

Summer Assignment #4: Document Based Question

Contains:

APPARTS directions sheet, essay question and ten primary source documents (Documents A-J).

Directions:

1. You MUST read Chapters 1-6 in *The American Pageant* before working on this portion of the summer assignment.
2. Read through the APPARTS directions sheet to familiarize yourself with the primary source analysis technique.
3. Apply the technique to EACH of the primary sources in your question packet (ten in total). Handwrite your analysis onto the sheet next to each source.
4. Once you have completed your analysis, handwrite your answer to the essay question on a separate sheet of paper. Make sure you are following the directions for the essay as stated in the APUSH Summer Assignment directions.
5. Staple your primary source analysis (APPARTS) to your essay and turn it in on the first day of school.

NAME _____

Directions: Use the APPARTS technique to analyze EACH of the primary sources (ten in total). APPARTS is a strategy that can be used to analyze speeches, letters, political cartoons, posters, photos, artist representations, or almost any other primary source. It will help you build skills in: developing arguments, analyzing points of view, the situation/context, bias, and change over time. The goal is to help you better understand the time period and people of it by examining their points of view.

- A: author
- P: place and time
- P: prior knowledge
- A: audience
- R: reason
- T: the main idea
- S: significance

AUTHOR: Who created the source? What do you know about the author? What is the author's point of view?

PLACE AND TIME: Where and when was the source produced? How might this affect the meaning of the source?

PRIOR KNOWLEDGE: Beyond information about the author and the context of its creation, what do you know that would help you further understand the primary source? For example, do you recognize any symbols and recall what they represent?

AUDIENCE: For whom was the source created and how might this affect the reliability of the source?

REASON: Why was this source created at the time it was produced?

THE MAIN IDEA: What point is the source trying to convey?

SIGNIFICANCE: Why is this source important? What inferences can you draw from this document?

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UNITED STATES HISTORY

SECTION II

Part A

(Suggested writing time—45 minutes)

Percent of Section II score—45

Directions: The following question requires you to construct a coherent essay that integrates your interpretation of Documents A-J and your knowledge of the period referred to in the question. High scores will be earned only by essays that both cite key pieces of evidence from the documents and draw on outside knowledge of the period.

1. In what ways did ideas and values held by Puritans influence the political, economic, and social development of the New England colonies from 1630 through the 1660s?

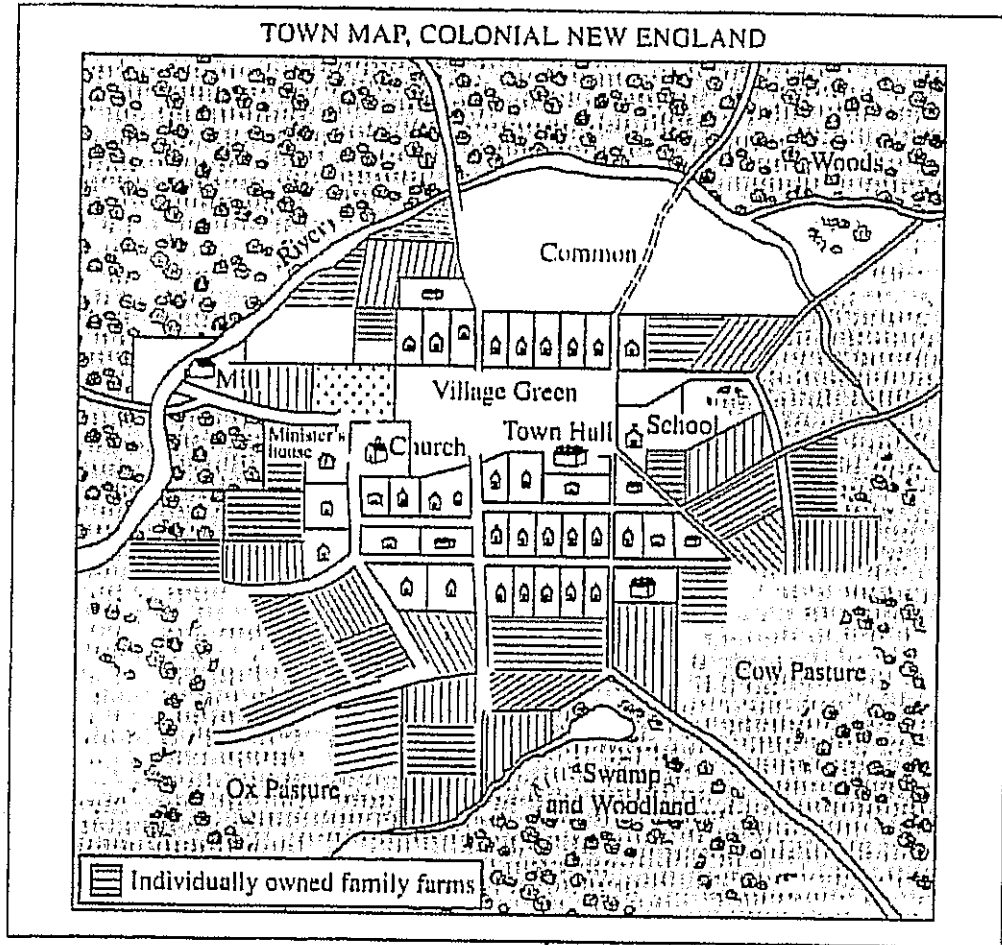
Document A

Source: John Winthrop, "A Modell of Christian Charity," 1630.

. . . wee must be knitt together, in this worke, as one man. Wee must entertaine each other in brotherly affection. Wee must be willing to abridge ourselves of our superfluities, for the supply of others' necessities. Wee must uphold a familiar commerce together in all meekeness, gentleness, patience and liberality. Wee must delight in eache other; make other's conditions our owne; rejoyce together, mourne together, labour and suffer together, always haueing before our eyes our commission and community in the worke, as members of the same body. . . . The eies [eyes] of all people are upon us. Soe that if wee shall deale falsely with our God in this worke wee have undertaken, and soe cause him to withdrawe his present help from us, wee shall be made a story and a by-word through the world.

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Document B



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Document C

Source: The Enlarged Salem Covenant of 1636.

In public or private, we will willingly do nothing to the offence of the church . . .

We bind our selves to study the advancement of the gospel in all truth and peace; both in regard of those that are within or without [church membership] . . . not laying a stumbling block before any, no, not the Indians, whose good we desire to promote . . .

We do hereby promise to carry our selves in all lawful obedience to those that are over us, in Church or Commonwealth, knowing how well pleasing it will be to the Lord . . .

We resolve to approve our selves to the Lord in our particular callings; shunning idleness as the bane of any state; nor will we deal hardly or oppressingly with any, wherein we are the Lord's stewards.

Promising also unto our best ability to teach our children and servants the knowledge of God, and of His Will, that they may serve Him also; and all this not by any strength of our own, but by the Lord Christ . . .

Document D

Source: William Bradford, after the colonists' attack on the Pequot's Mystic River village, 1637.

It was a fearful sight to see them thus frying in the fire, and the streams of blood quenching the same; and horrible was the stink and scent thereof; but the victory seemed a sweet sacrifice, and they gave the praise thereof to God, who had wrought so wonderfully for them, thus to enclose their enemies in their hands, and give them so speedy a victory over so proud, insulting, and blasphemous an enemy.

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Document E

Source: A statement about education in New England, 1643.

After God had carried us safe to *New England*, and wee had builded our houses, provided necessaries for our livelihood, rear'd convenient places for Gods worship, and settled the Civil Government; One of the next things we longed for, and looked after was to advance *Learning*, and perpetuate it to Posterity; dreading to leave an illiterate Ministry to the Churches, when our present Ministers shall lie in the Dust. And as wee were thinking and consulting how to effect this great Work; it pleased God to stir up the heart of one Mr. Harvard . . .

Document F

Source: Roger Williams, "A Plea for Religious Liberty," 1644.

God requireth not a uniformity of religion to be enacted and enforced in any civil state; which enforced uniformity sooner or later is the greatest occasion of civil war, ravishing of conscience, persecution of Christ Jesus in his servants, and of the hypocrisy and destruction of millions of souls.

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Document G

Source: Nathaniel Ward, *The Simple Cobbler of Aggawam*, 1647.

He that is willing to tolerate any religion, or discrepant way of religion, besides his own, unless it be in matters merely indifferent, either doubts of his own or is not sincere in it. . . .

'That state that will give liberty of conscience in matters of religion, must give liberty of conscience and conversation in their moral laws, or else the fiddle will be out of tune, and some of the strings crack.

Document H

Source: John Cotton, "Limitation of Government," 1655.

Let all the world learn to give mortal men no greater power than they are content they shall use—for use it they will. And unless they be better taught of God, they will use it ever and anon. . . . No man would think what desperate deceit and wickedness there is in the hearts of men.

It is therefore most wholesome for magistrates and officers in church and commonwealth never to affect more liberty and authority than will do them good, and the people good: for whatever transcendent power is given will certainly overrun those that give it and those that receive it. . . .

It is therefore fit for every man to be studious of the bounds which the Lord hath set: and for the people, in whom fundamentally all power lies, to give as much power as God in His word gives to men. . . .

So let there be due bounds set—and I may apply it to families: it is good for the wife to acknowledge all power and authority to the husband . . .

And so for children and servants, or any other you are to deal with: give them liberty and authority you would have them use, and beyond that stretch not the tether; it will not tend to their good nor yours.

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Document I

Source: Robert Keayne, in his last will and testament, 1653.

[My account books] . . . testify to the world on my behalfe that I have not lived an idle, luzie or dronish life nor spent my time wantonly, fruitlessly or in company keeping as some have beene too ready to asperse [criticize] me or that I have had in my whole time either in Old England or New, many spare houres to spend unprofitably away or to refreshe myself with recreations . . . but have rather studyed and endeavored to redeeme my time as a thing most deare and precyous to me and have often denyed myself in such refreshings that otherwise I might lawfully have made use of.

Document J

Source: John Higginson, "The Cause of God and His People in New England," 1662.

My Fathers and Brethren, this is never to be forgotten that New England is originally a plantation of Religion, not a Plantation of Trade. Let merchants and such as are increasing *Cent per Cent* remember this. . . . that worldly gain was not the end and designe of the people of New England, but Religion.

END OF DOCUMENTS FOR QUESTION 1