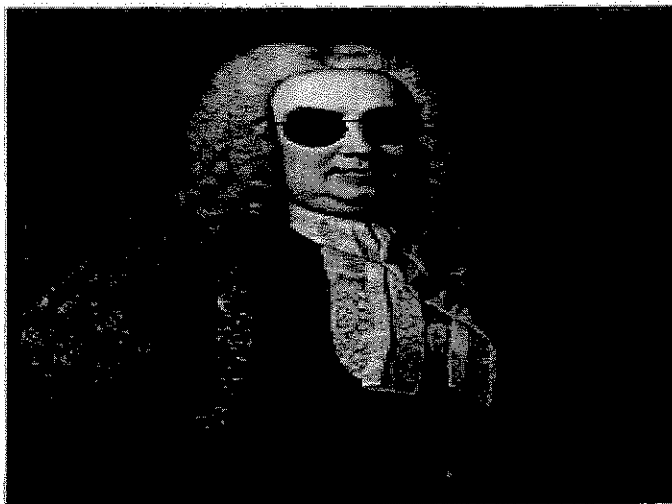


Columbian Exchange



Stono Rebellion



Salutary Neglect

## *TMCC 101- Unit 1 Resource Packet*

Name \_\_\_\_\_

Period \_\_\_\_\_



Great Awakening



French & Indian War

# HISTORY 101

## UNIT 1 ESSENTIAL QUESTIONS

Textbook Chapters	Necessary Maps & Documents
Chapter 1- Colliding Worlds	Map of the Atlantic World in 1500
Chapter 2- American Experiments	Columbian Exchange Map
Chapter 3: The British Atlantic World	Mayflower Compact
Chapter 4: Growth, Diversity, and Conflict	A Model of Christian Charity
	Map of the English Colonies

**Essential Questions:** Think about these questions before, during, and after the reading you do. If you understand their complexity and feel confident in using information from the text and the supplementary reading in answering these very general questions, you should understand the period well.

1. Were the Americas "discovered" or were they conquered?
2. Many of the early settlers felt that God had "paved the way" for their being here. What evidence did they find here that supported that feeling?
3. Know the differences in the approaches to exploration or colonization among those who showed interest in the Americas (Spanish, Portuguese, Dutch, Swedish, and English). Why were some of these successful and why were some failures over time?
4. What were the prevailing attitudes and behaviors exhibited by the European settlers toward the Native American population?
5. What were the prevailing attitudes and behaviors exhibited by the European settlers toward the Native American population?
6. What type of relationship developed between the colonies and their "managers" in England that led to the colonist feeling "free" to develop as they saw fit?
7. Discuss the different social structures that characterized New England and the Chesapeake colonies during the first 100 years of their development.
8. What was the economic relationship of the colonies to Europe during this period? How was it beneficial to the colonies? How was it detrimental to the colonies?
9. What was the role of religion in the early colonies? To what extent is it accurate to say that religion was the reason for there being colonies in the first place as has been so often maintained?
10. What accounts for the dramatic increase in population in the colonies before 1750?
11. What circumstances led to the introduction of slavery into the colonies?

### Big Ideas

- How did natives adapt to their environment?
- What were positives and negatives of the Columbian Exchange on both hemispheres?
- What were reasons that led to European exploration?
- What were similarities in colonization among the Spanish, French, Dutch, and English?
- What were the experiences like with Native Americans with these European countries?
- How and why did slavery evolve in these colonies?
- How did climate and geography affect British colonies?
- How did the colonists begin to develop an identity during this time?
- What impact did religion have on the colonies?
- Why did slavery develop in the British colonies? How did Africans resist their conditions?

# TMCC 101 – Unit 1

## Word Wall

**Directions:** Define the following terms and importance of each term to this Unit.

<b>Term</b>	<b>Definition and Importance to the Unit</b>
<b>Tribute</b>	
<b>Matriarchy</b>	
<b>Patriarchy</b>	
<b>Animism</b>	
<b>Renaissance</b>	
<b>Christianity</b>	
<b>Predestination</b>	
<b>Protestant Reformation</b>	
<b>Reconquista</b>	
<b>Chattel Slavery</b>	
<b>Encomienda</b>	
<b>Columbian Exchange</b>	

<b>Term</b>	<b>Definition and Importance to the Unit</b>
<b>Mercantilism</b>	
<b>Headright System</b>	
<b>Indentured Servitude</b>	
<b>Pilgrims</b>	
<b>Puritans</b>	
<b>Proprietorship</b>	
<b>Quakers</b>	
<b>Navigation Acts</b>	
<b>Dominion of New England</b>	
<b>Glorious Revolution</b>	
<b>Constitutional Monarchy</b>	
<b>Middle Passage</b>	
<b>Stono Rebellion</b>	
<b>Salutary Neglect</b>	

<b>Term</b>	<b>Definition and Importance to the Unit</b>
<b>Enlightenment</b>	
<b>Natural Rights</b>	
<b>Old Lights</b>	
<b>New Lights</b>	
<b>Regulators</b>	

# 101 Unit 1 - Key Individuals

Individual	Significance of individual to Unit of Study
Christopher Columbus	
Hernan Cortes	
Moctezuma	
Francisco Pizarro	
Bartolome de Las Casas	
Phillip II	
Francis Drake	
Lord Baltimore	
John Winthrop	
Roger Williams	
Anne Hutchinson	
Metacom	

Individual	Significance of Individual to Unit of Study
William Penn	
Edmund Andros	
John Locke	
Jacob Leisler	
Robert Walpole	
Benjamin Franklin	
Jonathan Edwards	
George Whitefield	
William Pitt	
Pontiac	
Montesquieu	

# HISTORY 101 – UNIT 1

## ESSENTIAL QUESTIONS

**Essential Questions:** Think about these questions **before**, **during**, and **after** the reading. They are very general; there is no specifically correct answer. If you understand their complexity and feel confident in using information from the text and the supplementary reading in answering these questions, you should understand the major themes from this period.

1. Were the Americas "discovered" or were they conquered?
2. Many of the early settlers felt that God had "paved the way" for their being here. What evidence did they find here that supported that feeling?
3. Know the differences in the approaches to exploration or colonization among those who showed interest in the Americas (Spanish, Portuguese, Dutch, Swedish, and English). Why were some of these successful and why were some failures over time?
4. What were the prevailing attitudes and behaviors exhibited by the European settlers toward the Native American population?
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10. What accounts for the dramatic increase in population in the colonies before 1750?
11. What circumstances led to the introduction of slavery into the colonies?



**WORLDS TRANSFORMED**  
**SHAPING OF AMERICA VIDEO**

1. What misconception did Columbus have about his journey to the Indies?
2. What is the Columbian Exchange?
3. What short term effects of the Columbian Exchange were the most devastating?
4. What are some of the long term effects of the Columbian Exchange?
5. Who was Balboa? And what significant discovery did he make?
6. Explain the popular phrase “Glory, God, and Gold” for motivation of European Explorers?
7. Who aided Cortez in his defeat of the Aztecs? And why?
8. How did disease also add the conquistadors in eliminating the native populations?
9. Who was Pizarro?
10. What role did the Columbian exchange have on the Native American Slave trade?
11. How were Spanish Missionaries successful and unsuccessful?
12. Why were the Pueblo Indians able to flourish in New Mexico?
13. Why did the Spanish establish Santa Fe? Why did the Spanish still rely on the Pueblo Indians?
14. What are the consequences of this reliance? Positive & Negative.

## Howard Zinn: A People's History of the United States 2003

### *Chapter 1: COLUMBUS, THE INDIANS, AND HUMAN PROGRESS*

Arawak men and women, naked, tawny, and full of wonder, emerged from their villages onto the island's beaches and swam out to get a closer look at the strange big boat. When Columbus and his sailors came ashore, carrying swords, speaking oddly, the Arawaks ran to greet them, brought them food, water, gifts. He later wrote of this in his log:

**They ... brought us parrots and balls of cotton and spears and many other things, which they exchanged for the glass beads and hawks' bells. They willingly traded everything they owned... . They were well-built, with good bodies and handsome features.... They do not bear arms, and do not know them, for I showed them a sword, they took it by the edge and cut themselves out of ignorance. They have no iron. Their spears are made of cane... . They would make fine servants.... With fifty men we could subjugate them all and make them do whatever we want.**

These Arawaks of the Bahama Islands were much like Indians on the mainland, who were remarkable (European observers were to say again and again) for their hospitality, their belief in sharing. These traits did not stand out in the Europe of the Renaissance, dominated as it was by the religion of popes, the government of kings, the frenzy for money that marked Western civilization and its first messenger to the Americas, Christopher Columbus.

Columbus wrote:

**As soon as I arrived in the Indies, on the first Island which I found, I took some of the natives by force in order that they might learn and might give me information of whatever there is in these parts.**

The information that Columbus wanted most was: Where is the gold? He had persuaded the king and queen of Spain to finance an expedition to the lands, the wealth, he expected would be on the other side of the Atlantic—the Indies and Asia, gold and spices. For, like other informed people of his time, he knew the world was round and he could sail west in order to get to the Far East.

Spain was recently unified, one of the new modern nation-states, like France, England, and Portugal. Its population, mostly poor peasants, worked for the nobility, who were 2 percent of the population and owned 95 percent of the land. Spain had tied itself to the Catholic Church, expelled all the Jews, driven out the Moors. Like other states of the modern world, Spain sought gold, which was becoming the new mark of wealth, more useful than land because it could buy anything.

There was gold in Asia, it was thought, and certainly silks and spices, for Marco Polo and others had brought back marvelous things from their overland expeditions centuries before. Now that the Turks had conquered Constantinople and the eastern Mediterranean, and controlled the land routes to Asia, a sea route was needed. Portuguese sailors were working their way around the southern tip of Africa. Spain decided to gamble on a long sail across an unknown ocean.

In return for bringing back gold and spices, they promised Columbus 10 percent of the profits, governorship over new-found lands, and the fame that would go with a new title: Admiral of the Ocean Sea. He was a merchant's clerk from the Italian city of Genoa, part-time weaver (the son of a skilled weaver), and expert sailor. He set out with three sailing ships, the largest of which was the *Santa Maria*, perhaps 100 feet long, and thirty-nine crew members.

Columbus would never have made it to Asia, which was thousands of miles farther away than he had calculated, imagining a smaller world. He would have been doomed by that great expanse of sea. But he was lucky. One-fourth of the way there he came upon an unknown, uncharted land that lay between Europe and Asia—the Americas. It was early October 1492, and thirty-three days since he and his crew had left the Canary

Islands, off the Atlantic coast of Africa. Now they saw branches and sticks floating in the water. They saw flocks of birds.

These were signs of land. Then, on October 12, a sailor called Rodrigo saw the early morning moon shining on white sands, and cried out. It was an island in the Bahamas, the Caribbean sea. The first man to sight land was supposed to get a yearly pension of 10,000 maravedis for life, but Rodrigo never got it. Columbus claimed he had seen a light the evening before. He got the reward.

So, approaching land, they were met by the Arawak Indians, who swam out to greet them. The Arawaks lived in village communes, had a developed agriculture of corn, yams, cassava. They could spin and weave, but they had no horses or work animals. They had no iron, but they wore tiny gold ornaments in their ears.

This was to have enormous consequences: it led Columbus to take some of them aboard ship as prisoners because he insisted that they guide him to the source of the gold. He then sailed to what is now Cuba, then to Hispaniola (the island which today consists of Haiti and the Dominican Republic). There, bits of visible gold in the rivers, and a gold mask presented to Columbus by a local Indian chief, led to wild visions of gold fields.

On Hispaniola, out of timbers from the *Santa Maria*, which had run aground, Columbus built a fort, the first European military base in the Western Hemisphere. He called it Navidad (Christmas) and left thirty-nine crewmembers there, with instructions to find and store the gold. He took more Indian prisoners and put them aboard his two remaining ships. At one part of the island he got into a fight with Indians who refused to trade as many bows and arrows as he and his men wanted. Two were run through with swords and bled to death. Then the *Nina* and the *Pinta* set sail for the Azores and Spain. When the weather turned cold, the Indian prisoners began to die.

Columbus's report to the Court in Madrid was extravagant. He insisted he had reached Asia (it was Cuba) and an island off the coast of China (Hispaniola). His descriptions were part fact, part fiction:

**Hispaniola is a miracle. Mountains and hills, plains and pastures, are both fertile and beautiful ... the harbors are unbelievably good and there are many wide rivers of which the majority contain gold. . . . There are many spices, and great mines of gold and other metals....**

The Indians, Columbus reported, "are so naive and so free with their possessions that no one who has not witnessed them would believe it. When you ask for something they have, they never say no. To the contrary, they offer to share with anyone...." He concluded his report by asking for a little help from their Majesties, and in return he would bring them from his next voyage "as much gold as they need ... and as many slaves as they ask." He was full of religious talk: "Thus the eternal God, our Lord, gives victory to those who follow His way over apparent impossibilities."

Because of Columbus's exaggerated report and promises, his second expedition was given seventeen ships and more than twelve hundred men. The aim was clear: slaves and gold. They went from island to island in the Caribbean, taking Indians as captives. But as word spread of the Europeans' intent they found more and more empty villages. On Haiti, they found that the sailors left behind at Fort Navidad had been killed in a battle with the Indians, after they had roamed the island in gangs looking for gold, taking women and children as slaves for sex and labor.

Now, from his base on Haiti, Columbus sent expedition after expedition into the interior. They found no gold fields, but had to fill up the ships returning to Spain with some kind of dividend. In the year 1495, they went on a great slave raid, rounded up fifteen hundred Arawak men, women, and children, put them in pens guarded by Spaniards and dogs, then picked the five hundred best specimens to load onto ships. Of those five hundred, two hundred died en route. The rest arrived alive in Spain and were put up for sale by the archdeacon of the town, who reported that, although the slaves were "naked as the day they were born," they showed "no more

embarrassment than animals." Columbus later wrote: "Let us in the name of the Holy Trinity go on sending all the slaves that can be sold."

But too many of the slaves died in captivity. And so Columbus, desperate to pay back dividends to those who had invested, had to make good his promise to fill the ships with gold. In the province of Cicao on Haiti, where he and his men imagined huge gold fields to exist, they ordered all persons fourteen years or older to collect a certain quantity of gold every three months. When they brought it, they were given copper tokens to hang around their necks. Indians found without a copper token had their hands cut off and bled to death.

The Indians had been given an impossible task. The only gold around was bits of dust garnered from the streams. So they fled, were hunted down with dogs, and were killed.

Trying to put together an army of resistance, the Arawaks faced Spaniards who had armor, muskets, swords, horses. When the Spaniards took prisoners they hanged them or burned them to death. Among the Arawaks, mass suicides began, with cassava poison. Infants were killed to save them from the Spaniards. In two years, through murder, mutilation, or suicide, half of the 250,000 Indians on Haiti were dead.

When it became clear that there was no gold left, the Indians were taken as slave labor on huge estates, known later as *encomiendas*. They were worked at a ferocious pace, and died by the thousands. By the year 1515, there were perhaps fifty thousand Indians left. By 1550, there were five hundred. A report of the year 1650 shows none of the original Arawaks or their descendants left on the island.

The chief source-and, on many matters the only source-of information about what happened on the islands after Columbus came is Bartolome de las Casas, who, as a young priest, participated in the conquest of Cuba. For a time he owned a plantation on which Indian slaves worked, but he gave that up and became a vehement critic of Spanish cruelty. Las Casas transcribed Columbus's journal and, in his fifties, began a multivolume *History of the Indies*. In it, he describes the Indians. They are agile, he says, and can swim long distances, especially the women. They are not completely peaceful, because they do battle from time to time with other tribes, but their casualties seem small, and they fight when they are individually moved to do so because of some grievance, not on the orders of captains or kings.

Women in Indian society were treated so well as to startle the Spaniards. Las Casas describes sex relations:

**Marriage laws are non-existent men and women alike choose their mates and leave them as they please, without offense, jealousy or anger. They multiply in great abundance; pregnant women work to the last minute and give birth almost painlessly; up the next day, they bathe in the river and are as clean and healthy as before giving birth. If they tire of their men, they give themselves abortions with herbs that force stillbirths, covering their shameful parts with leaves or cotton cloth; although on the whole, Indian men and women look upon total nakedness with as much casualness as we look upon a man's head or at his hands.**

The Indians, Las Casas says, have no religion, at least no temples. They live in

**large communal bell-shaped buildings, housing up to 600 people at one time ... made of very strong wood and roofed with palm leaves.... They prize bird feathers of various colors, beads made of fishbones, and green and white stones with which they adorn their ears and lips, but they put no value on gold and other precious things. They lack all manner of commerce, neither buying nor selling, and rely exclusively on their natural environment for maintenance. They are extremely generous with their possessions and by the same token covet the possessions of their friends and expect the same degree of liberality. ...**

In Book Two of his *History of the Indies*, Las Casas (who at first urged replacing Indians by black slaves, thinking they were stronger and would survive, but later relented when he saw the effects on blacks) tells about the treatment of the Indians by the Spaniards. It is a unique account and deserves to be quoted at length:

**Endless testimonies . . . prove the mild and pacific temperament of the natives.... But our work was to exasperate, ravage, kill, mangle and destroy; small wonder, then, if they tried to kill one of us now and then.... The admiral, it is true, was blind as those who came after him, and he was so anxious to please the King that he committed irreparable crimes against the Indians....**

Las Casas tells how the Spaniards "grew more conceited every day" and after a while refused to walk any distance. They "rode the backs of Indians if they were in a hurry" or were carried on hammocks by Indians running in relays. "In this case they also had Indians carry large leaves to shade them from the sun and others to fan them with goose wings."

Total control led to total cruelty. The Spaniards "thought nothing of knifing Indians by tens and twenties and of cutting slices off them to test the sharpness of their blades." Las Casas tells how "two of these so-called Christians met two Indian boys one day, each carrying a parrot; they took the parrots and for fun beheaded the boys."

The Indians' attempts to defend themselves failed. And when they ran off into the hills they were found and killed. So, Las Casas reports, "they suffered and died in the mines and other labors in desperate silence, knowing not a soul in the world to whom they could turn for help." He describes their work in the mines:

**... mountains are stripped from top to bottom and bottom to top a thousand times; they dig, split rocks, move stones, and carry dirt on their backs to wash it in the rivers, while those who wash gold stay in the water all the time with their backs bent so constantly it breaks them; and when water invades the mines, the most arduous task of all is to dry the mines by scooping up pansful of water and throwing it up outside....**

After each six or eight months' work in the mines, which was the time required of each crew to dig enough gold for melting, up to a third of the men died.

While the men were sent many miles away to the mines, the wives remained to work the soil, forced into the excruciating job of digging and making thousands of hills for cassava plants.

**Thus husbands and wives were together only once every eight or ten months and when they met they were so exhausted and depressed on both sides ... they ceased to procreate. As for the newly born, they died early because their mothers, overworked and famished, had no milk to nurse them, and for this reason, while I was in Cuba, 7000 children died in three months. Some mothers even drowned their babies from sheer desperation.... in this way, husbands died in the mines, wives died at work, and children died from lack of milk . . . and in a short time this land which was so great, so powerful and fertile ... was depopulated. ... My eyes have seen these acts so foreign to human nature, and now I tremble as I write. ...**

When he arrived on Hispaniola in 1508, Las Casas says, "there were 60,000 people living on this island, including the Indians; so that from 1494 to 1508, over three million people had perished from war, slavery, and the mines. Who in future generations will believe this? I myself writing it as a knowledgeable eyewitness can hardly believe it...."

Thus began the history, five hundred years ago, of the European invasion of the Indian settlements in the Americas. That beginning, when you read Las Casas-even if his figures are exaggerations (were there 3 million Indians to begin with, as he says, or less than a million, as some historians have calculated, or 8 million as others now believe?)-is conquest, slavery, death. When we read the history books given to children in the United States, it all starts with heroic adventure-there is no bloodshed-and Columbus Day is a celebration.

Past the elementary and high schools, there are only occasional hints of something else. Samuel Eliot Morison, the Harvard historian, was the most distinguished writer on Columbus, the author of a multivolume biography, and was himself a sailor who retraced Columbus's route across the Atlantic. In his popular book

Christopher Columbus, Mariner, written in 1954, he tells about the enslavement and the killing: "The cruel policy initiated by Columbus and pursued by his successors resulted in complete genocide."

That is on one page, buried halfway into the telling of a grand romance. In the book's last paragraph, Morison sums up his view of Columbus:

**He had his faults and his defects, but they were largely the defects of the qualities that made him great-his indomitable will, his superb faith in God and in his own mission as the Christ-bearer to lands beyond the seas, his stubborn persistence despite neglect, poverty and discouragement. But there was no flaw, no dark side to the most outstanding and essential of all his qualities-his seamanship.**

One can lie outright about the past. Or one can omit facts which might lead to unacceptable conclusions. Morison does neither. He refuses to lie about Columbus. He does not omit the story of mass murder; indeed he describes it with the harshest word one can use: genocide.

But he does something else-he mentions the truth quickly and goes on to other things more important to him. Outright lying or quiet omission takes the risk of discovery which, when made, might arouse the reader to rebel against the writer. To state the facts, however, and then to bury them in a mass of other information is to say to the reader with a certain infectious calm: yes, mass murder took place, but it's not that important-it should weigh very little in our final judgments; it should affect very little what we do in the world.

It is not that the historian can avoid emphasis of some facts and not of others. This is as natural to him as to the mapmaker, who, in order to produce a usable drawing for practical purposes, must first flatten and distort the shape of the earth, then choose out of the bewildering mass of geographic information those things needed for the purpose of this or that particular map.

My argument cannot be against selection, simplification, emphasis, which are inevitable for both cartographers and historians. But the map-maker's distortion is a technical necessity for a common purpose shared by all people who need maps. The historian's distortion is more than technical, it is ideological; it is released into a world of contending interests, where any chosen emphasis supports (whether the historian means to or not) some kind of interest, whether economic or political or racial or national or sexual.

Furthermore, this ideological interest is not openly expressed in the way a mapmaker's technical interest is obvious ("This is a Mercator projection for long-range navigation-for short-range, you'd better use a different projection"). No, it is presented as if all readers of history had a common interest which historians serve to the best of their ability. This is not intentional deception; the historian has been trained in a society in which education and knowledge are put forward as technical problems of excellence and not as tools for contending social classes, races, nations.

To emphasize the heroism of Columbus and his successors as navigators and discoverers, and to de-emphasize their genocide, is not a technical necessity but an ideological choice. It serves- unwittingly-to justify what was done. My point is not that we must, in telling history, accuse, judge, condemn Columbus *in absentia*. It is too late for that; it would be a useless scholarly exercise in morality. But the easy acceptance of atrocities as a deplorable but necessary price to pay for progress (Hiroshima and Vietnam, to save Western civilization; Kronstadt and Hungary, to save socialism; nuclear proliferation, to save us all)-that is still with us. One reason these atrocities are still with us is that we have learned to bury them in a mass of other facts, as radioactive wastes are buried in containers in the earth. We have learned to give them exactly the same proportion of attention that teachers and writers often give them in the most respectable of classrooms and textbooks. This learned sense of moral proportion, coming from the apparent objectivity of the scholar, is accepted more easily than when it comes from politicians at press conferences. It is therefore more deadly.

The treatment of heroes (Columbus) and their victims (the Arawaks)-the quiet acceptance of conquest and murder in the name of progress-is only one aspect of a certain approach to history, in which the past is told from

the point of view of governments, conquerors, diplomats, leaders. It is as if they, like Columbus, deserve universal acceptance, as if they-the Founding Fathers, Jackson, Lincoln, Wilson, Roosevelt, Kennedy, the leading members of Congress, the famous Justices of the Supreme Court-represent the nation as a whole. The pretense is that there really is such a thing as "the United States," subject to occasional conflicts and quarrels, but fundamentally a community of people with common interests. It is as if there really is a "national interest" represented in the Constitution, in territorial expansion, in the laws passed by Congress, the decisions of the courts, the development of capitalism, the culture of education and the mass media.

"History is the memory of states," wrote Henry Kissinger in his first book, *A World Restored*, in which he proceeded to tell the history of nineteenth-century Europe from the viewpoint of the leaders of Austria and England, ignoring the millions who suffered from those statesmen's policies. From his standpoint, the "peace" that Europe had before the French Revolution was "restored" by the diplomacy of a few national leaders. But for factory workers in England, farmers in France, colored people in Asia and Africa, women and children everywhere except in the upper classes, it was a world of conquest, violence, hunger, exploitation-a world not restored but disintegrated.

My viewpoint, in telling the history of the United States, is different: that we must not accept the memory of states as our own. Nations are not communities and never have been. The history of any country, presented as the history of a family, conceals fierce conflicts of interest (sometimes exploding, most often repressed) between conquerors and conquered, masters and slaves, capitalists and workers, dominators and dominated in race and sex. And in such a world of conflict, a world of victims and executioners, it is the job of thinking people, as Albert Camus suggested, not to be on the side of the executioners.

Thus, in that inevitable taking of sides which comes from selection and emphasis in history, I prefer to try to tell the story of the discovery of America from the viewpoint of the Arawaks, of the Constitution from the standpoint of the slaves, of Andrew Jackson as seen by the Cherokees, of the Civil War as seen by the New York Irish, of the Mexican war as seen by the deserting soldiers of Scott's army, of the rise of industrialism as seen by the young women in the Lowell textile mills, of the Spanish-American war as seen by the Cubans, the conquest of the Philippines as seen by black soldiers on Luzon, the Gilded Age as seen by southern farmers, the First World War as seen by socialists, the Second World War as seen by pacifists, the New Deal as seen by blacks in Harlem, the postwar American empire as seen by peons in Latin America. And so on, to the limited extent that any one person, however he or she strains, can "see" history from the standpoint of others.

My point is not to grieve for the victims and denounce the executioners. Those tears, that anger, cast into the past, deplete our moral energy for the present. And the lines are not always clear. In the long run, the oppressor is also a victim. In the short run (and so far, human history has consisted only of short runs), the victims, themselves desperate and tainted with the culture that oppresses them, turn on other victims.

Still, understanding the complexities, this book will be skeptical of governments and their attempts, through politics and culture, to ensnare ordinary people in a giant web of nationhood pretending to a common interest. I will try not to overlook the cruelties that victims inflict on one another as they are jammed together in the boxcars of the system. I don't want to romanticize them. But I do remember (in rough paraphrase) a statement I once read: "The cry of the poor is not always just, but if you don't listen to it, you will never know what justice is."

I don't want to invent victories for people's movements. But to think that history-writing must aim simply to recapitulate the failures that dominate the past is to make historians collaborators in an endless cycle of defeat. If history is to be creative, to anticipate a possible future without denying the past, it should, I believe, emphasize new possibilities by disclosing those hidden episodes of the past when, even if in brief flashes, people showed their ability to resist, to join together, occasionally to win. I am supposing, or perhaps only hoping, that our future may be found in the past's fugitive moments of compassion rather than in its solid centuries of warfare.

That, being as blunt as I can, is my approach to the history of the United States. The reader may as well know that before going on.

What Columbus did to the Arawaks of the Bahamas, Cortes did to the Aztecs of Mexico, Pizarro to the Incas of Peru, and the English settlers of Virginia and Massachusetts to the Powhatans and the Pequots.

The Aztec civilization of Mexico came out of the heritage of Mayan, Zapotec, and Toltec cultures. It built enormous constructions from stone tools and human labor, developed a writing system and a priesthood. It also engaged in (let us not overlook this) the ritual killing of thousands of people as sacrifices to the gods. The cruelty of the Aztecs, however, did not erase a certain innocence, and when a Spanish armada appeared at Vera Cruz, and a bearded white man came ashore, with strange beasts (horses), clad in iron, it was thought that he was the legendary Aztec man-god who had died three hundred years before, with the promise to return-the mysterious Quetzalcoatl. And so they welcomed him, with munificent hospitality.

That was Hernando Cortes, come from Spain with an expedition financed by merchants and landowners and blessed by the deputies of God, with one obsessive goal: to find gold. In the mind of Montezuma, the king of the Aztecs, there must have been a certain doubt about whether Cortes was indeed Quetzalcoatl, because he sent a hundred runners to Cortes, bearing enormous treasures, gold and silver wrought into objects of fantastic beauty, but at the same time begging him to go back. (The painter Durer a few years later described what he saw just arrived in Spain from that expedition-a sun of gold, a moon of silver, worth a fortune.)

Cortes then began his march of death from town to town, using deception, turning Aztec against Aztec, killing with the kind of deliberateness that accompanies a strategy-to paralyze the will of the population by a sudden frightful deed. And so, in Cholula, he invited the headmen of the Cholula nation to the square. And when they came, with thousands of unarmed retainers, Cortes's small army of Spaniards, posted around the square with cannon, armed with crossbows, mounted on horses, massacred them, down to the last man. Then they looted the city and moved on. When their cavalcade of murder was over they were in Mexico City, Montezuma was dead, and the Aztec civilization, shattered, was in the hands of the Spaniards.

All this is told in the Spaniards' own accounts.

In Peru, that other Spanish conquistador Pizarro, used the same tactics, and for the same reasons- the frenzy in the early capitalist states of Europe for gold, for slaves, for products of the soil, to pay the bondholders and stockholders of the expeditions, to finance the monarchical bureaucracies rising in Western Europe, to spur the growth of the new money economy rising out of feudalism, to participate in what Karl Marx would later call "the primitive accumulation of capital." These were the violent beginnings of an intricate system of technology, business, politics, and culture that would dominate the world for the next five centuries.

In the North American English colonies, the pattern was set early, as Columbus had set it in the islands of the Bahamas. In 1585, before there was any permanent English settlement in Virginia, Richard Grenville landed there with seven ships. The Indians he met were hospitable, but when one of them stole a small silver cup, Grenville sacked and burned the whole Indian village.



Name:

## The First Genocide in the Western World Pre-Write

Task: The author, Howard Zinn, gives an alternate perspective on the long held belief that Columbus was a hero and the great explorer who discovered America. How does this article contradict this idea? Find and record what you believe to be Zinn's strongest argument (claim) in this article. Provide at least **three** pieces of evidence Zinn uses to support his claim in text, then **explain** fully and clearly how each piece of evidence supports your claim using your reasoning.

Claim

↓

↓

↓

Three pieces of evidence that support the claim

Reasoning on how the evidence supports the claim

Was Christopher Columbus really the holiday-worthy hero he is made out to be?

(Write your group's consensus- **with** evidence and reasoning- on the back!)

16

## *Colonial Goals :Chapter 2*

**Directions:** Using Chapter 2, create a chart of the characteristics of each European nation's colonies.

	Location of Colonies	Colonial Goals	Successes & Failures
Spanish			
French			
Dutch			
English			

## Transcript of Anne Hutchinson Trial

Trial at the Court at Newton. 1637

The Christian charity that John Winthrop (document 2-2) extolled did not extend to all members of the new colonial society. Anne Hutchinson (1591-1643) arrived in the Massachusetts Bay Colony in 1634 and within a few years was embroiled in a religious and political crisis. Like all Calvinist, Hutchinson believed that God's grace alone could save one's soul and that individuals could not earn their way to heaven through good deeds. While some ministers had accepted outward signs of grace as evidence of salvation, assuming that only the elect could lead saintly lives, Hutchinson rejected this. When she began holding prayer meetings and questioning the doctrines of some Bay Colony ministers, Hutchinson was put on trial and eventually banished. The governor who leads the questioning is Winthrop.

**Gov. John Winthrop:** Mrs. Hutchinson, you are called here as one of those that have troubled the peace of the commonwealth and the churches here; you are known to be a woman that hath had a great share in the promoting and divulging of those opinions that are the cause of this trouble, and to be nearly joined not only in affinity and affection with some of those the court had taken notice of and passed censure upon, but you have spoken divers things, as we have been informed, very prejudicial to the honour of the churches and ministers thereof, and you have maintained a meeting and an assembly in your house that hath been condemned by the general assembly as a thing not tolerable nor comely in the sight of God nor fitting for your sex, and notwithstanding that was cried down you have continued the same. Therefore we have thought good to send for you to understand how things are, that if you be in an erroneous way we may reduce you that so you may become a profitable member here among us. Otherwise if you be obstinate in your course that then the court may take such course that you may trouble us no further. Therefore I would intreat you to express whether you do assent and hold in practice to those opinions and factions that have been handled in court already, that is to say, whether you do not justify Mr. Wheelwright's sermon and the petition.

**Mrs. Anne Hutchinson:** I am called here to answer before you but I hear no things laid to my charge.

**Gov. John Winthrop:** I have told you some already and more I can tell you.

**Mrs. Anne Hutchinson:** Name one, Sir.

**Gov. John Winthrop:** Have I not named some already?

**Mrs. Anne Hutchinson:** What have I said or done?

**Gov. John Winthrop:** Why for your doings, this you did harbor and countenance those that are parties in this faction that you have heard of.

**Mrs. Anne Hutchinson:** That's matter of conscience, Sir.

**Gov. John Winthrop:** Your conscience you must keep, or it must be kept for you.

**Mrs. Anne Hutchinson:** If you please to give me leave I shall give you the ground of what I know to be true. Being much troubled to see the falseness of the constitution of the Church of England, I had like to have turned Separatist. Whereupon I kept a day of solemn humiliation and pondering of the thing; this scripture was brought unto me--he that denies Jesus Christ to be come in the flesh is antichrist. This I considered of and in considering found that the papists did not deny him to be come in the flesh, nor we did not deny him--who then was antichrist? Was the Turk antichrist only? The Lord knows that I could not open scripture; he must by his prophetic office open it unto me. So after that being unsatisfied in the thing, the Lord was pleased to bring this scripture out of the Hebrews. he that denies the testament denies the testator, and in this did open unto me and give me to see that those which did not teach the new covenant had the spirit of antichrist, and upon this he did discover the ministry unto me; and ever since, I bless the Lord, he hath let me see which was the clear ministry and which the wrong. Since that time I confess I have been more choice and he hath left me to distinguish between the voice of my beloved and the voice of Moses, the voice of John the Baptist and the voice of antichrist, for all those voices are spoken of in scripture. Now if you do condemn me for speaking what in my conscience I know to be truth I must commit myself unto the Lord.

**Mr. Nowel [assistant to the Court]:** How do you know that was the spirit?

**Mrs. Anne Hutchinson:** How did Abraham know that it was God that bid him offer his son, being a breach of the sixth commandment?

**Dep. Gov.:** By an immediate voice.

**Mrs. Anne Hutchinson:** So to me by an immediate revelation.

**Dep. Gov.:** How! an immediate revelation.

**Mrs. Anne Hutchinson:** By the voice of his own spirit to my soul. I will give you another scripture, Jer[emiah] 46: 27-28--out of which the Lord showed me what he would do for me and the rest of his servants. But after he was pleased to reveal himself to me I did presently, like Abraham, run to Hagar. And after that he did let me see the atheism of my own heart, for which I begged of the Lord that it might not remain in my heart, and being thus, he did show me this (a twelvemonth after) which I told you of before.... Therefore, I desire you to look to it, for you see this scripture fulfilled this day and therefore I desire you as you tender the Lord and the church and commonwealth to consider and look what you do. You have power over my body but the Lord Jesus hath power over my body and soul; and assure yourselves thus much, you do as much as in you lies to put the Lord Jesus Christ from you, and if you go on in this course you begin, you will bring a curse upon you and your posterity, and the mouth of the Lord hath spoken it.

**Dep. Gov.:** What is the scripture she brings?

**Mr. Stoughton [assistant to the Court]:** Behold I turn away from you.

**Mrs. Anne Hutchinson:** But now having seen him which is invisible I fear not what man can do unto me.

**Gov. John Winthrop:** Daniel was delivered by miracle; do you think to be deliver'd so too?

**Mrs. Anne Hutchinson:** I do here speak it before the court. I look that the Lord should deliver me by his providence.... [because God had said to her] though I should meet with affliction, yet I am the same God that delivered Daniel out of the lion's den, I will also deliver thee.

**Mr. Harlakenden [assistant to the Court]:** I may read scripture and the most glorious hypocrite may read them and yet go down to hell.

**Mrs. Anne Hutchinson:** It may be so....

**Gov. John Winthrop:** I am persuaded that the revelation she brings forth is delusion.

[The trial text here reads:] All the court but some two or three ministers cry out, we all believe it--we all believe it. [Mrs. Hutchinson was found guilty]

**Gov. John Winthrop:** The court hath already declared themselves satisfied concerning the things you hear, and concerning the troublesomeness of her spirit and the danger of her course amongst us, which is not to be suffered. Therefore if it be the mind of the court that Mrs. Hutchinson for these things that appear before us is unfit for our society, and if it be the mind of the court that she shall be banished out of our liberties and imprisoned till she be sent away, let them hold up their hands.

[All but three did so]

**Gov. John Winthrop:** Mrs. Hutchinson, the sentence of the court you hear is that you are banished from out of our jurisdiction as being a woman not fit for our society, and are to be imprisoned till the court shall send you away.

**Mrs. Anne Hutchinson:** I desire to know wherefore I am banished?

**Gov. John Winthrop:** Say no more. The court knows wherefore and is satisfied.

1. According to the transcript, why did Hutchinson run afoul of the colony's leaders? What is the charge against her?
2. Why do the colony's leaders react so strongly when Hutchinson claimed a divine revelation?
3. To what extent were Hutchinson's problems a result of her being female? What does her case reveal about the extent (or absence) of gender equality in puritan society?

## **Mayflower Compact: 1620**

The Mayflower Compact was the first governing document of Plymouth Colony. The Mayflower Compact was signed aboard ship on November 11, 1620 by most adult men.

### **Agreement Between the Settlers at New Plymouth: 1620**

**IN THE NAME OF GOD, AMEN.** We, whose names are underwritten, the Loyal Subjects of our dread [awe-inspiring] Sovereign, Lord King *James*,...Having undertaken for the Glory of God, and Advancement of the Christian Faith, and the Honour of our King and Country, a Voyage to plant the first Colony in the northern Parts of *Virginia*; Do by these Presents, solemnly and mutually, in the Presence of God and one another, covenant and combine ourselves together into a civil Body Politick, for our better Ordering and Preservation, and Furtherance of the Ends aforesaid: And by Virtue hereof do enact, constitute, and frame, such just and equal Laws, Ordinances, Acts, Constitutions, and Officers, from time to time, as shall be thought most meet and convenient for the general Good of the Colony; unto which we promise all due Submission and Obedience. **IN WITNESS** whereof we have hereunto subscribed our names at *Cape-Cod* the eleventh of November, in the Reign of our Sovereign Lord King *James*, of *England, France, and Ireland*, the eighteenth, and of *Scotland* the fifty-fourth, *Anno Domini*; 1620

#### **Questions:**

1. What words in this document establish a belief in self-government?
2. What words in this document establish a belief in government by mutual consent?
3. What words in this document establish a belief in the rule of law?
4. Why is the Mayflower Compact such an important document in the founding of the United States? What did it establish?

Name \_\_\_\_\_

Period \_\_\_\_\_

### Comparing the English Colonies

Website- <https://www.ushistory.org/us/2.asp> And Chapter 2,3, and 4

	New England Colonies	Middle Colonies	Southern Colonies
Colonies			
Why People Settled in this Region			
Key Figures (Remember Part of Chapter 2 is in Period 2)			
Religious Groups			
Geography/ Climate			

<b>Economy</b>			
<b>Political/ Government</b>			
<b>Role of African- Americans</b>			

## Preface to "Frame of Government"

WILLIAM PENN, 1682

William Penn (1644-1718) founded the colony of Pennsylvania in 1681 as a haven for religious dissidents, especially Quakers. Below is an excerpt from his "Frame of Government," which established the political structure of the colony.

. . . I know what is said by the several admirers of monarchy, aristocracy and democracy, which are the rule of one, a few, and many, and are the three common ideas of government, when men discourse on that subject. But I chose to solve the controversy with this small distinction, and it belongs to all three: any government is free to the people under it (whatever be the frame) where the laws rule, and the people are a party to those laws, and more than this [anything else] is tyranny, oligarchy [government by a small, powerful group], or confusion.

. . . [W]hen all is said, there is hardly one frame of government in the world so ill designed by its first founders, that, in good hands, would not do well enough; and story tells us, the best, in ill ones, can do nothing that is great or good; witness the Jewish and Roman states. Governments, like clocks, go from the motion men give them; and as governments are made and moved by men, so by them they are ruined too. Wherefore governments rather depend upon men, than men upon governments. Let men be good, and the government cannot be bad; if it be ill, they will cure it. But if men be bad, let the government be never so good, they will endeavor to warp and spoil it to their turn.

*The Federal and State Constitutions, Colonial Charters, and Other Organic Laws of the United States* (Washington, DC: Government Printing Office, 1878), 1519

### PRACTICING Historical Thinking

**Identify:** What European kinds of government does Penn draw on to make his case? What does Penn propose that men must do to create good government?

**Analyze:** How does Penn propose to solve the controversy between supporters of these European forms of government?

**Evaluate:** In what ways are Penn's and John Winthrop's visions of government similar? In what ways are they different? How do both reflect European models of religion and government?



## "Second Treatise on Civil Government" JOHN LOCKE 1690

John Locke (1632-1704), an English political philosopher, wrote primarily in support of the Glorious Revolution, the peaceful, parliamentary overthrow of James II in 1689. Locke's "Two Treatises on Civil Government" proved influential with North American British colonists in the eighteenth century.

If man in the state of nature be so free, as has been said; if he be absolute lord of his own person and possessions, equal to the greatest, and subject to no body, why will he part with his freedom? Why will he give up this empire, and subject himself to the dominion and control of any other power? To which 'tis obvious to answer, that though in the state of nature he hath such a right, yet the enjoyment of it is very uncertain, and constantly exposed to the invasion of others; for all being kings as much as he, every man his equal, and the greater part no strict observers of equity and justice; the enjoyment of the property he has in this state is very unsafe, very insecure. This makes him willing to quit this condition, which however free, is full of fears and continual dangers: And 'tis not without reason, that he seeks out, and is willing to join in society with others who are already united, or have a mind to unite for the mutual preservation of their lives, liberties and estates, which I call by the general name, property. The great and chief end, therefore, of men's uniting into commonwealths, and putting themselves under government, is the preservation of their property. . . .

John Locke, *Two Treatises on Civil Government* (London: Printed for Awnsham and John Churchill, at the Black Swan in Pater Noster Row, 1698), 261, transcribed into modern English by Jason Stacy.

### **PRACTICING Historical Thinking:**

**Identify:** According to Locke, why do governments exist?

**Analyze:** Compare Locke's arguments here to William Penn. What contextual factors might have influenced both?

**Evaluate:** In what ways could Locke's conception of freedom as natural be used to undermine royal authority? In answering this question, consider this quote from Locke: "If man in the state of nature be so free, as has been said; if he be absolute lord of his own person and possessions, equal to the greatest, and subject to no body, why will he part with his freedom?"

# **Shaping America Six A Distinctive Society Video Guide**

1. How many African were kidnapped and forced into slavery in the America's? What percent were sent to the English Colonies?
2. Why was slavery initially not economical in the English colonies? Explain.
3. How was slavery different in West Africa compared to that of the West Indies?
4. What is the Middle Passage?
5. Why did South Carolina grow rice, rather than other European staple crops? Explain.
6. Explain the events of the Stono Rebellion. And what impact did the event have on the slave trade in South Carolina?
7. What region of the British Colonies was the most profitable and why?
8. What is the relationship between the French and the Natives Americans?
9. How does the English relationship with Native Americans differ from that of the French?
10. What group of individuals actually enjoyed freedom in Colonial America?

## ***First Navigation Act of 1660***

*The Navigation Act of 1660 regulated British exports to and imports from North America, which allowed the colonial power to monopolize trade with its colonies and thereby create a commercial empire. The economic theory behind government regulation of the economy to promote its own power is called mercantilism. This act raised significant revenue for the Crown, which used the funds to expand the navy and strengthen the empire.*

Be it enacted, etc., that no commodity [economic product or raw material] of the growth, production, or manufacture of Europe, shall be imported into any land, island, plantation, colony, territory, or place, to his Majesty belonging, or which shall hereafter belong unto or be in possession of his Majesty, his heirs and successors, in Asia, Africa, or America (Tangiers only excepted), but which shall be bona fide [made in good faith], and without fraud, laden and shipped in England, Wales, or the town of Berwick-upon-Tweed, and in English-built shipping, and which were bona fide bought before the 1st of October, 1662, and had such a certificate thereof as is directed in one act, passed the last session of the present Parliament, entitled, "An act for preventing frauds and regulating abuses in his Majesty's customs"; and whereof the master and three fourths of the mariners, at least, are English, and which shall be carried directly thence to the said lands, islands, plantations, colonies, territories, or places, and from no other place or places whatsoever; any law, statute, or usage to the contrary notwithstanding; under the penalty of the loss of all such commodities of the growth, production, or manufacture of Europe, as shall be imported into any of them, from any other place whatsoever, by land or water; and if by water, of the ship or vessel, also, in which they were imported, with all her guns, tackle, furniture, ammunition, and apparel; one third part to his Majesty, his heirs and successors; one third part to the governor of such land, island, plantation, colony, territory, or place into which such goods were imported, if the said ship, vessel, or goods, be there seized, or informed against and sued for; or, otherwise, that third part, also, to his Majesty, his heirs and successors; and the other third part to him or them who shall seize, inform, or sue for the same in any of his Majesty's courts in such of the said lands, islands, colonies, plantations, territories, or places where the offence was committed, or in any court of record in England, by bill, information, plaint, or other action, wherein no lesson [excuse for not appearing in court], protection, or wager of law shall be allowed

### **Practicing Historical Thinking**

**Identify:** Describe three of the rules that regulated exports to the colonies.

**Analyze:** What interest did Great Britain have in establishing these rules? What interests might the colonies have had in these rules? In what ways did these rules undermine colonial interests?

**Evaluate:** How might Parliament justify passing legislation that benefited Great Britain but undermined colonial interests?

1739

The Stono Rebellion of 1739, which took place in the British colony of South Carolina, was led by enslaved Africans who were captured in the Kongo region of West Africa and forcibly transported to the Western Hemisphere. This excerpt was taken from a recording made in 1937 as part of the Works Progress Administration's Federal Writers' Project. The speaker is George Cato, great-great-grandson of the Stono Rebellion leader, Cato.

How it all start? Dat what I ask but nobody ever tell me how 100 slaves between de Combahee and Edisto rivers come to meet in de woods not far from de Stono River on September 9, 1739. And how they elect a leader, my kinsman, Cato, and late dat day march to Stono town, break in a warehouse, kill two white men in charge, and take all de guns and ammunition they wants. But they do it. Wid dis start, they turn south and march on.

They work fast, coverin' 15 miles, passin' many fine plantations, and in every single case, stop, and break in de house and kill men, women, and children. Then they take what they want, 'cludin' arms, clothes, liquor and food. Near de Combahee swamp, Lieutenant Governor Bull, drivin' from Beaufort to Charleston, see them and he smell a rat. Befo' he was seen by de army he detour into de big woods and stay 'til de slave rebels pass.

Governor Bull and some planters, between de Combahee and Edisto [rivers], ride fast and spread de alarm and it wasn't long 'til de militiamen was on de trail in pursuit of de slave army. When found, many of de slaves was singin' and dancin' and Cap. Cato and some of de other leaders was cussin' at them sumpin awful. From dat day to dis, no Cato has tasted whiskey, 'less he go 'gainst his daddy's warnin'. Dis war last less than two days but it sho' was pow'ful hot while it last.

I reckon it was hot, 'cause in less than two days, 21 white men, women, and chillun, and 44 Negroes, was slain. My granddaddy say dat in de woods and at Stono, where de war start, dere was more than 100 Negroes in line. When de militia come in sight of them at Combahee swamp, de drinkin' dancin' Negroes scatter in de brush and only 44 stand deir ground.

Commander Cato speak for de crowd. He say: "We don't lak slavery. We start to jine de Spanish in Florida. We surrender but we not whipped yet and we 'is not converted." De other 43 say: "Amen." They was taken, unarmed, and hanged by de militia. Long befo' dis uprisin', de Cato slave wrote passes for slaves and do all he can to send them to freedom. He die but he die for doin' de right, as he see it.

### PRACTICING Historical Thinking

**Identify:** Name three actions that the Stono rebels undertook as part of their rebellion. What actions of the slaves led Cato to become angry with the people he led? How might their actions have weakened their ability to be successful against the colonists?

**Analyze:** Based on these three actions, determine the likely causes and goals of the rebellion.

**Evaluate:** In what ways did the Stono rebels take actions that negated their status as slaves and promoted their self-conception as free people? What might be the limitations of an oral or recorded history?

Name \_\_\_\_\_

Period \_\_\_\_\_

### First Great Awakening

**Directions:** Read each passage carefully. In two or three sentences, summarize the content of the document. Then articulate the basic idea or belief the selection promotes.

#### Document 1

##### Jonathan Edwards, *On the Revival in Northampton* (1734)

These awakenings, when they have first seized on persons, have had two effects: One was, that they have brought them immediately to quit their sinful practices, and the looser sort have been brought to forsake and dread their former vices and extravagancies. When once the Spirit of God began to be so wonderfully poured out in a general way through the town, people had soon done with their old quarrels, backbiting's, and intermeddling with other men's matters; the tavern was soon left empty, and persons kept very much at home... The other effect was, that it put them on earnest application to the means of salvation, reading, prayer, meditation, the ordinances of God's house, and private conference; their cry was, *What shall we do to be saved?*

**Summary** \_\_\_\_\_

\_\_\_\_\_

**Basic Idea or Belief** \_\_\_\_\_

\_\_\_\_\_

#### Document 2

##### The Testimony and Advice of an Assembly of Pastors of Churches in New England (1743)

If it is the duty of every one capable of observation and reflection, to take a constant religious notice of what occurs in the daily course of common providence; how much more is it expected that those events in the divine economy, wherein there is a signal display of the power, grace and mercy of God in behalf of the church, should be observed with sacred wonder, pleasure, and gratitude! Nor should the people of God content themselves with a silent notice, but publish with the voice of thanksgiving, and tell of all his wondrous works.

**Summary** \_\_\_\_\_

\_\_\_\_\_

**Basic Idea or Belief** \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

### Document 3

#### Charles Chauncy, *Enthusiasm Described and Cautioned Against* (1742)

But in nothing does *enthusiasm* of the persons discover itself more, that in the disregard they express to the dictates of reason. They are above the force of argument, beyond conviction from a calm and sober address to their understandings... They feel the hand of God moving them within, and the impulses of his Spirit; and cannot be mistaken in what they feel. Thus they support themselves, and are sure reason hath nothing to do with what they see and feel... And in vain will you endeavor to convince such persons of any mistakes they are fallen into. They are in the wrong is to dishonor to the Spirit' 'tis to oppose his dictates, to set up their own wisdom in opposition to his, and shut their eyes against that light with which he has shined into their souls. They are not therefore capable of being argued with; you had as good reason with the wind...

This is the nature of *Enthusiasm*, and this its operation, in less or greater degree, in all who are under influence of it. 'Tis a kind of religious Phrenzy, and evidently discovers itself to be so, whenever it rises to any great height.

**Summary** \_\_\_\_\_

**Basic Idea or Belief** \_\_\_\_\_

### Document 4

#### The Testimony of the President, Professors, tutors and Hebrew Instructors of Harvard College in Cambridge, against the reverend Mr. George Whitefield, and His Conduct (1744)

And in what condition must that people be, who stand ready to be led by a Man that conducts himself according to his dreams, or some ridiculous and unaccountable impulses and Impressions on his Mind?

**Summary** \_\_\_\_\_

**Basic Idea or Belief** \_\_\_\_\_

## Focus Questions Chapter 1

### Colliding Worlds 1450-1600

### Focus Questions:

- 1. What factors allowed for the development of empires in central Mexico and the Andes?**
- 2. How did landscape climate, and resources influence the development of Native American societies?**
- 3. How did Native Americans' conceptions of the spiritual world influence their daily lives?**
- 4. In what ways were the lives of Europeans similar to and different from those of Native Americans?**
- 5. How did the growth of commerce shift the structure of power in European societies?**
- 6. How did the growing influence of the Christian church affect events in Europe?**

7. How do the states of savanna compare to those of the Americas and Europe?
8. Why were West African Leaders eager to engage in trade with Europeans?
9. How did Europe' desire for an ocean route to Asia shape its contact with Africa?
10. How was the African trade adapted to European needs?



**Chapter 2 - Focus Questions**  
**American Experiment 1521-1700**  
**Pages 40-75**

### Focus Questions:

1. How did the ecological context of colonization shape interactions between Europeans and Native Americans?
2. Why did Spain's economy deteriorate and England's economy improve in the 16<sup>th</sup> Century?
3. How did the proximity of the Powhatan Chiefdom affect developments in early Virginia?
4. How were the experiences of indentured servants and slaves in the Chesapeake and the Caribbean similar?
5. Why did New France and New Netherlands struggle to attract colonists?

**6. What made New England different from New France and New Netherlands?**

**7. How did New Englanders' religious ideas influence their relations with neighboring Native American people?**

**8. In what ways was Bacon's Rebellion symptomatic of Social tensions in the colony of Virginia?**

## **Chapter 3 – The British Atlantic World**

### **Focus Questions**

#### **Review Questions:**

1. How did ambitions of Charles II & James II remake English North America?
2. How did the Glorious Revolution affect relations between England and its colonies?
3. What did Native Americans have to gain by participating in imperial wars?
4. How did the South Atlantic affect the British economy?
5. How did the experiences of slaves in the Chesapeake differ from their experiences in South Carolina?
6. How much autonomy could slaves attain, and what did slave owners do to control them?

7. How did the planter elite maintain alliances with their smallholder neighbors?
8. How did the rise of the South Atlantic System impact economic development in the northern colonies?
9. What explains the increasing political autonomy of the colonies in the eighteenth century?

## Chapter 4

### Growth, Diversity, & Conflict 1770-1763

**Review Questions: People- Circle, Events- Underline Terms – Box in**

1. In what ways were Britain's American colonies affected by events across the Atlantic, and how were their societies taking on a life of their own?
2. What factors threatened the freeholder ideal in midcentury New England, and what strategies did farming families use to preserve this ideal?
3. How did rapid immigration and economic growth trigger conflict in the Middle colonies?
4. What attracted German and Scots-Irish migrants to Pennsylvania in such large numbers?
5. What issues divided the various ethnic groups of the Middle colonies? What core values did they agree upon?

6. What conditions and ideas lay behind the emergence of the Enlightenment in America?
7. In what ways was the spread of ideas during the Enlightenment and the Great Awakening similar, and how did it differ?
8. How did the Seven Years' War reshape Britain's empire in North America and affect native peoples?
9. How did the prosperity of the British Empire improve and endanger the lives and interests of the colonists?