

Document-Based Question

Maximum reading and writing time: 55 minutes

It is suggested that you spend about 15 minutes reading the documents and 40 minutes writing your response.

Directions: Question 1 is based on the accompanying documents. The documents have been edited for the purpose of this exercise.

In your response you should do the following.

- **Thesis:** Present a thesis that makes a historically defensible claim and responds to all parts of the question. The thesis must consist of one or more sentences located in one place, either in the introduction or the conclusion.
- **Argument Development:** Develop and support a cohesive argument that recognizes and accounts for historical complexity by explicitly illustrating relationships among historical evidence such as contradiction, corroboration, and/or qualification.
- **Use of the Documents:** Utilize the content of at least six of the documents to support the stated thesis or a relevant argument.
- **Sourcing the Documents:** Explain the significance of the author's point of view, author's purpose, historical context, and/or audience for at least four documents.
- **Contextualization:** Situate the argument by explaining the broader historical events, developments, or processes immediately relevant to the question.
- **Outside Evidence:** Provide an example or additional piece of specific evidence beyond those found in the documents to support or qualify the argument.
- **Synthesis:** Extend the argument by explaining the connections between the argument and one of the following.
 - A development in a different historical period, situation, era, or geographical area.
 - A course theme and/or approach to history that is not the focus of the essay (such as political, economic, social, cultural, or intellectual history).
 - A different discipline or field of inquiry (such as economics, government and politics, art history, or anthropology)

Question: Analyze the extent to which child-rearing attitudes and practices changed in the period 1550-1780 (**Skill: CCOT**).

Document 1

Source: The Domostroi, a Russian manual on household management, Moscow, 1550s.

A man who loves his son will whip him often so that when he grows up he may be a joy to him. He who disciplines his son will find profit in him and take pride in him among his acquaintances. He who gives his son a good education will make his enemy jealous and will boast of him among his friends.

Document 2

Source: Jean Benedicti, Franciscan preacher, moralist, and professor of theology, A Summary of Sins, Lyon, France, 1584.

It must be noted that the command of the father obligates the child to obey under pain of mortal sin, except in matters that are against his conscience and the honor of God. In such matters, the child is not obliged to obey him. For example, if the father commands the child to go to hear the preaching of heretics, to steal, to kill, to traffic at festivals, to lend money with usury, to leave the religious state, to fornicate, to swear, to lie, to bear false witness, etc., he is not to be obeyed. Likewise, if the father or the mother, wishing to sell the honor of their daughter, commands her to submit to intercourse in order to earn them something, the daughter must definitely not obey them, but rather suffer death, however poor her parents may be.

Document 3

Source: King Henry IV, letter to Madame de Montglat, governess to the king's six-year-old son, Louis, Paris, 1607.

I have a complaint to make: you do not send word that you have whipped my son. I wish and command you to whip him every time that he is obstinate or misbehaves, knowing well for myself that there is nothing in the world which will be better for him than that. I know it from experience, having myself profited, for when I was his age I was often whipped. That is why I want you to whip him and to make him understand why.

Document 4

Source: Margaret Cavendish, Duchess of Newcastle, letter describing her upbringing, Colchester, England, 1620s.

We were bred tenderly, for my mother naturally did strive to please and delight her children, not to cross and torment them, terrifying them with threats, or lashing them with slavish whips; but instead of threats, reason was used to persuade us, and instead of lashes, the deformities of vice were discovered, and the graces and virtues were presented unto us.

Document 5

Source: William Blundell, English Catholic gentleman, "An Exercise for the Children to Embolden Them in Speaking," a dialogue performed by Blundell and his nine-year-old daughter, Lancashire, England, 1663.

Daughter: Sir, I will amend all.

Father: Aye, aye, you will amend all. You used to promise the rod so, but how oft have you broke your promise? I am now resolved to take another course.

Daughter: When I confess my sins to God I am sure of pardon, if sorrow be not wanting and a true purpose to mend.

Father: If I were sure you had such a sorrow and such a purpose I could often more easily forgive you. And commonly when God forgiveth our sins, nevertheless He scourgeth us roundly.

Daughter: Dear Father, I have heard you say that an act of perfect sorrow doth gain a general pardon and freedom.

Father: It is my duty to you not to cast you off while any hope remains, but to correct you as occasion requires, and this correction I am bound under sin to give you, though now at this present I hope that you and I may be dispensed with as to that particular. Go. Remember what I tell you. Become a good girl; pray and mend. [Father goeth out.]

Daughter: Pray and mend—yes, by the grace of God will I pray and mend. I never came off thus in all my life when my father was so angry. I expected no less than to have been shut up in a dark room for a week or a fortnight and to have dined and supped upon birchen rods. Well, this praying and mending will do the deed, and now I'll pray and mend.

Document 6

Source: John Locke, English philosopher and physician, "Some Thoughts Concerning Education," London, 1693.

But when I talk of reasoning with children, I do not intend any other but such as is suited to the child's capacity and apprehension. Nobody can think a boy of three or seven years old should be argued with as a grown man. When I say, therefore, that they must be treated as rational creatures, I mean that you should make them sensible by the mildness of your carriage, and the composure, even in your correction of them, that what you do is reasonable in you, and useful and necessary for them; and that it is not out of caprice, passion, or fancy that you command or forbid them anything.

Document 7

Source: Jean-Honoré Fragonard, French Rococo painter, *The Visit to the Nursery*, 1775

