The Puritans' value system [remains lodged deep in our psyches](#), shaping our emotions, judgments and behaviors. And its effects can be seen regardless of one's political orientation or religious affiliation.

That's the conclusion of a group of researchers led by [Eric Luis Uhlmann](#) of the HEC Paris School of Management. Writing in the *Journal of Experimental Social Psychology*, the scholars — including Yale University psychologist [John Bargh](#) — present evidence of "an overarching American ethos" binding work, sex and salvation.

They describe a series of studies backing up this notion, including one that compares our implicit attitudes with those of our northern neighbors. It was conducted by questioning people passing through public parks in the state of New York and the Canadian province of Ontario.

Participants (108 Americans and 207 Canadians) began the experiment by unscrambling a sentence. For half of those in each nation, the sentence was heavily weighted with salvation-related words such as "heaven," "redeem" and "righteous."

All then performed an anagram task, in which they were asked to make as many four or more letter words as they could out of four different words. Previous research has found this assignment is a good measure of one's willingness to work; the more mental effort you put into the task, the more words you come up with.

The results: "American participants, but not Canadian participants, worked harder when they were primed with salvation," the researchers report. Americans who had unscrambled the sentences containing religion-related terms "solved more anagrams than did participants in the neutral prime condition. In contrast, no priming effect was found for Canadian participants."

Importantly, Uhlmann and his colleagues found the participants' affiliation with any specific religion did not significantly impact the results. The mental link between salvation and hard work appears to be transmitted through the culture rather than any particular church or denomination.

A second study featured 101 ethnic Asians who were born in an Asian country but had lived in the U.S. for a considerable length of time (14 years on average). First, they completed a "consumer survey" designed to highlight either their Asian or American cultural identity. Half were asked to list

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their favorite Asian food, movie, song and holiday; the other half listed their favorite American food, movie, song and holiday.

They then unscrambled a series of sentences. For half the participants, most of the sentences included work-related words such as "job," "employed" and "labor."

Finally, the participants read two vignettes. In one, a school principal canceled a prom due to an excess of sexually charged dancing; in the second, a school instituted a conservative dress policy prohibiting revealing clothing. They then listed on a one-to-nine scale whether they agreed with the actions taken by the principal and school.

The results: "Implicitly priming the ethic of hard work led bicultural Asian-American participants to condemn revealing clothing and sexually charged dancing, but only when their American cultural identity had been made salient," the researchers write.

In other words, for those Asian Americans thinking about their American identity, the concept of hard work seemed to trigger conservative beliefs about sexuality — an effect not found in those thinking about their Asian identity. "This provides direct evidence that American work and sex values are linked (at least in part) by virtue of their mutual association with American cultural identity," Uhlmann and his colleagues conclude.

In both experiments (and a third involving deliberation vs. instant-reaction moralizing), the impact of implicit Puritanism could be felt even when Protestants — the people presumably most likely to be schooled in this traditional value system — were removed from the samples.

"Non-Protestant Americans condemn a promiscuous woman significantly less when primed to deliberate, perform significantly better on a work task when primed with salvation, and are significantly more likely to endorse restrictive sexual norms when primed with hard work," the researchers write. "Such effects testify to the power of history and culture to shape the feelings, judgments, and behaviors of individual members of that culture."

So, it appears Puritan beliefs aren't confined to Evangelical churches, or classic novels. That famous [scarlet A](#), and the value system it represents, may be branded on Americans' brains

**TASKS****Read the text and**

- Identify source of information
- Identify topic
- Identify the communicative intention
- Identify the ideal reader
- Say if a teenager might be interested in reading the article (if yes why – if no why)

**RATIONALE. CHECKING COMPREHENSION - TEXTUAL AWARENESS – FOCUSING ON TOPIC**

The task is meant to:

- check comprehension
- focus the reader's attention on the relevance of Puritan values in contemporary society
- create a link between past and present
- make SS aware of the conventions of newspaper articles
- connect the reading activity with SS' interests

**HOMEWORK. Group work.**

T invites SS to translate the article in view to carry out the next activity.

**LESSON 2****Activity 2b – Speaking – Reading – Interacting**

1. T invites SS to work in pairs and identify the function of each paragraph.
2. SS are later asked to share their findings in a plenary session.

**Time:** 30 minutes

**RATIONALE**

The task has the function to make SS aware the article is aimed at communicating the results of a research report on Puritan values in contemporary America. At the same time it creates a suitable learning context to make SS aware of the structure of an article and the way it communicates the results of a research. In addition the activity is helpful to learn new vocabulary and draw the SS' attention on the register connected to the *focus* of the learning module. It also raises SS' curiosity on the Puritans and their values.

After sharing the information collected in a plenary interaction SS share the following results:

**Function of the different paragraphs:**

<b>Paragraph</b>	<b>Function</b>
<b>Paragraph 1</b>	Introduction of general topic: Puritan values may sound forgotten in contemporary America.
<b>Paragraph 2</b>	Report of results of a recent study: Puritan values system is deeply rooted in Americans' psyche regardless of political or religious beliefs.
<b>Paragraph 3</b>	Providing information about the study (scholars, students and psychologist John Bargh from Yale University).
<b>Paragraph 4</b>	Presentation of the way the study was conducted: public parks attendants (people questioned: state of New York and the Canadian province of Ontario).
<b>Paragraph 5</b>	Providing information about the participants. Illustration of first task: unscrambling a sentence.
<b>Paragraph 6</b>	Illustration of second task (participants expected to perform an anagram).
<b>Paragraph 7</b>	Focus on research results: <ul style="list-style-type: none"> <li>- "American participants, but not Canadian participants, worked harder when they were primed with salvation";</li> <li>- "Americans who had unscrambled the sentences containing religion-related terms solved more anagrams than did participants in the neutral prime condition";</li> </ul>
<b>Paragraph 8</b>	Affiliation with any specific religion did not significantly impact the result. The mental link between salvation and hard work (fundamental puritan values) seems to be transmitted through culture rather than any particular religion.
<b>Paragraph 9</b>	Introduction of second study concerning Asian people participants living in America for an average 14 years
<b>Paragraph 10</b>	Illustration of first part of second study: unscrambling a sentence. Results: most sentences included work-related words.
<b>Paragraph 11</b>	Reports final part of second study ( participants had to read two vignettes).
<b>Paragraph 12</b>	Focus on results of second study: <ul style="list-style-type: none"> <li>▪ for Asian Americans thinking of their American identity the concept of hard work triggered mainly conservative beliefs about sexuality</li> <li>▪ for Asian Americans thinking about their Asian identity the previous effect was not found</li> </ul>

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<b>Paragraph 13</b>	Presentation of Uhlmann conclusions: "American work and sex values are linked (at least in part) by virtue of their mutual association with American cultural identity".
<b>Paragraph 14</b>	In both experiments the impact of implicit Puritanism could be felt even when Protestants, (most likely to be schooled in this traditional value system) were removed from samples.
<b>Paragraph 15</b>	Summary of significant results of two studies: culture influences feelings, judgments, and behaviors of individual members of that culture.
<b>Paragraph 16</b>	Conclusion: Puritan beliefs and values are not confined to Evangelical churches, they are branded on/rooted in Americans' brains.

### RATIONALE

The task is meant to

- highlight the scientific method of research
- focus the SS' attention on the structural elements of an article
- makes SS gradually aware of the way research results may be communicated in a formal piece of writing
- create occasions for forms of negotiation as one of the aspects of intersubjective learning
- pave the way to go deeper into the study of the Puritan movement from a historic point of view.

**Activity 3 Listening – Watching – Speaking. A VIDEO****Management:** Individual activity - Plenary.**Strategy: Guessing from the context - Understanding****Time:** 20 minutes

T invites students to listen to a video about **The New England Colonists: The Pilgrims and Puritans**

**Material 4****THE VIDEO: The New England Colonists: The Pilgrims and Puritans****The video can be accessed at:** <<https://youtu.be/8Ei0YRv57eI>>**RATIONALE**

The video has been chosen because

- it offers a clear narration of the main events concerning Separatists and Puritans
- it offers a clear explanation of the English religious question connected to the birth of the Puritan Movement
- it lends itself to be transcoded in a timeline *format*

In order to promote general comprehension T projects the questions below on the classroom OHP and invites the SS to answer the first two after the first listening and the last two after the second listening.

**First listening** (10 minutes)

1. *What is the video about?*
2. *What historic events does it refer to?*

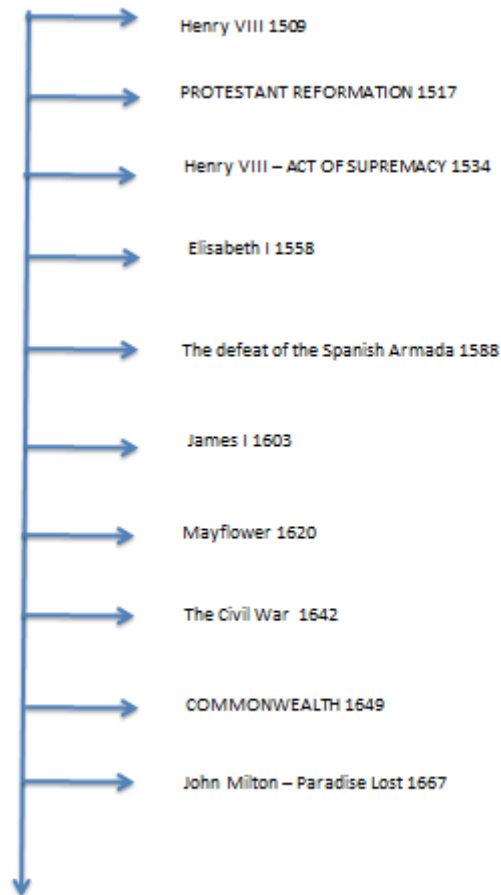
**Second listening** (10 minutes)

1. *How is British history connected to American History?*
2. *How does the title relate to content?*

**HOMEWORK. Pair work****Skills: Transcribing - Writing.**

T invites SS to write the script of the video and create a historic timeline about the events told.

## Material 5 THE TIMELINE



### RATIONALE

The activity has the aim to help SS put the content of the video into a better focus and provides the occasion to revise the main historic events linked to the Puritan movement.

Besides, the activity provides SS with a suitable learning context since the tasks requires note-taking of main events. In addition, generating the timeline requires chronological awareness of facts and events.

The timeline is a suitable tool to support future public speaking about the Puritan question.

SS are free to generate a timeline choosing their favourite digital format.

**LESSON 3****Activity 4 Listening – Reading – Speaking – Interacting****Management: Pair work – Plenary.**

T invites a few pairs of SS to read the video transcript aloud so that all SS in the class may compare and eventually correct mistakes in their transcription.

T eventually corrects pronunciation or different mistakes and asks SS to save the transcript in a .word format file.

**Time:** 15 minutes

**Material 6****THE SCRIPT****The New England Colonists: the Pilgrims and Puritans**

In the month of September in the year 1620 a ship called the Mayflower, that was docked at the English port of Plymouth, loaded on for a long voyage. For the ship had to be ready to carry 102 people across the Atlantic Ocean to America; half of these people were religious rebels who we now call the pilgrims.

But why did the pilgrims want to travel to such a far distant land?

The answer is they wanted to start a colony where they could freely practice their religion.

But the pilgrims belonged to a group called the separatists, who felt they needed to separate themselves from the Church of England to worship God as they saw it.

Ten years after they started the Plymouth colony in New England, the pilgrims were joined in America by another religious group called the puritans. The puritans wanted the Church of England to be poorer and simpler than it was, but they didn't want to separate from it.

The puritans and the separatist pilgrims had many of the same ideas about religion, but they were also different from one another. Still, both groups were very important to the history of the United States, because their ideas and ways of doing things helped to shape how our country developed.

Now let us return to the Europe of 500 years ago and learn about the great changes in religion that brought about the strict beliefs of puritans and pilgrims, beliefs that finally made them come to America.

The first thing to know about the puritans and pilgrims is that they were protestants, but 500 years ago all the Christians in the western part of Europe were Roman Catholics. But some Roman Catholics wanted to change their Church; these people became known as Protestants and the changes they brought about came to be called "the Protestant Reformation".

The Protestants thought the Catholics were wrong about a lot of things. For instance, Catholics believed that their leader, the pope, could make important religious laws, but the Protestants did not, believing that only the Bible could be trusted for such things.

English Protestants belonged to the Church of England and this religion was quite a bit like the old Roman Catholic faith and later on some people thought this was wrong.

In the 1530s, around the same time that this man, king Henry VIII, started the Church of England, a French man named John Calvin was busy creating a third protestant faith and it was Calvin's ideas on religion that had the most to do with shaping the beliefs of the puritans and pilgrims.

John Calvin started what we call the reformed churches and these churches were found only on the mainland of Europe, not in England.

People who joined the reformed churches thought that the Roman Catholics were not following the plan that Christ had in mind for his believers. That was why they destroyed religious objects such as statues, steel glasses windows, because they believed that Christ wanted his true religion to be simple and very strict.

In England certain people really liked Calvin's ideas on religion and they decided they wanted to follow his example and purify the Church of England by getting rid of all traces of the Catholic faith. This is the reason why they started to be called puritans.

Most puritans didn't want to leave the Church of England. Instead, they hoped that by working as church members they could change all the things they found wrong with it, such as religious artwork, priests and Catholic ceremonies.



But one group of puritans felt they had to separate from the Church of England to follow their religious beliefs. They were called separatists, the people that later became known as the pilgrims.

Many separatists, including most of those who started the Plymouth colony in what is today the state of Massachusetts, came from a few tiny farming towns not far from here, in the misty northern part of England.

In fact William Brewster, the man who led the congregation of the Plymouth colony, attended this church in the tiny village of Scrooby 50 years before he led his first religious services in New England.

And the man who became the second governor of the Plymouth colony, William Bradford, was baptised in this church in a village near by.

In 1603, after the queen died, the English people got a new ruler, king James I.

Right after he was made king, James ordered all private religious services to stop and made it a crime not to belong to the Church of England.

The puritans and the separatists beg the king to allow them freedom of religion, but he swore he would drive them out of England if they didn't obey his command.

Because of this, many separatists were forced to leave their churches and meet secretly in houses such as this one, in the English town of Gainsborough.

But, after they got caught having an illegal religious service, many separatists decided to sell off their homes and move to Holland, where they could worship God as they saw it.

So, in 1607 the pilgrims set off on foot across 60 miles of open countryside, beginning an amazing journey that finally ended up 13 years later in America.

First they headed here to Boston, on the English sea coast, where a ship was supposed to take them across the North Sea to Holland. But the ship master turned them over to the police; they were jailed in this building, the Boston Guildhall, and their leaders were kept here for one month before being released.

But the Pilgrims did not give up easily, so they tried again and in 1608 moved to Holland. But they really never felt at home here, so after only nine years the Pilgrims decided to move to England's new American colony of Virginia, where they could have more freedom to follow their religious ideas, speak their own language and have a chance to gain economic security. And soon the Pilgrims got a company of merchants from here in London to give them the money they needed to start their new community, but in return they had to agree to give the company half of everything being made during their first seven years in America. Once everything was ready, the Pilgrims left Holland in their ship the *Speedway* and headed back to England to meet up with the second ship, the *Mayflower*, that was supposed to carry other colonists, people who were Separatist, to Virginia. But the *Mayflower* had to be specially prepared to carry both groups of colonists, because the speed will (...) and it wasn't safe. Finally all the work was done and in September 1620 the *Mayflower* was ready to head off from port of Plymouth to America.

It was stormy crossing the Atlantic Ocean, it took two months and because the ship sailed further north than planned the first land the pilgrim saw was not Virginia at all, but Cape Cod in New England. When they realized they had come to a place where English laws were not obeyed, they decided to establish their own government and make their own laws. It was (...), not far from here in Cape Cod Bay, that 41 men in the ship signed what we now call the *Mayflower Compact*. In it, for the first time in the history of America, people agreed to a simple kind of democratic self-government. In the compact, they signed before ever going ashore, they agreed to make and obey just and equal laws that would be in the overall best interest of the Plymouth Colony.

Because the colonists landed in November, it was too cold to plant crops right away and during that first winter half of them died because of poor living conditions. Late in the spring they begin to farm. A few native people, those who had survived the diseases earlier European visitors brought with them, showed the pilgrims how to grow corn and how to fertilize the seeds with small fish they caught in the bay.

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In the autumn at 1621 the Plymouth Colony celebrated their excellent crops and the colonies great progress with a three day festival including games and a feast. Such harvest feasts were nothing new to the Plymouth

colonists, but when they were farmers back in England they always celebrated harvest home festivals after the year's crops were in. And this is where the idea for our modern day holiday Thanksgiving came from. Today we think that the Thanksgiving meal as having Turkey as its main course and while it's true that the pilgrims ate turkey at their first harvest feast, they also served up ducks and seafood from the bay such as clams, eels and fish plus deer meat brought by the native people who attended the feast. And from the corn they had just harvested they made cornbread. It is interesting to know that 168 years later, President George Washington passed a law that made November 26<sup>th</sup> a day of national Thanksgiving, partly to honor the memory of the Plymouth pilgrims.

The Plymouth Colony still little houses like these, that looked a lot like those they had known back home in England. Logs cut from the forests nearby were carefully measured and shaped into strong wooden beams for the frames at the houses. Now other logs were pried apart to make the boards used for the walls of the houses that helped keep the rain and snow away. Their houses had thatched roofs made from the reeds that the colonists cut from the marshes and laid out carefully to dry. On the inside their houses were cozy and fairly comfortable, but very small. New Plymouth was well defended for all the houses were built behind tall walls sharpened logs. Overlooking the town this building, a combination of a fort and a meeting house, held cannons ready to defend the colony from attack, while its first floor was simply one big room where town meetings, trials and religious services were held.

On Sunday everyone had to attend religious services, they sat in front of this pulpit and listen to sermons. Services could last up to 8 hours and on the Lord's Day the village was very quiet as all activities, even cooking, stopped. The pilgrims strict believes did not even allow them to celebrate Christmas, but except for Sundays New Plymouth was a busy place. It was not unusual to find men building new houses, feeding the animals, breaking out pins and putting up log fences. All-women working in gardens keeping an eye on their children as they played nearby as the laundry dried in the sunshine well others pass the time of day simply sharing stories with one another. And so it was that by 1627, New Plymouth had become home to 108 souls.

Two years later in the year 1629 a new king, Charles I, ruled England he did not like the Puritans, but still he allowed them to start a second colony just to the north of New Plymouth's along the wooded \*?\* sure Massachusetts bay. Soon a great migration of Puritans began they poured into New England hoping to find freedom to follow their religious ideas and to build a model community for all the world to see. Ten years later, while only 2500 people lived at the pilgrim colony of Plymouth, 20,000 lived at the Puritan Massachusetts Bay Colony. By 1650 the colonies of Connecticut, New Haven and Rhode Island had sprouted up in New England as well. In all love these colonies people's lives were watched over very closely by strict ministers and if they did something sinful the ministers served as judges as well. And believing it was a sign that God's grace was with them, the Puritan and separatist colonists worked harder than most other people and this help make their colonies strong.

Here at (...), just outside Boston, the Puritan started the first factory in America that made things out of iron. The (...) ironworks used water power to keep the fires needed to (...) the iron as hot as possible and water power was also used to look the huge him a used pair only hired into special shapes.

As time went by Puritanism's power got weaker and weaker, but in Salem Massachusetts in the year 1692 its strict laws were still strong enough to bring about hanging deaths a nineteen women puritan judges had convicted of being witches.

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You may wonder whatever happened to the Separatists and Puritans. The fact is over the next few centuries they changed and their religion, that was now called congregation also, got a lot less stripped and it is interesting to know that many of the beautiful white steeple Congregational of Churches found in New England towns today, can trace their beginnings back to a time when they were Separatist and Puritan meeting houses. < <https://www.youtube.com/watch?v=8Ei0YRv57eI>>

**Activity 5 – Listening – Reading – Speaking- Interacting**  
**Management: Individual Activity - Pair work - Plenary**

**5.1.**T asks SS to work in groups of four, read the study document below and generate a **WORD BANK** filling in the table below.

**5.2.** - The different groups will later compare their results in a plenary speaking activity.

The teacher monitors the activity and helps if asked for.

**Time:** 30 minutes

**Material 7**

**THE STUDY DOCUMENT**

## What Is Puritanism?

### The history, and differences, of English and American Puritanism

Puritans was the name given in the 16th century to the more extreme Protestants within the Church of England who thought the English Reformation had not gone far enough in reforming the doctrines and structure of the church; they wanted to purify their national church by eliminating every shred of Catholic influence. In the 17th century many Puritans emigrated to the New World, where they sought to found a holy commonwealth in New England. Puritanism remained the dominant cultural force in that area into the 19th century.

#### English Puritanism

Associated exclusively with no single theology or definition of the church — although many were Calvinists — the English Puritans were known at first for their extremely critical attitude regarding the religious compromises made during the reign of Elizabeth I. Many of them were graduates of Cambridge University, and they became Anglican priests to make changes in their local churches. They encouraged direct personal religious experience, sincere moral conduct, and simple worship services. Worship was the area in which Puritans tried to change things most; their efforts in that direction were sustained by intense theological convictions and definite expectations about how seriously Christianity should be taken as the focus of human existence.

After James I became king of England in 1603, Puritan leaders asked him to grant several reforms. At the Hampton Court Conference (1604), however, he rejected most of their proposals, which included abolition of bishops. Puritanism, best expressed by William Ames and later by Richard Baxter, gained much popular support early in the 17th century. The government and the church hierarchy, however, especially under Archbishop William Laud, became increasingly repressive, causing many Puritans to emigrate. Those who remained formed a powerful element within the parliamentary party that defeated Charles I in the English Civil War. After the war the Puritans remained dominant in England until 1660, but they quarreled among themselves (Presbyterian dominance gave way to Independent, or congregational, control under Oliver Cromwell) and proved even more intolerant than the old hierarchy. The restoration of the monarchy (1660) also restored Anglicanism, and the Puritan clergy were expelled from the Church of England under the terms of the Act of Uniformity (1662). Thereafter English Puritans were classified as Nonconformists.

## American Puritanism

Early in the 17th century some Puritan groups separated from the Church of England. Among these were the Pilgrims, who in 1620 founded Plymouth Colony. Ten years later, under the auspices of the Massachusetts Bay Company, the first major Puritan migration to New England took place. The Puritans brought strong religious impulses to bear in all colonies north of Virginia, but New England was their stronghold, and the Congregationalist churches established there were able to perpetuate their viewpoint about a Christian society for more than 200 years.

Richard Mather and John Cotton provided clerical leadership in the dominant Puritan colony planted on Massachusetts Bay. Thomas Hooker was an example of those who settled new areas farther west according to traditional Puritan standards. Even though he broke with the authorities of the Massachusetts colony over questions of religious freedom, Roger Williams was also a true Puritan in his zeal for personal godliness and doctrinal correctness. Most of these men held ideas in the mainstream of Calvinistic thought. In addition to believing in the absolute *sovereignty of God, the total depravity of man, and the complete dependence of human beings on divine grace for salvation, they stressed* the importance of personal religious experience. These Puritans insisted that they, as God's elect, had the duty to direct national affairs according to God's will as revealed in the Bible. This union of church and state to form a holy commonwealth gave Puritanism direct and exclusive control over most colonial activity until commercial and political changes forced them to relinquish it at the end of the 17th century.

Because of its diffuse nature, when Puritanism began to decline in America is difficult to say. Some would hold that it lost its influence in New England by the early 18th century, but Jonathan Edwards and his able disciple Samuel Hopkins revived Puritan thought and kept it alive until 1800. Others would point to the gradual decline in power of Congregationalism, but Presbyterians under the leadership of Jonathan Dickinson and Baptists led by the example of Isaac Backus (1724–1806) revitalized Puritan ideals in several denominational forms through the 18th century.

During the whole colonial period Puritanism had direct impact on both religious thought and cultural patterns in America. In the 19th century its influence was indirect, but it can still be seen at work stressing the importance of education in religious leadership and demanding that religious motivations be tested by applying them to practical situations.

*Henry Warner Bowden*

Adapted from < <http://www.scholastic.com/teachers/article/what-puritanism> >

## Material 8

**THE WORD BANK** from the reading activity

**What Is Puritanism? The history, and differences, of English and American Puritanism**

VERBS	NOUNS	ADJECTIVES	ADVERBS
name given (to give)	Puritans	more extreme	exclusively
Reforming (to reform)	Protestants	English	increasingly
to purify	church	Catholic	extremely
Eliminating (to eliminate)	New (England)	holy	
Remind (to remind)	Reformation	dominant	
Encouraged (to encourage)	doctrines (of the church)	cultural	
Sustained (to sustain)	structure (of the church)	critical	
Rejected (to reject)	influence	religious	
to emigrate	New World	Anglican	

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Quarrelled (to quarrel)	commonwealth	sincere	
were expelled (to expel)	force	moral	
Separated (to separate)	theology	theological (convictions)	
to bear	Calvinists	human (existence)	
Established (to establish)	attitude	popular (support)	
to perpetuate	compromises	repressive	
Planted (to plant)	Elizabeth I (queen)	powerful	
to relinquish	Cambridge University	Civil (War)	
Began to decline(to begin)	priests	Independent	
Tested (to test)	experience	intolerant	
Applying (to apply)	conduct	Congregationalist (churches)	
had not gone far (to go)	wordship	Christin (society)	
	efforts	clerical	
	Christianity	Calvinistsic (thought)	
	(human) existence	divine	
	James I (king)	commercial	
	leaders	political	
	Hampton Court Conference	diffuse (nature)	
	proposals	demanding	
	abolition	puritan	
	bishops	New (England)	
	William Ames		
	Richard Baxter		
	government		
	hierarchy		
	Archbishop William Laud		
	Charles I		
	(Civil) War		
	Presbiterians		
	Oliver Cromwell		
	monarchy		
	Act of Uniformity		
	Nonconformists		
	Pilgrims		
	Plymouth Colony		

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	Massachusetts Bay Company		
	migration		
	Virginia		
	stronghold		
	leadership		
	Richard Mather		
	John Cotton		
	Thomas Hooker		
	authorities		
	(religious) freedom		
	Roger Williams		
	zeal		
	godliness		
	correctness		
	sovereignty		
	God		
	depravity		
	dependence		
	salvation		
	duty		
	Bible		
	America		
	Congregationalism		
	Presbyterians		
	(direct) impact		
	(cultural) patterns		
	education		

**RATIONALE**

The two activities are meant to provide SS with the opportunity to read and study a text that sums up the most interesting aspects of British and American Puritanism. In addition, the word bank task creates a suitable learning context to grasp and practice the necessary vocabulary to discuss about Puritanism. At the same time SS are challenged to classify vocabulary according to grammar categories.

What's more the SS can later be invited to update the word bank with vocabulary taken from all the texts read and studied.

**Activity 6 - Oral Questionnaire****Listening – Speaking****Management: Individual activity - Plenary**

Tasks individual students to answer the questions below in oral form.

**Time:** 15 minutes

**Material 9****THE QUESTIONNAIRE****Answer the following questions**

1. *How did the Puritans want to purify their national church? (eliminating every shred of Catholic influence)*
2. *What did the Puritans expect to do in America?*
3. *What was the Puritan attitude towards the religious question in England during Elizabeth I's reign?*
4. *What attitudes did the Puritans encourage?*
5. *How did they react to repression?*
6. *When and why did they gain more strength?*
7. *What was the relationship among Puritans like?*
8. *What happened after the Restoration of the monarchy?*
9. *Who were the Nonconformist?*
10. *What was the Act of Uniformity?*
11. *Who were the Pilgrims?*
12. *Which was the dominant Puritan colony?*
13. *What were the most important convictions of American Puritans?*
14. *What kind of impact had Puritanism in America?*
15. *How long did Puritanism affect America?*

**HOMEWORK. Individual activity.**

Written task. SS are asked to answer the questionnaire above in written form.

**RATIONALE**

The activities provide a **halfway form of testing** of the knowledge SS should have acquired so far.

The writing task is a guided one in view of a later more autonomous production both in oral and written form.

SS are expected to put themselves to test and communicate the content they have acquired so far. They are also asked to use the suitable language **to communicate content** resorting to vocabulary and skills practiced so far.

**LESSON 4****HOMEWORK CHECK****Time: 15 minutes**

T invites some students to read their written answers aloud and some others to compare their answers so that an interactive form of correction is encouraged.

T monitors the different rhythms of the learning process and invites sharing of content and language knowledge.

**Activity 7 – Listening – Reading – Speaking – Writing****Management: Group work****Time 30 minutes**

T invites SS to work in groups of four and write as many relevant questions as possible the answer of which can be inferred from the study of the video transcript.

In the next stages of the lesson a history contest in English about the Puritans can be organized.

Later, each group has to deliver their questions for the teacher to keep safe for when the contest will be carried out.

Below a sample of the questions

**Material 10****THE QUESTIONS COLLECTED**

- Who were the Pilgrims?
- When and how did they reach America?
- When did they leave England?
- Where in England did they leave from?
- How many people were there aboard the ship?
- Who were the people on the ship?
- What was the reason of their voyage?
- Who were the Puritans?
- What religious group did they belong to?
- Why are they called "New"?
- Who were the Puritans?
- What did they want from the church of England?
- Why did the Pilgrims want to separate themselves from the church of England?
- Why were Puritans different from the Separatists?
- What did the Colonists bring to America?
- Who were the Protestants and what is the "Protestant Reformation"?
- Why are the Catholics different from the Protestants?
- What happened in 1530?
- Who was John Calvin and what did he want to do?
- Where were the reformed churches founded?
- What did the Reformers do against the Roman Catholic ideas?
- Why did certain people in England started to be called "Puritans"?
- Who were the Separatist?
- Where were they from?
- Who were William Brewster and William Bradford?
- What happened in 1603?
- What did King James order to do and what happened after it?
- How long did the Pilgrims' journey last?
- What happened when they reach Boston?



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- What did they do in 1608?
- Why did they chose the colony of Virginia?
- What was the Mayflower ready to do in 1620?
- How much does the voyage take to to cross the Atlantic Ocean?
- What was the "Mayflower Compact"?
- What conditions did they faced?
- How did the native help the Europeans?
- What happened in 1621?
- How were the reformers' houses and what were they made of?
- What happened on Sunday?
- What did King Charles I allow the reformers to?
- What was their relationship with the law?
- What was the ironworks job?
- What happened in Salem Massachusetts in 1692?
- How can we know what happened to the Separatists and Puritans?
- Why is 1534 an important date in British history?

### RATIONALE

The task is meant not only to have SS create a document for study purpose. It is also a suitable means to later test the SS in an oral and communicative performance.

This kind of assessment is an innovative way to make SS become the actors of a form of assessment that is also a means to foster self-assessment and promote SS's autonomy in learning.

### Activity 8 – Silent Reading – Speaking – Management: Individual activity- Plenary

**Time: 20 minutes**

T invites SS to read the introductory document below in order to later carry out textual pair work activities. T asks SS to be ready to complete the *cloze* below in oral form and be ready to complete it in written form at home.

The first Stuart king ruled (Scotland and England)..... and he believed in (the divine right of kings to rule and the subjection of Parliament) .....

He did not respect the Parliament's (rights)..... He was very strict in (religious matters)..... He wanted everybody to(conform) to the rites of the (Anglican Church).....

Catholics reacted with (the Gunpowder Plot) in (November 5<sup>th</sup>,1605) and were persecuted. Therefore a group of them (left the country by The Mayflower) ..... The Puritans were called (the Pilgrims Fathers).....

This was when the beginning of (the United States of America)..... The Civil War was the expression of (the different interests of two social classes).....: aristocracy and the emerging middle class.

The middle class was best represented by the (Puritan)..... religion. Their life style underlined the importance of (hard work) ....., and success in business was considered (a sign of God's blessing)

..... Therefore Puritans (laid the basis for)..... the Industrial Revolution.

## Material 11

### THE HISTORY FILE

#### English Puritans in America

**The first Stuart king.** When Queen Elisabeth died in 1603 without leaving a direct heir, the throne of England went to James VI of Scotland. He became the first of the Stuart kings of England, ruling both countries as James VI of Scotland and **James I** (1603-25) of England. From the outset King James demonstrated his belief in the divine right of kings to rule and the subjection of Parliament to the will of the king. He also insisted on strict conformity to the rites of the Anglican Church. This excluded both Catholics and Puritans from government, since conformity to the Anglican Church was required to hold public office.

#### Catholic and Puritan dissent.

English Catholics organised the Gunpowder Plot (November 5<sup>th</sup>, 1605), so called because a group of them tried to blow up the king and Parliament in session. The plot was denounced and many Catholics executed. Meanwhile, persecuted Puritans were leaving the country. In 1620 a group of Puritans called the '**Pilgrim Fathers**' sailed to America on the Mayflower, where they founded New Plymouth in Massachusetts. This was the first English **settlement in North America** and the beginning of what was to become the United States. The colonisation of Connecticut and New Hampshire started a few years later.

**Anglicans versus Puritans.** The struggle between Anglicans and Puritans – a contrast that in the 1640s would lead to the outbreak of the Civil War – reflected major political changes in England since the 15<sup>th</sup> century. The centre of power in Parliament had been gradually moving from the House of Lords to the House of Commons. The House of Commons represented the merchants and the landed gentry. The latter felt that their interests were not being taken into account, especially considering that they had to pay taxes to finance government policies. The conflict was also religious, given that the mentality (and interests) of these mercantile classes were better suited to Puritanism than to the position of the official Anglican Church.

**The Puritans' appeal to the mercantile classes.** The reasons for the Puritans' appeal to the mercantile classes can be summed up as follows:

- Puritan austerity fitted in well with the lifestyle of people who made work rather than pleasure their main occupation;
- Puritan insistence on predestination with his belief that to have God on one's side meant success in business
- Finally, the Puritan belief in individual conscience as sufficient for individual salvation corresponded to the belief in unrestricted individualism in commercial matters which was to form the basis of the industrial revolution in the 18<sup>th</sup> century.

From A.CATTANEO, D.DE FLAVIS, M.MUZZARELLI, T.QUINN, **Heading Out 1**, From the Middle Ages to the Romantics, C. Signorelli Scuola, 2014, pp.142-143

#### RATIONALE

The *cloze* offers SS a comprehension support since it is to be carried out first orally and later as a written home activity.

Besides, the reading activity is meant to offer students **a recap of the content presented in the previous stages** of the module before they will be asked to analyse additional documents providing different perspectives on the Puritan settlement in America.

#### Activity 9 – HISTORIC CONTEST

**Reading – S Listening – Speaking– S Interacting**

**Management: Group Work – Plenary**

Lesson 4 ends with a game activity during which the class is organized into 5 (five) groups of 3 (three).

The teacher asks questions drawing them from the ones SS prepared in Activity 7 (The questions collected)

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The group that gets the highest scoring will win the contest and receive a copy of **The Authorised Version of the Bible** or a copy of **The Scarlett Letter** (both texts can be downloaded from the net and printed to create a book )

### Homework - Reading activity.

**Strategy:** Revising main concepts-creating cross cultural links

**Activity:** Go through the .ppt slides and find out about the Talent Parable.

### Material 12

#### A PRESENTATION

[ppt presentation](#)

### Look for the text of the parable

### Material 13

<b>The Parable of the Talents</b>
<p>14 "For it will be like a man going on a journey, who called his servants[a] and entrusted to them his property. 15 To one he gave five talents,[b] to another two, to another one, to each according to his ability. Then he went away. 16 He who had received the five talents went at once and traded with them, and he made five talents more. 17 So also he who had the two talents made two talents more. 18 But he who had received the one talent went and dug in the ground and hid his master's money. 19 Now after a long time the master of those servants came and settled accounts with them. 20 And he who had received the five talents came forward, bringing five talents more, saying, 'Master, you delivered to me five talents; here I have made five talents more.' 21 His master said to him, 'Well done, good and faithful servant.[c] You have been faithful over a little; I will set you over much. Enter into the joy of your master.' 22 And he also who had the two talents came forward, saying, 'Master, you delivered to me two talents; here I have made two talents more.' 23 His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.' 24 He also who had received the one talent came forward, saying, 'Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no seed, 25 so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.' 26 But his master answered him, 'You wicked and slothful servant! You knew that I reap where I have not sown and gather where I scattered no seed? 27 Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. 28 So take the talent from him and give it to him who has the ten talents. 29 For to everyone who has will more be given, and he will have an abundance. But from the one who has not, even what he has will be taken away. 30 And cast the worthless servant into the outer darkness. In that place there will be weeping and gnashing of teeth.'</p>
<b>Matthew 25:14-30English Standard Version (ESV)</b>
<b>Footnotes:</b>
1. Matthew 25:14 Greek bondservants; also verse 19
2. Matthew 25:15 A talent was a monetary unit worth about twenty years' wages for a laborer
3. Matthew 25:21 Greek bondservant; also verses 23, 26, 30
<b>Cross references:</b>
1. Matthew 25:14 : For ver. 14-30, [Luke 19:12-27]
2. Matthew 25:14 : [Mark 13:34]
3. Matthew 25:14 : ch. 21:33
4. Matthew 25:15 : ch. 18:24
5. Matthew 25:15 : [Rom. 12:6; 1 Cor. 12:11; Eph. 4:7; 1 Pet. 4:10]
6. Matthew 25:15 : [See ver. 14 above]; ch. 21:33
7. Matthew 25:18 : [ch. 13:44]
8. Matthew 25:19 : [ver. 5]

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9. Matthew 25:19 : ch. 18:23; Rom. 14:12; [Luke 16:2]
10. Matthew 25:21 : ver. 23; ch. 24:45
11. Matthew 25:21 : Luke 16:10; 1 Cor. 4:2; [1 Tim. 3:13]
12. Matthew 25:21 : ch. 24:47
13. Matthew 25:21 : Heb. 12:2; [John 15:11]
14. Matthew 25:24 : 1 Sam. 25:3
15. Matthew 25:24 : [2 Cor. 8:12]
16. Matthew 25:25 : ch. 20:14
17. Matthew 25:26 : ch. 18:32; Prov. 20:4; Rom. 12:11
18. Matthew 25:26 : ch. 18:32; Prov. 20:4; Rom. 12:11
19. Matthew 25:29 : [Luke 12:48]; See ch. 13:12
20. Matthew 25:30 : See ch. 8:12
21. Matthew 25:30 : [Luke 17:10]
22. Matthew 25:30 : See ch. 8:12

**English Standard Version (ESV). The Holy Bible, English Standard Version Copyright © 2001 by Crossway Bibles, a publishing ministry of Good News Publishers.**

Adapted from <<https://www.biblegateway.com/passage/?search=Matthew+25%3A14-30&version=ESV>>

The Parable can be accessed at <https://www.biblegateway.com/passage/?search=Matthew+25%3A14-30&version=ESV> (SS are also informed they can read the text of the Parable also in their mother tongue at <http://www.laparola.net/wiki.php?riferimento=Mt25%2C14-30>) **and write an argumentative text following the prompts below.**

1. How the Talent Parable is connected to Puritan Values
2. How the message of the parable is conveyed in the artistic products of the .ppt
3. The message the parable may give a contemporary student, if any

#### **RATIONALE**

The presentation provided sums up the most relevant information about Puritans and Puritanism of the module.

It is a tool for SS to go back to the most important events in history and their consequences in the English and America contexts before engaging them in the analysis of the documents that will be the object of a reading activity during the next lesson.

Indeed the main aim of the next activity is to develop critical thinking.

The writing activity is an occasion for SS to put themselves to test in an autonomous and personal way: they are expected to process all the information they have gathered so far and convey their message using the language they have studied in the previous activities.

**LESSON 5****INTERACTING WITH THE TEXTS****Reading – Interpreting - Speaking****Management: Group Activity – Sharing Knowledge in a Plenary****Activity 10:** SS are organized into two teams: **Team 1** and **Team 2**.

They represent two different perspectives on the colonization of North America.

Each group is assigned an extract from a the documents below and is expected to read it and carry out the activities below.

**Material 14****Document 1 – Team 1**

<b>T1 Hardships of the First American Settlers</b>
William Bradford, <i>History of Plymouth Plantation</i> (1650-51)
<i>William Bradford, a fervent Puritan, was one of the Pilgrim Fathers who sailed to America on the Mayflower in 1620 to escape religious persecution and was among the founders of Plymouth Colony. He ruled the Plymouth Colony from 1621 to 1656. His journal, History of Plymouth Plantation, begins with the description of the Mayflower voyage and contains the history of the colony from 1630 to 1646.</i>
Being thus passed the vast ocean [...] they had now no friends to welcome them nor inns to entertain or refresh their weather beaten bodies: no houses or much less towns to repair to, to seek for succour. It is recorded in Scripture <sup>1</sup> as a mercy to the Apostle and his shipwrecked company, that the barbarians showed them no small kindness in refreshing them; but these savage barbarians when they met them (as after will appear) were readier to fill their sides of arrows than otherwise. And for the season it was winter, and they that know the winters of that country know them to be sharp and violent, and subject to cruel and fierce storms, dangerous to travel to known places, much more to search an unknown coast. Besides, what would you see but a hideous and desolate wilderness full of wild beasts and wild men – and what multitudes there might be them they knew not. Neither could they, as it were <sup>2</sup> , go up to the top of the Pisgah <sup>3</sup> to view from this wilderness a more goodly country to feed their hopes; for which way soever <sup>4</sup> they turned their eyes (save upward to the heavens) they could have a little solace or content in respect of any outward object <sup>5</sup> . For summer being done, all things stand upon them with a weather beaten face <sup>6</sup> , and the whole country, full of woods and thickets represented a wild and savage hue. If they looked behind theme, there was the mighty ocean which they had passed and was now a main bar and gulf to separate them from the civil parts of the world... What could now sustain them but the Spirit of God and His Grace?
<sup>1</sup> Scripture: in the Acts of the Apostles it is related how Saint Paul, shipwrecked on the island of Malta, was helped by the local people.
<sup>2</sup> as... were: per così dire.
<sup>3</sup> Pisgah: a mountain in Palestine, now called Mount Jourdain. The Old Testament recounts how Moses climbed to the top of this mountain to get a view of the promised land of Israel.
<sup>4</sup> which... soever: i. e. in whatever direction.
<sup>5</sup> they... objects: no visible objects could make them happy or hopeful.
<sup>6</sup> all... face: everything around them appears desolate.

From A.CATTANEO, D.DE FLAVIS, M.MUZZARELLI, T.QUINN, **Heading Out 1**, From the Middle Ages to the Romantics, C. Signorelli Scuola, 2014, p.143.

## Focus on communication

### Activity 10.1

#### Reading – Speaking- Interacting-Writing

Complete the sentences below with your own words

- (ll. 1-3) When the Pilgrim Father landed in America, they didn't find anyone to welcome them.
- (ll. 3-7) The natives they met were savage and unhelpful, unlike the inhabitants of Malta who helped Saint Paul when he shipwrecked on the island.
- (ll. 7-10) Moreover, it was winter, which is a sharp and violent season in America.
- (ll. 10-12) Around them they could only see a desolate and wild place, full of wild beasts and wild men.
- (ll. 12-15) They felt hopeless because, unlike Moses, they couldn't climb up the mount Jourdain and get a view of the positive aspects of that country.
- (ll. 15-17) The landscape in front of them was wild and savage.
- (ll. 17-19) The ocean behind them was a big bar that separated them from the civil world.
- (ll. 19-20) They knew they were separated from the civil world and only God would sustain them.

## Focus on literature

### Activity 10.2

#### Reading- Speaking-Interacting-Writing

Bradford creates a moving and dramatic picture of the colonists' situation by using the following devices.

Give at least one more example of each device.

- Negative indefinite adjectives:** "no friends...nor inns" (l. 1-2); "no houses" (l. 2)
- Evocative adjectives:** "cruel and fierce storms" (l. 10); "sharp winters" (l. 8)
- Biblical parallels:** "the Apostle" (l. 4); "Pisgah" (l. 12)

#### 2. How do you think the biblical references contained in the passage apply to the colonists' situation?

The biblical references perfectly reflect the strong Puritan beliefs since Puritans show a total trust in the principals of the Bible; their convictions are at the basis of their prejudices about the native people who lived in America before the English colonization.

#### 3. The text also contrasts "civilisation" with "savagery". Complete the table by quoting from the passage.

	Civilisation	Savagery
Living beings	Friends, civil world	Wild beasts, wild men
Places	Towns, inns, villages	Woods, wild and savage hue
Weather	Summer	Winter
Feelings	Spirit of God, God's Grace, to welcome, to entertain	No small kindness, little solace or content

#### 4. How would you define Bradford's attitude to the new land? Give reasons for your answer.

In this passage William Bradford describes the New World as a desolate, hideous, wild and savage land. This is underlined by the use of frequent absolute negations and by the density of adjectives used to create a negative atmosphere ("sharp", "violent", "cruel", "nerce",...).

**Material 15****Document 2 – Team 2**

<b>T2 The Colonisation of North America</b>
<b>Dee Brown, Bury My Heart at a Wounded Knee (1971)</b>
<i>You are going to read a passage taken from a book which caused a sensation when it was published in 1971 because of its revisionist history of North America. As the book's subtitle indicates ("An Indian History of the American West"), this account is written from the point of view of the Native Americans. Bury My Heart at Wounded Knee is a piece of serious historical research, based on native as well as European American documents, but also reads like a novel, due to the passion and ethical of the writer.</i>
<p>After the Englishmen landed at Plymouth in 1620, most of them probably would have starved to that but for aid received from friendly natives of the New World. [...] Indians regarded the Plymouth colonists as helpless children; they shared corn with them from the tribal stores, showed them where and how to catch fish, and got them through the first winter.<sup>1</sup> When spring came they gave the white men some seed corn and showed them how to plant and cultivate it. For several years these Englishmen and their Indian neighbors lived in peace, but many more shiploads of 2 white people continued coming ashore.<sup>3</sup> The ring of axes and the crash of falling trees echoed up and down the coasts of the land which the white man now called New England. Settlements began crowding in upon each other. In 1625 some of the colonists asked Samoset <sup>4</sup> to give them 12,000 additional acres of Pemaquid land. Samoset knew that land came from the Great Spirit, was as endless as the sky and belonged to no man. To humor these strangers in their strange ways, however, he went through a ceremony of transferring the land and made his mark on a paper for them. It was the first deed of Indian land to English colonists. Most of the other settlers, coming in by thousands now, did not bother to go through such a ceremony. By the time Massasoit, great chief of the Wampanoags, died in 1662 his people were being pushed back into the wilderness.</p>
1. got...winter: helped them to survive the winter
2. shiploads of: ships filled with
3. ashore: i.e. to the American coasts
4. Samoset: a Pemaquid Indian who knew some English and had acted as an interpreter between his tribe and the Pilgrim Fathers

**Activity 10.1****Reading – Speaking- Interacting-Writing****Get Your Bearings****Are the following statements true or false?****Correct the false ones**

- The English Puritans first set foot in America in the spring of 1920.
- Without the Indians' help the colonists would not have survived.
- The natives' attitude towards the newcomers was protective.
- They fed them with fish from their tribal stores.
- The colonists were skilled farmers, while the Indians were not.
- In order to build new settlements, the colonists cut down the forests along the coast.
- Although they did not believe in private property, the Pemaquids agreed to sell part of their land to please the colonists.
- In less than thirty years the Native Americans were driven out of their territories.

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### Activity 10.2

#### Reading- Speaking-Interacting, - Writing

#### Develop critical thinking

The extracts from William Bradford and Dee Brown both describe the life of the early settlers in America. How are the two accounts similar? How do they differ?

Consider how each text describes:

- The colonists' view of the Native Americans
- The native Americans' view of the colonists
- The land and its resources

### Material 16

#### THE SS' ARGUMENTATIVE TEXTS (critical thinking)

#### SAMPLES of SS' ANSWERS

<b>Sample 1</b>
Even though the extracts from William Bradford and Dee Brown are both about the same topic (that is the life of the first English colonists in North America), they show several differences.
Firstly, they were written in two different historic periods: the text by W. Bradford covers a time from 1650 to 1651, while the one by D. Brown is part of a study that was published more than three hundred years later, in 1971. It follows that, while the first text tells about facts that have been directly lived by the narrator, the second one is the result of a historic research, based on both European and Indian documents.
One also has to take into account that William Bradford was one of the Pilgrim Fathers who sailed to America in 1620 on the Mayflower and, being the text part of his journal, he describes the life of the first European settlers from the point of view of the Puritans.
Indeed, in his passage the reader might notice how Puritan prejudices based on strong ethical beliefs make them consider the natives as <i>"savage barbarians"</i> and <i>"wild men"</i> , people who are unhelpful and not welcoming. Moreover, right from the beginning of the extract, the contrast between the barbarians' wilderness and the civil world is underlined by the frequent use of absolute negations that are referred to thanks to a series of things that belong to the civil world the pilgrims didn't find in America ( <i>"no friends to welcome them nor inns to entertain or refresh their weather beaten bodies; no houses or much less towns to repair to, to seek for succour"</i> ).
As a consequence, the reader of William Bradford's text might imagine the New World as a wild and desolate place, full of unfriendly, unhelpful and savage people who live in a land that, unlike the civil world, has no inns, no town and no houses.
Furthermore, the weather conditions the first English settlers had to face during the first period of their lives in the New World helps the writer to convey a negative atmosphere that highlights the pilgrims' solitude in a land they perceived as desolate and wild
Indeed, the pilgrims who sailed on the Mayflower in 1620 arrived in Massachusetts in November and, according to William Bradford's testament, had to get through a <i>"sharp and violent"</i> winter with <i>"cruel and nerce storms"</i> completely on their own, being the natives <i>"readier to fill their sides of arrows than otherwise"</i> (lines 6-7).
On the contrary, the extract by Dee Brown describes the Indians as <i>"friendly natives"</i> (line 2) that saved the lives of most of the pilgrims and helped them to get through their first winter in North America.
Indeed, the study tells that they helped the first colonists as they were <i>"helpless children"</i> , <i>"showed them where and how to catch fish"</i> and <i>"shared corn with them from the tribal stores"</i> . In addition, when spring came the natives gave the pilgrims some seed corn and showed them <i>"how to plant and cultivate it"</i> .
As regards the part of American land given to the colonists by the Indians, 12000 acres of Pemaquid land became property of the pilgrims when Samoset (an Indian who knew some English and acted as an interpreter) agreed to go through the ceremony of transferring the land to please the white men: the natives



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believed that the land came from the Great Spirit and belonged to no men and that's why they found the colonists' wishes very strange.
The extract ends with a quite tragic and sad image of the Indians, who are pushed back into the wilderness by the new English settlements, who, after a few years, became bigger and bigger and even more crowded than before.
To sum up, the reader might notice how the situation described changes according to the point of view of the writer and the date of composition of the text: while in the first extract there is a contrast between the friendly people from the civil world and the savage Native Americans, in the second one the English colonists' behaviour after being helped by the Indians makes them ungrateful and self-serving.
In conclusion, from the analysis of the two extracts you can understand the importance of taking into account the the text background and the point of view that might have influenced the writer's report of the facts told.
So, to gain an overall view of a topic described by historic documents or research it would be better to take into account more sources, in order to get information from multiple points of view and not to be influenced by a single writer's opinion.

<b>Sample 2</b>
The two extracts are both about the life, projects and feelings of the first English settlers in America.
English colonists were citizens who left England to be allowed to practice their religion and cults freely. They were called Puritan because they professed austerity, predestination and individualism.
Their values estimated work rather than pleasure and they believed there was a link between God's blessing and their success in business.
The main difference between the two texts rests on the point of view. The first text is an extract from William Bradford's "History of Plymouth Plantation" and one must remember William Bradford was one of the Pilgrim Fathers who sailed to America on the Mayflower in 1620. The text is an extract from his journal and as a result it reports the feelings of people who had been compelled to flee and escape from their home country
Right from the title you can understand their feelings were not good. You can see it in the use of the word " <i>Hardships</i> " that underlines the Pilgrims had to face a lot of difficulties. The choice provides an evident negative view of the new land. If compared with the second text the feeling sounds even stronger and it seems to convey a racist view of the Natives.
The new land and its natives are shown as wild. The effect results from the insisted repetition of negative adjectives like " <i>sharp and violent</i> ", " <i>cruel and fierce</i> ", " <i>dangerous</i> ", " <i>hideous and desolate</i> " and also by absolute negations like " <i>no friends</i> ", " <i>nor inns</i> ", " <i>no houses</i> " and " <i>neither</i> ". W. Bradford seems to perceive Natives Americans like " <i>barbarians</i> " that do not give any kind help as underlined by the last line, where he says they could only had trust " <i>the Spirit of God and his Grace</i> ".
The second text is an extract from a more recent study, written by Dee Brown and published in 1971.
The reader can understand the view it proposes right from the subtitle " <i>An Indian History of the American West</i> " that underlines it was written from the Native American's point of view. The title also gives information by the word " <i>Colonisation</i> " that conveys the idea of a forced settlement.
Therefore the text shows an opposite view of natives if compared to the first one. It says most English colonist would not have survived without the natives' help. Indian people taught the newcomers how to cultivate and catch food by themselves and gave them some seed corn to plant and get food.
The texts seems to denounce English colonists conduct, because they took advantage of the Indian natives there and it condemns the colonist's appropriation of their land and their building new settlements.

<b>Sample 3</b>
William Bradford and Dee Brown both describe the life of the English colonists in America, but even if they tell about the same event, their opinions are very different from each other because they adopt different points of view. Many differences are highlighted in the two extracts: " <i>Hardship of the First American Settlers</i> " (from

<p>Prof.ssa Marilena Beltramini Liceo scientifico "Albert Einstein" Cervignano del Friuli Classi 4ALS e 4ABSU          "History of Plymouth Plantation" by William Bradford) and "The Colonization of North America" (from "Bury My Heart at Wounded Knee" by Dee Brown).</p>
<p>The main difference is that William Bradford, one of the Pilgrim Fathers who left England in order to escape religious persecution, narrates the colonization of America from the English colonists' point of view and he focuses on the problems and difficulties that they had to deal with when they first settled in America; while Dee Brown, who has not lived the experience in a personal direct way since he lives in the twentieth century,</p>
<p>narrates the arrival of the colonists from the Native Americans' point of view after carrying out historical research based both on native Americans' and European colonists' documents.</p>
<p>In the extract from "History of Plymouth Plantation", dated back to 1650-51, William Bradford describes the colonists' conditions of privation and loneliness when, crossed the ocean, they came to the New World. He insists on their need to be self-sufficient and highlights his negative approach to the new land using absolute negation repeatedly. The text is also filled with Biblical references which reveal that their Puritan beliefs were the cause of their racist attitude and prejudices about the Native Americans and the new land they were going to colonize. Indeed they expect to be attacked by the Natives as the Apostles had been attacked by the barbarians in an episode narrated in the Acts of Apostles and since the Pilgrims arrived in America during the winter, which is a "sharp and violent" season, they find a "hideous and desolate wilderness (...) full of woods and thickets" that reinforced their negative idea of the new land.</p>
<p>All that revulsion against the "wilderness" is significant because it reveals the English settlers felt still part of the civilized world they had left behind them and they did not consider the natives as their equals, but as "barbarians".</p>
<p>Their sense of desolation and hopeless is also conveyed by the affirmation of the impossibility to "go up to the top of Pisgah", the mountain in Palestine, also called Mount Jordain, where Moses got a view of the Promised Land. So in William Bradford's thinking the "Promised Land" remains a mirage for the Puritans who can only trust God's grace.</p>
<p>In the extract from "Bury My Heart at Wounded Knee", published in 1971, Dee Brown informs the reader that English colonists would not have survive their first winter without the help of the natives who had looked at them as "helpless children". Indeed the Natives fed them with corn from their tribal stores and decided to share their knowledge about fishing and cultivating with the "white men". So he insists not only on the natives welcoming attitude, but also on the fact that the natives accepted to give their land to the colonists and still they lived in peace.</p>
<p>The action of deforestation initiated by the colonists is also presented as a terrible fact since they were destroying the Pemaquid's land, that in their beliefs belonged to the Great Spirit.</p>
<p>Dee Brown underlines that, while the Natives Americans chose to help the Pilgrim Fathers when they needed, the colonists ignored their needs when the Englishmen's colonization spread farther and the Native Americans were forced to go back in the wilderness. Therefore the narrator tells about the colonization of North America focusing on the insensibility of the colonists towards the fate of Native Americans.</p>

### HOMEWORK

SS are invited to revise all the materials, activities and vocabulary studied so far in view of the written test.  
 T reminds them to carry their monolingual dictionary for the formal test.

**LESSON 6****TESTING****Written Production – Individual activity****Material 17****THE TEST**

ENGLISH CLASS TEST III	TERM II	FORM .....
Name, .....	Date, .....	
<b>Choose one of the options below</b>		
<b>A.</b>		
<i>"I THINK I can see the whole destiny of America contained in the first Puritan who landed on those shores,"</i> the French political thinker Alexis de Tocqueville wrote after visiting the United States in the 1830s. Was he right? Do present-day Americans still exhibit, in their attitudes and behavior, traces of those austere English Protestants who started arriving in the country in the early 17th century?		
From: <u>Still Puritan After All These Years</u> in The New York Times, Sunday Review, , AUG. 3, 2012 in		
<a href="http://www.nytimes.com/2012/08/05/opinion/sunday/are-americans-still-puritan.html?_r=0">http://www.nytimes.com/2012/08/05/opinion/sunday/are-americans-still-puritan.html?_r=0</a>		
<b>Discuss.</b>		
<b>B.</b>		
<i>"Throughout their history, the Puritans were viewed and treated in a variety of ways by both civil and ecclesiastical authorities."</i>		
From: : <a href="http://www.gotquestions.org/Puritans-Puritanism.html">http://www.gotquestions.org/Puritans-Puritanism.html</a>		
<b>Discuss with reference to the most relevant historic events that lead to the development of the Puritan movement.</b>		
<b>C.</b>		
<i>"Besides, what would you see but a hideous and desolate wilderness full of wild beasts and wild men – and what multitudes there might be them they knew not."</i>		
From: William Bradford, <u>History of Plymouth Plantation</u> (1650-51)		
<i>"Indians regarded the Plymouth colonists as helpless children; they shared corn with them from the tribal stores, showed them where and how to catch fish, and got them through the first winter"</i>		
From: Dee Brown, <u>Bury My Heart at a Wounded Knee</u> (1971)		
<b>Compare the two quotations and the idea they convey in an argumentative text.</b>		

**Material 18 – CLASS TEST Sample B****ENGLISH CLASS TEST III****TERM II****Form 4th***B.**"Throughout their history, the Puritans were viewed and treated in a variety of ways by both civil and ecclesiastical authorities."**From: <http://www.gotquestions.org/Puritans-Puritanism.html>***Discuss with reference to the most relevant historic events that lead to the development of the Puritan movement.**

In 1534, inspired by the Protestant Reformation (a religious protest against the corruption of the clergy), King Henry VIII ratified the Act of Supremacy which marked the schism from Rome and the birth of the Church of England. The Anglican Church reformed some of its doctrines and beliefs, but some people wanted the Church of England to be even purer and simpler than it was: they were called Puritans.

The Puritans were a group of people who wanted to "purify" the Church of England from many practices associated with the Church of Rome. Indeed they were Protestants, but they thought the Protestant Reformation had not been strict enough and that the Anglican Church was still presenting too many customs that could be associated with the corruption of the Roman Church.

Puritans also considered Scriptures the only true law of God (so if a practice wasn't in the Bible, they wanted to eliminate it) and believed that each individual was directly responsible to God (this means they felt they didn't need the mediation of the clergy).

Throughout the history, Puritans were often reluctantly tolerated by civil and religious authorities and sometimes they were also persecuted and this caused the decision of many Separatists (people who wanted the separation from the Church of England) and Puritans (who had to give up the attempt of changing their Church from within) to leave England and move to America, where they could freely practice their religion.

The first persecutions against Puritans go back to the reign of King James I who made it a crime not to belong to the Church of England and even if Puritans begged him to allow freedom of religion, he didn't change his policy, so they were forced to meet secretly and then to leave their country.

After the death of James I, Charles I ascended the throne. The new king of England didn't hide his hostility against Puritans and he tried to force all them out of his kingdom. The events illustrated so far together with others led to the Puritan colonization of North America.

Those who remained in England put an end to persecutions with the English Civil War which ended with the execution of Charles I and the rise of Oliver Cromwell who founded the Commonwealth and closed all Theatres, thus establishing a Puritan atmosphere in the country.

**Material 19 – CLASS TEST Sample C****ENGLISH CLASS TEST III****TERM II****Form 4th****C.**

*"Besides, what would you see but a hideous and desolate wilderness full of wild beasts and wild men – and what multitudes there might be them they knew not."*

**From: William Bradford, History of Plymouth Plantation (1650-51)**

*"Indians regarded the Plymouth colonists as helpless children; they shared corn with them from the tribal stores, showed them where and how to catch fish, and got them through the first winter"*

**From: Dee Brown, Bury My Heart at a Wounded Knee (1971)**

**Compare the quotations and the ideas they convey in an argumentative text.**

In his work History of Plymouth Plantation William Bradford, a descendant of the first Puritans who landed in America in 1620, tells about the hardships his parents and the other colonists had to face after their arrival. The text was written between 1650 and 1651 and is part of a journal; indeed it tells about the situations that had been directly lived by the writer's community.

On the other hand, "Bury My Heart at a Wounded Knee" is the result of a research based both on Puritan and Indian documents that was written in 1970 by Dee Brown.

Therefore, the reader may immediately understand the reason of the great difference between the two points of view: while in the first case the Indians are described as "savage barbarians", the second text presents to the reader a completely different image of the natives, who can make us hear their voices through their descendants. Indeed, the negative situation described by William Bradford in his work is strongly influenced by the Puritan's great prejudices, originated by their interpretation of the Scriptures: according to the newcomers, the natives were "wild men" who lived in a savage and desolate place ("hideous and desolate wilderness"). The frequent repetition of words such as "savage" and "wild" strongly highlights the great difference between the pilgrims' new home and the civil world.

On the contrary, in Dee Brown's work the natives are presented as welcoming people who helped the first colonists to go through their first Winter in the New World. Indeed, most of the pilgrims would have probably starved to death without the Indians' help: "they shared corn with them from the tribal stores, showed them where and how to catch fish, and got them through the first winter."

The study also refers some Indian chiefs got through a ceremony of transferring the land only to please the newcomers, who some years later pretended even more land and materials to build up new houses and to make their settlements bigger and bigger.

In conclusion, after the analysis of both passages, the reader can notice how both texts have been greatly influenced by the writer's point of view. Indeed, while the negative image of the Indians presented by William

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Bradford is justified by the Puritan prejudices based on the Bible, the second text describes the natives as helpful and welcoming people that, after years of colonization, became victims of the European colonists' ambition. This is mostly due to the presence of Indian documents at the basis of the research, that allow the reader to examine the event from a different point of view.

To conclude, the reader cannot neglect the importance of considering the writer and the date of composition in the interpretation of a text and should also pay attention not to let her/himself be influenced too much by the point of view of the author without having considered other works.

## Material 20 - Assessment Rubric

RUBRIC						
Assessed	Assessed	Assessed	Scaling and scoring	Scaling and scoring	Scaling and scoring	Scaling and scoring
Competences	Skill	Knowledge	4 9-10	3 8-7	2 6	1 5 - <4
<p><b>L4</b> - Utilizzare una lingua straniera per scopi comunicativi ed operativi.</p> <p><b>L3</b> - Produrre testi di vario tipo in relazione ai differenti scopi comunicativi</p> <p><b>SS1</b> Comprendere il cambiamento e la diversità dei tempi storici in una dimensione diacronica attraverso il confronto fra epoche e in una dimensione sincronica attraverso il confronto fra aree geografiche e culturali</p>	<p>L4d</p> <p>L4f</p> <p>L4g</p> <p>L3a</p> <p>L3b</p> <p>L3c</p>	<ul style="list-style-type: none"> <li>▪ Regole grammaticali fondamentali</li> <li>▪ Cultura e civiltà dei paesi di cui si studia la lingua</li> <li>▪ Elementi strutturali di un testo scritto coerente e coeso</li> <li>▪ Uso del dizionario monolingue</li> <li>▪ Fasi della produzione scritta: pianificazione, stesura e revisione</li> <li>▪ Conoscere i principali eventi che consentono di comprendere la realtà nazionale ed europea</li> </ul>	<p><b>A. Coherence and cohesion</b></p> <p><b>a.</b> Develops a unified and coherent text that relates all ideas together</p> <p><b>b.</b> Uses meaningful transitions and connectors</p> <p><b>c.</b> Progression is smooth and controlled.</p> <p>.....</p> <p><b>B. Grammar and Vocabulary</b></p> <p><b>a.</b> Exact and outstanding control of language and sentence variety (full range)</p> <p><b>b.</b> Uses a rich variety of vocabulary and some idiomatic expressions.</p> <p><b>c.</b> Consistently correct and appropriate use of vocabulary</p> <p><b>d.</b> Paraphrases or uses circumlocution successfully.</p> <p>.....</p> <p><b>C. Spelling</b></p> <p>.....</p>	<p><b>A. Coherence and cohesion</b></p> <p><b>a.</b> Develops a unified and coherent text that relates most ideas together.</p> <p><b>b.</b> For the most part transitions are meaningful and links between ideas are logical</p> <p><b>c.</b> The progression of ideas is rarely hindered by factors such as wordiness, repetition, fragment, run-on sentences, or unfocused ideas.</p> <p>.....</p> <p><b>B. Grammar and Vocabulary</b></p> <p><b>a.</b> Sentence structures are generally accurate and varied</p> <p><b>b.</b> Vocabulary is mostly varied and used accurately and appropriately</p> <p><b>c.</b> Paraphrasing or circumlocution is not always successful</p> <p>.....</p>	<p><b>A. Coherence and cohesion</b></p> <p><b>a.</b> Develops a unified and coherent text that relates most ideas together</p> <p><b>b.</b> For the most part transitions are meaningful and links between ideas are logical</p> <p><b>c.</b> The progression of ideas is rarely hindered by factors such as wordiness, repetition, fragment, run-on sentences, or unfocused ideas.</p> <p>.....</p> <p><b>B. Grammar and Vocabulary</b></p> <p><b>a.</b> Sentence structures are not always accurate and varied.</p> <p><b>b.</b> Vocabulary is only sometimes accurate and appropriately used.</p> <p><b>c.</b> Paraphrasing or circumlocution is not always successful.</p> <p>.....</p> <p><b>C. Spelling</b></p> <p><b>a.</b> Few errors of spelling and</p>	<p><b>A. Coherence and cohesion</b></p> <p><b>a.</b> The writing is not coherently arranged. The reader can not follow the thread of ideas</p> <p><b>b.</b> Inadequate or no use of cohesive devices.</p> <p><b>c.</b> Lacks progression.</p> <p>.....</p> <p><b>B. Grammar and Vocabulary</b></p> <p><b>a.</b> Lack of control of sentence structures</p> <p><b>b.</b> Inappropriate choice of word.</p> <p><b>c.</b> Never paraphrases or uses circumlocution.</p> <p>.....</p> <p><b>C. Spelling</b></p> <p><b>a.</b> Severe errors in spelling and punctuation affect understanding</p>

			<p>a. Spelling and punctuation mistakes are rare.</p> <p>b. Consistent command of spelling, punctuation, capitalization.</p> <p>.....</p> <p><b>D. Task completion</b></p> <p>a. All the elements required by the prompt are present</p> <p>b. There are no irrelevancies or digressions.</p> <p>c. Exceptional elaboration and details to illustrate idea</p>	<p><b>C. Spelling</b></p> <p>a. Few errors of spelling and punctuation.</p> <p>b. Demonstrates a very good command of spelling, punctuation, capitalization.</p> <p>.....</p> <p><b>D. Task completion</b></p> <p>a. Some parts of the prompt are more developed than others.</p> <p>b. There are minimal irrelevancies or digressions.</p> <p>c. <b>Good</b> elaboration and details to illustrate ideas.</p>	<p>punctuation.</p> <p>b. Demonstrates adequate spelling, punctuation and capitalization.</p> <p>.....</p> <p><b>D. Task completion</b></p> <p>a. Some parts of the prompt are more developed than others.</p> <p>b. There are minimal irrelevancies or digressions.</p> <p>c. Adequate elaboration and details to illustrate ideas.</p>	<p>of the text</p> <p><b>D. Task completion</b></p> <p>The writing is not related to the given task.</p>
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**STUDENTS' MODULE EVALUATION SHEET**

**Material 21**

**THE EVALUATION SHEET**

DOMANDA - QUESTION	RISPOSTA – ANSWER
<p><b>1.</b> Che tipo di atmosfera si è venuta a creare durante la realizzazione del modulo?</p> <p>What was the atmosphere like during the module development?</p>	
<p><b>2.</b> Sei stato incoraggiato a porre domande, ti sei sentito soddisfatto, interessato e coinvolto dalle attività o dalle discussioni emerse?</p> <p>Were you encouraged to ask questions ? Were you satisfied, interested in and involved in class activities and discussions?</p>	



<p><b>3.</b> Che ricaduta pensi possa avere questo momento educativo sulla tua formazione in quanto studente e cittadino europeo?</p> <p>What effects do you think the event you have just taken part in may have in your education process as a student and as a European citizen?</p>	
<p><b>4.</b> In che modo il modulo CLIL ti ha reso consapevole di nuove strategie di apprendimento?</p> <p>How did the CLIL module make you aware of new learning strategies?</p>	
<p><b>5.</b> È cambiato qualcosa nel tuo metodo di studio? Has anything changed in your learning method?</p>	
<p><b>6.</b> Rifaresti questa esperienza di apprendimento?</p> <p>Would you be ready to repeat such learning experience? If yes, why; if no why.</p>	
<p><b>7.</b> Pensi che il modulo CLIL abbia messo in atto dei comportamenti cognitivi diversi che si ripercuoteranno sulla tua vita futura e sulla tua formazione futura (<i>life-long learning</i>)?</p>	
<p><b>8.</b> Elenca tre aspetti del modulo che ti sono piaciuti e spiegane il motivo. Make a list of three aspects of the module you liked and give reasons.</p>	
<p><b>9.</b> Commenta su tre aspetti del modulo che non hai apprezzato e spiegane il motivo. Make a list of three aspects of the module you did not like and give reasons.</p>	
<p><b>10.</b> Quali aspetti del modulo approfondiresti. Spiegane il motivo. Which aspects of the module would you like to go deep in? Explain why.</p>	