

Curriculum Unit Introduction

Title of unit: Mapping My Way thru Salem, 1692

Vital theme of the unit: To show students how maps play a part of our understanding of history.

Objective: Students will learn how to read a map and use a map key as well as an actual primary sources to come to their own conclusions, as to why the Salem Witch Craft outbreak might have occurred.

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Grade level: 4th & 5th grades

Number of lessons in the unit: 5

Time needed to complete unit: 5 days

Tennessee Curriculum standards addressed—listed below :

- 4.3. spi.2. identify and use key geographical features on maps (i.e., mountains, rivers, plains, valleys, forests). (Level 1)
- 4.1.spi.2. identify cultural groups who inhabited North America in the 17th century (i.e., Puritans). (Level 1)
- 5.6.spi.3. recognize situations requiring conflict resolution. (Level 3)
- 5.5. spi.7. interpret a primary reading sample. (Level 3)
- 5.6.spi.2. use tools of social science inquiry such as surveys, statistics, maps, and documents. (Level 3)

Part III

How Can Salem be Explained?

Dr. Wheeler

University of Tennessee

August 15th, 2005

How tragic it must have been over three hundred years ago in Salem Massachusetts, when nineteen peoples lives were taken due to unfounded if not chaotic allegations. These allegations seemed to stem from a uneducated fear and the need to have a reason to justify why eight young girls fell violently ill. One would hope that in today's educated and modern American society, those nineteen peoples lives would have been spared. Today, under the amendment of free speech a lawyer would jump at the chance to defend those nineteen men and women. But back in 1692, the people were very inhibited and asinine.

The Salem Witchcraft Crisis of 1692 is interesting in that many historians can only speculate the truth. It really makes one ponder about how being at the wrong place at the wrong time can affect your life in so many ways. Could one make the assumption that these allegedly bewitched young girls of Salem Massachusetts were simply uncontrollably ill. It is not unthinkable today to assume that there were more realistic rational reasons why they all fell ill. But if one reads stories and diaries from that time period one can see how the mentality was biased. In Linnda Caporael's article Ergotism: The Satan Loosed in Salem? Caporael quotes a gentleman by the name of Winfield S. Nevins. Nevins quote below really helps support the theory that it was hard for some of the people in Salem to believe that all witnesses were lying.

“I must confess to a measure of doubt as to the moving causes in this terrible tragedy. It seems impossible to believe a tithe of the statements which were made at the trials. And yet it is equally difficult to say that nine out of every ten of the men, women and children who testified upon their oaths, intentionally and willfully falsified. Nor does it seem possible that they did, or could invent all these marvelous tales”

Nevins like other Puritans could not comprehend how all these people could make up those awful allegations. But people did believe them and because of those beliefs nineteen men and women perished. Which brings me to the question of how can a modern educator today present this story about the Salem Witchcraft trials in a non biased manner?

It would not be hard for one to come up with various approaches and theories about the Salem Witchcraft Crisis of 1692. But how does one teach students about the Salem Witchcraft Crisis of 1692, without leading them into a biased view? How could one teach young students on an academic level that gets them to be actively engaged and challenged? Educators need to present their students with as much factual evidence and primary sources as possible. Educators must allow their students the opportunity to make a reasonable hypothesis on their own.

After various brainstorming moments, my mind goes back to the map from Dr. Paul Boyer and Steven Nissenbaum’s book, *Salem Village Witchcraft*. The map Boyer and Nissenbaum used in their book gives fantastic visuals for students of any age. It would also help to teach students from a primary source perspective. The challenge for me will be to bring that Salem map down to a nine year olds comprehension level. As

well as introduce my students to other plausible ideas like Caporael's theory on convulsive ergotism.

This summer I was fortunate enough to be sitting across the table from the keynote speaker for a nuclear conference in Oak Ridge, Tennessee. This speaker was none other than Dr. Paul Boyer. As I stated above he and Steven Nissenbaum come up with a fantastic map from Salem Massachusetts in 1692. Dr. Boyer kindly agreed to be interviewed. While interviewing Dr. Boyer, he stated

“we wanted to present this evidence in a effective uh way and uh, so if you can do it visually, in a form of a map uh rather than simply describing it, uh, uh, it can be more effective”.

He illustrates this well in his book by visually showing the reader, specific locations on the map that make it more realistic as to why these specific girls might have reacted the way they did. This map is a wonderful visual tool for young students as well, because it puts the story on a concrete foundation for a young child who might get caught up in the exciting, mysterious if not mythic story line.

After I interviewed Dr. Boyer I decided to compare some similarities as well as some differences of his interview with the article by Linnda Caporael, *Ergotism: The Satan Loosed in Salem?* I then began to think about Salem in 1692 and the article in comparison to the interview. What similarities could there be between Caporael's article and Dr. Boyer's interview? What differences were prevalent in Dr. Boyer's interview and Caporael's article? How could I use both of these great resources in my unit? More than that, how could I use these resources to teach my nine year olds about the Salem Witchcraft trials of 1692?

The map will be a great tool for my students because children loves visuals. Caporaels article will be helpful because it is abstract. The children will be introduced to a scientific theory that will make them become detectives. Caporaels article and Boyers interview and map would be helpful in teaching the children about the Salem Witchcraft Crisis of 1692.

Boyer and Caporael have distinctively different theories, but yet they are similar in many ways. Boyer's theory is more based on specific primary documents like the map and Caporael's is based on assumption of the physiological state of the young girls. They are also similar in their views of the role that Reverend Samuel Parris played in the Salem Witchcraft Crisis. Boyer points out in his interview that location as well as the influence of people like Reverend Samuel Parris might have affected the Salem Witchcraft Crisis. He states,

“a set of circumstances”, “the a location of Salem Village, on the edge of a thriving commercial center, of Salem town, is certainly crucial the coming to the village of uh, Reverend Samuel Parris”

Boyer discusses the fact that certain people like Reverend Samuel Parris probably contributed to the situation. Boyer discusses the fact that Parris had financial short comings and came across as a rather disillusioned man. In agreement, Caporael points out in her article how it was Parris's own slave from Barbados who created the “witch cake” to prove witchcraft was at hand.

Boyer and Caporael are similar in another key area, in that they both wrote their books and article for the same reason, to make people question and explain history. They do this by providing realistic facts with sound evidence. Unlike others who choose to buy into the mysterious and spellbinding witchcraft theory. Caporael and Boyer also

give a unique twist to trying to figure out why the Salem Witchcraft Crisis occurred utilizing primary resources and documents. Their methods are exactly what educators need to help stimulate great classroom discussion and debates.

Going back to the eight young ladies who were allegedly stricken ill by witchcraft, many questions come to mind. When I think about these young girls, I begin to wonder how they must have felt, emotionally. It could not have been an easy situation for these girls, especially if they were pretending. Then to come to the realization that their actions caused the deaths of all those men and women, it had to be devastating. But what role of who these girls were played a part in the Salem Witchcraft Crisis? Were they commoners? Were they friends? No one knows for sure, many historians merely speculate, whether or not there was a conspiracy. I asked Boyer what part did coincidence play in the Salem witchcraft trails? He stated various scenarios but in the end

“all of the circumstance, uh, came together a to permit the Salem Witchcraft outbreak that unfolded”

Boyer and Caporael differ in that Caporael points out, how diet could play a part in the Salem Witchcraft Crisis. Caporael looks at the issue from a physiological standpoint. It is a reasonable assessment to think that grain could have been infected, by ergot. Caporael also brings up the fact that scientifically speaking people were not that knowledgeable about illnesses of that time era. Many people were not educated in how diseases and illnesses may have started, as they are today. Therefore we should be able to realistically confirm that convulsive ergotism, could have been a factor in why these eight girls acted in the manner that they acted. As Caporael points out in her article it is a scientific fact that

“Convulsive ergotism is characterized by a number of symptoms. These include crawling sensations in the skin, tingling in the fingers, vertigo, tinnitus aurium, headaches, disturbances in sensation. Hallucinations, painful muscular contractions, leading to epileptiform convulsions, vomiting, and diarrhea”. “There are mental disturbances such as mania, melancholia, psychosis, and delirium.”

After hearing all this symptoms, it is not hard for one to contemplate the possibility that these young girls may have come across ergot. It is a feasible theory.

Although Boyer and Caporael have more similarities than differences, one still must agree that both scholars brought up valid and plausible points. Of which create wonderful primary sources for educators to utilize in their classroom. The challenge today is to bring these valid points to the table and let their students unravel their own understanding and theory of what happened in Salem Massachusetts in 1692. With the help of historians like Dr. Paul Boyer and Linnda Caporael this challenge is narrowed greatly.

Annotated Bibliography

Boorstin, Daniel J.. *The Americans: The Colonial Experience*. New York: Random House Inc., 1958.

Boorstin provides a vivid account of colonial history. He gives great insight from the Quakers' perspective to the Puritans' perspective, showing the reader how colonial groups differed. He provides readers with fantastic quotes that create a visual which takes the reader back in time. For example, in the words of Quaker George Fox, "*My friends... going over to plant, and make outward plantations in America, keep your own plantations in your hearts, with the spirit and Power of God, that your own vines and lilies be not hurt.*" This book is helpful in that Boorstin shows how Fox, makes a clear plea of his desires of what growth was expected.

Boyer, Paul, Coauthor of *Salem Village Witchcraft*. Interview by Shannon Holt, 15 July 2005, Oak Ridge, Tenn. Tape recording.

Boyer answers specific questions about why he and Steven Nissenbaum wrote a book about the Salem Village Witchcraft. Boyer's account supports his theory of how maps and visual tools aids ones comprehension of how the Salem Witchcraft Crisis unfolded.

Breen T.H., and Hall, Timothy. *Colonial America in an Atlantic World*. New York: Pearson, Longman, 2004.

Breen & Hall depicts a refreshing look at the Colonial America. They provide the reader with a fresh colonial perspective.

Caporaal, Linnda. "Ergotism: The Satan Loosed in Salem?" *Science*.

192 (April 2, 1976) : 21-26.

Caporaal writes this article from a physiological perspective. She tries to why the Salem witchcraft crisis may have occurred. Her discussion on ergotism is intriguing and thought provoking. She gives the reader much to think about. Her perspective is interesting and makes one think scientifically.

Cronon, William. *Changes in the Land*. New York: Hill and Wang, 2003.

Cronon takes an ecological look at how land shifted and changed as well as affected the Indians, English Colonists. He uses a wide variety of sources and brings a fresh perspective to the analogy of life in the colonial days.

Kent, Zachary. *The Story of The Salem Witch Trials*. Chicago: Childrens Press, 1986.

Kent created a history for children's book of the Salem Witch Trials. He used documented historical facts and times that allows young readers a clearer comprehension of what occurred in Salem in 1692.

King, David. *Colonial Days: American Kids in History*. New York: Roundtable Press, Inc., 1998.

King shows teachers how to take their students back to the colonial days. In his book he shows many practical historical projects for teachers to use. For example, a student can learn how to make a quill pen, how to dip candles, play games from the colonial time period. This book is a wonderful teaching tool.

Lesson Plan Outline # 1

Unit: Mapping My Way Thru Salem, 1692

Lesson Title: What is this?

Grade Level: 4th & 5th

Essential Question related to Vital Theme: Students will learn how to analyze a document (Salem Map, 1692). How does this map play a role in the Salem Witchcraft crisis?

Objectives: The students will view the map of the town of Salem, Massachusetts, without a map key, from Paul Boyer's and Steven Nissenbaum's book, *Salem Village Witchcraft*. They will not be told that it is a map of Salem, Massachusetts. The challenge will be for them to infer what it is. To make the students acknowledge a document, without few clues or information. They will then answer questions about this document. We will break out into small groups to discuss the questions then come back together to discuss our findings. As well as they're opinions of what it is from. Then the map of the town will be shown again and we will discuss any new theories the students came up with.

Lesson Time: 1 hour

Curriculum Standards—list:

4.3. spi.2. identify and use key geographical features on maps (i.e., mountains, rivers, plains, valleys, forests). (Level 1)

5.5. spi.7. interpret a primary reading sample. (Level 3)

5.6. spi.2. use tools of social science inquiry such as surveys, statistics, maps, and documents. (Level 3)

Technology used: Internet site, www.ask.com

Materials: Transparency of the Map from Paul Boyer and Steven Nissenbaum's book, *Salem Village Witchcraft*. Paper, pencil, projector, a questionnaire about the map.

Lesson Plan Questionnaire #1

Name: _____

Date: _____

1. What do you think this is a map of? Be specific.
2. In your opinion is this a map of a city, state, or country?
3. Are there any geographical features, (mountains, rivers, forests, plains, valleys)?
4. What markings or symbols do you see on the map?
5. Are these markings or symbols repeated?
6. How many times is each symbol or letter repeated?
7. Label all the markers or letters for what you think they might stand for.
8. Is there a division of some sort on the map?
9. Is there any type of distance markers? If so what is the distance?
10. Are there any names on this map?
11. Are there any direction markers? For example, S for South, E for East, W for West, & N for North.
12. Go to a computer in the classroom, then go to www.ask.com , and type in one of the names on the map, you may search for Putnam, Parris, Proctor or Griggs.
13. Did you find out anything interesting, about those names? If so what?
14. Now what do you think this is a map of?
15. What indicates that it is somewhere in America? What gave you that clue?

Lesson Plan Outline # 2

Unit: Location, Location, Location

Lesson Title: The Story of the Salem Witch Trials

Grade Level: 4th & 5th grades

Essential Question related to Vital Theme: What happened in Salem, Massachusetts in 1692?

Lesson Time: 2 hours

Curriculum Standards—list:

4.1.spi.2. identify cultural groups who inhabited North America in the 17th century (i.e. , Puritans). (Level 1)

4.3. spi.2. identify and use key geographical features on maps (i.e., mountains, rivers, plains, valleys, forests). (Level 1)

5.5. spi.7. interpret a primary reading sample. (Level 3)

5.6.spi.2. use tools of social science inquiry such as surveys, statistics, maps, and documents. (Level 3)

Objective: Students will start the lesson out by doing a teacher led Venn Diagram called, K-W-L, on the board, about the Salem Witch trials. Then students will read the story of The Salem Witch Trials, by Zachary Kent. After reading the story, we will have a discussion on their feelings about the story. Then the, students will once again view the map of the town of Salem, Massachusetts, from Paul Boyer's and Steven Nissenbaum's book, Salem Village Witchcraft. They will be asked what they think the map is of. After taking answers and reviewing the K-W-L chart they will be shown the map key to label what is on the map. Retention will be checked thru observation and answers to the questionnaire and K-W- L chart.

Technology Used: Internet site, www.ask.com

Materials: Transparency of the Map from Paul Boyer and Steven Nissenbaum's book, Salem Village Witchcraft. Paper, pencil, projector, questionnaire about the map. The book, The story of The Salem Witch Trials, by Zachary Kent. Internet links from www.ask.com .

Lesson Plan Questionnaire #2

Name: _____

Date: _____

1. Does location play a role in who was accused?
2. Does location show a connection to who was sick?
3. Do you think the trials were fair? Why or why not?
4. In your opinion do you feel the trails should have occurred? Please support your opinion, with why or why not.
5. How does the map affect your opinions?
6. Could something else have caused the young girls to get sick? What examples can you think of that might have made the girls sick?
7. Does religion play a strong role in these trails?
8. Go to a classroom computer and go to www.ask.com and research the word Puritan. Now list at least 5 things about the Puritan culture and how they lived. You may use the back side of this paper to list your 5 things.
9. Go to your desk dictionary and look up the following terms:

Puritan-
witchcraft-
prisoner-
gallows-
superstition-
10. Now look the map of the Salem town again . Has your opinion changed? Why or why not?

Lesson Plan Outline # 3

Unit: Location, Location, Location

Lesson Title: A day in the life of a Puritan, in 1692

Grade Level: 4th & 5th grades

Essential Question related to Vital Theme: What was life like in the year 1692 for a Puritan, living in Salem, Massachusetts?

Lesson Time: 1 hour

Curriculum Standards—list:

4.3. spi.2. identify and use key geographical features on maps (i.e., mountains, rivers, plains, valleys, forests). (Level 1)

5.6.spi.2. use tools of social science inquiry such as surveys, statistics, maps, and documents. (Level 3)

Objective: To show the students the lifestyle of a Puritan, during the late 1600's. Students will go to the computer lab and research information about Puritans in the late 1600's. They will then take their information and write a one page essay about a day in the life of a Puritan in Salem, Massachusetts, late 1600's. They will then present their essays to the class. For discussion the map of Salem will be shown again and we will discuss any new theories.

Technology used: Internet sites used to research www.unitedstreaming.com , www.ask.com , www.google.com .

Materials: Transparency of the Map from Paul Boyer and Steven Nissenbaum's book, Salem Village Witchcraft. Paper, pencil, projector, questionnaire about the map. The book, The story of The Salem Witch Trials, by Zachary Kent.

Lesson Plan Outline # 4

Unit: Location, Location, Location

Lesson Title: Conflict Resolution

Grade Level: 4th & 5th grades

Essential Question related to Vital Theme: How can we learn to get along, with out violence, or harm being brought to innocent people?

Lesson Time: 1 hour

Curriculum Standards—list:

4.3. spi.2. identify and use key geographical features on maps (i.e., mountains, rivers, plains, valleys, forests). (Level 1)

5.6.spi.3. recognize situations requiring conflict resolution. (Level 3)

5.6.spi.2. use tools of social science inquiry such as surveys, statistics, maps, and documents. (Level 3)

Objectives: To show students that there are ways to communicate with out violence. We will brain storm together 4 or 5 scenarios that could have occurred in Salem in 1692, for example, land rights, theft, religion, etc... Then a transparency of the map will be divided into 4 sections, North, South, West, & East, and the classroom will be divided into identical sections. Then students will draw out of a bag of symbols, with a section and number on them. These symbols will be taken from the map. There will be A's, X's, D's, W's. Each symbol will have a location in the classroom that is similar to the location on the map, and will be numbered. For example, if you drew W #2, East, you would go to the east section of the class room and stand. Once every student is in place, the teacher will go to the middle of the classroom and pull out a scenario that was student created. Then that section will be asked to act out the scenario. Once the scenario starts to get heated, the students will stop and the remaining students will give comment on how the situation should be handled. Communication as well as cooperative learning will be necessary. Every group of students will get to participate in the reenactment scenarios.

Materials: Transparency of the Map from Paul Boyer and Steven Nissenbaum's book, Salem Village Witchcraft. Paper, pencil, projector, & a paper bag. The book, The story of The Salem Witch Trials, by Zachary Kent.

Lesson Plan Outline # 5

Unit: Location, Location, Location

Lesson Title: Salem witchcraft crisis timeline

Grade Level: 4th & 5th

Essential Question related to Vital Theme: What is the timeline of the Salem Witchcraft crisis, as well as introduce Linnda Caporael's article about Ergotism.

Lesson Time: 1 hour

Objective: students will be take the article by Linnda Caporael, and the book by Zachary Kent, The story of The Salem Witch Trials, and create a timeline from the witchcraft crisis of 1692. Students will discuss the similarities of Caporael's article and the map. This timeline will be student directed. After creating the timeline, I will check for retention by students looking once again look at the map, and their questionnaires as well as the classes K- W - L chart to have a discussion about what they have learned and how they feel about the map as well as the outcome of the Salem Witch trials, and the introduction of the article on Ergot.

Curriculum Standards—list:

4.3. spi.2. identify and use key geographical features on maps (i.e., mountains, rivers, plains, valleys, forests). (Level 1)

5.5. spi.7. interpret a primary reading sample. (Level 3)

5.6.spi.2. use tools of social science inquiry such as surveys, statistics, maps, and documents. (Level 3)

Materials needed:

Copy of Linnda R. Caporael's article, Ergotism: The Satan Loosed in Salem?

The book, The story of The Salem Witch Trials, by Zachary Kent. Large sheet of paper 3' X 15', markers.

Interview with Dr. Paul Boyer

July 15, 2005

Holt: First of all, thank you for doing this interview, and I know Dr. Wheeler will appreciate it, but I was just curious as to what made you write the book?

Boyer: Well Steven Nissenbaum and I were teaching a course in ...at the University of Massachusetts, in Amherst. In the late nineteen sixties, we called it new approaches to the study of history. And we would choose an event, Salem witchcraft, and accumulated a lot of documents and records from that event and then presented them to the graduate students, really to give them an idea of how historians go about doing research. And we had no idea in the beginning about writing a book about Salem Witchcraft, we were simply using this as a teaching device. But as we got more and more interested in the documents themselves and begin to delve into the story, we realized, we felt, there were, there were ways of explaining what happened that other historians had not really focused on, so we moved from using Salem witchcraft as a teaching device to actually making it the focus of our research.

Holt: That's so interesting. So when you come up with the map, how does the map help to support your theory, was it through your students?

Boyer: Certainly the research of our students was helpful. We basically found some documentary records that enabled us to relate the pattern of economic development in the village to what we believed was also the pattern of conflict in the village that emerged and exploded in 1692, in the witchcraft accusations, so we wanted to present this evidence in a very effective way and, so if you can do it visually, in the form of a map rather than simply describing it, can be more effective, so we included in our book,

several maps actually that illustrate our basic argument, of the economic roots of the Salem witchcraft outbreak.

Holt: Ok and, what can the Salem witch trails tell us about colonial society and the colonial mindset of that timeframe?

Boyer: Well that's an interesting question, there's, sometimes a kind of, we tend to sort of be rather romantic and unrealistic about colonial life. That it was somehow calmer and pleasanter and less hectic than our modern life, and perhaps the physical, conditions of life were difficult, but the people were deeply devout and sense of community was very powerful and basically things were pretty admirable, and I think the more you look into the colonial life at the local village level the more you come to realize that in many ways these folks were very much like contemporary folks, that there were conflicts, there were tensions, there were economic worries and sometimes these social realities come to a boil and you had explosions, such as occurred in Salem, 1692. So I think while the witchcraft outbreak was unique, in many ways it also provides a kind of window on larger patterns of social life in a certainly late 17th century, New England, that can be very illuminating.

Holt: Ok, thank you. Now talking about coincidence, and, the girls. What part do you think is the location played in the Salem witch trials? Of where the young ladies lived and the possible, in the beginning possible coincidence of they were just basically sick and yet they created this.....

Boyer: Yeah, yeah, I think the Salem witchcraft outbreak really was the result, a coming together of a , of a set of circumstances, that , that, might of, might of, been very different, the location of Salem Village, on the edge of a thriving commercial center, of

Salem town, is certainly crucial, the coming to the village of, Reverend Samuel Parris, with his particular background, as a failed merchant, somewhat of an embittered individual, who had a tendency to become involved in disputes and conflicts and then the fact that this small group of village girls in the winter of 1691 become to be involved with fortune telling and preoccupation with the occult and with sinister forces and so on as, they kind of part themselves up into a frenzy, all of the circumstances came together a to permit the Salem witchcraft outbreak that unfolded.

Holt: Okay, one last question, why do you think the Salem Witch Trials became so famous while other towns had similar or same scenarios happening?

Boyer: The Salem witchcraft outbreak has become part of sort of and folklore American history, hear of it thru plays, books, and novels , Arthur Miller's famous play, *The Crucible* probably did as much as anything, to , sustain interest in Salem Witch Craft in the period after WW II, so I think, I think every society has events in their past that, that, becomes mythic, that become part of the story that is told and Salem witchcraft is a part of the American story, and sometimes it's been mythologized, sometimes, been used for other purposes. Arthur Miller's play, for example, was really about his real concern was McCarthyism and the political climate of America, in the 1950s and he used Salem witchcraft, as an event to basically comment on what he believed was going on in America, in his own day. So that's another reason. I think that the witchcraft outbreak has sort of continues to grip our imagination, in such a powerful way.

Holt: Well, thank you very much. I really appreciate you doing this for me.

Boyer: Well it's a great pleasure I've enjoyed my time in Oak Ridge a lot.

Name: _____

Date: _____

1. What do you think this is a map of? Be specific.
2. In your opinion is this a map of a city, state, or country?
3. Are there any geographical features, (mountains, rivers, forests, plains, valleys)?
4. What markings or symbols do you see on the map?
5. Are these markings or symbols repeated?
6. How many times are each symbol or letter repeated?
7. Label all the markers or letters for what you think they might stand for.
8. Is there a division of some sort on the map?
9. Is there any type of distance markers? If so what is the distance?
10. Are there any names on this map?
11. Are there any direction markers? For example, S for South, E for East, W for West, & N for North.

12. Go to a computer in the classroom, then go to www.ask.com , and type in one of the names on the map, you may search for Putnam, Parris, Proctor or Griggs.

13. Did you find out anything interesting, about those names? If so what?

14. Now what do you think this is a map of?

15. What indicates that it is somewhere in America? What gave you that clue?