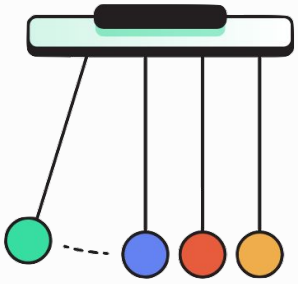
Thinking Nation

Formative Assessment:

Causation



Thinking historically means considering why certain things happened and what effects occurred because of an event, development, or process. It also means recognizing that there are multiple causes of and multiple effects from any event, development, or process.

Directions: Read the following historical context and primary source. Then, answer the questions on causation that follow. This question is Weighted Multiple Choice (WMC). The two best answers are 2 points, the next-best answer is 1 point, and the incorrect answer is 0 points.

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Historical Context:

Most cultures in the ancient world were polytheistic. They worshipped more than one god. However, the ancient Israelites practiced monotheism, or the belief that there is only one god. The Tanakh, or the Hebrew Bible, records God making a promise with a man named Abram that his family line would become "a great nation." This promise (a covenant) continued with a man named Moses, as the Tanakh records that God used him to lead the Israelites out of Egypt where they were enslaved. For Moses and the Israelites, their belief in one god dramatically shaped the way they lived. It made them feel set apart from the rest of the ancient world and caused Israelite leaders to command their subjects to be obedient to God.

Source: Moses, Exodus 19:5 and Deuteronomy 5:6–7; 6:4–7, around 1250 B.C.E.

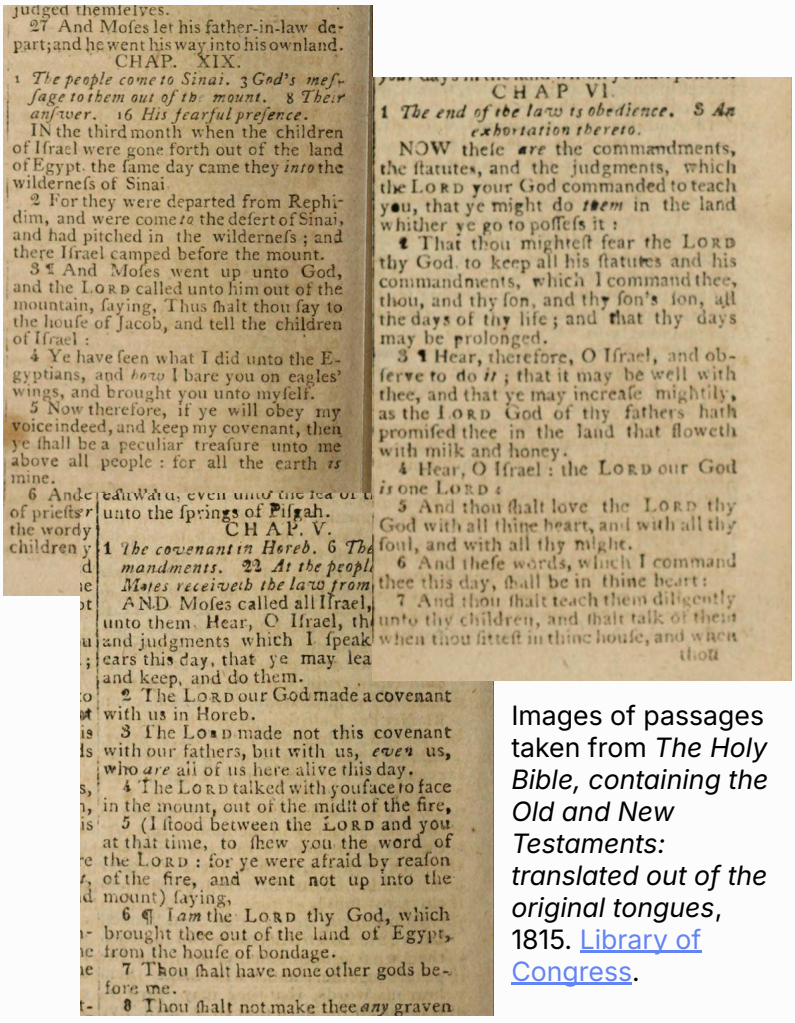
Note: In these two passages of the Tanakh, God's covenant with the Israelite people is established and God gives them the Ten Commandments.

Exodus 19:5
Now if you will obey me and keep my covenant, you will be my own special treasure from among all the peoples on earth; for all the earth belongs to me.

Deuteronomy 5:6-7; 6:4-7
[God said through Moses]: I am the Lord your God, who rescued you from the land of Egypt, the place of your slavery.

[Commandment 1]: You must not have any other god but me.

[Moses said]: Hear, O Israel: The Lord our God, the Lord is one. You shall love the Lord your God with all your heart and with all your soul and with all your might. And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise.


judged themselves.
27 And Moſes let his father-in-law depart; and he went his way into his own land.
CHAP. XIX.
1 *The people come to Sinai.* 3 *God's meſſage to them out of the mount.* 8 *Their anſwer.* 16 *His fearful preſence.*
IN the third month when the children of Iſrael were gone forth out of the land of Egypt, the ſame day came they *into* the wilderneſs of Sinai.
2 For they were departed from Rephidim, and were come *to* the deſert of Sinai, and had pitched in the wilderneſs; and there Iſrael camped before the mount.
3 ¶ And Moſes went up unto God, and the LORD called unto him out of the mountain, ſaying, Thus ſhalt thou ſay to the houſe of Jacob, and tell the children of Iſrael:
4 Ye have ſeen what I did unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto myſelf.
5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye ſhall be a peculiar treaſure unto me above all people: for all the earth *is* mine.
6 And ye ſhall be unto me a kingdom of prieſts, and an holy nation. These are the words which thou ſhalt ſpeak unto the children of Iſrael.
unto the ſprings of Piſgah.
CHAP. V.
1 *The covenant in Horeb.* 6 *The commandments.* 22 *At the people's requeſt Moſes receiveth the law from God.*
AND Moſes called all Iſrael, and ſaid unto them, Hear, O Iſrael, the ſtatutes and judgments which I ſpeak in your ears this day, that ye may learn them, and keep, and do them.
2 The LORD our God made a covenant with us in Horeb.
3 The LORD made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.
4 The LORD talked with you face to face in the mount, out of the midſt of the fire,
5 (I ſtood between the LORD and you at that time, to ſhew you the word of the LORD: for ye were afraid by reaſon of the fire, and went not up into the mount) ſaying,
6 ¶ I *am* the LORD thy God, which brought thee out of the land of Egypt, from the houſe of bondage.
7 Thou ſhalt have none other gods before me.
8 Thou ſhalt not make thee *any* graven

CHAP VI.
1 *The end of the law is obedience.* 3 *An exhortation thereto.*
NOW theſe *are* the commandments, the ſtatutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye go to poſſeſs it:
2 That thou mighteſt fear the LORD thy God, to keep all his ſtatutes and his commandments, which I command thee, thou, and thy ſon, and thy ſon's ſon, all the days of thy life; and that thy days may be prolonged.
3 ¶ Hear, therefore, O Iſrael, and obſerve to do *it*; that it may be well with thee, and that ye may increaſe mightily, as the LORD God of thy fathers hath promiſed thee in the land that floweth with milk and honey.
4 Hear, O Iſrael: the LORD our God *is* one LORD:
5 And thou ſhalt love the LORD thy God with all thine heart, and with all thy ſoul, and with all thy might.
6 And theſe words, which I command thee this day, ſhall be in thine heart:
7 And thou ſhalt teach them diligently unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou

Images of passages taken from *The Holy Bible, containing the Old and New Testaments: translated out of the original tongues*, 1815. Library of Congress.

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1. Using both the historical context *and* the primary source, select the ***two statements*** that best demonstrate the influence of monotheism on ancient Israelite leaders.

   A. Monotheism influenced ancient Israelite leaders by encouraging them to command their subjects to be obedient to God.

   B. Monotheism influenced ancient Israelite leaders because it shaped their own view of themselves as God's chosen people.

   C. Monotheism influenced ancient Israelite leaders only slightly, since monotheism and polytheism are very similar.

   D. Monotheism influenced ancient Israelite leaders because they trusted God after God rescued them from slavery in Egypt.

2. Historians rank effects to establish which effects are more significant. Using both the historical context and primary source, explain why one of the statements you chose represents a more significant influence of monotheism on ancient Israelite leaders. Cite evidence.

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1. Using both the historical context *and* the primary source, select the ***two statements*** that best demonstrate the influence of monotheism on ancient Israelite leaders.

A. Monotheism influenced ancient Israelite leaders by encouraging them to command their subjects to be obedient to God. **(2 points)**

B. Monotheism influenced ancient Israelite leaders because it shaped their own view of themselves as God's chosen people. **(2 points)**

C. Monotheism influenced ancient Israelite leaders only slightly, since monotheism and polytheism are very similar. **(0 point)**

D. Monotheism influenced ancient Israelite leaders because they trusted God after God rescued them from slavery in Egypt. **(1 point)**

2. Historians rank effects to establish which effects are more significant. Using both the historical context and primary source, explain why one of the statements you chose represents a more significant influence of monotheism on ancient Israelite leaders. Cite evidence.

Based on this historical context and primary source provided, Choice A and Choice D are clear examples of how monotheism influenced ancient Israelite leaders. (Choice D is a true statement, but it does not specify how God rescuing the Israelites shaped their leadership, only that it did). However, when looking at the historical context and primary source, Choice A is a more significant example of monotheism's influence. The historical context notes that the belief in one god "caused Israelite leaders to command their subjects to be obedient to God." Additionally, the Exodus passage calls the Israelites to obey God and keep his covenant. The Deuteronomy passage quotes Moses, an Israelite leader, calling the Israelites to "love the Lord your God with all your heart." He commands the people to show their love of God through their obedience.

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1. Weighted Multiple Choice

Choice 1	2 points (Choice A or B)	1 point (Choice D)	0 points (Choice C)
Choice 2	2 points (Choice A or B)	1 point (Choice D)	0 points (Choice C)
			Subtotal: _____/ 4

2. Short Answer: More Significant Effect

3 points	2 points	1 point	0 points
Student identifies one choice as a more significant effect and cites clear evidence from both the historical context and primary source to justify their choice.	Student identifies one choice as more significant and cites clear evidence from one source to justify their answer. Both sources may be cited, but only one provides clear justification.	Student identifies one choice as more significant and may or may not cite evidence to justify their answer. If evidence is cited, it does not provide clear justification for their choice.	Students does not identify one choice as more significant. Student either misunderstood question or did not attempt to answer it.
			Subtotal: _____/ 3

Total: _____/7

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