

WEST HEMPSTEAD UNION FREE SCHOOL DISTRICT

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Thomas Lee
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Spanish 5 Advanced Placement Summer Assignment, 2008

1. Please pick up packets from Mrs. Leo in Room 201 or Mrs. Stone in Room 203 the week of June 9.
2. Read "Bernardino" by Ana María Matute. Answer the questions in ¿Qué pasó? on pages 91 and 97.
3. From the list "Comprensión de la lectura", complete number III, Gramática.
4. Complete verb packet.
5. Keep up your listening skills by using the podcasts of www.bbcmundo.com.

Advanced Placement American Government and Politics 12

Summer Assignment

In preparation for our study of government you must be familiar with historical context surrounding the writing of the Constitution of the United States. In addition, you must be familiar with the issues and the personalities that shape the United States government policy and the policies of foreign governments.

Directions:

Part I – Read and outline chapters 1, 2 and 3 of the class text: American Government (Wilson, Dilulio). Focus on and define all the key terms of each chapter. At the end of the 1st week of class, you will be tested on the chapters assigned.

Part II – Constitutional Scavenger Hunt – You can find a copy of the Constitution in your textbook or online. (Questions appear at the end of this assignment.)

Part III – Discussion questions – Please read the following questions and be prepared to discuss and debate your answers to each during the 1st week of class. Feel free to come prepared with notes that support your argument.

1. According to the Federalist Papers (#51), “If men were angels, we would not need government.” Give specific examples of how the Founders were influenced by this theory of human nature when they were developing the principles of the Constitution in Philadelphia.
2. The Framers of the Constitution have been characterized as a “Spirit of Compromise Group.” To what extent was this true? Citing examples, discuss the issues on which the Framers were able to compromise and explain why? On what issues were they not able to reach a compromise? Why?
3. Was the Philadelphia Convention the work of an economically motivated group of elitists? What evidence can you find that either supports or refutes your answer? Cite examples from the book and the Constitution.
4. Cite three arguments by the Anti-Federalists and three arguments by the Federalists in the debate over ratification of the U.S. Constitution.
5. Explain the components of the Great Compromise. Be sure to include the various forms proportional representation might take, and the impact this compromise had on resolving remaining issues at the convention.
6. How did the Constitutional Convention resolve the matter of creating a strong chief executive? Specifically, examine the debate concerning the veto power and its relationship to the judiciary. What is the rationale for separating the creation, enforcement, and interpretation of new laws?

Part IV: Read the “Federalist #10” (found in text or online) and outline how James Madison supported the ways in which the Constitution dealt with “the mischief of faction.”

12 AP Government Summer Assignment

Part II

Name : _____

Constitution Scavenger Hunt Article I

1. How often are Representatives to be elected ?
2. How old must a Representative be to be elected ?
3. How long is the term for a senator ?
4. How were senators originally chosen ? Which amendment changed that ?
5. How old does someone have to be to be a senator ?
6. Who is the president of the Senate and when may that person vote ?
7. Which legislative body has the power of impeachment and which body has the power to try an impeached official ?
8. Who shall officiate when a president is tried for impeachment ?
9. What is the required vote that is necessary to convict someone who has been impeached ?
10. What is the only penalty that can be imposed on someone who has been impeached?
11. Who decides the times, places, and manner for holding elections for Congress ?
12. In what federal body do all bills concerning taxes originate ?
13. What fraction of both houses must vote to override a veto ?
14. What happens when a president doesn't return a bill in 10 days and what is the exception to that rule ?
15. In Section 8, the Constitution lists or enumerates the powers of Congress. List six of them.
16. In Section 8, which clause gives Congress the most general, non-specific powers ?
17. In Section 9, there are three limitations on the power of Congress to deny people rights. What are those three limitations ? (If you don't understand what these phrases mean, don't worry – I'll explain.)
18. When may the writ of *habeas corpus* be suspended ?
19. Name three limits on the powers of the states.

Article II

20. How old does someone have to be to be elected president ?

21. How is it determined how many electors each state has ?
22. Name three powers of the President.
23. Name the body of Congress that must approve a treaty that the president has negotiated and the fraction of the vote they must approve it by.
24. Which body of Congress approves nominations ?
25. When can the president appoint people without approval by anyone else ?
26. What can a president or other officers be impeached for ?

Article III

27. What is the term of office for Supreme Court justices ? When may they be removed ?
28. Who gets to decide how many federal courts we have ?
29. In which cases does the Supreme Court have original jurisdiction ?
30. What must be necessary to convict someone of treason ?

Article IV

31. What is the topic of Article IV ?
32. What does the Constitution say about how one state must regard the laws of another state ?
33. What limitation is put on admitting new states to the Union ?

Article V

34. What fraction of the houses of Congress is necessary to approve a proposed amendment ?
35. What fraction of the states must approve a proposed amendment for it to be ratified ?
36. What fraction of the states can ask for a convention to propose new amendments ?
37. What is the only limitation in the Constitution as to what can be the basis of an amendment ?

Article VI

38. What does the Constitution say about which law shall predominate if there is any conflict between laws ?
39. What qualification for holding any public office is forbidden ?

Article VII

40. How many states had to ratify the Constitution ?

Amendments

41. Name the five basic civil liberties guaranteed in the First Amendment.
42. Which amendment extended the vote to 18 year olds ?
43. Which amendment outlaws “cruel and unusual punishments ?”
44. Which amendment ended slavery ?
45. Put the Ninth Amendment in your own words.
46. Put the Tenth Amendment in your own words.
47. Which amendment prevents a citizen of North Carolina suing the state of Georgia ?
48. Which amendment said that states couldn't prevent people from voting based on their race ?
49. Which amendment said that a person couldn't be tried twice for the same crime ?
50. When can the government take private property and what must the government give the owners ? Which amendment establishes this ?
51. What phrase is repeated in both the Fifth and Fourteenth Amendments ?
52. Which amendment defined citizenship ?
53. List the rights that the accused has when suspected of a crime.
54. Which amendment prohibited alcohol ? Which Amendment repealed the prohibition on alcohol ?
55. Which amendment gave women the right to vote and in what year was it passed ?
56. Which amendment decided that a person could be president for only two terms ?
57. On what day does the Constitution state that a new president shall be inaugurated ? Which amendment establishes this ? When must the new Congress meet ?
58. Which amendment prevents the president and vice president from being inhabitants of the same state ? In the same amendment, who should choose the president if no one gets a majority in the Electoral College ? And the vice president ?
59. Which amendment requires a warrant to search someone's property ?
60. Which amendment gave government the power to impose an income tax ?
61. Which amendment establishes what to do if the president is incapacitated and can't perform his duties ?

Fall Semester Economics Honors College Summer Reading Assignment

In 11th Grade American History and Government, you studied how various Administrations dealt with economic issues. Some examples included FDR's New Deal Legislation, Reagan's "supply-side economics," and Clinton's support for a balanced budget and push for welfare reform. This coming school year we will see the inauguration of a new President. Imagine that you are appointed as an economic advisor in the new Administration. Complete the assignment that follows.

Focusing on today's economic problems, please read the excerpt from Point-Counterpoint entitled "Is the Bureaucracy Acting in a Responsible Manner? Is More Government Intervention the Best Way to Solve Economic and Political Problems?" (Pages 291-292). After reading the two articles :

- I. Outline each (no more than 1 – 2 typewritten pages for each article).
- II. In a well organized essay (no more than 3 – 5 typewritten pages)
 - a. Identify what you see as the most pressing economic problem we face today (e.g. rising energy prices, lack of affordable housing, outsourcing of jobs, eroding influence of labor unions, farm subsidies, the shrinking middle class, etc. You are **NOT** limited to these choices.)
 - b. Using the articles as your guide, choose a stance (yes or no) regarding whether more or less government intervention is the best way to solve this problem. Defend your stance using information from the article you agree with and at least two additional sources (as contemporary as possible).
 - c. Proper documentation is required (parenthetical references and a works cited page).
 - d. Summer assignment is due **Friday, September 5, 2008**.

Using the text Treasures of the World, (Scott, Foresman), read the documents listed below and answer all the questions following each document:

Document #	Document Title
1B	<i>Schooldays in Sumer</i>
6B	<i>Roman Baths : Pro and Con</i>
8A	<i>The Riddles of Taoism</i>
10A	<i>Christian Martyrs</i>
12A	<i>How King John Was Forced To Sign the Magna Carta</i>
18B	<i>In the Palace of Montezuma</i>
19A	<i>Benvenuto Cellini : Artist and Rogue</i>
19B	<i>Michelangelo and His Patrons</i>
20A	<i>The Portuguese Reach India</i>
20B	<i>The Financial Importance of Overseas Trade</i>
21A	<i>Martin Luther Makes His Stand</i>
22A	<i>Galileo Defends Scientific Observation</i>
23A	<i>Ottoman Military Power</i>
23B	<i>The First Mughal Emperor</i>
25A	<i>Spanish Attitudes Towards Indians</i>
26A	<i>Cromwell Dismisses Parliament</i>
27A	<i>The Fall of Bastille</i>
28B	<i>How I Became a Socialist</i>
32B	<i>Stalin's Forced Collectivization</i>
34B	<i>Truman's Decision to Drop the Bomb</i>
40A	<i>A World Economy</i>

The assignment is due **Friday, September 5, 2008**.

WEST HEMPSTEAD HIGH SCHOOL
SOCIAL STUDIES DEPARTMENT
Advanced Placement American History and Government (11AP)
Mr. Testa

1. Obtain a packet containing the first three chapters of A People's History of the United States: 1492-Present (Howard Zinn) from Mr. Testa. He can be contacted in Room 260 or in the Social Studies office.

A. Carefully read the three chapters from A People's History of the United States: 1492-Present (It is **STRONGLY** recommended that you take notes while you read, or at the very least, underline and write notes in the margins.

B. **COMPLETE** the attached questions for **EACH** chapter. Answer in **DETAIL** on a separate piece of paper. It is not necessary to type your answers, but it would be greatly appreciated. If you are handwriting, please write neatly!

2. Obtain a copy of The American Spirit Vol.I from Mr. Testa.

A. Read pages 20-57 and answer the following questions:

Pg. 35: #1,3,4

Pg. 57 # 1,2,3,5

B. Answer these questions on a separate piece of paper. It is not necessary to type your answers, but it would be greatly appreciated. If you are handwriting, please write neatly!

3. Be prepared to take a **TEST** on the content of the readings. It will be a written exam. It will take place on **September 8-9, 2008**

If you have any questions over the summer, you can contact Mr. Testa at ntesta@whufsd.com

DUE DATE: September 3, 2008

CONSTITUTIONAL RIGHTS FOUNDATION

Bill of Rights in Action 20:4

Jonathan Edwards and the Great Awakening in Colonial America

Starting in the 1730s, many American colonists experiences a huge Christian religious revival. Known as the “Great Awakening,” this revival spread new ideas about religion and may have influences the American Revolution.

Jonathan Edwards was born in 1703 in the English colony of Connecticut. He was the son and grandson of famous Puritan ministers.

Jonathan went to a college (later called Yale) to prepare to be a pastor. He graduated at 17 and soon after had an intense spiritual experience, which the Puritans called a “conversion.”

Within a few years, Edwards became an ordained minister and was married. His grandfather, who was famous for leading local religious revivals, died in 1729. Edwards replaced him as minister of the Puritan Congregational Church in Northampton, a town on the Connecticut River in western Massachusetts.

Edwards soon became controversial. He ended his grandfather’s practice of permitting “unconverted” persons to participate in Holy Communion, a sacrament that recalls the suffering and crucifixion of Jesus. Edwards sided with those Puritans who believed that only converted Christians could take communion and hope to avoid the terrors of hell.

In the winter of 1733-34, the behavior of the unmarried young men and women of Northampton troubled Edwards. They were meeting together at night, “frolicking” at the tavern, and not going to church meetings. When a young man suddenly died of an illness, Edwards seized the moment.

In his funeral sermon, Edwards warned that even those in the prime of life could die at any moment. Unless they were spiritually born again by accepting Jesus in their hearts, he preached, they would surely fall into the eternal fires of hell. Edwards spoke calmly, but intensely, and the young people listened. Some cried out, wept, and fainted at his words.

Soon, Edwards was holding prayer meetings just for the young people of the town. Many asked him, “What must I do to be saved?” The Great Awakening had begun.

The Evangelicals

The Christian idea of being born again through a conversion process had its roots in the Protestant Reformation in Europe. The Reformation occurred 200 years before the time of Jonathan Edwards. John Calvin, a Protestant Reformation leader in Switzerland, taught that God had already decided (predestined) who would go to heaven and who would go to hell. No one, however, could be sure of his or her fate.

Even so, Calvin believed that people might receive signs that God had saved them from eternal damnation. Calvin thought that one such sign was the conversion of a sinner. This happened when the person sincerely and fully opened his or her heart to Jesus and experienced a “new birth.” In return, God saved the converted individual from hell. Calvin called this a “covenant with God.”

Calvin’s doctrine of conversion became a central belief of the Puritans, Presbyterians, and other Protestants in Britain and America. Calvin believed that it would probably take a lifetime for a person

to become converted. This involved first recognizing one's sinfulness, experiencing the inner joy of Christ's love, and then spending years studying the Bible, attending church, and living a moral life.

Around 1700, some Puritans and others began to preach that a sinner could be converted, born again, and saved from hell in one spiritual moment. Known as evangelicals, these Puritans emphasized not only sudden conversion, but also a strict reading of the Bible and dramatic preaching as well as moral behavior.

In 1700, most American ministers were religious scholars who used reason to instruct their church members. The evangelicals, however, tried to appeal to people's emotions.

Protestants following the ideas of John Calvin believed that God created special "seasons" when outpourings of God's spirit awakened sinners to the danger to their souls. These Christian awakenings, also called revivals, had taken place before in Europe and America.

Evangelical ministers like Jonathan Edwards expected a massive Christian awakening similar to the Protestant Reformation. They thought this revival would start in America and sweep the world.

The Awakenings Begin

When signs of an awakening appeared, evangelical ministers would "preach up" the opportunity of sinners to save their souls. The ministers aimed to persuade the unconverted to open their hearts to God's spirit passing over the land before it was too late.

Both scholarly and evangelical ministers believed colonial American in the 1730s was ripe for a spiritual revival. A majority in many churches remained unconverted. Jonathan Edwards wrote that it was "a far more degenerate time...than ever before."

In the spring and summer of 1735, Jonathan Edwards was leading the Northampton awakening, which was rapidly spreading to other towns. Hundreds from all classes and ages stepped forward to be born again and saved from hell.

Edwards wrote a stirring account of the Northampton awakening, which inspired evangelical ministers in both America and England. In New England, people called these ministers, "New Light" preachers.

Meanwhile, a recent mass migration of Scotch-Irish Presbyterians from Northern Ireland fueled another awakening in the Middle Colonies. Gilbert Tennent, an evangelical Presbyterian minister in New Jersey, had experienced a sudden conversion as a youth on his voyage to America. Tennent's emotional preaching style with his vivid descriptions of the agonies of hell appealed to the young and shocked the older generation. Soon, hundreds of Presbyterians along with Lutherans, Baptists, and other Protestants were converting to save their souls.

Tennent discovered an ironic secret among many Protestant pastors. While most were highly educated and knowledgeable about the Bible, some, perhaps even a majority, had never experienced a "new birth" and thus remained unconverted.

Tennent attacked the unconverted ministers as being "blind as Moles, and dead as Stones." He demanded to know how this "Ministry of Dead Men" could possibly guide others through conversion and spiritual rebirth. He told his listeners to leave these ministers and seek out converted ones. Tennent's view of unconverted ministers often divided churches and communities where he preached.

Thus, in the 1730s, two separate awakenings were underway—one in New England and another in the Middle Colonies. But they were not connected, and the South remained untouched by any awakening.

"The Grand Itinerant"

Another evangelical, George Whitefield, helped spread the awakening throughout the colonies. Whitefield grew up in England, the son of an innkeeper. At age 21, he had a conversion experience

and joined the emerging evangelical movement. He became an ordained preacher of the Anglican Church, the official church of England.

Whitefield revolutionized evangelical preaching in England. He preached to large crowds in open fields and city streets. He delivered sermons without reading them. He moved about the countryside, ignoring the parish boundaries of the Anglican Church. This made him an "itinerant," or traveling, preacher.

More than anything else, Whitefield spoke with deep emotion in a loud and riveting voice about the need for sinners to convert to Christ in order to save their souls. His listeners often screamed, rolled on the ground, and fainted when he described burning in hell forever.

Whitefield promoted his preaching by putting up posters and placing notices in newspapers in advance of his speaking. He even had a press agent. Within a year, many in England and America knew him as "The Grand Itinerant."

In 1739, at age 25, the now famous Whitefield made a well-publicized tour of the American colonies to unify and expand the local awakenings. Benjamin Franklin reported in his newspaper that Whitefield preached to thousands in Philadelphia with stunning effect.

Whitefield then traveled to other Middle Colonies and into the South. He preached every day to men and women of all Christian faiths, ages, and classes, even to slaves. Almost everywhere he went, his emotional sermons about the love of God and the horrors of hell produced hundreds of conversions.

Next, Whitefield went to Boston where both evangelical New Light and scholarly Old Light ministers welcomed him. He preached to 20,000 people on Boston Common. He visited other parts of New England and finally met with Jonathan Edwards at Northampton. Whitefield had read Edward's description of the Northampton revival. In 1740, Whitefield reignited it.

The Great Awakening was not occurring throughout most of the colonies. Only the South and frontier areas lagged behind in the religious excitement. Whitefield's work seemingly finished, the "Grant Itinerant" returned home to England in 1741.

New Light vs. Old Light

Toward the end of his spectacular revival tour of America, Whitefield joined with Gilbert Tennent in criticizing unconverted ministers. This issue would ultimately undermine the good feeling that Whitefield had brought to the revival.

Whitefield's tour of the colonies had motivated other evangelical itinerant preachers. As they traveled about, these New Light preachers often held their meetings in competition with the regular town ministers. The town ministers became resentful and accused the itinerants of being "enthusiasts," those who provoked hysterical reactions among the people.

James Davenport was probably the most famous enthusiast preacher of this time. After George Whitefield returned to England, Davenport abandoned his Congregational Church on Long Island (New York) and took up itinerant preaching in Connecticut.

Davenport's style of preaching was highly emotional. He even imitated the agony of Christ on the cross.

He drew large crowds and brought about many conversions, especially among the poor. He also spent much time attacking unconverted ministers as "wolves in Sheep's clothing."

Connecticut, like most other colonies, had an official established church. In that colony, the government supported the Congregational Church with public taxes that paid the salaries of its pastors.

The Connecticut colonial legislature, dominated by the Old Light establishment, looked upon Davenport and other itinerant preachers as a threat to the Congregational Church. In the spring of 1742, the legislature passed a law that prohibited itinerant preaching by anyone from outside the colony.

When Davenport continued preaching in Connecticut, authorities arrested him. At his two-day trial before the colonial legislature, Davenport shouted out at his accusers, "Lord, strike them!" The legislature found him, "under the influence of enthusiastical impressions and impulses," declared him insane, and deported him back to Long Island.

The following year, Davenport returned to Connecticut. He told his followers to throw certain religious books and "idols" like jewelry and fancy clothing into a bonfire. This episode was too much even for other New Light preachers who, like Jonathan Edwards, feared Davenport was discrediting the entire revival movement.

By 1743, Old Light critics of the revival, such as the Reverent Charles Chauncy of Boston, had provoked a major debate on the revival. Chauncy charged that it was just a lot of "noise" and "enthusiastic Heat." Others, however, pointed to thousands of conversions and a change in the moral behavior of many.

Back in Northampton where it all began, Jonathan Edwards announced in 1749 that unconverted parents could no longer have their children baptized in his church. This divided the church, which still included many who had not converted.

The following year, the Northampton congregation voted to dismiss Edwards. By then, the Great Awakening had ended in most colonies.

The Aftermath

In the aftermath of the Great Awakening, hundreds of new, mainly evangelical, churches formed after separating from the established churches. The members of these new churches demanded the right to worship and preach, as they wanted. They also strongly objected to public taxes and laws that supported the established churches.

The Great Awakening created greater religious diversity and led to greater tolerance of differing religious. After the American Revolution, this tolerance was enshrined in the First Amendment to the U.S. Constitution: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . ."

Some historians say that the Great Awakening was a "rehearsal" for the American Revolution. They point out that revivals used colonial newspapers, pamphlets, circulating letters, outdoor rallies and radical oratory to create an American mass movement. Later, Sam Adams, Patrick Henry, and others would use these relatively new communication techniques to unite the colonies against the king.

Those supporting the rehearsal theory also argue that evangelical preachers like Tennent and Davenport challenged the authority of the colonial political and religious ruling class. The New Light preachers taught Americans to decide things based on their individual consciences rather than blindly accept the will of the rich and powerful.

Hundreds of itinerant preachers carried this message of democratic individualism to the poor and powerless; women, servants, slaves, those without property, those who were uneducated, and even children. Without realizing it, say those favoring the rehearsal idea, the revivalists were preparing ordinary Americans to eventually take political matters into their own hands. Thus, the Great Awakening planted the seeds of the rebellion against England in 1776.

Those who reject the idea that the Great Awakening was a rehearsal for revolution say that it was not a true mass movement. Even after Whitefield's tour of the colonies, most revival activity remained in

New England, parts of New Jersey, and some large cities like Philadelphia. It hardly touched the Southern colonies at all.

Those opposing the rehearsal idea point out that no revolutionary leaders arose at this time. Even radicals like Davenport were more concerned about saving souls than changing the political system. He simply ignored the political authorities and the laws they passed against itinerant preaching. There were no outcries or uprisings against the king. The colonial governments remained in the hands of the established church and property classes.

Finally, opponents of the rehearsal idea stress that the revival faded in the late 1740s leaving few long-lasting effects. New issues such as customs duties on imports, the quartering of the king's troops, and taxation without representation emerged after 1760 to anger the colonists. The Great Awakening may have stirred up a lot of people, but only with regard to the state of their souls. The debate continues today. Historians are divided over whether the Great Awakening was a rehearsal for the American Revolution.

For Discussion and Writing

1. Who were the main leaders of the Great Awakening?
2. How did the New Light evangelical preachers differ in their practice of Christianity from the Old Light ministers?
3. Do you think James Davenport should have been arrested, tried, and deported for breaking the Connecticut law against itinerant preaching? Why?
4. What effects did the Great Awakening have on the colonies?