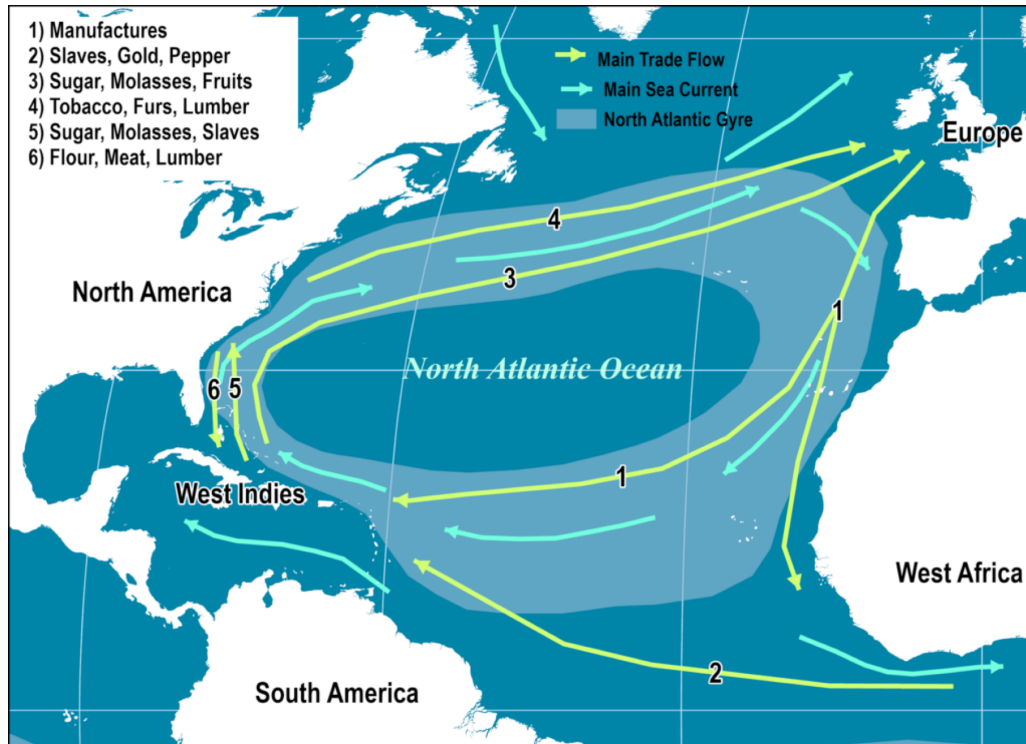


PRACTICE MULTIPLE CHOICE QUESTIONS

Questions 1-4 refer to the map below



Source: The Geography of Transportation Systems https://transportgeography.org/?page_id=1094

1. The new trade route in the period c. 1450 to c. 1750, shown in yellow on the map is referred to as
 - a. The Columbian Exchange
 - b. The Atlantic System
 - c. The Middle Passage
 - d. The Sea Road

2. The creation of the new trade route visible on the map in yellow resulted most directly from what new development c. 1450 to c. 1750?
 - a. New ship designs
 - b. New navigational tools
 - c. Improved understanding of regional wind and current patterns
 - d. Access to knowledge, scientific learning and technology from the Classical, Islamic, and Asian worlds

PRACTICE MULTIPLE CHOICE QUESTIONS

3. The types of trade goods moving between Europe, Africa and the Americas as well as the political relationship between these places best represents which economic system c. 1450 to c. 1750?

- a. Barter
- b. Capitalism
- c. Mercantilism
- d. Free-Market Exchange

4. As indicated on the map and due to the rise of plantation economies specializing in labor intensive cash crops, what form of coerced labor was most used in the Americas?

- a. Chattel Slavery
- b. Devshirme
- c. Serfdom
- d. Creole

[Continued on next page]

PRACTICE MULTIPLE CHOICE QUESTIONS

Questions 5-8 refer to the passage below

“According to both oral tradition and official versions, a beautiful Mexica woman appeared to Juan Diego and speaking to him in Nahuatl, asked him to tell the bishop that her name was La Virgen de Guadalupe and that she wanted a church built on Tepeyac. When Juan Diego was not believed, as proof of his story, She instructed him to fill his tilma (cape) with roses and take them to the Catholic bishop yet again with instructions to build a church on that same site. When Juan Diego opened his cloak to show the bishop the flowers, instead of roses, the image that we know of today as Our Lady of Guadalupe was miraculously imprinted upon the cotton fabric. That tilma is now enshrined at the Catholic Basilica in Mexico City.

The devout Catholic will tell you that Our Lady of Guadalupe appeared to a peasant by the name of Juan Diego in a demonstration of faith for the conquering Spaniards.

Ask a mestizo or indigenous person and they will tell you that Our Lady of Guadalupe is really Coatlxopeuh, another name for Earth Mother Tonantzin, to whom offerings were made on that same hill of Tepeyac hundreds of years before the arrival of the Spaniards. They will tell you that Tonantzin/Coatlxopeuh appeared to Cuauhtlatoatzin to inspire hope in a people who were being oppressed by the Spanish and, later when the Church acknowledged Our Lady of Guadalupe as the Patroness of Mexico, to allow the people to continue to honor her in safety. To many people, she is not either/or, but rather one: TonantzinGuadalupe.”

Source: “A Bridge of Light Between Cultures” by Griselda Alvarez Sesma a Mestiza of Yaqui/Mexica heritage born in Baja California (Mexico). Adjunct professor at Arizona Western College in Yuma, Arizona. 2008

5. The passage above best demonstrates which of the following developments from c. 1450 to c. 1750?
- Gender restructuring that occurred due to the Trans-Atlantic slave trade
 - Religious conflicts that emerged due to the Protestant Reformation
 - Syncretic belief systems and practices due to increased interactions between the newly connected hemispheres
 - Knowledge of the Classical world spread to Europeans
6. What best explains the author’s description of how people view the Virgin de Guadalupe?
- She grew up in a place where this story was told to her many times
 - She would be interested in multiple perspectives as a scholar
 - She is speaking about her own cultural beliefs
 - She lives in a state with a large Mexican population

PRACTICE MULTIPLE CHOICE QUESTIONS

7. What social restructuring took place in the Americas as a result of European conquest?
- The Spanish learned to accommodate their new indigenous subjects in order to utilize their economic and military contributions
 - The traditional economic and political elites of the Americas found a position for themselves among the elites of the Spanish empire
 - The adoption of the Casta System limited the opportunities of certain groups politically, economically, and socially
 - Indigenous women were elevated in status while indigenous men were enslaved
8. Which coercive labor system most directly led to the belief system described in the passage?
- Chattel Slavery
 - Peninsulare
 - Serfdom
 - Encomienda

Questions 9-10 refer to the picture below



Source: "A Rebel Negro armed & on his guard" Engraving by William Blake (1770s). From Gabriel Steadman's *Narrative of a Five Years Expedition against the Revolted Negroes of Surinam* [South America], 1796

9. The image above supports which development from c. 1450 to c. 1750 CE?
- Slave resistance challenged existing authorities in the Americas
 - State expansion and centralization led to resistance from political groups on a local level
 - The Atlantic trading system led to the mixing of African, American, and European cultures
 - Slavery in Africa continued in its traditional forms

PRACTICE MULTIPLE CHOICE QUESTIONS

10. Which consequence of the Columbian Exchange most directly led to the event depicted in the image c. 1450 to c. 1750 CE?
- a. Afro-Eurasia benefitted nutritionally from the increased diversity of American food crops
 - b. Foods like Rice were brought by enslaved Africans to the Americas
 - c. Afro-Eurasian sugar was brought by Europeans to the Americas
 - d. American foods became staple crops in various parts of Europe, Asia, and Africa