Teacher: Mr. Murray  
Assignment Title: DBQ  
Assignment Summary:  
Writer's Role: You are a Historian  
Audience: AP Board  
Form: 1 a thesis paragraph 3 bucketing of the documents 4 two body paragraph

<table>
<thead>
<tr>
<th>Grade</th>
<th>Excellent (8-9)</th>
<th>Good (6-7)</th>
<th>Adequate (4-5)</th>
<th>Insufficient (1-2-3)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thesis (Overview &amp; Thesis Statement)</td>
<td>Presents a clear, well-developed, complex thesis</td>
<td>Presents a clear, developed thesis</td>
<td>Presents a simple thesis with limited development</td>
<td>Presents a thesis that is confused or underdeveloped, or essay lacks a thesis</td>
</tr>
<tr>
<td>Evidence/Facts (DBQ Documents)</td>
<td>Supports thesis with substantial, relevant, and accurate evidence</td>
<td>Supports thesis with relevant and helpful evidence</td>
<td>Supports thesis with limited, but appropriate evidence</td>
<td>Provides minimal, irrelevant, or insufficient evidence</td>
</tr>
<tr>
<td>Knowledge of the subject (Background Info)</td>
<td>Demonstrates superior knowledge of subject</td>
<td>Demonstrates good knowledge of subject</td>
<td>Demonstrates average knowledge of the subject</td>
<td>Demonstrates superficial or insufficient knowledge of the subject</td>
</tr>
<tr>
<td>Analysis of Evidence/Facts (DBQ Docs &amp; Background info explanation)</td>
<td>Provides an effective analysis that answers all aspects of the question; thoroughly addresses counterarguments</td>
<td>Provides analysis but may not devote equal weight to all parts of the question; addresses counterarguments</td>
<td>Analysis is present but superficial; fails to address counter-arguments; does not sufficiently address all parts of the question</td>
<td>Little or no analysis; describes rather than analyzes; only answers one part of the question</td>
</tr>
<tr>
<td>Written Expression (Individual style, voice, and personality)</td>
<td>Writing presents no obstacles to understanding; high degree of skill and complexity</td>
<td>Contains only minor errors that do not seriously detract from the essay/argument; writing is skillful</td>
<td>Contains some errors that do not detract from overall essay/argument; writing is competent</td>
<td>Contains major errors or numerous minor ones that detract from the essay/argument; illegible</td>
</tr>
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</table>

Grading Scale: AP Scale

<table>
<thead>
<tr>
<th>Grade</th>
<th>9</th>
<th>8</th>
<th>7</th>
<th>6</th>
<th>5</th>
<th>4</th>
<th>3</th>
<th>2</th>
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<tr>
<td>Grading Scale: Numeric Grade</td>
<td>90</td>
<td>85</td>
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<td>76</td>
<td>72</td>
<td>67</td>
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<td>Letter Grade</td>
<td>A+</td>
<td>A</td>
<td>B+</td>
<td>B-</td>
<td>C+</td>
<td>C-</td>
<td>D</td>
<td>D-</td>
<td>F</td>
</tr>
</tbody>
</table>
2016 World History II Document-Based Question

WORLD HISTORY II

SECTION I

Part A

Points Possible - 90

Directions: The following prompt requires you to construct a coherent essay that integrates your analysis of Persons Documents A-I and Principle Documents 1-11, Religious Institutions, and knowledge of the Forms of Government. High scores will be earned only by essays that both cite key pieces of explicit evidence from the documents and draw on prior knowledge of the global understanding of religions and forms of government.

PROMPT:

In a coherent essay that integrates your knowledge and interpretation of the major world religions, justify the power and function of religion on society and to what extent those religions validate “men aren’t angels.”

Document A

Source: Andrew C. Nahm, A Panorama of 5000 Years: Korean History, Hollym

. . . With the rise of Buddhism, Korea’s contacts with the outside world grew, and scholarship, arts, science and technology which were imported to Korea from China, India and regions beyond brought about the enrichment of Korean culture. As a result, one of the oldest astronomical charts in the world was produced, the oldest astronomical observatory called Ch’ŏmsŏngdae was built, tumuli [burial mounds] architecture represented by the Ssangyŏng tomb developed, and the system of doctor of medicine was established in Korea. During the Three Kingdoms period, Korea’s cultural progress in the fields of astronomy, mathematics, medicine, architecture and metallurgy reached the level of other advanced civilization of the world. . . .
Document B

Source: Miguel Leon-Portilla, ed., The Broken Spears: The Aztec Account of the Conquest of Mexico, Beacon Press (adapted)

... At the request of [Prince] Ixtlilxochitl, Cortes and his men ate the gifts of food that had been brought out from Tezcoco. Then they walked to the city with their new friends, and all the people came out to cheer and welcome them. The Indians knelt down and adored them as sons of the Sun, their gods, believing that the time had come of which their dear king Nezahualpilli had so often spoken. The Spaniards entered the city and were lodged in the royal palace. 

Cortes was very grateful for the attentions shown him by Ixtlilxochitl and his brothers; he [Cortes] wished to repay their kindness by teaching them the law of God, with the help of his interpreter Aguilar. The brothers and a number of the other lords gathered to hear him, and he told them that the emperor of the Christians had sent him here, so far away, in order that he might instruct them in the law of Christ. He explained the mystery of the Creation and the Fall, the mystery of the Trinity and the Incarnation and the mystery of the Passion and the Resurrection. Then he drew out a crucifix and held it up. The Christians all knelt, and Ixtlilxochitl and the other lords knelt with them.

Cortes also explained the mystery of Baptism. He concluded the lesson by telling them how the Emperor Charles grieved that they were not in God’s grace, and how the emperor had sent him among them only to save their souls. He begged them to become willing vassals of the emperor, because that was the will of the pope, in whose name he spoke. ...

Document C

Source: Daniel Roselle, A World History: A Cultural Approach, Ginn and Company (adapted)

... Wherever they went, the Moslems brought with them their love of art, beauty, and learning. From about the eighth to the eleventh century, their culture was superior in many ways to that of western Christendom.

Some of the finest centers of Moslem life were established in Spain. In Cordova, the streets were solidly paved, while at the same time in Paris people waded ankle-deep in mud after a rain. Cordovan public lamps lighted roads for as far as ten miles; yet seven hundred years later there was still not a single public lamp in London!

Some Spanish Moslems had homes with marble balconies and courts with lovely waterfalls. Bedrooms were vaulted with stained glass and speckled with gold. And metal pipes carried water into marble baths.

Nearly every mosque had a public school in which the children of the poor were taught. Many Moslem libraries were excellent; the catalogue of one caliph’s library filled forty volumes. In addition, the followers of Mohammed achieved much in science, particularly in chemistry, astronomy, mathematics, and medicine. ...
**Document D**
Source: Donald S. Lopez, Jr., “Buddhism in Practice,” Asian Religions in Practice, Princeton University Press, 1999

... The Buddha is reported to have exhorted [urged] his monks to “go and travel around for the welfare of the multitudes, for the happiness of the multitudes, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans. No two should go in the same direction.” Although this last admonition [caution] seems not to have been heeded [obeyed], it is true that Buddhist “missions” were not large and well-organized movements, and instead often took the form of itinerant monks (or groups of monks) traveling by land and sea in the company of traders and royal emissaries. According to traditional accounts, the first foreign mission was to the island of Sri Lanka, and was led by the son of Asoka....

**Document E**
Source: Fred Burke, Africa, Houghton Mifflin (adapted)

... Departing from the policy of Sunni Ali, Askia Mohammed sought to make all of the empire [of Songhai] one big Muslim community. Although he did not succeed in converting the entire Sudan [region bordering the southern Sahara] to Islam, he remodeled his empire along Islamic lines as far as possible. Legal and social reforms were introduced, Islamic judges were appointed in all the large districts of the empire, and justice was administered according to Muslim principles rather than traditional African laws. The court of Askia Mohammed was the highest court of the land, to which appeals from the lower courts could be brought. ...

**Document F**

... The other major economic function of the Church was as a provider of education, health care and poor relief to the general population. A great part of its income and manpower was employed in these activities. Religious orders such as the Jesuits and the Dominicans would use profits from their haciendas to finance their schools, seminaries and colleges. A large number of orders, male and female, worked on this basis, running educational and training establishments which were fee-paying for the wealthy but free for the poor. Others operated hospitals, hospices for the mentally ill and the dying, poor houses, orphanages, shelters for homeless girls, and suchlike. The Church therefore played an important economic role as a circulator of capital, as a profit-making concern in some areas of the economy, and as a supplier of social services....
Document G

Source: John L. Esposito, ed., The Oxford History of Islam, Oxford University Press

... Merchants were carriers of Islam rather than agents of Islamization. They opened routes and exposed isolated societies to external influences, but they were not themselves engaged in the propagation [spread] of Islam, which was the work of religious leaders. The leaders became integrated into African societies by playing religious, social, and political roles similar to those of traditional priests. Like traditional priests, Muslim men of religion were peacemakers, who pleaded for those who broke the king’s laws. Mosques, like traditional shrines, were considered sanctuaries. Immunity of life and property was extended to men of religion only as long as they kept out of politics and posed no threat to the existing sociopolitical order...
**Document 1**

Source: The Ten Commandments (Exodus 20:1)

1. I am The Lord your God  
2. You shall have no other gods to rival me  
3. You shall not misuse the name of The Lord your God  
4. Remember the Sabbath day and keep it holy  
5. Honor your father and your mother  
6. You shall not kill  
7. You shall not commit adultery  
8. You shall not steal  
9. You shall not give false evidence against your neighbor  
10. You shall not covet

**Document 2**

Source: Quran (Surah 92 The Night al Lail)

"The Night"

In the Name of Allah, the Compassionate, the Merciful

By the night, when she lets fall her darkness, and by the radiant day!  
By Him that created the male and the female, your endeavors have different ends!  
For him that gives in charity and guards himself against evil and believes in goodness, We shall smooth the path of salvation: but for him that neither gives nor takes and disbelieves in goodness, We shall smooth the path of affliction. When he breathes his last, his riches will not avail him.  
It is for Us to give guidance. Ours is the life of this world, Ours the life to come. I warn you, then, of the blazing fire, in which none shall burn save the hardened sinner, who denies the truth and gives no heed. But the good man who purifies himself by almsgiving shall keep away from it: and so shall he that does good works for the sake of the Most High, not in recompense for a favor. Such men shall be content.

**Document 3**

Source: 5 Pillars of Faith

1. Shahadat - A Muslim must acknowledge that “There is no God but Allah and Muhammad is his Prophet”

2. Salat - A Muslim must pray five times daily facing Mecca: at dawn, at noon, in the mid-afternoon, at dusk, and after dark.

3. Zakaat or almsgiving - Each Muslim give charity and help the needy. Must pay a zagat to the government.

4. Sawm - A Muslim must fast for the month of Ramadan. During the fasting month, one must refrain from eating, drinking, smoking, and sexual intercourse from dawn until sunset.

5. Hajj - A Muslim must make a pilgrimage to Mecca. Every adult Muslim who is physically and financially able to do so must make this pilgrimage at least once in his or her lifetime.
Document 4
Source: Mahabharata, an Ancient Indian Epic from about 400 BCE

Enjoy the pleasure bestowed on you,
and bear the pain bestowed on you,
wait patiently for what time brings,
as does the farmer with the fruit.
Let us overcome the angry man with gentleness,
the evil man with goodness
the miser with generosity
the liar with truth

Document 5
Source: “On the Nature of Man,” which was written by Zong Mi. He was a leading Buddhist scholar during the Tang dynasty in the early ninth century CE

“Confucius, Laozi, and the Buddha were perfect sages. They established their teachings according to the demands of the age and the needs of various beings. They differ in their approaches in that they encourage the perfection of good deeds, punish wicked ones, and reward good ones; all three teachings lead to the creation of an orderly society and for this they must be observed with respect.”

Document 6
Source: Confucius, a Chinese teacher in ancient China who lived around 551 BCE – 479 BCE:

“In his (the leader) personal conduct,
He was respectful.
In his serving of his superiors
He was reverent.
In his nourishing the people
He was kind.
In governing the people
He was righteous.”
Document 7

Source: 4 Noble truths taken from a Chinese Buddhist canon text.

1. The Nature of Suffering (Dukkha):
"This is the noble truth of suffering: birth is suffering, aging is suffering, illness is suffering, death is suffering; sorrow, lamentation, pain, grief and despair are suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering."

2. Suffering’s Origin (Samudaya):
"This is the noble truth of the origin of suffering: it is this craving which leads to renewed existence, accompanied by delight and lust, seeking delight here and there, that is, craving for sensual pleasures, craving for existence, craving for extermination."

3. Suffering’s Cessation (Nirodha):
"This is the noble truth of the cessation of suffering: it is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, nonreliance on it."

4. The Way (Marga) Leading to the Cessation of Suffering:
"This is the noble truth of the way leading to the cessation of suffering: it is the Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration."

Document 8

Source: The Hindu Caste system. The four major castes emerged from Purusha (the first human being). Purusha is identified with the creator god Brahma

The Brahmins: The priestly class, born from the mouth of Brahma.

The Kshatriyas: Warriors and rulers, senators, presidents, majors, born from the chest of Brahma

The Vaisyas: Farmers, merchants, lawyers, doctors.

The Sudras: Unskilled workers. Born from the feet of Brahma.

Other sub-castes: Up to 3,000 sub-castes, with the untouchables at the bottom.
**Document 9**


1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: 2 And he opened his mouth, and taught them, saying, 3 Blessed are the poor in spirit: for theirs is the kingdom of heaven. 4 Blessed are they that mourn: for they shall be comforted. 5 Blessed are the meek: for they shall inherit the earth. 6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled. 7 Blessed are the merciful: for they shall obtain mercy. 8 Blessed are the pure in heart: for they shall see God. 9 Blessed are the peacemakers: for they shall be called the children of God. 10 Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven. 11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

**Document 10**

Source: The Old Testament of the Christian Bible (Genesis 17:2-8)

2 And I will make my covenant between me and thee, and will multiply thee exceedingly. 3 And Abram fell on his face: and God talked with him, saying, 4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. 5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. 6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. 7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. 8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

**Document 11**

Source: Emperor Ashoka, the third monarch of the Indian Mauryan dynasty, “The Fourteen Rock Edicts, (260 BCE) [Buddhism]

“...no living beings are to be slaughtered or offered in sacrifice. Nor should festivals be held, for Beloved-of-the-Gods, King Piyadasi, sees much to object to in such festivals, although there are some festivals that Beloved-of-the-Gods, King Piyadasi, does approve of”

“Respect for mother and father is good, generosity to friends, acquaintances, relatives, Brahmans and ascetics is good”

“To do good is difficult. One who does good first does something hard to do. I have done many good deeds, and, if my sons, grandsons and their descendants up to the end of the world act in like manner, they too will do much good. But whoever amongst them neglects this, they will do evil. Truly, it is easy to do evil.”

“Beloved-of-the-Gods, King Piyadasi, desires that all religions should reside everywhere, for all of them desire self-control and purity of heart. But people have various desires and various passions, and they may practice all of what they should or only a part of it.”