



## AP<sup>®</sup> World History 2004 Sample Student Responses

**The materials included in these files are intended for noncommercial use by AP teachers for course and exam preparation; permission for any other use must be sought from the Advanced Placement Program<sup>®</sup>. Teachers may reproduce them, in whole or in part, in limited quantities, for face-to-face teaching purposes but may not mass distribute the materials, electronically or otherwise. This permission does not apply to any third-party copyrights contained herein. These materials and any copies made of them may not be resold, and the copyright notices must be retained as they appear here.**

The College Board is a not-for-profit membership association whose mission is to connect students to college success and opportunity. Founded in 1900, the association is composed of more than 4,500 schools, colleges, universities, and other educational organizations. Each year, the College Board serves over three million students and their parents, 23,000 high schools, and 3,500 colleges through major programs and services in college admissions, guidance, assessment, financial aid, enrollment, and teaching and learning. Among its best-known programs are the SAT<sup>®</sup>, the PSAT/NMSQT<sup>®</sup>, and the Advanced Placement Program<sup>®</sup> (AP<sup>®</sup>). The College Board is committed to the principles of excellence and equity, and that commitment is embodied in all of its programs, services, activities, and concerns.

For further information, visit [www.collegeboard.com](http://www.collegeboard.com)

Copyright © 2004 College Entrance Examination Board. All rights reserved. College Board, Advanced Placement Program, AP, AP Central, AP Vertical Teams, APCD, Pacesetter, Pre-AP, SAT, Student Search Service, and the acorn logo are registered trademarks of the College Entrance Examination Board. PSAT/NMSQT is a registered trademark of the College Entrance Examination Board and National Merit Scholarship Corporation. Educational Testing Service and ETS are registered trademarks of Educational Testing Service. Other products and services may be trademarks of their respective owners.

For the College Board's online home for AP professionals, visit AP Central at [apcentral.collegeboard.com](http://apcentral.collegeboard.com).

Write in the box the number of the question you are answering on this page as it is designated in the examination.

J  
1 / 1, 2, 3

Buddhism started out when the Buddha preached his enlightened message on how the world was and how humans should get by in it. In document 1, we start off with the Buddha's Four Noble Truths which outlined his look on things. Herein lies the fact that sorrow is the major pain in the world and realising it is done by way of realising desire. When the Han dynasty fell in China, we see a period of sorrow emerge in the land.

China during this horrible period of its history was facing many problems and its people needed something it could look to. In document 2, Zhi Dun mentions to the people that embracing Buddhism, realising sorrow and desire, and keeping an open mind would benefit the people of China in a good way. Some people in the land had doubts about the religion and questioned its purpose. In document 3, ~~it~~ it is seen that people wondered why Confucius never mentioned Buddhism or why the monks did what they did. The answer in document 3 told the people that the Confucius writings did not contain everything and ~~was~~ weren't being biased in doing so. With the comforts offered by Buddhism and the release from the troubled times, many Chinese embraced the faith and saw it as a useful tool in their lives. They realized that even though the Buddhist monks did not embrace

J

1 #20F3

Write in the box the number of the question you are answering on this page as it is designated in the examination.

worldly pleasures, they were still happy by following the Way. In document 3, these answers convince the people that Buddhism offers a chance to escape the worldly chains and many people jump on the chance to take that way out.

Also, in China, there was a negative backlash to Buddhism in the royal court where many believed that embracing the faith in China was a negative form of cultural diffusion that would only corrupt the masses and China itself. In document 4, Han Yu tells the ruler that Buddhism goes against everything China has stood for and goes against the Confucian philosophy that many in China believed was to be followed. He claims that Buddha was a foreigner <sup>who had</sup> ~~with~~ nothing to do with China and the Chinese so his message does not apply here. He also says that worshipping Buddha's relic goes against the Confucian principle on keeping ghosts and spirits far away, another example of Buddhism breaking the rules of Confucianism.

In document 6, the Emperor finally responded to these claims and issued an edict strongly against the faith embracing much of what Han Yu had to say. He claimed that Buddhism distracted the people and was detrimental to the economy as well as destroying marital relations. This edict looked at Buddhism as an evil to get rid

Write in the box the number of the question you are answering on this page as it is designated in the examination.

J  
1 3 of 3

of and struck down anything in favor of keeping the faith.

In order to fully evaluate the extent of Buddhism's appeal you would need more documents addressing the manner of it in China. There would have to be a document from a peasant's point of view on it, positive or negative, that would show how the common people viewed the religion. Like in document 5, you would need more accounts from scholars of either Confucian or Buddhist sides, to analyze how important the faith was on people, economy, ~~and~~ or the culture. Examining all the different points of view would put the issue in a clearer light and would give a better perspective on what the majority of China was in favor of.

Examining all the different points of views and the impact they had on ~~the~~ general opinion, or anything else, Buddhism caused a huge ripple in Chinese society. Whether in favor or against, Buddhism impacted everybody. Buddhism was never fully accepted yet never fully denied a place in China and had its fair share of supporters and enemies. Buddhism is a perfect example of cultural diffusion in China and is a perfect instance of a new way of thinking about things when it comes to culture clashes.

Write in the box the number of the question you are answering on this page as it is designated in the examination.

K  
18.94

Part A

As Buddhism spread from India to China beginning in the first century C.E., it was met with mixed results. Many Chinese accepted Buddhism and defended its policies while others scrutinized Buddhism's absence from past texts and used it as a scapegoat for political and social problems. Still others remained indifferent, wishing to meld the aspects of belief systems in China to create a unique Chinese culture. Documents ~~2~~ 2 and 3 defend and support Buddhism in China, while documents 4 and 6 scrutinize it and discourage its spread. Documents 1 and ~~5~~ 5 neither encourage nor discourage the religion's spread, ~~but merely state~~ ~~logreat~~ but provide a third perspective on how it should be dealt with. An additional document that shows the actual numbers of converts to Buddhism during this time, preferably in a graph, would be useful in determining whether or not the worries of the authors in documents against Buddhism were grounded.

Documents 2 and 3 defend and support the spread of Buddhism in China during

18294  
Part A

Write in the box the number of the question you are answering on this page as it is designated in the examination.

first century C.E. Document 2  
speaks of the many joys of joining the Buddhist religion. However, the author, Zhi Dun, is of the upper class of China and, as such, his testimony ~~do~~ do not tell how lower classes felt. Yet, in a time when Asian steppe nomads were invading northern China, Zhi Dun could have easily targeted Buddhism as a means of foreign corruption, but he does not. Document 3 counters the scrutiny of anti-Buddhists with logic. However, since the author is anonymous, his bias in this document is difficult to pinpoint, yet his role as a scholar certainly dictates a slight upper class bias, as in document 2.

Documents 4 and 6 all discourage the spread of Buddhism in first century C.E. China. Document 4 ridicules Buddhism as "a cult of barbarian peoples," citing Confucian sayings as the truth amongst Buddhist lies. Han Yu's position in the imperial court certainly makes his ~~ideas~~ ideas a standard in the state, yet the Emperor acts otherwise

Write in the box the number of the question you are answering on this page as it is designated in the examination.

K  
1034  
Part A

and the peasants might not share

the same opinion. Document 6

presents Buddhism as the cause for numerous problems in Chinese society.

Since the author is Emperor Wu himself, it is likely that his opinions carried a lot of weight in his nation, yet many times citizens will adopt prohibited acts merely in an attempt to rebel.

Documents 1 and 5 neither discourage or encourage Buddhism's spread in China, but attempt to make a compromise. Document 1 is directly from Buddhist tradition, laying down the basic principles to attaining a happy and enlightened life. Since the document is taken straight from sacred texts, it is certain that all other Buddhists shared these same beliefs. Document 5 attempts to create a compromise among the conflicts of belief systems in China. Although Zong Mi's intentions may seem unbiased,

K  
18494

Part A

Write in the box the number of the question you are answering on this page as it is designated in the examination.

he is himself a Buddhist scholar so his ideals might simply be an attempt to defend Buddhism.

The spread of Buddhism in China during the first century was met with many different responses - conflicts such as this that arose in China due to foreign ideals ~~was~~ were the main reasons for China isolationist policies later in its history.



Write in the box the number of the question you are answering on this page as it is designated in the examination.

A

Although Buddhism began in India, it gradually transferred to ~~the~~ China in the 200's. There, it was met by mixed reviews in all classes. ~~The~~ Some dynasties preferred its philosophy and promise of afterlife to the rigid Confucian ideals that were previously imposed. Although the Chinese turned to Buddhism for its promises of eternal enlightenment during times of hardship and invasion, the period that followed led to many attempts to reconcile the religion with the traditional Confucianism, increasing many views that Buddhism was a barbaric foreign invasion.

The period that followed the Han dynasty was known as the Warring States period, during which China suffered frequent invasions from Central Asia. The documents of "Four Noble Truths" (Doc 1), ~~the "Disposal of the World"~~ and Zhi Dun (Doc 2) demonstrate the initial compatibility of Buddhism with the time period. The Buddhist sermon outlines the many steps in the path of stopping all misery, and the Dun document demonstrates the Chinese peoples' ~~turning to~~ this form of salvation as a embracing

Write in the box the number of the question you are answering on this page as it is designated in the examination.

response to putting control in their own hands. If they couldn't control the nomadic invaders at least they could allow many rituals with the promise of release from the material world. However the sermon preached by Buddha was meant for a large audience — so it had to have mass appeal — especially toward the lower castes, ~~in order~~ <sup>(Doc 1)</sup> to reconcile them with their suffering. The Dun document was a political statement — ~~its~~ its purpose is to convey to the people a sense of sanctuary. ~~It does not~~ Being from the point of view of an upper class scholar, it does not reflect the number of ~~the~~ Chinese who actually accepted the Buddhist doctrine.

~~The Dun~~  
As time continued, outside stresses to the Chinese decreased — and an increasing conflict between ~~the~~ Confucianism & Buddhism arose. The "Disposition of Error" (Doc 3) and the Zong Mi essay (Doc 5) illustrate attempts to allow both to co-exist. The ~~the~~ "Disposition of Error," written by an upper class scholar, ~~addresses~~ addresses some points of conflict between the two, while document 5

Write in the box the number of the question you are answering on this page as it is designated in the examination.

1L 395

A

places them on the same level. These documents were written at different time periods — Document 3 toward the end of a period of political disunity and Document 5 in the early Tang. ~~Both~~ Both show the desire of the Chinese to incorporate Buddhist beliefs without threatening the teachings of Confucius. However, Document 3 was written again by an upper class — means that the qualms expressed about the compatibility of Confucianism & Buddhism might not have applied to lower ~~classes~~ classes. Document 5 was written during the Tang — who partly drew legitimacy from these Buddhist beliefs. The persuasive purpose, then, may not actually represent what the whole of China believed, but rather what the government wants them to.

Later documents address the spread of Buddhism as an indictment of foreign invasion into the superior China. Han Yu's memorial (doc 4) and the Emperor's edict (doc 6) both blame Buddhism for tainting the people of China. The Memorial (doc 4) addresses nationalism

1L 495

A

Write in the box the number of the question you are answering on this page as it is designated in the examination.

feelings growing in China — part of which for a return of Confucianism, which originated in China. The emperor's edict (Doc 6), on the other hand, reflects not a strengthening of the state, but a weakening. The beginning of the decline of Tang was all blamed on spread of Buddhism by the imperial court. It again expresses nationalistic views. The Buddhism should be eradicated to preserve the purity of Chinese society. Document 4, however, has clear bias by the fact that the author is a Confucian scholar, and a court official at that. It could be influenced by a personal desire to maintain the hierarchy which places him near the top. Document 6, also seems to blame troubles of Buddhism. The emperor cannot personally know conditions of people actually working, so he only interferes by state of economy. ~~It~~ However, it was viewed, Buddhism appears to have spread throughout China, as evidenced in both the Dun document (Doc 2) and Wu's edict (Doc 6). Both show that however it was officially viewed, it spread nonetheless among common people who wished to get out of the rigid hierarchy.

Write in the box the number of the question you are answering on this page as it is designated in the examination.

1L 595

A

of Confucianism. Both documents, being of imperial or upper class nature, however, cannot be completely relied on for statement of condition in these lower classes.

All in all, Buddhism was a powerful force both in ~~politics~~ politics and in everyday life. It was a tool of the ~~higher~~ ruling class to appease the people in times of hardship — such as the ~~the~~ political disunity in between dynasties. However, when the times changed, it was also blamed for much of the trouble, and for edging out the much more strict doctrine of Confucianism. Most of the documents presented indicate a spread nonetheless of Buddhism among the people. Additional documents to further evaluate the responses to Buddhism include a possible source of a slightly lower class — such as a merchant, or a view from a convert to Buddhism — since most views seem to be from Confucian scholars.