

## The Burgess- Sease APUSH Summer Assignment for the 2017-18

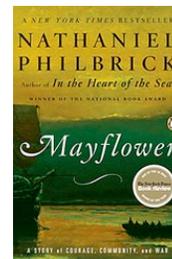
Welcome to AP U.S. History! This is a demanding but rewarding course, which will require that you do some preparation before school starts in August. Even though summer vacation is near, please read this information and share it with your parents **immediately**. It is imperative that **you and your parents** be informed of the course requirements and your responsibilities as an Advanced Placement U.S. History student. These **formative** assignments are due on **August 28, 2017**.

**\*\*A paper copy of this assignment will be provided upon request.**

Please be aware that all assignments for this course are **individual** assignments unless otherwise stated. Always assume that you are to work on your own, unless specifically told that an assignment is collaborative.

**You Will Need This Book!** You will need to purchase from a bookseller, or check out from the local library, or download, Nathaniel Philbrick's book titled *Mayflower: A Story of Courage, Community, and War*.

\*Having your own copy of the book will be great because you can highlight and annotate it. If you have difficulties in acquiring this text please e-mail your assigned teacher a.s.a.p. Thanks!



If you have concerns or questions about the required assignments or the course information, please e-mail:

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**APUSH Summer Assignments** (There are **THREE** parts to this assignment)

**Assignment #1- Read the book *Mayflower* by Nathaniel Philbrick and complete the listed activity.**

As the American story begins with the founding of Jamestown and Plymouth, we will begin your journey and experience with APUSH at the same place. Through reading this work one realizes that history is much more than dead people, dates, and trivial facts. Nathaniel Philbrick's book *Mayflower* is the story of the Pilgrims well after the first (and a bit mythical) Thanksgiving feast. After reading this book you will compose answers to guided questions, participate in a book circle once we start school and use your analysis of this text to enhance your first unit of study in your APUSH class!

Please pay special attention to the assignment requirements and expectations! The written assignments for *Mayflower* will be submitted on August 28<sup>th</sup> and your assignment will be **typed, proofed and printed**.

**\*\*If changes in submission take place your teacher will notify you on the first day of school.**

**After reading Mayflower complete the following:**

*Please answer each of the following short response questions with well-constructed, thorough paragraph length responses. Your responses should be specific and cite evidence and examples from the text. **These responses will serve as the Entrance Ticket into the summative book circle Socratic discussion to be held a few weeks into school.***

1. What beliefs and character traits that characterized the Pilgrims enabled them to survive in the hostile environment that greeted them in the New World? Did some of the same traits that helped them survive limit them in other ways? How so?
2. In *Of Plymouth Plantation*, a work quoted in *Mayflower*, William Bradford attributes the death of a “proud and very profane” sailor aboard the *Mayflower* to “the just hand of God” (pp. 30–31). What does this almost jubilant response to another person’s suffering suggest about the nature of Bradford’s religious beliefs? How did this attitude continue to reveal itself in the other experiences of the Pilgrims and the Puritans?
3. Nathaniel Philbrick shows us that many of the classic images that shape our current view of the Pilgrims have been highly fictionalized. Why have Americans altered the truth about these times in exchange for a misleading and often nostalgic mythology of the Pilgrims?
4. The Pilgrims established a tradition of more or less peaceful coexistence with the Native Americans that lasted over fifty years. Why did that tradition collapse in the 1670s and what might have been done to preserve it? How did this collapse of peace result from a power struggle between the Native Americans and the English settlers?
5. Discuss the character of Squanto. How did Squanto’s desire for power impact the decisions he made? How did the strengths and weaknesses of his personality end up influencing history, and why did this one man make such a difference?
6. The children of the Pilgrims were regarded in their own time as “the degenerate plant of a strange vine,” unworthy of the legacy and sacrifices of their mothers and fathers (p. 198). Why did they acquire (and largely accept) this reputation? Was it deserved?
7. The Pilgrims and Puritans thought that the greatest gifts they could give the Indians were spiritual. The Indians, to the contrary, tended to be most impressed by the things the Europeans brought with them. How did this lack of agreement help to undermine relations between the two peoples? What were some of the

- other key misunderstandings that drove a wedge between the natives and the Europeans?
8. In the chaotic, atrocity-filled conflict known as King Philip's War, does anyone emerge as heroic? If so, what are the actions and qualities that identify him or her as a hero?
  9. As *Mayflower* shows, the American Indian tribes of New England could be described as homogeneous in nature, either culturally or politically. However, the English were not consistently able to think of them as separate tribes with different loyalties and desires. How did *misconceptions* of racial identity and cultural beliefs complicate the politics of King Philip's War?
  10. During King Philip's War, significant numbers of Native Americans sided with the English. Why do you think these Native Americans make decision and how do you think the presence or absence of power impacted this decision? Do you see them as treacherous, opportunistic, or merely sensible? If you had been a native, which side would you have taken, and why?
  11. Philbrick shows that the English, as well as the American Indians, engaged in barbaric practices like torturing and mutilating their captives, as well as taking body parts as souvenirs. Could either side in King Philip's War make any legitimate claim to moral superiority? Why or why not?
  12. One reviewer of *Mayflower* asserted that Nathaniel Philbrick "avoid[ed] the overarching moral issues [of his subject] and [took] no sides." Do you find this to be true? Are there moral lessons Philbrick wants us to learn? If so, what are they?
  13. Philbrick says that the conditions that led to the outbreak of King Philip's War "remain a lesson for us today" (348). How do you think this may be true?

**Assignment #2 – Read, highlight, and annotate the Enduring Vision Summary Readings that are included below. You may either print these out or upload this document to an app that will allow you to highlight and annotate. An annotation is simply you writing a short note as to why you highlighted what you highlighted. It can be because you found the text line to be important, interesting, or you have a question related to your highlight. If you choose to highlight and annotate these summaries using an APP you will be required to show your AP teacher your work, if you choose to print the summaries you will turn these in with your typed responses to your guided questions.**

### **Assignment #3 - Personal History**

History happens daily and we all have a personal history. Knowing a little about your personal history is important as we embark on a year of study together.

- A. Compose a TYPED two-paragraph letter of introduction. In the first paragraph please give your name, some information about your family, and a brief statement about who you are. Include a sentence or two about why you chose to take APUSH and what you hope to get out of the class. In the second paragraph include a quote that appeals to you (along with who is responsible for the quote) and the reason(s) that quote is important to you.
  
- B. Email a digital picture of you working on your summer assignments in an interesting place (vacation, beach, lake, camping, work, at a restaurant, etc.). Please make sure you submit a quality that can be easily seen. Thank you.

**Please email your letter and your picture to your assigned teacher before August 21, 2017.**

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**[asease2@lexington1.net](mailto:asease2@lexington1.net)**

### **Enduring Vision: Chapters 1-3 Summaries (for highlighting and annotation)**

<http://college.cengage.com>

#### **Chapter 1: Indigenous Americans, c. 13,000 B.C.-A.D. 1500 Native Peoples of America, to 1500**

The earliest Americans arrived in multiple migration, either crossing the land bridge between Siberia and Alaska, or by boat, following the then-continuous coast to Alaska and south. The original arrivals moved farther south as others also made the crossing. After the Ice Age, about 10,500 B.C., these Paleo-Indians learned to use jasper or flint for tools and weapons for hunting. A warming climate altered the food chain, ending many of the big game species. By 4000 B.C. this change caused the sea level to rise and the glaciers to recede, filling the Great Lakes, the Mississippi River basin, and other waterways with glacial runoff. Treeless plains and evergreen forests gave way to deciduous forests in the East, grassland prairies on the Plains, and desert in much of the West.

In response to these climatic changes, Paleo-Indians began to modify their ways of life and develop new societies, called Archaic by archeologists. Archaic peoples of about 8000 B.C. to about 2500 B.C., lived off smaller mammals, fish, and wild plants. In the East and Midwest many dwelled in year-round villages, making more complex weapons and utensils and engaging in trade. Over time Archaic Indians began to experiment with agriculture, tending wild plants and sometimes selecting seeds for future harvesting.

After 2500 B.C. many Native American societies moved beyond Archaic ways of life. The most far-reaching transformation occurred among peoples whose cultivated crops were their primary sources of food. Some non farming as well as farming societies transformed trade networks into extensive religious and political systems and some of these grouping evolved into formal confederacies and even hierarchical states. In environments where sources of food were few and widely scattered, mobile bands still survived by hunting, fishing, and gathering.

In Mesoamerica and South America selective breeding of crops, particularly maize, led to surpluses that enabled the development of large urban centers. Several closely clustered communities would form a chiefdom ruled by hereditary leaders. After A.D. 1, a few states arose, with centralized, hierarchical power and institutions that extended across broad spans of territory. Around the fifteenth century two mighty empires challenged these states. First were the Aztecs of Mesoamerica and second were the Incas of the South American Andes. The arrival of Spanish conquistadors in the early sixteenth century violently crushed both the Aztec and Inca empires.

In the Southwest, fulltime farming did not begin until after 400 B.C., when a more drought-resistant strain of maize made possible increased population throughout the region. During the third century B.C. the Hohokam peoples began farming in the river valleys of southern Arizona, building elaborate irrigation canals and living in permanent villages.

Among the last south westerners to make farming the focus of their subsistence were the Anasazis. From the beginning of the tenth century to the middle of the twelfth they expanded over much of what is today the region where Colorado, Arizona, New Mexico, and Utah meet. They established towns; controlled rainwater runoff through dams, terraces, and other devices; and developed a turquoise industry that manufactured beads for trade with Mexico. Drought at the end of the twelfth and in the early thirteenth centuries brought an end to the Anasazi culture. As its important population centers were abandoned, some inhabitants moved to the upper Rio Grande while others went south or west to establish Zuñi and Hopi pueblos. The drier lands of the Southwest attracted Apaches and Navajos by the end of the thirteenth century after their long migration from northwestern Canada.

In western Alaska the Inuits and Aleuts perfected techniques of living in the tundra regions of the Far North, making and using bows and arrows, ceramic pottery, and pit houses as they spread eastward across upper Canada. Along the Pacific coast from Alaska to southern California improvements in the production and storage of salmon and other spawning fish enabled Indians to settle into villages, which on the northwest coast could number several hundred persons. Farther south in California, Indians developed elaborate techniques for processing acorns for food. Competition for acorns resulted in defining territorial boundaries more rigidly than elsewhere in pre-Columbian North America and led to more intricate political, economic, and religious organization.

The end of the Archaic period is less noticeable in the Great Plains to the east of the Rocky Mountains and the Great Basin to the west, which both remained too dry to support large human settlements. Plains Indian hunters mainly pursued buffalo. In the Great Basin buffalo and other game dwindled as the climate grew even dryer and Native Americans there relied more heavily on Pinon nuts.

In the Eastern Woodlands--the land from the Mississippi Valley to the Atlantic Ocean--Indians established complex political organizations before developing a flourishing agriculture. As early as 1200 B.C. a mound-building culture existed on the Mississippi River in Louisiana. Another mound-building culture, the Adena, emerged in the Ohio Valley in the fifth century B.C. The Adena people spread over a wide area and built hundreds of mounds, most containing graves. Artifacts in the graves reflect differences in social status and indicate a significant trade network. During the first century B.C. the Adena culture developed into an even more complex and widespread culture known as Hopewell. It covered a wider area, including the Illinois River valley, and built more complex ceremonial centers with a greater variety and quantity of goods. Through trade networks the Hopewell influence spread over much of the Eastern Woodlands to Wisconsin, Missouri, Florida, and New York. For reasons that are unclear the great Hopewell centers were abandoned in the fifth century A.D.

Agriculture became a dietary mainstay for woodlands people only between the seventh and twelfth centuries A.D. The first full-time farmers in the East lived on the floodplains of the Mississippi and its major tributaries. They developed a new culture, the Mississippian that combined elements of Hopewell culture with new ideas from Mexico. The volume of Mississippian craft production and long-distance trade dwarfed those of the Adena and Hopewell cultures. Mississippian towns numbering hundreds and even thousands of people were built around open plazas like those of central Mexico. By the tenth century most Mississippian centers were linked in a single system with its center at the city of Cahokia (see "A Place in Time") located near contemporary St. Louis. Beginning in the thirteenth century the Mississippian centers underwent decline. Although that decline ended a trend toward political centralization, the Mississippians had affected native culture profoundly, spreading new strains of maize and beans along with techniques and tools to cultivate these crops.

By A.D. 1500 the North American continent presented a broad spectrum of human societies, bound together by similar patterns of kinship, the norms of reciprocity and communal use and control of resources. Between 7 million and 10 million Native Americans lived north of present-day Mexico. Trade facilitated the exchange not only of goods but of new ideas and techniques. The bow and arrow, ceramic pottery, and certain beliefs and rituals surrounding the burial of the dead came to characterize Indians everywhere. Indians also shared a preference for the independent, kin-based communities that generally characterized indigenous North America. As they had for thousands of years, small, mobile hunting bands people the Arctic, Subarctic, Great Basin, and much of the Plains. More stable societies, based on fishing or gathering, predominated along the Pacific coast, while village-based agriculture was typical in the Southwest, the Eastern Woodlands, and portions of the Plains. Mississippian urban centers still existed in parts of the Southeast.

Native American religions held the conviction that all nature was alive, united in an unbroken web. Most Indian peoples sought to conciliate nature's spiritual forces and to reach spiritual power themselves through physical ordeal and an understanding of dreams. Native American communities demanded conformity and close cooperation. In early childhood Indians learned to be accommodating and reserved, slow to reveal their feelings. Because Indians valued consensus building in everyday life, their leaders' authority depended primarily on gaining respect rather than on compulsion. All Indian cultures possessed a strong sense of order and custom that mingled with the spiritual world at every turn. Even as they grew larger and more complex, Native American societies maintained a strong sense of interdependence.

## **Chapter 2: Rise of the Atlantic World, 1400-1625**

During the fifteenth century a series of West African empires--Ghana, Mali, and Songhai-- established themselves in the broad belt of grassland known as the Sudan and gained wealth and fame through trade and conquest. Mali's best-known city of Timbuktu became an important center of Islamic learning. Several small states arose on coastal West Africa, while still further south four major kingdoms emerged by the fifteenth century. In Africa as in North America, the cohesiveness of kinship groups knitted society together and in neither area was land treated as commodity to be bought and sold. Religion permeated African life and, as among Native Americans, spiritual presences were believed to pervade all nature. The arrival of the great monotheistic religions, Islam and Christianity, required a radical break with African tradition.

By the end of the fifteenth century, Europe was approaching the height of the Renaissance, a time of artistic achievement but also of political and economic tensions. Several western European kings, traditionally dependent on contentious nobility for financial support, sought to balance that dependence by turning to bankers and merchants. Peasants, who comprised between 70 percent and 80 percent of the population, paid taxes, rents, and other dues to landlords and to the Church. Manufacturing took place in household workshops, and artisans and merchants formed guilds to control employment, prices, and the sale of goods. Traditional society depended on a strong nuclear family and reciprocal relationships, with prohibitions against usury and "unjust" competition. A new economic outlook, however, was developing that justified

both the unimpeded acquisition of wealth and unregulated economic competition. Between the late fifteenth and early seventeenth centuries, Europe's population almost doubled. This increase had a tremendous impact on England, with more workers competing for fewer jobs. Enclosures only aggravated the nation's unemployment problems, forcing great numbers of people to wander the countryside or pour into the towns.

Europe was largely Christian, dominated by the power of the Catholic Church. Charges of materialism and corruption led to the Protestant Reformation in which theologians challenged Catholicism in a variety of ways. The Protestant Reformation quickly spawned differing groups of Protestants, and the Catholic Counter-Reformation brought about the modern Roman Catholic Church. Because Protestantism emphasized the ability to read God's word, it encouraged basic education as well as religious indoctrination. Protestantism was firmly established in England by Elizabeth I.

Seeking commercial opportunities, Portugal had by 1488 opened trade in gold and slaves along the African coast and reached the Cape of Good Hope. In the sixteenth century, the African slave trade developed into a flourishing intercontinental business supplying labor to Spanish and Portuguese sugar plantations on Atlantic and Mediterranean islands. The slaves were treated far more harshly than in either the older African slavery or medieval European slavery, and the unprecedented scale of the slave trade resulted in a demographic catastrophe for West Africa and its peoples. Race became the explicit basis of the "new slavery."

Columbus, sailing on behalf of Spain, made his landfall in the Americas in 1492. Other Spanish *conquistadores* followed in his wake and helped to establish *Encomiendas* to extract labor and tribute from the Indians. Conquest brought forced labor and mass death, especially from diseases such as smallpox, to Native Americans. When they died in droves, Portuguese slavers imported shiploads of Africans. In a process known as the Columbian Exchange, European animals, including the horse, and European and African agricultural products came to the New World. In return, American plants such as corn, beans, potatoes, and tomatoes, transformed the European diet. New populations of mixed ancestry developed and became an important dimension of the Atlantic world.

Spanish power prevented other nations from establishing colonies in North America during the sixteenth century. Spain moved into what is now the southwestern United States, and built an empire by violently subduing the Aztec, Inca and other Indian states. Colonist and traders from other European nations gradually became more active. The fur trade encouraged the French to move into the St. Lawrence River valley and the Dutch into the Hudson River valley. Sweden established a small fur-trading colony in the lower Delaware River valley but, "New Sweden" was overcome by the Dutch and "New Netherlands" was overcome by the English.

The English, while seeking the Northwest Passage to Asia, were also raiding Spanish fleets and ports from Spain to the West Indies. Colonizing attempts were expensive. Only joint-stock companies could gather enough capital. Even a large-scale, well-financed colonizing effort could fail, given the settlers' unpreparedness for the American environment. In 1607 the Virginia Company of London planted a colony on the James River in Virginia. After a year of teetering on the edge of disaster, the colony appointed John Smith to be its leader. He brought order through military discipline and maintained satisfactory relations with the Powhatan Confederacy. When Smith was replaced, the colony nearly foundered again. Worsening relations with the Indians led to war and left the Virginia Company bankrupt. In 1625 Virginia became a royal colony.

Late in 1620 the English founded a settlement at Plymouth, Massachusetts. The Pilgrim community, led by English Separatists, was able to survive only through the assistance of friendly Indians, but this relationship soon deteriorated. However, although the Pilgrims were only one small group, their determination and their ultimate mastery over the Indians were precursors of things to come.

### **Chapter 3: Expansion and Diversity: The Rise of Colonial America, 1625-1700**

The first group of Puritans came to Massachusetts in 1630, hoping to found a community that would be a visible example to all, like a "city on a hill." They expected believers to engage in intense self-examination, to struggle against human sinfulness, and if a "saint," a member of the "elect," to experience sanctification. Charity would moderate the drive for profit that they believed had placed an intolerable burden on English society. As non-Separatists, Massachusetts Puritans considered themselves spiritual members of the Church of England. They created a system of church governance called congregationalism, disavowed the authority of Anglican bishops, and placed the control of each congregation in the hands of the male saints. Only saints could take communion and baptize their children, but all adults were expected to attend services and pay tithes.

The Puritans spread rapidly across New England, helped by devastation of the native population by European diseases. The Pequot War wiped out more Native Americans, and others were converted to Christianity. By the last quarter of the century, King Philip's War eliminated resistance to white expansion almost everywhere in the region.

Some Puritans dissented from orthodoxy. Roger Williams, who insisted that civil government should remain absolutely uninvolved with religious matters, was banished. Anne Hutchinson reiterated the Puritan belief that "good works" were a false road to salvation, since God had predetermined who would be saved. She, too, was banished. The most fundamental threat to the Puritan "city upon a hill," however, was the possible abandonment of the ideal of a close-knit community that emphasized social reciprocity. To preserve the New England Way, the Puritans evolved political and religious institutions far more democratic than those in the mother country. Even the landholding system encouraged community. Families lived near one another, separated from their farm acreage. Order in the family was so important that government could intervene in truly serious problems in a household. Divorce, although infrequent, was possible for extremely wronged spouses. Although wives enjoyed legal protection against spousal violence and nonsupport, they suffered the legal disabilities of common law: no property rights independent of the husband. An environment relatively free of disease, a generally adequate diet, and consequent long life and large families aided family stability.

As New Englanders grew worldlier, fewer children became saints. The Half-Way Covenant permitted the children of all baptized members to be baptized but left them "halfway" members who could not take communion or vote in church affairs. The Half-Way Covenant signaled the end of the New England Way. The distribution of wealth was growing more uneven in many parts of New England. In Salem, Massachusetts, the region's second largest port, anxieties over social change caused conflict between prosperous merchants and agricultural residents and played a role in the furor over witchcraft that erupted in 1692.

In the Chesapeake region, royal control did not mean royal financial support. After 1630 the crown-appointed governors called regular assemblies in order to raise taxes. Anglican vestries in each parish, elected by the taxpayers until 1662 and thereafter self-recruiting and independent, governed churches. A chronic shortage of clergy reduced the influence of religion in the region. After 1660 members of English merchant families who engaged in trade with Virginia became planters themselves, thus founding the First Families of Virginia, which dominated Virginia politics for two centuries.

In Maryland the crown granted a large tract of land to Lord Baltimore, who intended to create an overseas refuge for English Catholics. In this he did not succeed. From the outset Protestants formed a majority of the population, and antagonisms intensified. The economy of Virginia and Maryland was dominated by tobacco. Although prices fell after 1629, tobacco stayed profitable when cultivated near navigable water. Planters, by establishing control of both export and import commerce, stunted the growth of towns and the emergence of a powerful merchant class. Large numbers of indentured servants came because both colonies offered headrights to masters, usually of fifty acres, for each worker imported. The development of strong family relations was retarded by a scarcity of women immigrants and by an exceptionally high death rate as a result of disease. The population grew very slowly until the late seventeenth century, when immunities had been acquired and the sex ratio equalized.

Importation of servants into the Chesapeake made society increasingly unequal. After 1660 upward

mobility almost vanished as the price of tobacco fell far below profitable levels. So began a depression lasting over fifty years. Bacon's Rebellion in 1675-1676 started as an attack on Indians and Indian property and soon became an attack on other whites. Earlier, planters had begun substituting black slaves for white servants. Although the first Africans arrived in 1619, slavery was not defined as a lifelong, inheritable, racial status until more than four decades had passed. Slavery replaced indentured servitude as population pressure in England declined and wages rose, reducing the number of persons willing to emigrate overseas. After 1690 non slave-owners came to see themselves as sharing a common interest with the upper class in maintaining social control over an alien race.

Between 1630 and 1642, more than twice as many British emigrants went to the Caribbean as to New England. Strong demand for tobacco led the first English settlers in the Caribbean to cultivate that plant almost exclusively. In the 1640s sugar was introduced. It was exceptionally profitable, but it required substantial capital investment and a large labor force. The British island concentrated on sugar and developed a wealthy and powerful landholding elite. The English imposed slavery on both blacks and Indians, and by 1670 the sugar revolution had transformed the British West Indies into a predominantly black and unfree society. West Indian slaves suffered severely from ill treatment and overwork on the sugar plantations. Declining demand for white labor diverted the flow of English immigration from the islands to mainland North America.

Carolina was the first of the Restoration colonies, and until the 1680s most settlers were small landowners who did not produce enough tobacco, lumber, or pitch to warrant maintaining many slaves. By the early eighteenth century, however, rice, introduced by slaves from Senegambia, remade southern Carolina into a society resembling that of the West Indies.

Between the Chesapeake and New England, a fourth mainland colonial region, the middle colonies, emerged. The British seized control from the Dutch in New Netherland, pushed out the Swedes, and secured their position. By the end of the seventeenth century, the middle colonies were North America's fastest-growing region.

In 1663 New France was placed under the direct control of royal authority. The hope was to increase the output of furs and provide foodstuffs for the sugar-producing West Indies and timber for the French navy. French troops were sent to counter the Iroquois threat, and *coureurs de bois* moved into the West. In 1682 La Salle claimed the entire Mississippi basin--Louisiana--for Louis XIV, and France began settling the area near the river's mouth.

Spain also sought to establish a presence in North America: in Florida, in Texas, and especially in New Mexico, where Spanish rulers met sustained resistance and were even pushed back temporarily by the Pueblo revolt. By the early eighteenth century Spanish and French land claims surrounded the seaboard-clinging English, but the non-Indian population of England's North American colonies vastly outnumbered that of England's rivals.

