

# AP<sup>®</sup> World History SCORING GUIDELINES

## Document-Based Question

Evaluate the extent to which religious responses to wealth accumulation in Eurasia in the period circa 600 B.C.E. to 1500 C.E. differed from state responses to wealth accumulation.

Maximum Possible Points: 7

Points	Rubric	Notes
<b>A: Thesis/Claim (0-1)</b>	<p><b>Thesis/Claim:</b> Responds to the prompt with a historically defensible thesis/claim that establishes a line of reasoning. (1 point)</p> <p><i>To earn this point, the thesis must make a claim that responds to the prompt rather than restating or rephrasing the prompt. The thesis must consist of one or more sentences located in one place, either in the introduction or the conclusion.</i></p>	<p>Responses earn one point by responding to the question with a historically defensible thesis that establishes a line of reasoning that compares religious and/or state responses to wealth accumulation in Eurasia circa 600 B.C.E. to 1500 C.E. Thesis statements need to demonstrate some degree of specificity regarding either similarity or difference to earn a point.</p> <p><i>Examples that earn this point might include:</i></p> <ul style="list-style-type: none"> <li>• “In the period 600 B.C.E. to 1500 C.E., religious responses differed from state responses to wealth accumulations because religious responses encouraged the rejection of wealth in order to obtain salvation or create social harmony.”</li> <li>• “In the period 600 B.C.E. to 1500 C.E., some religious traditions responded favorably to wealth accumulation because their religious establishments depended on the patronage of wealthy elites, while some states were suspicious of wealth accumulation.”</li> <li>• “State responses to wealth accumulation in Eurasia during the period 600 B.C.E. to 1500 C.E. were generally more positive than religious responses because states used tax money to fund their administrative functions.”</li> </ul>
<b>B. Contextualization (0-1)</b>	<p><b>Contextualization:</b> Describes a broader historical context relevant to the prompt. (1 point)</p> <p><i>To earn this point, the response must relate the topic of the prompt to broader historical events, developments, or processes that occur before, during, or continue after the time frame of the question. This point is not awarded for merely a phrase or reference.</i></p>	<p><i>Examples of context might include the following, with appropriate elaboration:</i></p> <ul style="list-style-type: none"> <li>• The rise of empires and the development of imperial administrations.</li> <li>• The rise and spread of religions.</li> <li>• Foundational beliefs regarding salvation and living “the good life” of major religious traditions.</li> <li>• The growth of interregional trading networks across Afro-Eurasia,</li> <li>• The rise in the economic and social prominence of merchants.</li> </ul>
<b>C: Evidence (0-3)</b>	<p><b>Document Content:</b> Uses the content of at least three documents to address the topic of the prompt. (1 point) <i>To earn one point, the response</i></p>	<p><i>See document summaries page for details.</i></p> <ul style="list-style-type: none"> <li>• Doc 1: <i>The Chronicle of Zuo</i>, ca. 350 B.C.E.</li> <li>• Doc 2: Chanakya, <i>Arthashastra</i>, ca. 250 B.C.E.</li> <li>• Doc 3: Cicero, <i>Essay about Duties</i>, ca. 50 B.C.E.</li> </ul>

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	<p><i>must accurately describe—rather than simply quote—the content from at least three of the documents.</i></p> <p><b>OR</b></p> <p>Supports an argument in response to the prompt using at least six documents. (2 points) <i>To earn two points, the response must accurately describe—rather than simply quote—the content from at least six documents. In addition, the response must use the content from the documents to support an argument in response to the prompt.</i></p>	<ul style="list-style-type: none"> <li>• Doc 4: Gerontius, <i>Life of Melania</i>, ca. 450 C.E.</li> <li>• Doc 5: <i>The Qur'an</i></li> <li>• Doc 6: Bezeklik Buddhist painting, ca. 800 C.E.</li> <li>• Doc 7: Ganapatideva, edict, ca. 1245 C.E.</li> </ul>
	<p><b>Evidence beyond the Documents:</b> Uses at least one additional piece of specific historical evidence (beyond that found in the documents) relevant to an argument about the prompt. (1 point)</p> <p><i>To earn this point, the evidence must be described, and must be more than a phrase or reference. This additional piece of evidence must be different from the evidence used to earn the point for contextualization.</i></p>	<p><i>Common examples of evidence might include the following, with appropriate elaboration:</i></p> <ul style="list-style-type: none"> <li>• Other rulers or empires that promoted commerce (e.g. Mongols, Ming)</li> <li>• Other communities that were involved in commercial activity (e.g. Jews, Sogdians)</li> <li>• Other examples of religious traditions that either championed or expressed doubts about wealth accumulation (e.g. Greek belief systems, or Hindu or Christian asceticism)</li> </ul>
<p style="text-align: center;"><b>D: Analysis and Reasoning (0-2)</b></p>	<p><b>Sourcing:</b> For at least three documents, explains how or why the document's point of view, purpose, historical situation, and/or audience is relevant to an argument. (1 point)</p>	<p><i>See document summaries page for examples of possible explanations of the relevance of sourcing.</i></p>
	<p><b>Complexity:</b> Demonstrates a complex understanding of the historical development that is the focus of the prompt, using evidence to corroborate, qualify, or modify an argument that addresses the question. (1 point)</p> <p><i>A response may demonstrate a complex understanding in a variety of ways, such as:</i></p> <ul style="list-style-type: none"> <li>• <i>Explaining nuance of an issue by analyzing multiple variables</i></li> <li>• <i>Explaining both similarities and differences, or explaining</i></li> </ul>	<p>Responses earn one point by demonstrating a complex understanding of how religious and state responses to wealth accumulation differed in Eurasia circa 600 B.C.E. to 1500 C.E. by using evidence to corroborate, qualify, or modify their argument.</p> <p><i>Ways of demonstrating a complex understanding of this prompt might include:</i></p> <ul style="list-style-type: none"> <li>• Explaining why there may have been both similarities <u>and</u> differences in religious and state responses to wealth accumulation in Eurasia circa 600 B.C.E. to 1500 C.E.</li> <li>• Explaining details of how different regions or cultures within "Eurasia" had varied responses to wealth accumulation within this time period.</li> </ul>

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	<p><i>both continuity and change, or explaining multiple causes, or explaining both causes and effects</i></p> <ul style="list-style-type: none"> <li>• <i>Explaining relevant and insightful connections within and across periods</i></li> <li>• <i>Confirming the validity of an argument by corroborating multiple perspectives across themes</i></li> <li>• <i>Qualifying or modifying an argument by considering diverse or alternative views or evidence</i></li> </ul> <p><i>This understanding must be part of the argument, not merely a phrase or reference.</i></p>	<ul style="list-style-type: none"> <li>• Explaining how religious or state responses to wealth accumulation changed throughout the period circa 600 B.C.E. to 1500 C.E.</li> </ul>
<p><b>If response is completely blank, enter - - for all four score categories A, B, C, and D</b></p>		

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## Document Summaries and Possible Sourcing

Document	Summary of Content	Explains the relevance of point of view, purpose, situation, and/or audience by elaborating on examples such as the following:
1. <i>The Chronicle of Zuo</i> , ca. 350 B.C.E.	<ul style="list-style-type: none"> <li>A Chinese state official refuses the request of an ambassador from another Chinese state to confiscate merchant property and claims that his state does not interfere in the commercial activities of merchants so long as they are loyal to the ruler.</li> </ul>	<ul style="list-style-type: none"> <li>The chronicle relates the viewpoints of a state official (POV)</li> <li>Historical chronicle that would have primarily been read by government officials (audience)</li> <li>Diplomacy and competition between Chinese states during the Warring States period (situation)</li> </ul>
2. Chanakya, <i>Arthashastra</i> , ca. 250 B.C.E.	<ul style="list-style-type: none"> <li>Advocates for regulating commercial activity within the Mauryan Empire by ordering the fixing of prices and government supervision of merchants and their goods.</li> </ul>	<ul style="list-style-type: none"> <li>Government official concerned about unregulated commerce (POV)</li> <li>Treatise aimed at rulers and other members of the government elite (audience)</li> <li>Wants to establish government supervision of merchants to ensure social stability within the empire and to ensure proper taxation (purpose)</li> </ul>
3. Cicero, <i>Essay about Duties</i> , ca. 50 B.C.E.	<ul style="list-style-type: none"> <li>Promotes agriculture as the best and most moral occupation while arguing that the occupations of merchants and moneylenders are “vulgar” and unsuitable for gentlemen.</li> </ul>	<ul style="list-style-type: none"> <li>Member of the Roman elite advocating for maintaining the traditional agrarian foundations of the Roman state (POV)</li> <li>Members of the Roman elite (audience)</li> <li>Political turmoil during the late Republican period, growth of interregional and transregional trade and growing profits for merchants (situation)</li> </ul>
4. Gerontius, <i>Life of Melania</i> , ca. 450 C.E.	<ul style="list-style-type: none"> <li>Relates the story of how an early Christian saint and her husband, both of whom came from wealthy Roman families, relinquished their wealth and donated most of it to the church because they realized that wealth comes from the devil.</li> </ul>	<ul style="list-style-type: none"> <li>Monk using a story about an early Christian saint to advocate for the renunciation of wealth and for donating wealth to the church (POV)</li> <li>Other monks, clergy, and Christian elites (audience)</li> <li>Early development of Christianity, growth of monasticism (situation)</li> </ul>
5. <i>The Qur’an</i>	<ul style="list-style-type: none"> <li>States that some accumulated wealth should be given as charity for those less fortunate. Assures believers that if they fulfil this duty God will provide for them.</li> </ul>	<ul style="list-style-type: none"> <li>The Muslim community (audience)</li> <li>Early development and spread of Islam (situation)</li> <li>To establish guidance for the Muslim community about using wealth to help others (purpose)</li> </ul>
6. Bezeklik Buddhist painting, ca. 800 C.E.	<ul style="list-style-type: none"> <li>Shows the Buddha and four bodhisattvas blessing the merchants who bring gifts for the temples. While the Buddha and the bodhisattvas are portrayed as having Chinese features, the merchants are portrayed as</li> </ul>	<ul style="list-style-type: none"> <li>Buddhist community in Central Asia along the Silk Roads (POV)</li> <li>Other Buddhists and merchants along the Silk Roads (audience)</li> <li>Increasing overland trade along the Silk Roads, spread and development of Buddhism (situation)</li> </ul>

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	having Central and/or West Asian features.	
7. Ganapatideva, edict, ca. 1245 C.E.	<ul style="list-style-type: none"> <li>• Edict pronouncing that royal officials will only take a percentage tax on shipwrecked goods instead of the entire cargo. The king proclaims his support for the sea traders arriving in Kakatiya from everywhere.</li> </ul>	<ul style="list-style-type: none"> <li>• Ruler attempting to patronize merchants and thereby increase commerce in his realm (Purpose/POV)</li> <li>• State officials and merchants (audience)</li> <li>• Growth of interregional trade in the Indian Ocean, growth of luxury goods trade (situation)</li> </ul>

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### **SCORING NOTES**

Introductory note:

- *The components of this rubric require that students demonstrate historically defensible content knowledge. Given the timed nature of the exam, the essay may contain errors that do not detract from the overall quality, as long as the historical content used to advance the argument is accurate.*
- *Exam essays should be considered first drafts and thus may contain grammatical errors. Those errors will not be counted against a student unless they obscure the successful demonstration of the content knowledge, skills, and practices described below.*

**Note: Student samples are quoted verbatim and may contain grammatical errors.**

### **A. Thesis/Claim (1 point)**

Responses earn one point by responding to the prompt with a historically defensible thesis that establishes a line of reasoning that compares religious and/or state responses to wealth accumulation in Eurasia circa 600 B.C.E. to 1500 C.E. (1 point) Thesis statements need to demonstrate some degree of specificity regarding either similarity or difference to earn a point.

#### **Examples of acceptable thesis:**

- “The religious and state responses to wealth accumulation differed from 600 B.C.E. to 1500 C.E. because the state responded to not taking from the rich and making prices affordable for everyone while the religious response was either against gaining wealth in the first place or believed you should use your wealth for gifts for other people or the Gods.”
- “Between the years of 600 BCE and 1500 CE the state and religious responses to wealth accumulation differed in that the state wished to protect people’s rights to property and fair prices, and religious figures believed that wealth should be given to the needy or refunded back to the religion. They also differed in their views on merchants lifestyles and roles and value to society.”

#### **Examples of unacceptable thesis:**

- “In a world where the trade industry is booming and population is growing, Europe and Asia begin to accumulate wealth and a call for more rules and a call to be cautious is a response to newfound wealth in Eurasia. Culture was greatly affected in this time in Eurasia due to the increase in lavish goods that people and rules could now afford.” *(This does not indicate whether the reference is to state or religious responses and does not set up a line of reasoning.)*
- “The religious response to wealth accumulation was negative; they wanted nothing to do with luxurious items, while the state response was somewhat reasonable to keeping away wealth accumulation.” *(The thesis is indefensible on several grounds. The claim regarding states and wealth accumulation makes a judgment (“somewhat reasonable”) and also an indefensible claim (“keeping away wealth accumulation”). It also claims that religions wanted nothing to do with wealth, which is inaccurate based on document 6. Moreover, even documents 4 and 5, which encourage giving wealth to the Church and giving wealth to others, do not support religions “having nothing to do with wealth.”)*

### **B. Contextualization (1 point)**

Responses earn one point by describing a broader historical context relevant to the prompt (1 point). The context can be from before, during, or continue after the period 600 B.C.E to 1500 C.E. as long as the

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response accurately and explicitly connects the context to how religious responses to wealth accumulation in Eurasia differed from state responses to wealth accumulation. This point is not awarded for merely a phrase or a reference.

Examples of context might include the following:

- The rise of specific empires and the development of imperial administrations
- The rise and spread of religions such as Buddhism, Christianity, and Islam
- Specific developments of foundational beliefs regarding salvation and living “the good life” of major religious traditions
- The growth of interregional trading networks across Afro-Eurasia such as the Silk Road
- The rise in the economic and cultural/religious prominence of merchants and merchant cities such as Dunhuang

### Example of acceptable contextualization:

- “The time period 600 B.C.E.-1500 C.E. is extremely important. During this time period we see many things happen including the rise and fall of Rome, the start of new dynasties in China and the spread of many different religions including Christianity, Buddhism, Islam, Judaism and Confucianism. We also see how things can differ in terms of religion and government standpoints on wealth and how these things should be handled.”

### Example of unacceptable contextualization:

- “During the years 600 B.C.E. to 1500 C.E. in Eurasia, religions were being created and they were becoming popular because they were spreading through trade, empires were also becoming stable and stronger.” *(This response is too vague to earn the contextualization point; it lacks specific examples of religions or empires and, therefore, does not provide sufficient context to the topic.)*

## C. Evidence (3 points)

### a) Document Content – Addressing the Question

Responses earn one point by using the content of at least three documents to address the topic of the prompt. (1 point) Responses must accurately describe the document’s content; they cannot earn a point by merely quoting or paraphrasing the documents with no connection to the topic of the prompt.

### Examples of acceptable use of content from a document to address the topic of the prompt:

- “Document 2 shows ideas from Chanakya who’s audience was the first Mauryan emperor, Arthashastra, who he advised. It describes his ideas on their economy and politics to the emperor. It shows that their reaction to the accumulation of wealth was not to disturb the wealthy but to set prices on what they sell so they aren’t too high and unaffordable. They have set punishments for merchants that go even a penny above the set price and state that the rules are set so that the less wealthy aren’t harmed by their wealth.”
- “In document 4, a wealthy Roman couple gave away everything to others who needed it and made many offerings to God trying to please him. They were very religious and responded in a caring and giving way.”

### Examples of unacceptable use of content from a document to address the topic of the prompt:

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- “A painting from the Buddhist cave temples depicts Buddhist holy figures blessing merchants for bringing gifts to the temples. (Doc. 6)” (*The statement merely restates what is written in the document source description.*)
- “Document 1 is a book written in 350 B.C.E. It tells a story of a rich ambassador who just wants a ring but since he is a religious man and his ruler made a pact saying he can’t just take from people, he doesn’t because religion is more important to him than this jade ring.” (*This response misinterprets Doc. 1 as a religious response rather than a state response to wealth accumulation.*)

OR

### b) Document Content – Supporting an Argument

Responses earn two points by using the content of at least six documents to support an argument that responds to the prompt. (2 points) To earn two points, responses must accurately describe the document’s content; they cannot earn a point by merely quoting or paraphrasing the documents with no connection to the topic of the prompt.

#### Examples of acceptable use of content from a document to support an argument:

- “In response to wealth accumulation the state governments and officials wished to protect the peoples’ right to property and money as well as ensure fair prices of goods. Document 1 explains the Chinese governments’ wish to not interfere with trading and not take from the people. “
- “Religious leaders or groups reacted to the accumulation of wealth by giving it back to the community. For example, some Christians believed that acquiring too much wealth was bad because it holds back wealth from less fortunate people. In an excerpt from a Christian monk he shows ways that Melania and her husband gave away their wealth to avoid its temptation (Doc. 4).”

#### Examples of unacceptable use of content from a document to support an argument:

- “The ruler Kakatiya, Ganapatideva, states that he will grant safety to sea trader at a lower price to give a tax on all imports. The tax is meant to drive merchants away to maintain a stable economy (doc. 7).” (*The statement misunderstands the document and the response to wealth accumulation and import taxes.*)
- “Another way religion and state responses to wealth accumulation differed was the reasoning. During the Warring States period, an ambassador from another Chinese state wanted a jade ring that belonged to a merchant. The ambassador begged Zi Chan for the ring but he refused, explaining that the ring resembled a pact with the merchants in their state. Then the ambassador changed his mind because he knew it would be a mistake to take the ring (Doc. 1).” (*The response fails to identify a discernable argument regarding state responses. Even with the accurate description of the content of the document, it does not support a clear claim.*)

### c) Evidence beyond the Documents

Responses earn one point for using at least one additional piece of specific historical evidence (beyond that found in the documents) relevant to an argument about the extent to which religious responses to wealth accumulation in Eurasia in the period circa 600 B.C.E. to 1500 C.E. differed from state responses to wealth accumulation. (1 point) To earn this point, the evidence must be described with more than a phrase or reference. This additional piece of evidence must be different from the evidence used to earn the point for contextualization.



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Examples of additional evidence might include the following, with elaboration:

- Specific discussion of the 5 pillars of Islam, the Christian/Jewish Ten Commandments, Buddhist Four Noble Truths, Confucian relationships, Roman Stoicism or other beliefs or ideologies that could expand the discussion of the documents. (*These cannot double count as sourcing by historical context.*)
- Connections to Silk Road trade routes, merchant towns, or goods that led to wealth accumulation
- Accurate and specific comparisons to religious beliefs or political ideologies not directly referenced in the documents
- Discussion of other rulers or empires that promoted commerce (e.g. Mongols, Ming), communities that were involved in commercial activity (e.g. Jews, Sogdians), or examples of religious traditions that either championed or expressed doubts about wealth accumulation (e.g. Greek belief systems, or Hindu or Christian asceticism)

### **Examples of acceptable use of an additional piece of specific historical evidence:**

- “The Chinese state also demonstrated its interest in and support of wealth accumulation during the Ming Dynasty when the emperor sent Zheng He to explore potential trade routes and possible wealth outside of China.”
- “Trade was the main source of wealth for many states. The Silk Road was a trade route created in the Han Dynasty in China and it extended from China to Europe. Trade, at one point, became very unsafe and the Yuan Dynasty in China fixed that. They made trade safer to help them gain wealth and spread ideas as well as conquer territory.”

### **Example of unacceptable use of an additional piece of specific historical evidence:**

- “Many families during this time accumulated great wealth through a variety of methods including land ownership, businesses and trading. They used this wealth for increasing their social power, their political power and even to improve their standing in the church. They did this through donating money to their religions to do good works and by doing things to help the community.” (*This evidence offers information related to the topic of wealth accumulation, but does not relate to the question about state or religious responses to wealth accumulation.*)

## **D. Analysis and Reasoning (2 points)**

### **a) Sourcing**

Responses earn one point by explaining how or why the point of view, purpose, historical situation, and/or audience of at least three documents is relevant to an argument about the extent of difference between religious and state responses to wealth accumulation. (1 point)

### **Example of acceptable explanation of the relevance of the document's point of view:**

- “Document 6 is created from the point of view of an artist who wants to illustrate that merchant patrons of Buddhism would be blessed. This point of view comes from those who ran the temple who relied on the generosity of merchant patrons for their material success.”

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- “Geronitus, a Christian monk, would have benefited from the generosity of Melania and her husband because they gave their wealth to the church. Geronitus’s point of view would therefore have been positive and one that wanted to encourage that type of behavior.

### **Example of unacceptable explanation of the relevance of the document’s point of view:**

- “Document 1 differs from both document groups due to the fact that it was written by neither the state nor is it a religious document. During the period that this was written, China was a fragmented nation with many different states.” (*While the description of the Warring States period is true, the response does not clearly identify what the actual point of view is. It also does not provide enough specific context or relevance to the document’s situation to meet historical situation.*)
- “As a Roman philosopher, Cicero believes people should not seek profit by deceiving others.” (*The response restates information from the document source line that identifies Cicero as a philosopher. It does not identify his point of view.*)

### **Example of acceptable explanation of the relevance of the purpose:**

- “This picture (document 6) is directed toward other people who are Buddhist, and it shows them how they should act. It’s telling them that in order to be like the Buddha, you must give to people and be kind. Religious groups in these documents tell their audiences that wealth accumulation is wrong and unholy, but that they can reject desire or greed by giving generously to the Church or others in need..”

### **Example of unacceptable explanation of the relevance of the purpose:**

- “The purpose of this document (Document 3) is probably to show that in order to gain wealth the people of Rome should become farmers which is significant because many people of Rome were still merchants and they needed to change their mind in order to be rich.” (*This is an inaccurate summary of the purpose of the document.*)
- “The intended audience for document 5 is Muslim merchants. They want the merchants not to be stingy with money and give back so they can get dharma and go into their heaven or born into a better life.” (*Inaccurate audience/rationale given for document 5.*)

### **Examples of acceptable explanation of the relevance of the historical situation of a document:**

- “During 1245 C.E., the time that this was written (Doc. 7), Indian Ocean trade was bringing in a lot of money to the merchants. Due to trade flourishing in the region, the 1/30 tax would be a large sum of money.”

### **Example of unacceptable explanation of the relevance of the historical situation of a document:**

- Religious people gave their wealth to the gods that they believed in in China one of their religious beliefs of Confucianism was the Mandate of Heaven. Chinese rulers got their legitimacy from the gods. Document 1, describes someone by the name of Zi Chan. He had a jade ring on and an ambassador told him to take it off. Chan replies that the gods gave it to him, and the ambassador

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withdrew his request to take the ring. This illustrates the power of the gods and their importance to Chinese society at this time.” (*While the historical information about the Mandate of Heaven is correct, it is inaccurately situated around the specific document which is referring to previous rulers, not “the gods.” Moreover, the historical situation supports a failed argument about this particular document.*)

### Examples of acceptable explanation of the relevance of the audience:

- “However, in document 6, the picture is showing Buddhism encouraging merchants. One reason why this could be true is because Buddhism spread along the Silk Road through merchants which could be why they made that picture. The audience in document 6 would also be merchants.”

### Examples of unacceptable explanation of the relevance of the audience:

- “This painting (document 6) is addressing the Buddhist people showing them what they need to do to be the best and loop up to Buddha.” (*This response lacks specificity – all of the religious focused documents have the followers of that belief as their audience. And, it is unclear what the response is articulating the audience should learn/take away from the image.*)

### b) Complexity

Responses earn one point by demonstrating a complex understanding of the historical development that is the focus of the prompt, using evidence to corroborate, qualify, or modify an argument that addresses the question of the extent to which religious responses to wealth accumulation in Eurasia in the period circa 600 B.C.E. to 1500 C.E. differed from state responses to wealth accumulation (1 point). A response may demonstrate a complex understanding in a variety of ways, such as:

- Explaining nuance of an issue by analyzing multiple variables
- Explaining both similarities and differences, or explaining both continuity and change, or explaining multiple causes, or explaining both causes and effects
- Explaining relevant and insightful connections within and across periods
- Confirming the validity of an argument by corroborating multiple perspectives across themes
- Qualifying or modifying an argument by considering diverse or alternative views or evidence

This understanding must be part of the argument, not merely a phrase or reference.

Ways of demonstrating complex understanding for this prompt might include:

- Explaining why responses to wealth accumulation differed between states and religions.
- Consistently explaining similarities and differences in the responses to wealth accumulation by states and religions.
- Consistently utilizing multiple pieces of evidence regarding state and religious responses to wealth accumulation to corroborate an argument.
- Qualifying one state or religious response to wealth accumulation with alternative pieces of evidence or arguments found in the documents or beyond the documents.

### Examples of acceptable demonstration of a complex understanding:

- “The first group discusses the ideas of wealth within three different religions. Document 4 is of Christianity and explains that only the devil sends wealth. Document 5 (Islam) also states that Satan creates poverty and therefore, that you should give your money to charity to repel him.

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However, document 6 shows Buddha blessing the gifts for temples. Although he is blessing them, it is for a religious reason, and not for selfish ones. This shows how religions responded that wealth is bad and may only be used for religious purposes.” (*This example utilizes multiple pieces of evidence to both corroborate and also to qualify an argument regarding religious responses to wealth accumulation.*)

### **Examples of unacceptable demonstration of a complex understanding:**

- “That’s how our government is now we found different ways to get money instead of just taxing certain things or people. We now all pay the same to the government so they can accumulate wealth. (*The attempt lacks a complex understanding; it does not show how an analysis of how the United States’ taxation of its people could be used to corroborate an argument about state responses in the period of the question.*)

WH\_DBQ\_Sample A

Mandatory

①

Circle one

2 or 3

WHDBQ\_73

Wealth accumulation was common circa 600 BCE to 1500 CE and religious and state responses differed quite a bit. While the state wanted to stop anyone from gaining too much wealth, religion had no problem with it as long as most of it was being used for good/charity.

In China circa 350 BCE, there was a pact made between two Chinese states. It was an agreement between the ruler and some merchants that stated as long as the merchants never revolted against the ruler, the ruler would never interfere with the merchants' goods in anyway. So when a ruler desired a certain merchant's jade ring to gain wealth, he had to stop himself and remember that if he wanted loyal citizenship, he could not ask for it. If that pact were not in place, the ruler would most likely be very, very wealthy and the merchants would not be able to retain their markets. Chanakya, an advisor to the first Mauryan emperor, stated rules about the selling of one's goods. Things like time for distribution, purchase, & sale for various types of merchandise were affected. The prices that were chosen for the items were not set too high, in fear that one person might gain too much wealth and therefore money. Merchants were allowed a profit of 5% of local commodities and 10% on foreign produce. If merchants inflated their profit even by a small amount, they would be punished by fine. People were also expected to have an "honorable" way of making a profit. Men that were paid for their labor and not for their artistic skills and men

Circle the question number that you are answering on this page.

Mandatory

1

Circle one

2 or 3

who worked in retail were looked down upon. Money lending was looked at as it was as bad as murder. They believed that you should earn your money fair and square, reasonably, and once you earn that money you should not give it away. In document one, the Lu official Zichan warns the ambassador about the past ~~monarchs~~ to help him keep a friendly state on his side. In document 2, Chanakya advises the Mauryan Emperor to filter and measure all the items being traded to insure balance.

Gerontius, a Christian monk, explains a story of Melania and her husband Pinian. This couple had a huge estate with all the riches and slaves imaginable, but they both wished to get closer to ~~the~~ God. They felt it was impossible for them to offer pure worship to God if they had all these riches available to them. So, they gave away all their possessions and ~~and~~ created places of worship for monks and nuns and gave them silk robes along with many other offerings. They had all of these things and were permitted to keep them but they still gave them away because of their religion. In the Qur'an it talks about having wealth is good but only if you donate to the needy and charities. It says charity will help atone for ~~the~~ sins and God will be watching at all times and will know you are doing good. In a painting from a Buddhist cave temple, the picture depicts several merchants taking their earnings and presenting them to the Buddha as offerings. ~~Once~~ Once again, this is another selfless act of giving up your wealth to support your religion.

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In Document 4, Hieronimus most likely told Melania's story to show a great example of giving up your wealth for religion.

In Document 5, ~~this~~ this passage of the Qur'an was most likely written to teach people what giving up your wealth for religion can do for you.

Circle the question number that you are answering on this page.

WH\_DBQ\_Sample\_B

WHDBQ\_51

Mandatory

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Although Eurasian States wanted to be as <sup>wealthy</sup> ~~rich~~ as possible, religious peoples response to wealth to humble yourself and give everything to the poor and to the church / God also. In document 4, "The Life of Melania the younger", the ~~author~~ writer's point of view is that if you have lots of wealth, you should sell your land, houses and belongings and give what you have left to help the poor and further the work of the church. The purpose of document 5, ~~the~~ "the Qur'an" is to explain that if you don't give money to charity or poor folks your sinning and if say you'll give to a charity / poor folks and don't ~~God~~ <sup>God</sup> knows and he won't help you if your ever in need. In document 6, the ~~purpose~~ purpose of the paintings is, if you give gifts, weather that be clothes, shoes, jewelry or money to the temple to offer as sacrifice you'll be blessed by Buddha.



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As the world began to inter-connect due to trade among the Silk road, Indian Ocean, trans-Saharan among many other routes, the cultural diffusion and economical exchanges began to increase across the old world. Therefore causing various merchants <sup>and others</sup> to become wealthy in economic currency and luxury. Although religious responses to wealth accumulation ~~are~~ very so, were similar to state responses of wealth accumulation, they both differed because the state responses were based on the morals and values of the integrity of the individual while the religious responses relied on solemnly acquiring a greater relationship with their god.

The state response was determined by the moral integrity of the individual. In Source 1 it provides the story of the ambassador who wanted to acquire a Jade ring from a merchant, but was unable to do so due to a "Lu official" wise counseling. The purpose of the official was to explain and demonstrate to the ambassador that the covenant that was established allowed no "interference in commerce" because of the pact that was established among rulers and merchants. In Source 2, it stated that the Superintendent of commerce would "monitor demand and changing prices... determine time suitable for distribution

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and ... avoid setting prices that allow large profits from harming the people." The purpose of this was to establish ~~total~~ economical equality and moral integrity among merchants and consumers. In Source 3, the statesman applied that a ~~merchant~~ "raising livestock" or "Raising crops" was a more honorable duty than being a merchant. Although the statesman believed this way, his point of view reflected that although trade occupations were vulgar, he believed that merchants should demonstrate social and moral integrity in their occupation. In Source 7, Ganapativada the ruler of Kakativya, believed that a fixed duty was to be imposed on all foreign "exports and imports". The ruler's purpose of this was to show that he believed "taking away by force the whole" cargo" was unjust that is why he believed out of his moral integrity to simply tax the incoming goods.

However, the religious responses greatly differed from ~~state~~ the states because they relied on leaving wealth to further strengthen their relationship to their god. In Source 4, it recounts the story of the Saint Melamici and how Melamici and her husband "gave away all their possessions"

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in order to "experience a angelic, heavenly Purpose" The purpose of the document was to demonstrate how Melania and her husband responded to their wealth by ~~for~~ giving it all and therefore established a more closer relationship to their god. In Source 5, it recites the Qur'an's seemingly important message of Charity, and how it reflects the conduct of a muslim. The Source reflects that Charity is a common course that all muslim should follow. The document's intended audience ~~was~~ was to all those of the Islamic faith to take up the action of Charity in order to "better for you" your relationship to the muslim god. The ~~the~~ response of religion to wealth accumulation can be also seen in Christianity. The bible excerpts "that one should love his neighbor as one loves himself" this demonstrates that your wealth or possessions are your call to action to help ones neighbor.

The responses of <sup>states</sup> ~~responses~~ responses to wealth can be synthesized to those of ~~responses~~ of today's taxes that help fund welfare for families of lower economical classes in the U.S., therefore allowing citizens to feel a sense of moral integrity when paying taxes.

Wealth has always been and probably always will be a dominating theme in history. From the classical to post-classical periods, the wealth of nations & religions relied greatly on trade, especially routes such as the Silk Road & Indian Ocean, which chartered both unimaginable riches from empire to empire, as well as religion. So often state & religion go hand in hand, but there is some ~~that~~ things that are always in disagreement. Religious responses to wealth differed for the extent that religion tended to promote ascetic lives less focused on materialism, while state tended to support trade & the accumulation of wealth, but both were ~~very~~ sometimes wielded together to <sup>gain</sup> ~~gain~~ wealth from their people.

To begin with, ascetic living is a common theme in purely religious texts & settings. The Qur'an preaches that for one to escape the influence of Satan, they must not be afraid of poverty & give as much as they can to charity (DOC 5). The Qur'an speaks in a convincing manner that urges the moving away of material value, & religion clearly supports ~~more~~ its followers to relieve themselves of wealth. In addition, a Christian monk speaks similarly, telling a story of a man & woman who give away wealth to build monasteries & live happily with God (DOC 4). The monk tells the story in a way that clearly shows ~~that~~ that the man & woman were greatly blessed, & in 450 CE around the time of the Silk Road, monasteries ~~were~~ & traveling monks would have spread religion just as much as merchants (DOC 4). ~~Finally, the Roman philosopher speaks about the~~ Religion clearly supports a simpler life, whether it be Buddhism, Hinduism, Islam, or Christianity. There is

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often emphasis on giving away money. Though it is difficult to be sure, Roman Cicero in 50 BCE urges citizens to take up a more honest occupation like farming which could appeal to the Christians living in Rome at that time (doc 3).

The state tends to value money & wealth accumulation, for obvious reasons of maintaining a successful country. ~~The~~ The Chronicles of 2nd tell a story of a man who wishes to take a jade ring from a merchant but the Lu official refuses, preaching about how he must protect his merchants (doc 1). This shows that the Chinese state took great care with treating their merchants well, presumably because they are one of the causes of great success for China. That continued to be true well after the 300's BCE, & most prominently in the later Silk Road. In addition, the ~~pursuit~~ pursuit of wealth was encouraged by kings who spoke of great pride & bravery earned by merchants, so far as to even saying wealth can be "more valuable than life" (doc 7). It is the states job to support trade in order to benefit economically & politically, very unlike the church. The Mauryan empire even went so far as to punish the unfair inflation of prices with death, therefore showing how important it was (doc. 2).

Finally, both church & state can go hand in hand when promoting wealth, often by using whatever religious mandate they claim. The painting from the Buddhist temple shows Buddha looking with pleasure & kindness on those who bring gifts to honor the temples (doc. 6). This mix of religion & wealth can promote the donating of material objects in

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the sake of religion. In addition, Cicero's remarks about the importance of profit while still dissuading merchants, so while this political authority disapproves of tax collecting etc., he does not tell his people to give away all that they own (Doc. 3). ~~the~~ Granapaticdeva uses many titles that suggest religion, such as 'glorious king', 'out of mercy', and 'for the sake of glory'. ~~the~~ By using religion to promote his rightfulness of ruler, he also urges the gathering of wealth for the countries sake (doc. 7).

~~the~~ It is clear that while religion's state often go hand in hand, the purer of these ~~reasons~~ often oppose each other. Having wealth & religion too intertwined can lead to corruption, such as the Holy Roman Empire's dominance in Europe during the post-classical period & the split of Roman Catholics into Protestants as well, something that was needed after the payments the church expected. ~~the~~ The influence of church on state in ~~a~~ a grab for power can often be disastrous like when patriarchy increased greatly in India during the Gupta empire, where they used Hinduism to control their empire. In conclusion, ~~the~~ the two must be wielded carefully & used in a manner to help the people as well as the country.

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Between 600 B.C.E. to 1500 C.E., religious responses to wealth accumulation in Eurasia differed from state responses to wealth accumulation was that religion encouraged people to live a charitable lifestyle by sharing their wealth while the state encouraged people to keep on making money and grow their wealth.

First of all, many religions at the time encouraged people to live charitable lives and share their wealth. The Qur'an, a holy book of Islam, ~~says~~ advocates the acts of charity and says that ~~who~~ those who withhold from charity shall have no one to comfort them (Doc. 5). Many Muslims also give charity because it is one of their duties under the five pillars of Islam. Additionally, Christianity also advocates acts of charity and sharing of your wealth. "The Life of Melania the Younger", a saint's biography composed by Geronimus who was a Christian monk, describes the life of a very wealthy Roman family who gave up their possessions to offer pure worship to God (Doc. 4). The family used their wealth to build monasteries in support of Christianity. Lastly, the image of Buddha blessing Central-Asian merchants for offering gifts to the Bezeklik temples shows that religion calls for charitable acts such as gift offerings. Many merchants traveled and traded on the Silk Road were either already Buddhist or converts of Buddhism so as they traded along the silk road, they gave gifts and offerings to many Buddhist temples to respect the Buddha. Conclusively, religion often encourages people to share their wealth accumulation through charity.

Furthermore, the state of many empires and regions from 600 B.C.E.



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to 1500 C.E., encouraged citizens to grow their wealth accumulation and to trade. The Chronicle of Zuo, one of the earliest Chinese works, describes a story where an ancient ruler made a pact to protect merchants showing the Chinese state encouraged trade and (Doc. 1) accumulation of wealth. China often allowed for trade and because their state is secular, many of the people decide to keep wealth rather than share it. Another Asian state also encouraged trade and accumulation of wealth was the Indians of South Asia. Granapativdeva, ruler of a South-Indian state, offered sea traders protection if a tax is paid (Doc. 7). This shows that like many other South-Indian states, trade was encouraged and the state wanted people to keep their wealth. Additionally, Chanakya, advisor to the first Mauryan emperor, states that trade in South Asia will be set to a fixed price by a superintendent of commerce (Doc. 2). This shows that trade was encouraged, but only fair trade which does result in a greater accumulation of wealth.

Lastly, some states rejected trade but still advocated the accumulation of wealth. Marcus Tullius, a Roman statesman and philosopher, states that trade is vulgar and retail merchants only made profits if they lied (Doc. 3). He goes on to say that Agriculture is the best means of accumulating wealth, and directly says it is the best form to make a profit. Although some states decided trade wasn't good, they still encouraged people to accumulate wealth.



Circle the question number that you are answering on this page.

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All in all, religion encourages people to share ~~their~~ their wealth while state responses encourages people to build their wealth greater and greater. Similarly to industrialization, many states wanted to industrialize for a better economy, but some religions revoked that because they were more conservative. One example are the many nations of the Middle East who have went through some industrialization, but the religion of Islam was intepeted by many followers to conserve their traditions and not industrialize or westernize whether it be economically or politically.

To contextualize relevant to the responses of wealth accumulation from the period 600 BCE - 1500 CE the rate of <sup>of</sup> increasing wealth <sup>was increasing</sup> throughout <sup>Eurasia</sup>. This was because of the developments of extensive land trade routes such as the Silk Road which connected the Mediterranean basin to East Asia and of the developments at technological advances ~~seen~~ in maritime trade such as dhows and lateen sails in the Indian Ocean Basin. Increasing trade led to the transfer of goods which sparked wealth throughout these regions. Wealth accumulation was responded to by religious people differently from how statesmen responded, because the states believed in keeping the wealth to benefit themselves and the state, and religious people believed in giving their wealth away to less needy in order to honor their gods.

Wealth accumulation was responded to by statesmen positively and they encouraged the increasing wealth of the states and benefitting themselves by trade and goods and other means of wealth. Documents 1 and 2 corroborate each other because they both show statesmen regulated trade by merchants and letting the merchants and themselves prosper from the wealth. Document 1 says that the ~~role~~ ruler's part of China from 360 CE is that merchants can have profitable markets, precious things, and substance if the merchants don't revolt against them. The historical context of Document 1 is during the Warring States period when the Chinese dynasties were broken up and China was ruled by a lot of different states, <sup>and</sup> each ruler had different rules and policies which is significant to the merchant policy because Zi Chan of Lu is allowing a merchant to have a jade ring ~~and~~ <sup>and</sup> enjoy wealth.

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Advisor to the Mauryan emperor, Chanakya who is a leader of the state says that the Superintendent of Commodities shall fix prices to allow a profit of five percent for local commodities and ten percent on foreign trade. (doc 2) This shows the state's involvement in letting merchants keep a portion of their wealth which is also being regulated. The audience of this document is most likely merchants from Maurya who want to keep their wealth but must first go through the state. The significance of this is that merchants can not become extremely wealthy by the law of the state so the state can balance the wealth properly. Evidence of this is that during the Mauryan empire they were very centralized and had a large state in India. Chandra Gupta Maurya could only place an effective government if they had control over their people.

Documents 3 and 7 are also similar in that they promote wealth accumulations among the people their state rules over and themselves. In document 3 it says <sup>can</sup> of all the occupations agriculture is the most profitable, delightful and suitable to a man. (doc 3) This shows that although the Roman state doesn't like merchants they still accumulate as much wealth as possible through agriculture and domestication and cultivation. The purpose of this document is probably to show that in order to gain wealth the people of Rome should become farmers which is significant because many people of Rome were still "vulgar merchants" and <sup>they</sup> needed to change their mind in order to be rich. Document 7 is another state response in 1245 in the South Indian Kakatiya state that says that everyone should believe that wealth is more valuable than life. This state thinks being wealthy is the most important thing and kings should no longer take away <sup>imported</sup> cargo.

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Documents 4 and 5 corroborate each other because they both show religious responses to wealth accumulation in which both Eurasian Societies gave away their wealth in order to honor their gods. Document 4 shows Christian monks in 450 CE giving away all of their luxury and commodities in order to be 'godly'. It says the blessed monks gave away all of their possessions after given 62 settlements which were enough for the entire world and made their offerings to God. (Doc 4) The point of view of this document is that these monks were blessed by giving away all of their wealth and the writer is <sup>a monk</sup> ~~giving~~ honoring Melania and Amian. This is significant because it shows the POV of someone who believes the same things and is bias toward giving away your wealth to others. Document 6 shows muslims following one of the five pillars of Islam which is giving to charity. ~~The~~ the document comes from the Qur'an and says to spend on others out of the good things you may have acquired (doc 6) If muslims have wealth they are not supposed to accumulate and should give it to people in need. As a point of synthesis to connect to Christian monks, Buddhist Monks in SE Asia also live a life of solemnity and give away their luxuries because according to the Buddha life is suffering and suffering is caused by desire <sup>so</sup> ~~there~~ the four noble truth provides evidence that Buddhists must give up their wealth in order to achieve nirvana and live a life free of suffering which is what the Christians monks are also doing for their God by giving up themselves.

# AP<sup>®</sup> World History SCORING COMMENTARY

## Document-Based Question

Evaluate the extent to which religious responses to wealth accumulation in Eurasia in the period circa 600 B.C.E. to 1500 C.E. differed from state responses to wealth accumulation.

### **Sample: A [73]**

#### **Score—Thesis/Claim: 1**

The response earned a point for thesis. The response makes a historically defensible claim, advancing a line of reasoning that states wanted to stop the excessive accumulation of wealth, while religious actors were generally tolerant of wealth accumulation so long as it was directed toward charitable acts.

#### **Score—Contextualization: 0**

The response did not earn a point for contextualization. No attempt is made to describe a broader historical context for the topic of the prompt.

#### **Score—Evidence: 1**

The response earned a point for using at least three documents to address the topic of the prompt. The response describes and explains Documents 1, 2, 3, 4, 5, and 6 in detail.

The response did not earn a point for using the content of at least six documents to support an argument relating to the prompt. Documents 4, 5, and 6 are presented in support of “selfless act[s] of giving up your wealth to support your religion.” This was not clearly done until the end of paragraph three. Documents 1, 2, and 3 have no direct language that points to an argument about the prompt: they do not move beyond describing relevant content.

The response did not earn a point for using at least one additional piece of specific historical evidence that relates to an argument about the prompt. No specific evidence beyond the documents was offered.

#### **Score—Analysis and Reasoning: 1**

The response earned a point for explaining the relevance of sourcing to the argument for at least three documents (2, 4, and 5). The response attempts to explain the purpose of Document 1 by suggesting it was for the official to warn the ambassador. This is inaccurate. The document itself is a historical work, therefore written after the time and not by the official Zi Chan. Its purpose might be a moralistic tale or warning, but the audience would not be the ambassador in the story. For Document 2, the response explains the plausible purpose that Chanakya intended to advise the emperor to monitor trade to create balance. For Document 4, the response accurately explains a “likely” purpose that Geronitus, a Christian monk, told the story as an exemplar for charitable behavior for religious purposes. For Document 5, the response explains the purpose that the Qu’ran was intended to teach people how to react to wealth and what it does for a person.

The response did not earn a point for demonstrating a complex understanding of the question. While the response does offer accurate descriptions and some argument, it does not sustain a clear or nuanced line of reasoning throughout the essay that could be corroborated, qualified, or modified with other evidence.

# AP<sup>®</sup> World History

## SCORING COMMENTARY

### Sample: B [51]

#### Score—Thesis/Claim: 1

The response earned a point for thesis. The response provided both a claim and a line of reasoning that Eurasian states desired wealth accumulation, while religious people focused on the need for charity both for the poor and for the religion itself.

#### Score—Contextualization: 0

The response did not earn a point for contextualization. It did not attempt to describe context for the prompt.

#### Score—Evidence: 1

The response earned a point for using the content of three documents to address the topic of the prompt. The response accurately used the content of Documents 4, 5, and 6 as they relate to wealth accumulation.

The response did not earn a point for using the content of the documents to support an argument. The response only includes three documents instead of the required six and merely paraphrased the documents.

The response did not earn a point for using at least one additional piece of specific historical evidence that relates to an argument about the prompt because it did not attempt or offer additional evidence.

#### Score—Analysis and Reasoning: 0

The response did not earn a point for explaining the relevance of sourcing. While the response states in its evaluation of Document 4, “the writer’s point of view is that if you have lots of wealth, you should sell your land, houses and belongings and give what you have left to help the poor and further the work of the Church,” this “point of view” is simply describing the content of the document. It does not step beyond the document in order to provide the reason for the writer’s unique perspective on the issue of wealth accumulation. Similarly, in the case of Document 5, the response states the purpose of the document is to “explain” what is in the text. However, the response does not discuss the purpose of the Qur’an as a holy text that might be instructive. The response does not move beyond content in the document. Finally, in its attempt at sourcing for Document 6, the response describes the painting rather than providing a purpose for the painting.

The response did not earn a point for demonstrating a complex understanding of the question. It does not provide nuanced or consistent analysis of religious and state responses to wealth accumulation.

# AP<sup>®</sup> World History

## SCORING COMMENTARY

### Sample: C [58]

#### Score—Thesis/Claim: 1

The response earned a point for thesis. The response makes a claim that religions' perspectives attempted to create closer relationships with their god, while state responses were based on individuals' morals and values. The claim with regard to religious responses is clearer than the state response, but it still establishes a line of reasoning to earn the point.

#### Score—Contextualization: 1

The response earned a point in paragraph one for contextualization by discussing the rise in interregional trading networks, cultural diffusion at the time, and its relationship to wealth accumulation, as ways of describing a historical context for the prompt.

#### Score—Evidence: 2

The response earned a point for using the content of three documents to address the topic of the prompt. The content of Documents 1, 2, 3, 4, 5, and 7 were used to address state and religious responses to wealth accumulation.

The response uses the same six documents to support an argument regarding state and religious responses to wealth accumulation. It uses these documents to demonstrate that states were concerned with moral or ethical outcomes at the individual level, while religions focused responses to wealth accumulation on spiritual outcomes.

The response did not earn a point for using at least one additional piece of specific historical evidence that relates to an argument about the prompt. The third paragraph references Christian Biblical texts, however, it is not clearly supporting an argument about wealth accumulation during 600 B.C.E – 1500 C.E.; it instead seems to be applying the concept to contemporary contexts.

#### Score—Analysis and Reasoning: 0

The response did not earn a point for sourcing. The attempt fails to explain the relevance of sourcing to an argument for Documents 1, 3, 4, and 7 because they do not move beyond a description of the document to establish purpose. The response explains a reasonable purpose for Document 2: that the document was intended to set economic equality and integrity to trade. The response also accurately explains an audience for Document 5 (the Islamic community) and its purpose, to compel them to take up charity. The explanation of the relevance of sourcing for two documents is not sufficient to earn this point.

The response did not earn a point for demonstrating a complex understanding of the historical development that is the focus of the prompt. It does not offer nuanced interpretation of the documents, and does not develop an analysis of state responses to wealth accumulation.

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## SCORING COMMENTARY

### Sample: D [67]

#### Score—Thesis/Claim: 1

The response earned a point for thesis. The response makes a sophisticated and complex claim that identifies both similarities and differences between state and religious responses to wealth accumulation. It establishes the line of reasoning that religious responses to wealth accumulation were to promote ascetic lives while states aimed to grow their own wealth.

#### Score—Contextualization: 1

The response earned a point for contextualization. The student describes state and religious responses to wealth accumulation within the broader context of the growth of interregional trade such as the Silk Road and the Indian Ocean.

#### Score—Evidence: 3

The response earned a point for using the content of at least three documents to address the topic of the prompt. It accurately used all documents (1–7) in this way. It does not accurately describe Document 3 in its first attempt, but does include some accurate description in the second attempt in paragraph four.

The response earned a point for supporting a relevant argument about the prompt with the content of at least six documents. All documents are used in support of the argument provided in the thesis about the similarities and differences between state and religious responses.

The response earned a point for using at least one additional piece of specific historical evidence that relates to an argument about the question. It explains another empire during the time and integrates the example into a discussion of the impact of religious and state beliefs. It notes that the Gupta Empire in India used Hinduism and increased patriarchic strategies to assert control in their empire.

#### Score—Analysis and Reasoning: 0

The response did not earn a point for sourcing. The response successfully explains the relevance of sourcing to an argument for Document 1 using historical situation by asserting that China was successful well after the 300s due to merchants, “prominately in the later Silk Road.” In its discussion of document 4, the response does not earn a point for sourcing when it states that around 450 C.E. monasteries and traveling monks would have spread religion just as much as merchants. It is unclear how that historical situation, which is true, is relevant to the argument about ascetic living in the paragraph. Document 3 misidentifies a potential audience for Cicero’s comments, which the response attributes to potentially being directed at Christians. This is historically inaccurate. Sourcing is not attempted for the other documents, so this falls short of the three needed to earn this point.

The response did not earn a point for demonstrating a complex understanding of the historical development that is the focus of the prompt. It was inconsistent in its ability to corroborate sources and answer the question.



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## SCORING COMMENTARY

### Sample: E [91]

#### Score—Thesis/Claim: 1

The response earned a point for thesis. The first paragraph makes the claim that religious responses encouraged charity while state responses encouraged growth of wealth.

#### Score—Contextualization: 0

The response did not earn a point for contextualization. No attempt is made to describe a broader context relevant to the prompt.

#### Score—Evidence: 2

The response earned a point for using the content of three documents to address the topic of the prompt. It accurately used the content of all seven documents.

The response also earned a point for supporting an argument with at least six pieces of evidence. It used all seven documents in support of clearly identified arguments regarding wealth accumulation.

The response did not earn a point for using at least one additional piece of specific historical evidence that relates to an argument about the question. It did not attempt to provide additional examples or information related to the question.

#### Score—Analysis and Reasoning: 0

The response did not earn a point for explaining the relevance of sourcing. The response accurately explains the relevance of sourcing to an argument about the prompt for Document 5 in its explanation of the historical situation; it also explains Document 6 by noting that many merchants who traded along the Silk Road were Buddhists. However, there are no other attempts at sourcing.

The response did not earn a point for demonstrating a complex understanding of the historical development that is the topic of the prompt. Although the documents are grouped together in support of an argument, they are discussed in isolation: the argument is not corroborated or qualified with historical nuance, comparisons to other periods, or consideration of other diverse evidence.

# AP<sup>®</sup> World History

## SCORING COMMENTARY

### Sample: F [97]

#### Score—Thesis/Claim: 1

The response earned a point for thesis. The first paragraph makes a clear claim contrasting state responses that encouraged wealth accumulation with religious responses that encouraged charity.

#### Score—Contextualization: 1

The response earned a point for contextualization. It describes how the topic of the prompt relates to a broader context: the development of the Silk Road across Eurasia.

#### Score—Evidence: 3

The response earned a point for using the content of at least three documents to address the topic of the prompt. It accurately used the content of all documents except Document 6.

The response also earned a point for supporting an argument with the content of at least six documents (all except Document 6).

The response earned a point for using at least one additional piece of specific historical evidence relevant to an argument about the prompt, when it explains that the Mauryan Empire was a centralized empire and that this merchant regulation described in Document 2 was an extension of those centralizing policies. Moreover, the response addresses the Four Noble Truths in a discussion of Buddhism's response to wealth accumulation.

#### Score—Analysis and Reasoning: 2

The response earned a point for explaining the relevance of sourcing to an argument. It explains the relevance of the historical situation of the Warring States period for Document 1, the audience for Document 2, and the situation of Document 5 (placing acts of charity within the pillars of Islam). This is enough to earn the point. However, the response misidentifies the purpose of Document 3 and does not move beyond the information provided to the student for point of view in Document 4.

The response earned a point for complex understanding of the historical development that is the focus of the prompt. The response draws numerous comparisons, provides additional evidence, and corroborates its argument throughout the essay.