

Colonial Society and Culture

Theme: American and Regional Culture, American and National Identity

Learning Objective 2.H: Explain how and why the movement of a variety of people and ideas across the Atlantic contributed to the development of American culture over time.

KC-2.2.1.A: The presence of different European religious and ethnic groups contributed to a significant degree of pluralism and intellectual exchange, which were later enhanced by the first Great Awakening and the spread of European Enlightenment ideas.

- Population
 - Largest percentages of non-English and non-natives in colonies were Enslaved Africans, Germans, and _____
- Print Culture
 - Religious writings more common, Benjamin Franklin's _____ the most popular
 - Some press freedom after _____
- Art and Architecture
 - Mostly imitated European styles, _____ and _____ would later paint prominent American scenes
- Religious diversity included different Protestant sects with Catholics and Jews in MD.
 - First colleges had religious affiliations
 - Some _____ supported through taxes
 - _____ in 1692 emphasizes religious fervor and paranoia between religious denominations.
- First Great Awakening
 - Led by ministers like _____ and _____
 - Focused on humans' sin and repentance
 - Led to splits in some denominations, support for _____
 - First common experience shared by all colonies
- The Enlightenment was an intellectual movement that began in Europe
 - Emphasized the "light" of reason
 - Through transatlantic print culture, colonies became aware of these concepts
 - John Locke's Two Treatises of Government wrote on popular sovereignty and Natural Laws
 - Ideas will be present in documents in Period 3

KC-2.2.1.B: The British colonies experienced a gradual Anglicization over time, developing autonomous political communities based on English models with influence from intercolonial commercial ties, the emergence of a transatlantic print culture, and the spread of Protestant evangelicalism.

- By 1750's Britain is main trading partner with colonies

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APUSH

Name: _____

- Colonies export _____, import finished goods
- Forced colonists to pay for imports with _____ → Use of paper money in colonies
- Interdependence and communication led to colonists “becoming more English”
- Autonomous political communities
 - Colonial governments consisted of a _____ and governor
 - Bicameral with varying degrees of _____ over the governors
 - Towns in New England had further autonomy with _____
 - Voting usually restricted to white-landowning men.
 - Higher participation rates based on land availability
- Territorial disputes and rivalries with other European powers led to colonial identity aligning with the British
 - King William’s War (1689-1697) and _____ (1702-1713) between French and British
 - King George’s War fought in northeastern territory, saw _____ change hands.

Learning Objective Unit 2.I: Explain how and why the different goals and interests of European leaders and colonists affected how they viewed themselves and their relationship with Britain.

KC-2.1.III.D: The goals and interests of European leaders and colonists at times diverged, leading to a growing mistrust on both sides of the Atlantic. Colonists, especially in British North America, expressed dissatisfaction over issues including territorial settlements, frontier defense, self- rule, and trade.

- Territorial Settlements and Frontier Defense
 - Colonists were eager to keep moving West
 - Led to land disputes with Natives and other European powers, Britain in favor of restricting expansion
- _____ and trade
 - Colonies preferred _____, resented periods of direct rule
 - Ex. Navigation Acts, Dominion of New England

KC-2.2.I.D: Colonists’ resistance to imperial control drew on local experiences of self-government, evolving ideas of liberty, the political thought of the Enlightenment, greater religious independence and diversity, and an ideology critical of perceived corruption in the imperial system.

- Colonists’ resistance
 - Popularly elected legislatures could withhold royally-appointed governor’s salary
 - Even in periods of direct control, colonists continued to smuggle goods bypassing mercantilist policies
 - _____ to criticize royally appointed officials

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Recap

- First Great Awakening and the Enlightenment in the Colonies
- Autonomous political communities
- Transatlantic Print Culture
- Reasons for rift between colonies and Britain
- Colonists' forms of resistance

Part II

Short Answer Response

Answer each prompt using at least THREE sentences.

1. Explain how the movement of a variety of people and ideas across the Atlantic contributed to the development of American culture over time.

2. Explain how the different goals and interests of European leaders and colonists affected how they viewed themselves and their relationship with Britain.

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Name: _____

Retrieved from: <https://www.gilderlehrman.org/history-resources/spotlight-primary-source/cotton-mathers-account-salem-witch-trials-1693>

“The Tryals of Several Witches...” Cotton Mather, 1693

Cotton Mather, a prolific author and well-known preacher, wrote this account in 1693, a year after the trials ended. Mather and his fellow New Englanders believed that God directly intervened in the establishment of the colonies and that the New World was formerly the Devil's territory. Cotton Mather's account of the witch trials reinforced colonial New Englanders' view of themselves as a chosen generation of men.

Excerpt

We have been advised by some Credible Christians yet alive, that a Malefactor, accused of Witchcraft as well as Murder, and Executed in this place more than Forty Years ago, did then give Notice of, An Horrible PLOT & against the Country by WITCHCRAFT, and a Foundation of WITCHCRAFT then laid, which if it were not seasonably discovered, would probably Blow up, and pull down all the Churches in the Country. And we have now with Horror seen the Discovery of such a WITCHCRAFT! An army of Devils is horribly broke in upon the place which is the Center, and after a sort, the First-born of our English Settlements: and the Houses of the Good People there are fill'd with the doleful Shrieks of their Children and Servants, Tormented by Invisible Hands, with Tortures altogether preternatural. After the Mischiefs there Endeavored, and since in part Conquered, the terrible Plague, of Evil Angels, hath made its Progress into some other places, where other Persons have been in like manner Diabolically handled. These our poor Afflicted Neighbors quickly after they become Infected and Infested with these Demons, arrive to a Capacity of Discerning those which they conceive the Shapes of their Troublers; and notwithstanding the Great and Just Suspicion, that the Demons might Impose the Shapes of Innocent Persons in their Spectral Exhibitions upon the Sufferers (which may prove no small part of the Witch-Plot in the issue) yet many of the Persons thus Represented, being Examined, several of them have been Convicted of a very Damnable witchcraft: yea, more than One Twenty have Confessed, that they have Signed unto a Book, which the Devil show'd them, and Engaged in his Hellish Design of Bewitching and Ruining our Land...

Now, by these confessions it is agreed that the devil has made a dreadful knot of witches in the country, and by the help of witches has dreadfully increased that knot; that these witches have driven a trade of commissioning their confederate spirits to do all sorts of mischiefs to the neighbors; whereupon there have ensued such mischievous consequences upon the bodies and estates of the neighborhood as could not otherwise be accounted for; yea that at prodigious witch meetings the wretches have proceeded so far as to concert and consult the methods of rooting out the Christian religion from this country, and seeing up instead of it perhaps a more gross diabolism than ever the world saw before. And yet it will be a thing lime short of miracle if, in so spread a business as this, the devil should not get in some of his juggles to confound the discovery of the rest

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“Sinners at the Hands of an Angry God,” Jonathan Edwards, 1741

The God that holds you over the pit of hell, much as one holds a spider, or some loathsome insect over the fire, abhors you, and is dreadfully provoked: his wrath towards you burns like fire; he looks upon you as worthy of nothing else, but to be cast into the fire; he is of purer eyes than to bear to have you in his sight; you are ten thousand times more abominable in his eyes, than the most hateful venomous serpent is in ours. You have offended him infinitely more than ever a stubborn rebel did his prince; and yet it is nothing but his hand that holds you from falling into the fire every moment. It is to be ascribed to nothing else, that you did not go to hell the last night; that you was suffered to awake again in this world, after you closed your eyes to sleep. And there is no other reason to be given, why you have not dropped into hell since you arose in the morning, but that God's hand has held you up. There is no other reason to be given why you have not gone to hell, since you have sat here in the house of God, provoking his pure eyes by your sinful wicked manner of attending his solemn worship. Yea, there is nothing else that is to be given as a reason why you do not this very moment drop down into hell.

O sinner! Consider the fearful danger you are in: it is a great furnace of wrath, a wide and bottomless pit, full of the fire of wrath, that you are held over in the hand of that God, whose wrath is provoked and incensed as much against you, as against many of the damned in hell. You hang by a slender thread, with the flames of divine wrath flashing about it, and ready every moment to singe it, and burn it asunder; and you have no interest in any Mediator, and nothing to lay hold of to save yourself, nothing to keep off the flames of wrath, nothing of your own, nothing that you ever have done, nothing that you can do, to induce God to spare you one moment.

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“Two Treatises on Government” by John Locke, 1689

The great and chief end, therefore, of men uniting into commonwealths, and putting themselves under government, is the preservation of their property; to which in the state of Nature there are many things wanting.

Firstly, there wants an established, settled, known law, received and allowed by common consent to be the standard of right and wrong, and the common measure to decide all controversies between them. For though the law of Nature be plain and intelligible to all rational creatures, yet men, being biased by their interest, as well as ignorant for want of study of it, are not apt to allow of it as a law binding to them in the application of it to their particular cases.

Secondly, in the state of Nature there wants a known and indifferent judge, with authority to determine all differences according to the established law. For every one in that state being both judge and executioner of the law of Nature, men being partial to themselves, passion and revenge is very apt to carry them too far, and with too much heat in their own cases, as well as negligence and unconcernedness, make them too remiss in other men.

Thirdly, in the state of Nature there often wants power to back and support the sentence when right, and to give it due execution. They who by any injustice offended will seldom fail where they are able by force to make good their injustice. Such resistance m

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