

*****Specifications:**

1. Each answer is to be typed, EIGHT to NINE full sentences.
 2. Use ONE and ONE HALF sentence spacing (no double spacing).
 3. If directly quoting from the book or handout, you must use quote marks.
 3. Make sure you cite or annotate your sources.
 4. Paper responses must be turned in on *****TUESDAY NOVEMBER 8****** It must be in hard copy. Computer attachments will not be accepted.
 5. You will be graded on how well you respond in terms of writing clarity, how well you integrate the readings, and how well you adhere to proper length specifications.
- Total value of the Take Home Exam component = 30 points

THE QUESTIONS—respond to ******~~FOUR~~****** of the following:

ALL

1. Refer to Rushforth, *Colonial North America and the Atlantic World*, 125-128. John Winthrop's vision of a New England can be found in his sermon, A Modell of Christian Charity. As you read this segment: **How would you describe Winthrop's model for Christian Charity and his vision of a New England? How would you characterize Winthrop's conception of hierarchy, community, and charity?**
2. Refer to Rushforth, *Colonial North America and the Atlantic World*, 125-128. John Winthrop's vision of a New England can be found in his sermon, A Modell of Christian Charity. As you read this segment: **In what ways can this be viewed as a covenant (or treaty) with God? What was expected of those who lived in the Massachusetts Bay Colony? In what ways was the individual expected to deny himself and see himself as part of a greater community?**
3. Refer to Rushforth 129-136. Review the examination of Anne Hutchinson in November 1637. **What were the disagreements concerning "covenant of grace" versus "covenant of works"?**
4. Refer to document: Boyer, Nissenbaum and Karlson, *The Devil in the Shape of a Woman*. **How do these historians explain the Witchcraft Trials as the consequence of gender dissent, alienation, and conflict within the Puritan community?**
5. Refer to document: David Brion Davis, *Slavery-White, Black, Muslim, Christian?* **In what ways does historian David Brion Davis connect global slavery with the conflict between Christians and Muslims? What important conclusions does Davis reach concerning the cultural acceptance of slavery by both Christians and Muslims?**
6. Refer to Rushforth: Former Slave Olaudah Equiano Describes His Capture and the Middle Passage, 246-252. **What was the middle passage? How does Equiano describe the horrors of middle passage?**
7. Refer to Rushforth: Former Slave Olaudah Equiano Describes His Capture and the Middle Passage, 246-252. **What passage or section do you think BEST demonstrates that Equiano maintained his humanity amidst his capture, enslavement, and transport to America? Elaborate on Equiano's sense of his own humanity in the face of these horrors.**

8. Refer to Document: Edmund Morgan, (excerpt) *American Slavery-American Freedom*. **According to Morgan, how did race and not social status become the key factor in making slavery a labor and cultural institution in the American colonies?**
9. Refer to Rushforth, (The Virginia Slave Code of 1705) 106-116. Look through the Slave Code established in Virginia in 1705. **Where do you see reference to race in determining difference between the servant and slave?**
10. Refer to Rushforth 215-218 (William Penn Promotes Pennsylvania). **According to William Penn, what did Pennsylvania offer colonists? Give SPECIFIC passages to demonstrate the best of Pennsylvania?**
11. Refer to Rushforth 215-218 (William Penn Promotes Pennsylvania). **Through this document, how did William Penn reveal his hopes and visions for the future of this colony?**
12. Refer to Rushforth 240-246 (Gottlieb Mittleberger's Journey to America). **According to the German immigrant Gottlieb Mittleberger, how was this passage across the Atlantic similar to the Middle Passage of African slaves? What does this show you about Colonial America, immigration, and labor needs?**
13. Refer to Document: Benjamin Franklin, Observations Concerning the Increase of Mankind. **What did Franklin envision for the future of Pennsylvania? What type of ethnic composition did Franklin envision for the future of Pennsylvania? How did he defend his beliefs concerning ethnicity in Pennsylvania?**
14. Refer to Documents: H.W. Brands in the *The First American* / Gordon Wood, *The Americanization of Benjamin Franklin* and video notes: *Benjamin Franklin: An Extraordinary Life, an Electric Mind*. **How do these sources explain the concept of the civic-minded Benjamin Franklin as he lived in colonial Philadelphia? What compelled him to contribute to Philadelphia?**

EXAMPLE OF HEADING< FORMAT< AND STYLE:

(NOTE: Restate the question)

8. Refer to the film *Black Robe* (available on You Tube), *First Peoples* 126-133 and document: European and Huron Views of Nature. What specific scene do you think demonstrates the contrasts where Father Laforgue and the Algonquin Indians perceive the universe and their place in that universe? What passages from the text or handout would support your observation?

(NOTE: No paragraph indentation—you will write a large block paragraph of 8-9 sentences. Avoid transition sentences which will cause a shift in thought and thus require a new paragraph)

In his mission to the Hurons, the Jesuit priest Jean De Brebeuf commented on the beliefs the Indians held concerning life in the afterworld. Brebeuf observed that the Hurons believed in the “immortality of the soul”—that the souls of the dead moved throughout the universe in a never-ending metaphysical and spiritual presence. Also within the Indian belief system of souls and dwelling in the afterlife, the Hurons also included animals, fish, and fowl—all they believed to have “immortal and reasonable souls” (*First Peoples* 126-127). In the film *Black Robe*, Annuka, the daughter of chief Chomina, told Daniel that during the night in the forests of the Algonquins, the “souls of men hunt the souls of animals.” Father Laforgue, never fully grasping the belief systems of his Algonquin companions, dismissed this theology as “childish” (*Black Robe*). However in native understanding of the universe, for survival and abundance within the natural world there needed to be respect between both humans and animals. Huron oral traditions offer an example of a killed beaver who before his entrance into the afterworld returns to visit his hunters and “looks very carefully to see what is done with its bones” (European and Huron Views). American Indians who were connected with and dependent upon the natural world, were devoted in paying reverence to the souls of animals—something that the Jesuit missionaries could not, would not, or did not come to terms with.

(NOTE: The sentences are spaced at 1.5 and are not double. Sentence structure is complete. Also pay attention to the source citation in parenthesis and highlighted which credits the author, lecture, video notes)

{Please note that this example demonstrates a command of the reading and lecture material. You can see that key personalities, terms, and dates, are incorporated into the response. The sentence structure is full, the thoughts flow—sentences are not choppy –points are not vague. There is a nice blend of paraphrase and quotes}

Please note in this example

- 1. The question is restated**
- 2. There is no paragraph indentation**
- 3. There are 8-9 complete sentences**
- 4. Each sentence: 1.5 spaced**
- 5. Sources are cited in parenthesis**