

Student Name: _____

AP World History Modern

Teacher: Mr. Miller

Classroom:221

Email:tmiller@bguilfoyle.org

Intro:

Hello everyone, welcome to AP World History Modern. My name is Mr. Miller and I will be having you next year in class. Some of you have already had class with me, while others may not have had the pleasure of doing so before. I would like to start off by letting you know that you will have to purchase two textbooks for this class. The information will be posted below so that you can get your copies ordered ASAP, that way, you can save as much money as possible and will not have to stress too much over shipping times. The assignment below is intended to develop skill sets and basic knowledge that will help us progress smoothly throughout the school year, and if applied correctly can develop study habits that will benefit you in future college level classes you take in the future! You will need to complete this packet and submit it by ***July 31st!*** Failure to do so will negatively affect your grade, and is not a particularly good way to start the year! As always, if you have any questions about the assignment over the summer, feel free to contact me via my school email!

Required Texts:

Traditions and Encounters 5th Edition

Hardcover: 1216 pages

Publisher: McGraw-Hill; Ap edition edition (2011)

Language: English

ISBN-10: 0076594386

ISBN-13: 978-0076594382

Please read and sign the portion below. Detach and return to Mr. Miller (If applicable)

By signing the document below, I agree to complete the assigned homework and submit it completed to Mr. Miller on the assigned date. I also acknowledge that in accordance with Bishop Guilfoyle's academic integrity policy, any student caught plagiarizing the work of a peer or cheating on this assignment, will be punished in accordance with that policy.

Student Signature & Date: _____

Parent Signature & Date: _____

Student Name: _____

Part 1: Basic Vocabulary

Below you will find a list of vocabulary terms that we will encounter throughout the year. Please define each of the terms below in complete sentences. These definitions should be ***handwritten!*** I would encourage each of you to write them down in a notebook along with the other components of these assignments so that everything is organized. To turn this assignment in, you will be submitting photographs of your handwritten terms and I will be collecting them on the first day of class as well.

Aboriginal	Absolute Monarchy	Agriculture	Aristocracy	Bias
Bureaucracy	City-State	Civilization	Clergy	Colony
Commercial	Demography	Domestication	Dynasty	Empire
Epidemic	Feudalism	Forager	Globalization	Glyph
Ideology	Imperialism	Indentured Servitude	Indigenous	Interregional
Medieval	Merchant	Mesoamerica	Monotheism	Monarchy
Nation-State	Neolithic	Nobility	Pandemic	Papacy
Pastoral	Patriarchal	Polytheism	Prehistoric	Primary Source
Revolution	Rural	Secondary Source	Secular	Serf
Shaman	Syncretism	Textiles	Theocracy	Urban

Part 2: Outline Skills

One of the most important skills that you need to have, in order to be successful, is the ability to construct quality outlines. Outlines are a form of structured notes that allow you to effectively organize information and makes reviewing and studying the material significantly easier. On the following pages, I have created a basic framework that each of you will be responsible for completing for the first 10 Chapters of your textbook. That means reading each chapter and completing the following outlines. Each of these outline frameworks must be completed in complete sentences and demonstrate a considerable amount of effort was put into each one. I can tell if you rushed through and did not put any effort into filling out these outlines!

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Part 3: DBQ's

Another important skill you will need to learn in this class, is how to properly answer a DBQ. Some of you may have had DBQs before and feel relatively comfortable with them. Others may not have any experience with DBQs or you may not feel as confident with crafting a response. On the following page is a template that I have crafted. This template will help walk you through properly organizing information to craft a DBQ response. Using the organizer that I have provided on the following page, read the 5 provided source documents to completely fill in the organizer. When you come to the portion that asks you to provide information beyond that provided in the 5 documents, use an online resource or your textbook to dig up some additional information. Just make sure you include either the weblink or textbook page where you gathered your information.

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AP World History DBQ Organizer

<u>Prompt</u>	
<u>What is the question asking you to address?</u> (Change, Causation, or Compare)	
<u>Categories</u> (What are you comparing? What kind of changes are you addressing? etc.)	
<u>Time Period</u> (What century are you in, or maybe what dynasty if appropriate?)	

<u>Document Organizer</u>			
	<u>Main Idea</u> (What is the main point? How does it help you answer the question?)	<u>Context</u> (Who was it written for, When was it written, and Author.)	<u>Outside Supporting Evidence</u> (Do you know anything additionally related to that document that we may have covered in class?)
<u>Document 1:</u>			
<u>Document 2:</u>			
<u>Document 3:</u>			
<u>Document 4:</u>			
<u>Document 5:</u>			

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<u>Group Your Documents</u> (Maybe some of them focus on economics, politics, or even religion. Etc. Try to group your documents as best as you can! It will help organize your ideas.)	
<u>Group Topic:</u>	<u>Group Topic:</u>
<u>Which Documents:</u>	<u>Which Documents:</u>
<u>Topic Sentence:</u> (The sentence you are going to use to introduce your argument.)	<u>Topic Sentence:</u> (The sentence you are going to use to introduce your argument.)

<u>Thesis</u>	
Thesis formula = Although X, because A & B, therefore Y • X = counter argument • A & B = specific historical evidence (named) • Y = YOUR argument	<u>Thesis:</u>

<u>Evidence Beyond The Documents</u> (Information that you know that can help further develop your argument that was not included in the documents.)	
<u>Evidence #1</u> <u>Remember:</u> What's your source? How is it relevant? Connect it to your thesis!	
<u>Evidence #2</u> <u>Remember:</u> What's your source? How is it relevant? Connect it to your thesis!	

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Source Documents

Evaluate the extent to which Christianity changed societies in Latin America in the period 1500–1800. Document 1

Source: Jacinto de la Serna, Catholic priest and religious scholar, manuscript written to aid priests working among the Amerindian population of Mexico, 1656.

It is true that those first priests worked admirably, zealous to teach these poor ones [the Amerindians]. But for all this, the natives did not leave behind their deception and blindness, especially those who were very distant from the main towns where the priests worked. Scattered in remote villages, the doctrine and teaching did not reach them as was necessary. It was in those places that the Devil hit the hardest, and it is from there that the principal teachers of idolatry continue to spill their venom and persuade the people not to forget the ways of their ancestors. And when they perform their idolatries, it is with such stealth and so hidden that they avoid discovery.

To better conceal their deception, they mix their idolatrous ceremonies with good, holy things, joining light with darkness, venerating Christ our Lord, his Holy Mother, and the saints (whom some believe to be gods), together with their idols. They even perform the holy sacraments while at the same time making sacrifices to fire, sacrificing hens and animals, spilling cactus liquor in the church, offering their idols food and drink, attributing to them any sickness that afflicts them, and asking their favors and assistance in all matters. They also venerate the mountains of the Sierra Nevada and the volcano of Toluca, where they go regularly to make sacrifices because it was there that they had their ancient temples.

Document 2

Source: Fabián de Vargas, Native American from the town of Betaza, near Oaxaca, Mexico, witness testimony in a court case concerning religious ceremonies being performed in Betaza, 1703.

During the communal idolatries, the town's [Native American] elders sacrifice two or three deer and many turkeys and dogs. They confess with the town's [Native American] heathen priests before

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making the sacrifices, bringing each heathen priest a payment determined beforehand by the town council, and all the town's religious figures.

When the sacrifice is over, everyone comes to the place where the ceremony was performed and got on their knees. After making those sacrifices, the town officials purchase some candles from the money that was paid to them to hold the sacrifice, and place them on the altars at the church, and then they order people to sing a Christian devotional song. A large feather that usually adorns the images of Our Lady is taken from the church to the site of the sacrifices, and the person who officiates at the sacrifices and sings diabolical songs wears the feather on his head while performing the ceremonies. During the sacrifices, they post guards in various places, so they may give a warning if they see a Spaniard or any suspicious person from out of town.

Document 3

Source: Testimony of Captain Diogo de Carvalho in the Inquisition trial of Luzia Pinta, resident in Rio de Janeiro, Brazil, 1741.

I saw Luzia at the home of João Peixoto. There was a small altar with a canopy, and she had a curved knife in her hand, and was wearing a large ribbon tied on her head with the ends thrown backward in the style of an angel.. Many people who had come there to be cured were lying down on the floor.... On these occasions it was said that she had the winds of divination, and she said that God told her on these occasions what she was to do. I also heard that many times she had been called to go to other towns to cure people.

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Document 4

Source: Saint Benedict of Palermo holding the infant Jesus, a statue from the Church of Our Lady of the Rosary of the Black People, Salvador, Brazil, circa 1750.

Benedict of Palermo was a saint of African ancestry who lived in Italy in the sixteenth century. The Church of Our Lady of the Rosary of the Black People in Salvador was built by a religious brotherhood of enslaved and free African Brazilians.

Document 5

Source: Félix de Azara, visiting emissary from the King of Spain, writing about the Jesuit-run Guaraní* missions in Paraguay, eighteenth century.

All were baptized and knew how to say their prayers, which all the boys and unmarried girls had to recite in a chorus near the entrance of the church at dawn. Yet those who are familiar with the place assert that there was little true religion among the Indians. This is not strange, in view of the fact that the Indians themselves say that there were few Jesuits capable of preaching the gospel in Guaraní. As a partial remedy for this deficiency, the Jesuits had certain clever Indians learn a few sermons, which they preached in the town square after some festival or tournament; I have heard some of these, and they contained a good deal of nonsense which the speaker drew out of his head.... *Amerindian ethnic group indigenous to Paraguay

