

AP World Distance Learning Assignments

Week 2 (4/27 – 5/1)

1. Practice Document Analysis (*Unit 3 and 4*)
 - a. For each document provided note:
 - i. Main idea
 - ii. 2 SPICE – T that the document fits
 - iii. Point of View (POV) of document
2. Land Based Empires DBQ – 45 minutes
 - a. Respond to the DBQ prompt by either typing or handwriting your response
 - b. Use the modified 2020 DBQ rubric posted on Schoology as a guide for “requirements”
 - c. You will only have 45 minutes on AP test, so please do your best to stay to the 45-minute time frame when working on the DBQ
3. Enrichment Activity (**OPTIONAL; strongly recommended for those taking AP Exam**)
 - a. Watch AP World Youtube channel (Live daily Mon. – Fri. from 3 – 3:45pm) and take notes if necessary
 - i. <https://www.youtube.com/playlist?list=PLoGgviqq4845dmFXqxdQ3LBR2fxLgv0GM>
 - ii. Videos can be viewed anytime during and after the “Live” version has been recorded.

Options for how to complete and turn in Assignments 1 and 2:

- 1) Type answers and e-mail to nicosandoval@tusd.net
- 2) OR...handwrite answers on binder paper, take pictures and e-mail to nicosandoval@tusd.net

Be sure to clearly label answers for Document 1, 2, etc.

Week 3 (5/4 – 5/8)

1. Practice Document Analysis (*Unit 5 and 6*)
 - a. For each document provided note:
 - i. Main idea
 - ii. 2 SPICE – T that the document fits
 - iii. Point of View (POV) of document
2. Silver DBQ – 45 minutes
 - a. Respond to the DBQ prompt by either typing or handwriting your response
 - b. Use the modified 2020 DBQ rubric posted on Schoology as a guide for “requirements”
 - c. You will only have 45 minutes on AP test, so please do your best to stay to the 45-minute time frame when working on the DBQ

Mr. Sandoval

3. Enrichment Activity (**OPTIONAL; strongly recommended for those taking AP Exam**)

- a. Watch AP World Youtube channel (Live daily Mon. – Fri. from 3 – 3:45pm) and take notes if necessary
 - i. <https://www.youtube.com/playlist?list=PLoGgviqq4845dmFXqxdQ3LBR2fxLgv0GM>
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Be sure to clearly label answers for Document 1, 2, etc.

Week 4 (5/11 – 5/15)

1. Practice Document Analysis (*Units 1 – 6*)

- a. For each document provided note:
 - i. Main idea
 - ii. 2 SPICE – T that the document fits
 - iii. Point of View (POV) of document

2. Industrial Revolution DBQ – 45 minutes

- a. Respond to the DBQ prompt by either typing or handwriting your response
- b. Use the modified 2020 DBQ rubric posted on Schoology as a guide for “requirements”
- c. You will only have 45 minutes on AP test, so please do your best to stay to the 45-minute time frame when working on the DBQ

3. Enrichment Activity (**OPTIONAL; strongly recommended for those taking AP Exam**)

- a. Watch AP World Youtube channel (Live daily Mon. – Fri. from 3 – 3:45pm) and take notes if necessary
 - i. <https://www.youtube.com/playlist?list=PLoGgviqq4845dmFXqxdQ3LBR2fxLgv0GM>
 - ii. Videos can be viewed anytime during and after the “Live” version has been recorded.

Week 5 (5/18 – 5/22)

1. Review for AP Test on 5/21

2. Final Zoom Q&A 5/20 for AP Test taking students

3. Enrichment Activity (**OPTIONAL; strongly recommended for those taking AP Exam**)

- a. Watch AP World Youtube channel (Live daily Mon. – Fri. from 3 – 3:45pm) and take notes if necessary
 - i. <https://www.youtube.com/playlist?list=PLoGgviqq4845dmFXqxdQ3LBR2fxLgv0GM>
 - ii. Videos can be viewed anytime during and after the “Live” version has been recorded.

Document Analysis Units 3 and 4

For each of the following documents:

- A. Main idea
- B. 2 SPICE – T that the document fits
- C. Point of View (POV) of document AND how or why that may affect the credibility of the document

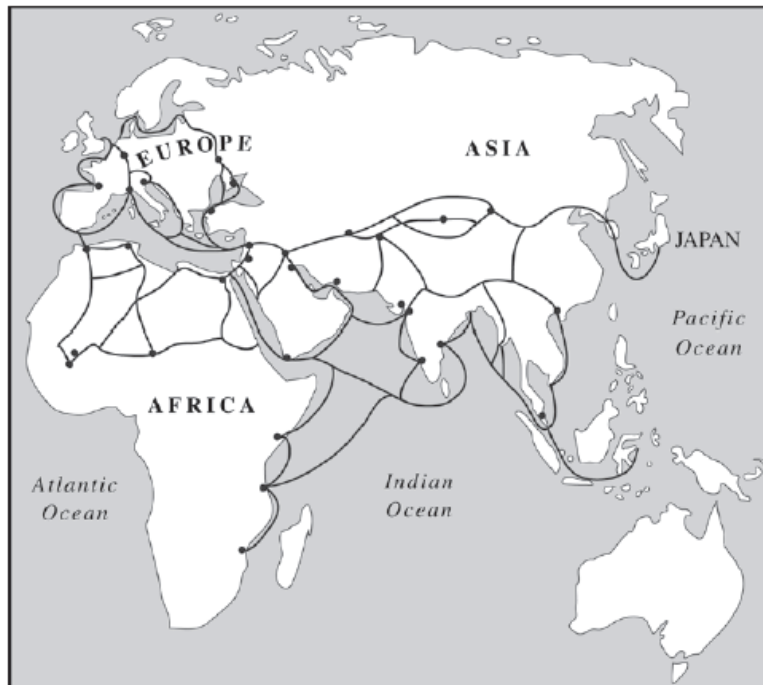
Options for how to complete and turn in:

- A. Type answers and e-mail to nicosandoval@tusd.net
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Be sure to clearly label answers for Document 1, 2, etc.

Document 1

MAJOR AFRO-EURASIAN LONG-DISTANCE TRADE ROUTES
(circa 1500 C.E.)



Document 2

“I, the reverend Buddhist teacher Dharmasekhara, dedicated this statue of the bodhisattva Amoghapasa* on the orders of His Majesty King Adityawarman, for the benefit and salvation and happiness of all creatures.

Hail to the King—experienced in the arts of war, well versed in the science, he is an ocean of all virtues practiced by the followers of the Buddha! He is free from all physical desire. Hail to the King—he who supports the entire world. He has collected jewels by the millions, taken them from the hands of his enemies among the other rulers of this world. He who is like God among kings, crowned, protected by heavenly beings, King of kings! He orders what should be known to all!”

Sanskrit inscription on a statue of a bodhisattva produced in the Malayapura kingdom, Sumatra, Indonesia, circa 1350 C.E.

*a major figure worshipped in Mahayana Buddhism

Document 3

“Nomads, the historical record shows, can evade, resist, stop, sustain, exploit, destabilize, and destroy empires. They can also build enduring empires of their own, but only if they modify the essence of their being and become less nomadic. Their institutions, like their very way of life, tend to be fluid and short-lived, and they lack such classic elements of empires as state structure and surplus-generating agriculture. Indeed, to preserve their might, nearly all nomadic empires developed over time more fixed institutions of governance and production that required at least seasonal sedentarism. So too did the Comanches, although this may seem implausible at first sight....

At the dawn of the eighteenth century, the Comanche were a small tribe of hunter-gatherers living in the rugged canyonlands on the far northern frontier of the Spanish kingdom of New Mexico.... It was here, at the advancing edge of the world's largest empire, that the Comanches launched an explosive expansion. They purchased and plundered horses from New Mexico, reinvented themselves as mounted fighters, and reenvisioned their place in the world.... as a hegemonic people who grew increasingly powerful and prosperous at the expense of the surrounding societies, Indian and Euro-American alike. Gradually, a momentous shift took shape. In the Southwest, European imperialism not only stalled in the face of indigenous resistance; it was eclipsed by indigenous imperialism.”

Pekka Hämäläinen, historian, *The Comanche Empire*, 2008

Document 4

“The Mexican city of Zacatecas is renowned for the enormous quantity of silver that has been extracted from it and continues to be extracted today. At the time of the discovery of the silver, there were many forests and woodlands in this rocky land, all of which have since vanished so that now except for some little wild palms, no other trees remain. Firewood is very expensive in the city because it is brought in carts from a distance of eighteen hours away.

The silver was discovered in the year 1540, in the following way: after the fall of the Aztec Empire, Spanish soldiers remained, spread over the entire country. Since no more towns remained to conquer and since they had so many Indian slaves, they devoted themselves to seeking riches from silver mines. One of these soldiers was Juan de Tolosa, who happened to have an Aztec among his Indian slaves. The Aztec, it is said, seeing his master so anxious to discover mines and to claim silver, told him: ‘If you so desire this substance, I will take you where you can fill your hands and satisfy your greed with it.’

The city houses at least 600 White residents, and most of them are Spaniards. There are about 800 Black slaves and mulattoes*. There are about 1,500 Indians in the work gangs who labor in all types of occupations in the mines.”

Alonso de la Mota y Escobar, Bishop of Guadalajara, Mexico, geographical treatise, 1605

*a person of mixed European and African ancestry

Document 5



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The image above, from seventeenth-century Ethiopia, shows the Virgin Mary and Christ Child with the merchant who commissioned the painting lying below.

Document 6

“The greater and lesser *daimyo* [lords] of the provinces and all their salaried officials must speedily expel any soldiers in their service who have been accused of rebellion or murder. . . . Any repairs to castles in the provinces must be reported to the government of the *shogun* [ruler of Japan], as well as any new construction, which is strictly forbidden. Walls extending more than a certain distance are a peril to the state. High fortresses and well-dredged moats are the origins of great turmoil. . . . [When reporting for duty] *daimyo* with larger estates should not be escorted by more than twenty mounted warriors. *Daimyo* with smaller estates should reduce their escort proportionally.”

Decree issued by the newly established Tokugawa Shogunate concerning the regulation of warrior households,
Japan, 1615

Document 7

“Let the blessings of Allah be upon Muhammad and his companions universally. In the year 1640 C.E. I wanted to behold the mystics of every sect, to hear the lofty expressions of monotheism, and to cast my eyes upon many books of mysticism. I, therefore, examined the Book of Moses, the Gospels, and the Psalms.

Among the Hindus, the best of their heavenly books, which contain all the secrets of pure monotheism, are called the Upanishads. Because I do not know Sanskrit, I wanted to make an exact and literal translation of the Upanishads into Persian*. For the Upanishads are a treasure of monotheism and there are few thoroughly conversant with them even among the Indians. Thereby I also wanted to make the texts accessible to Muslims.

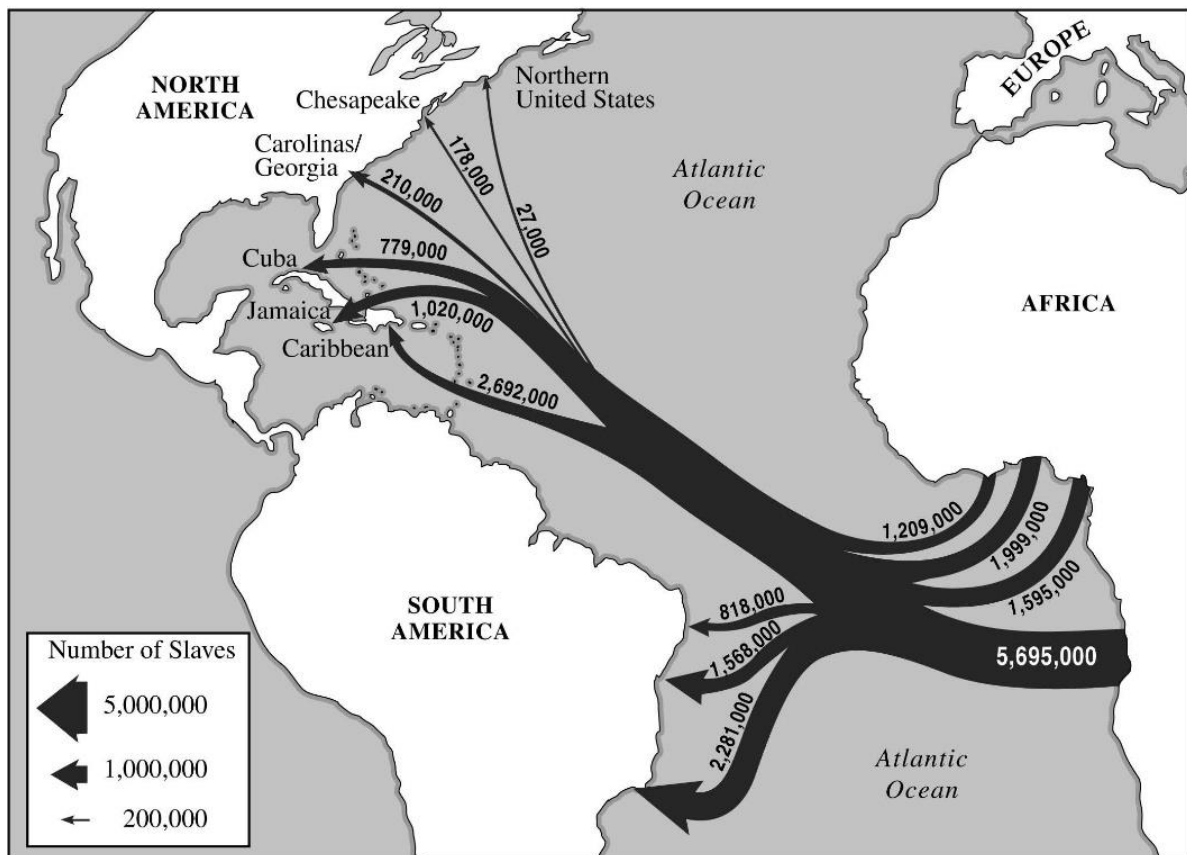
I assembled Hindu scholars and ascetics to help with the translation. Every sublime topic that I had desired or thought and had looked for and not found, I obtained from these most ancient books, the source and the fountainhead of the ocean of religious unity, in conformity with the holy Qur'an.”

*Persian was the primary language used at the Mughal court.

Dara Shikoh, son of the Mughal ruler Shah Jahan, account of the translation of the Upanishads into Persian,
1657 C.E.

Document 8

THE TRANS-ATLANTIC SLAVE TRADE, CIRCA 1450–1900



Document 9

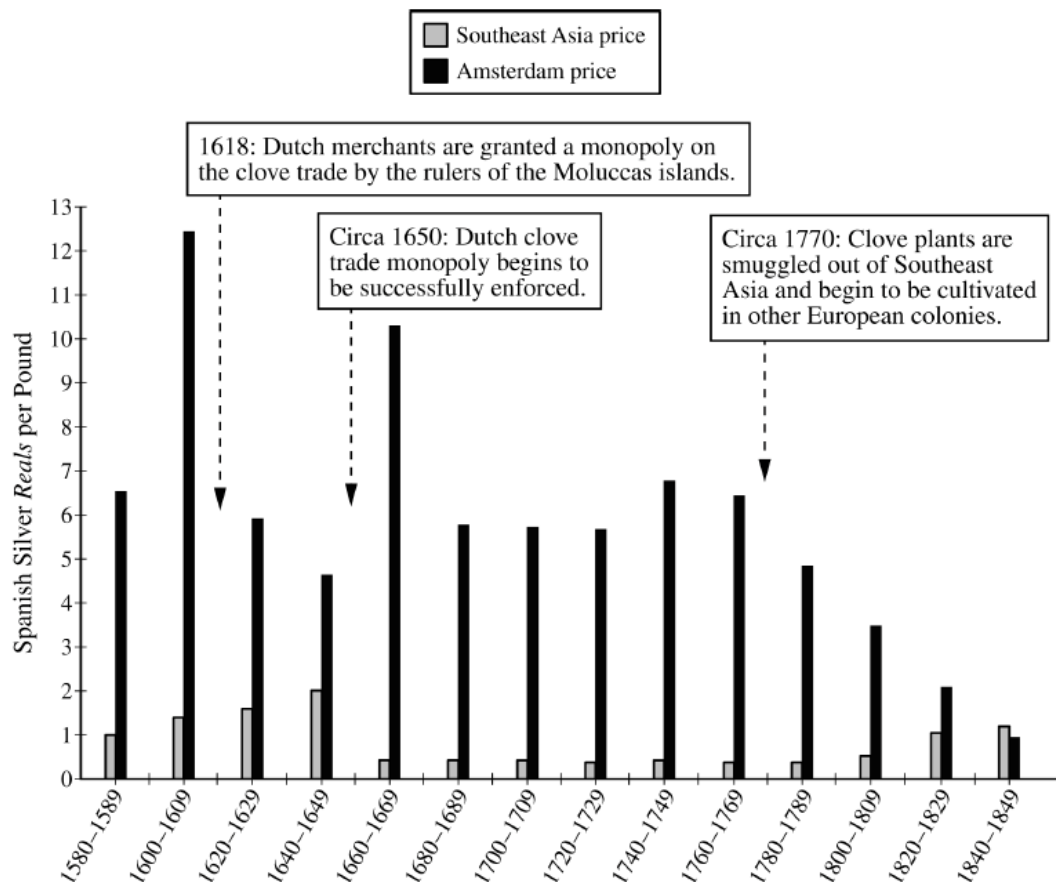
“All the world knows that since the first days of the Ottoman state, the lofty principles of the Qur’an and the rules of the Shari‘a were always perfectly preserved. Our mighty sultanate reached the highest degree of strength and power, and all its subjects reached the highest degree of ease and prosperity. But in the last one hundred and fifty years, because of a succession of difficult and diverse causes, the sacred Shari‘a was not obeyed nor were the beneficent regulations followed; consequently, the empire’s former strength and prosperity have changed into weakness and poverty. It is evident that countries not governed by the Shari‘a cannot survive. . . .

Full of confidence in the help of the God, and certain of the support of our Prophet, we deem it necessary and important from now on to introduce new legislation in order to achieve effective administration of the Ottoman government and provinces.”

Mustafa Reshid Pasha, Ottoman Foreign Minister, imperial decree announcing the Tanzimat reforms, 1839

Document 10

CLOVE* PRICES IN SOUTHEAST ASIA AND IN AMSTERDAM, 1580–1850 (in Spanish silver *reals*, a common trade currency in the East Indies)



*Cloves are spices native to the Moluccas islands in eastern Indonesia and, until the late eighteenth century, grown only in Southeast Asia.

Source: David Bulbeck, Anthony Reid, Lay Cheng Tan, and Yiqi Wu, eds. *Southeast Asian Exports Since the 14th Century: Cloves, Pepper, Coffee, and Sugar*, (Leiden, The Netherlands, KITLV Press), 1988. Graph 2.2., p. 57

AP WORLD HISTORY

Question 1 (Document Based Question)

Required reading and writing time: 45 minutes

It is suggested that you spend 10-15 minutes reading the documents and 30-35 minutes writing your response. Note: You may begin writing your response before the reading period is over.

Directions: Question 1 is based on the accompanying five documents. The documents have been edited for the purpose of this exercise.

In your response you should do the following.

- Respond to the prompt with a historically defensible thesis or claim that establishes a line of reasoning.
- Describe a broader historical context relevant to the prompt.
- Support an argument in response to the prompt using at least four documents.
- Use two additional pieces of specific historical evidence (beyond that found in the documents) relevant to an argument about the prompt.
- For at least two documents, explain how or why the document's point of view, purpose, historical situation, and/or audience is relevant to an argument.
- Use evidence to corroborate, qualify, or modify an argument that addresses the prompt.

Mr. Sandoval

Develop an argument that evaluates the extent to which rulers of land-based empires were able to consolidate their power in the period 1450-1750.

Document 1

Father Paul Simon, missionary to the Safavid court of Shah Abbas the Great in the city of Isfahan, his report to Pope Clement VIII, 1605

“He is very valiant and has a great liking for warfare and weapons of war, which he has constantly in his hands: we have been eye-witnesses of this because, whenever we were with him, he was adjusting his [swords], testing his [muskets], etc: . . . This is the great experience, which he has obtained of warfare over so many years, that he makes it in person and from the first has made him a fine soldier and very skilled, and his men so dexterous that they are little behind our men in Europe. He has introduced into his militia the use of and esteem for [muskets], in which they are very practiced. Therefore it is that his realm has been so much extended on all sides. . . . All the above mentioned soldiers, who will total some 100,000, receive pay for the whole year. “

Document 2

Ogier Ghiselin de Busbecq, Hapsburg Ambassador to Suleiman the Magnificent, Constantinople, from letters sent to the Austrian Emperor, 1554 to 1562

“The sultan’s hall was crowded with people, . . . but there was not in all that great assembly a single man who owed his position to anything save valor and merit. No distinction is attached to birth among the Turks. . . . In making his appointments, the Sultan pays no regard to any pretensions on the score of wealth or rank, nor does he take into consideration recommendations or popularity. He considers each case on its own merits, and examines carefully into the character, ability, and disposition of the man whose promotion is in question. . . . Those who receive the highest offices from the Sultan . . . do not believe that high qualities are either natural or hereditary, nor do they think that they can be handed down from father to son, but that they are partly the gift of God, and partly the result of good training [in state schools], great industry, and unwearied zeal. . . . Among the Turks, therefore, honors, high posts, and judgeships are the rewards of great ability and good service. If a man be dishonest, or lazy, or careless, he remains at the bottom of the ladder. This is the reason that they are successful in their undertakings . . . and are daily extending the bounds of their empire.”

Document 3

Source: The Edicts of Toyotomi Hideyoshi: Excerpts from Collection of Swords, 1588

Farmers of all provinces are strictly forbidden to have in their possession any swords, short swords, bows, spears, firearms, or other types of weapons. If unnecessary implements of war are kept, the collection of annual rent (nengu) may become more difficult, and without provocation uprisings can be fomented. Therefore, those who perpetrate improper acts against samurai who receive a grant of land (kyūnin) must be brought to trial and punished. However, in that event, their wet and dry fields will remain unattended, and the samurai will lose their rights (chigyō) to the yields from the fields. Therefore, the heads of the provinces, samurai who receive a grant of land, and deputies must collect all the weapons described above and submit them to Hideyoshi’s government.

Document 4

Source: Peter I, Decree on Compulsory Education of the Russian Nobility (1714)

Send to every gubernia [region] some persons from mathematical schools to teach the children of the nobility—except those of freeholders and government clerks—mathematics and geometry; as a penalty [for evasion] establish a rule that no one will be allowed to marry unless he learns these [subjects]. Inform all prelates to issue no marriage certificates to those who are ordered to go to schools. . . . The Great Sovereign has decreed: in all gubernias children between the ages of ten and fifteen of the nobility, of government clerks, and of lesser officials, except those of freeholders, must be taught mathematics and some geometry. Toward that end, students should be sent from mathematical schools [as teachers], several into each gubernia, to prelates and to renowned monasteries to establish schools. During their instruction these teachers should be given food and financial remuneration . . . from gubernia revenues set aside for that purpose by personal orders of His Imperial Majesty. No fees should be collected from students. When they have mastered the material, they should then be given certificates written in their own handwriting. When the students are released they ought to pay one ruble each for their training. Without these certificates they should not be allowed to marry nor receive marriage certificates.

Document 5

Source: The Kangxi Emperor at the age of 45, painted in 1699



Document Analysis Units 5 and 6

For each of the following documents:

- A. Main idea
- B. 2 SPICE – T that the document fits
- C. Point of View (POV) of document AND how or why that may affect the credibility of the document

Options for how to complete and turn in:

- A. Type answers and e-mail to nicosandoval@tusd.net
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Be sure to clearly label answers for Document 1, 2, etc.

Document 1

“We have heard that in your own country opium is prohibited with the utmost strictness and severity — this is a strong proof that you know full well how hurtful opium is to humans. Since you do not permit it to injure your own country, you ought not to have the injurious drug transferred to another country, and above all other, not to China!”

Qing government commissioner Lin Zexu to Queen Victoria of Great Britain, 1839

Document 2

On Monday news reached us that the French* had printed a proclamation in Arabic and had sent it around to be read in public, calling upon Egyptians to obey them. A copy of that document came into my possession and I will quote it here:

‘In the name of Allah, the Merciful, the Compassionate. On behalf of the French Republic which is based upon the foundations of liberty and equality, General Bonaparte addresses all Egyptian people: O ye Egyptians, some may tell you that we have come here to abolish your religion, but that is a lie. The real purpose of our campaign is to restore your rights from your oppressors—the Mamluk** rulers of Egypt. Know that all people are equal and that only differences in the degree of reason, virtue, or knowledge may be used to elevate one person above another. But what reason, virtue, or knowledge do the Mamluks have that gives them the right to claim the most fertile land, the most desirable dwellings, and the highest government positions in Egypt? None whatsoever.’

In that proclamation, their statement ‘In the name of Allah, etc.’ suggests that they agree with Islam. But in reality they are opposed to both Christianity and Islam and do not hold fast to any religion. They are materialists who deny the Hereafter and Resurrection, and who reject Prophethood and religious Messengership. In politics, too, they do not have a single ruler, like other countries, who can speak on their behalf.”

*In 1798 a French army led by Napoleon Bonaparte invaded Egypt in an attempt to threaten Great Britain’s access to its colonial empire in India.

**the ruling class in Egypt at the time, mostly made up of non-Egyptians

Abd al-Rahman al-Jabarti, Egyptian religious scholar and resident of Cairo, eyewitness chronicle of the French occupation of Egypt, 1798–1801

Document 3

“I read with interest the recent article in your newspaper entitled ‘Should a Woman Demand All the Rights of a Man?’ In my view, to answer that question correctly, we first need to examine the roles of men and women in civilization—especially modern civilization—because what may have been true in ancient times no longer applies in our present situation.

Modern civilization has moved beyond the condition of the past because society is no longer characterized by roughness and reliance on physical power. Victory no longer goes to him who was the strongest, the best able to endure hardship, or committed the most atrocities.

By contrast, the basis of our modern civilization is good upbringing and the refinement of morals through the development of literary knowledge, courtesy, and compassion for the oppressed, all of which women are better at. So all our doctors and scientists who exalt man’s strong muscles, his wide skull, his long arm-to-body ratio and the like, miss the point entirely. Those physical facts, while undeniable, no longer grant man preference over woman in modern civilization.”

Letter from an anonymous female reader to the Egyptian journal *Al-Hilal*, 1894

Document 4

Source: Samuel Ajayi Crowther, Nigerian former slave who became a member of the English Church Missionary Society (CMS), letter to CMS leader Henry Venn, describing a missionary expedition to West Africa, 1854.

You will, I doubt not, be glad to hear that we have returned from our voyage on the Niger River in good health and spirits.

The reception we met with all along, from the kings and chiefs of the countries we visited, was beyond expectation. In many places, having found this favorable state of things, I took the step of securing a parcel of ground from the rulers on which to build future mission stations.

I believe the time has come when Christianity must be introduced on the banks of the Niger. The people are willing to receive any missionaries who may be sent to them. And God has provided instruments to begin this work, namely the liberated Africans in the colony of Sierra Leone,* most of whom, myself included, are natives of the banks of the Niger.

It takes great effect when those liberated Christians from Sierra Leone sit down with their heathen countrymen and speak with contempt of their own former superstitious practices, all of which the missionary now can tell them he has found to be based on foolishness and ignorance. Let such persons be employed as missionaries or Christian settlers, and they will gradually introduce their children into the country, who in the course of time will be able to carry on the work more effectively.

*Sierra Leone, in West Africa, was a colonial territory established by Great Britain to resettle former African slaves liberated by the Royal Navy after 1807, when the slave trade was abolished in Britain.

Document 5

“The fourth annual meeting of the shareholders of the British South Africa Company was held yesterday at the Cannon-street Hotel. The company’s chairman, in his opening address, said, ‘Twice during the past year we met when fighting with Africans was taking place in the company’s territory, when financial arrangements of a complicated character were pending, and when the outlook of the enterprise seemed full of doubt and difficulty. Today, however, we are in a position far superior to any we had previously occupied and ever had hoped to attain. In founding the British South Africa Company, the shareholders undertook the occupation and development of a considerable extent of valuable territory in South Africa. Thus, because of the far-seeing action of a few men connected with the company, this enormous territory was secured for Great Britain. The perfectly legitimate objections of some people to chartered companies like ours were answered by the certainty that this vast territory—equal in extent to Central Europe—could not have been brought under British sway in any other way.

Turning now to the development of railway communication in our territory, it is being pursued by building lines from the Cape Colony and joining them to other lines that will provide a route over Portuguese Mozambique and to the sea. Postal and telegraphic communications will closely follow, and in some cases already precede, the completion of the railroad. In addition, even before our mines have reached a stage of development great enough to cause a large inflow of population, the shareholders may congratulate themselves on the satisfactory outlook of our finances in Mashonaland*.’”

*a region in northern Zimbabwe that contained extensive deposits of gold and other minerals and metals

Report of Alexander Duff, chairman of the British South Africa Company, to company shareholders in London, recorded in the *Mining Journal, Railway and Commercial Gazette*, published in London, 1895

Document 6

[Nineteenth-century] Indian liberal ideas, I argue, were foundational to all forms of Indian nationalism and the country’s modern politics. Yet Indian liberalism was both wider in scope, and more specific in its remedies, than what is commonly called nationalism. To put it in its most positive light, Indian liberalism represented a broad range of thought and practice directed to the pursuit of political and social liberty. Its common features were a desire to re-empower India’s people with personal freedom in the face of a despotic government of foreigners, entrenched traditional authority, and supposedly corrupt domestic or religious practices. Indian liberals sought representation in government service, on grand juries and, later, on elective bodies. They demanded a free press, freedom of assembly and public comment. Liberals broadly accepted the principle of individual property rights, subject to various degrees of protection for the masses against economic exploitation. Liberals emphasized education, particularly women’s education. Educated women would help to abolish domestic tyranny, reinstate the ancient Hindu ideal of companionate marriage and improve the race. But a fine line was to be drawn between instructing women and permitting excessive license in gender relations, which was seen as a Western corruption.”

Christopher Bayly, British historian, *Recovering Liberties: Indian Thought in the Age of Liberalism and Empire*, 2012

Document 7

“When I was ten years old, I worked on my father’s farm, digging, hoeing, and gathering and carrying our crop. We had no horses because only officials are allowed to have horses in China. I worked on my father’s farm until I was about sixteen years old, when a man from our clan came back from America. In America, he had purchased land about as large as four city blocks and made it into a paradise. The man had left our village as a poor boy. Now, he returned with unlimited wealth, which he had obtained in the country of the American wizards.

The man’s wealth filled my mind with the idea that I, too, would like to go to the country of the wizards and gain some of their wealth. After a long time, my father gave me his blessing and my mother took leave of me with tears. My father gave me some money and I went with five other boys from our village to take a steamship from Hong Kong. The engines that moved the ship were wonderful monsters, strong enough to lift mountains.

When I got to San Francisco, I was half-starved because I was afraid to eat American food. But after a few days of living in the Chinese quarter, I was happy again. A man got me work as a servant with an American family and my start was the same as most of the Chinese in this country.”

Li Zhou, laborer from Guangzhou province in southern China, interview given to a reporter in the United States describing his journey to the United States in the 1860s

Document 8

“The essence of education, our traditional national aim, is to promote benevolence, justice, loyalty, filial piety, and knowledge and skill. But recently, people have been going to extremes by embracing a foreign civilization whose only values are fact-gathering and technical-skill. These values bring harm to our customary ways. We try to incorporate the best features of foreigners in order to achieve the lofty goals that the Meiji emperor desires. We have tried to abandon the undesirable practices of the past and learn from the outside world. But these policies have had a serious defect. They have reduced benevolence, justice, loyalty, and filial piety to secondary goals. If we indiscriminately imitate foreign ways, our people will forget the great principles governing the relations between ruler and subject and the relations between father and son.”

Motoday Nagazane, adviser to the Meiji emperor, treatise written following a tour of Japanese schools with the emperor, 1879

Document 9**APPROXIMATE NUMBER OF SHIPPING VESSELS AND PERCENTAGE OF WORLD TRADE BY REGION, CIRCA 1874–1880**

	Total Number of Sailing Vessels	Total Number of Steamships	Percentage of World Trade
Europe	48,751	4,636	66.9
North America	6,869	613	9.5
Latin America	357	81	5.4
Asia	312	35	12.9
Africa	N/A	N/A	1.9
Oceania	N/A	N/A	3.4

Document 10

“The Kamaishi iron deposit consists of several clusters of oxidized iron ore on volcanic rock. It is quite different from the clayed iron ores layered upon coal beds that are commonly found in Britain. The quality of the Kamaishi ore can be categorized as magnetic iron ore of the highest rank. It contains 70% iron, while clayed ore contains only 20–30%. Therefore, in order to produce high quality iron, it was necessary for the government to build a charcoal blast furnace and to order a furnace from Britain. As British engineers were informed that the Kamaishi deposit was rich and the surrounding woods were abundant, they designed a huge charcoal furnace. However, the operation was interrupted within only ninety days.

Recently I had a chance to investigate the situation at Kamaishi. After the investigation, I found that despite the claim that Kamaishi is a rich deposit, first of all, the real estimation of the exposed deposit is only about 130 thousand tons. Moreover, because of its mountainous location, it is very difficult to mine and transport. Even if we were able to do so, it would not be commercially successful. Furthermore, within two years the entire woods surrounding Kamaishi will be depleted as a source material for charcoal.”

Ito Yajiro, Japanese government inspector, report issued to the Meiji government following the failure of the state-owned Kamaishi Iron Works, 1882

2020 AP[®] WORLD HISTORY: MODERN

FREE RESPONSE QUESTION

WORLD HISTORY

SECTION I

Total Time – 45 Minutes

Note: You have no mandated planning time.
You may begin writing your essay as soon as you are ready.

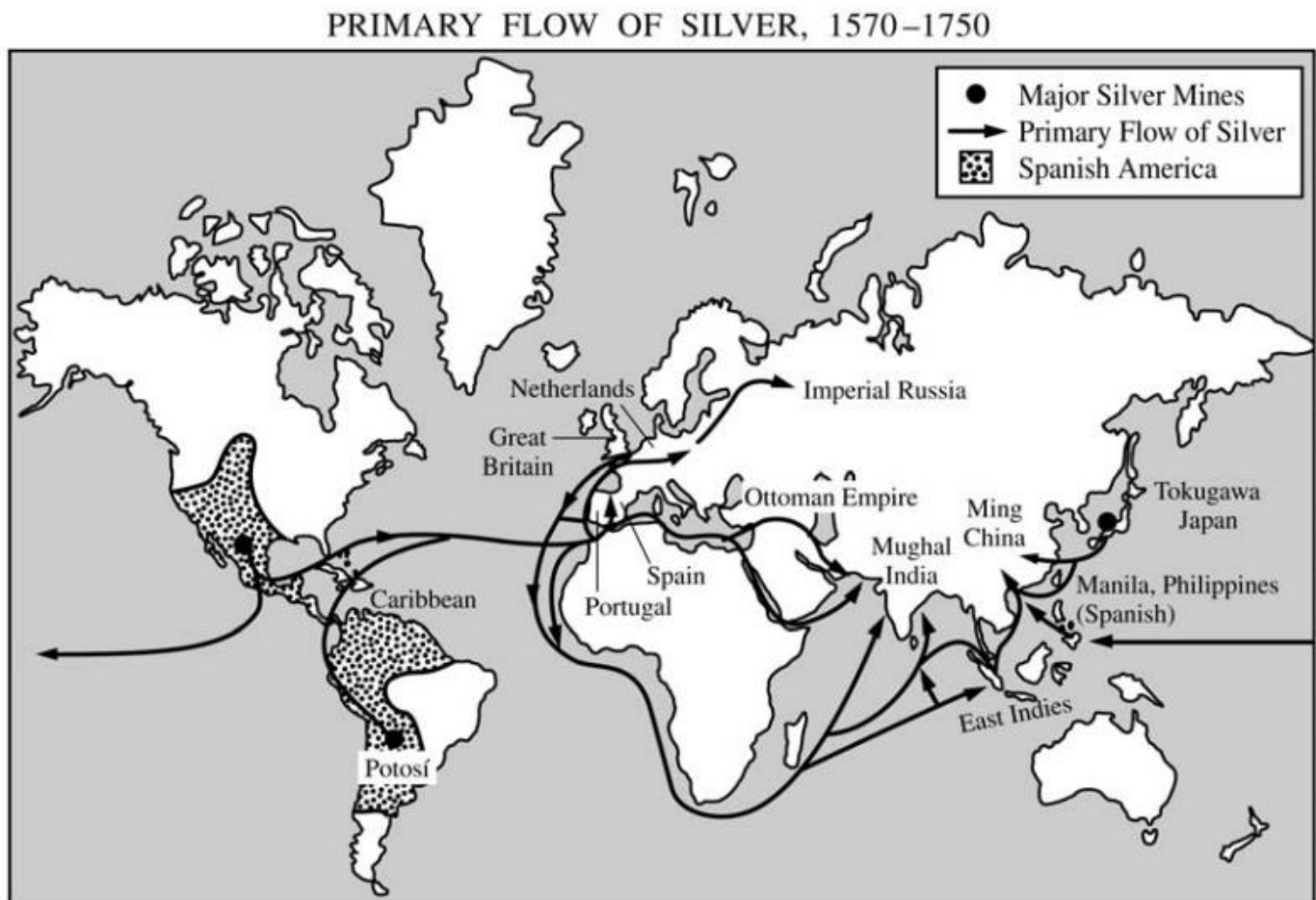
Directions: Question 1 is based on the accompanying 5 documents. The documents have been edited for the purpose of this exercise.

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- Respond to the prompt with a historically defensible thesis or claim that establishes a line of reasoning.
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- Support an argument in response to the prompt using at least four documents.
- Use at least **TWO** additional pieces of specific historical evidence (beyond that found in the documents) relevant to an argument about the prompt.
- For at least **TWO** documents, explain how or why the document's point of view, purpose, historical situation, and/or audience is relevant to an argument.
- Use evidence to corroborate, qualify, or modify an argument that addresses the prompt.

1. Evaluate the extent to which the global flow of silver impacted social and economic institutions within Ming Dynasty China, throughout the 16th and 17th centuries.

Note: The map below shows some of the locations mentioned in the documents and is provided as a reference. The map is **NOT** one of the **FIVE** documents. The documents begin on the next page.



Document 1

Source: Ye Chunji, county official during the Ming dynasty, order issued to limit wedding expenses, 1570's.

The frugal man with only one bar of silver currency can have something left over, whereas the extravagant man with a thousand can still not have enough.

Document 2

Source: Wang Xijue, Ming dynasty court official, report to the emperor, 1593.

The venerable elders of my home district explain that the reason grain is cheap despite poor harvests in recent years is due entirely to the scarcity of silver coin. The national government requires silver for taxes but disburses little silver in its expenditures. As the price of grain falls, tillers of the soil receive lower returns on their labors, and thus less land is put into cultivation.

Document 3

Source: Xu Dunqiu Ming, writer, in his essay in *The Changing Times*, about the commercial city of Hangzhou, 1610.

In the past, the dye shops would allow customers to have several dozen pieces of cloth dyed before settling accounts and charging the customers. Moreover, customers could pay for dyeing the cloth with rice, wheat, soybeans, chickens, or other fowl. Now, when you have your cloth dyed you receive a bill, which must be paid with silver obtained from a moneylender.

Document 4

Source: He Qiaoyuan, Ming dynasty court official, report to the emperor on the possibility of repealing the 1626 ban on foreign trade, 1630.

The Spanish have silver mountains, which they mint into silver coins. When Chinese merchants trade in Southeast Asia and the Indian Ocean, they trade the goods we produce for the goods of others. But when they go to Luzon (Philippines) they only return with silver coins. Chinese silk yarn worth 100 bars of silver can be sold in the Philippines at a price of 200 to 300 bars of silver there. Moreover, porcelain from the official pottery works as well as sugar and fruit from my native province, are currently desired by the foreigners.

Document 5

Source: Tang Ying, the supervisor of porcelain production at the official kilns in Jingdezhen, illustrated report to the Qing Dynasty emperor showing pottery being inscribed with blue cobalt. Although the report was produced in the 18th century, the techniques shown date back to the 7th century Tang Dynasty and were used continuously throughout subsequent Chinese dynasties.



Document Analysis Units 1 through 6

For each of the following documents:

- A. Main idea
- B. 2 SPICE – T that the document fits
- C. Point of View (POV) of document AND how or why that may affect the credibility of the document

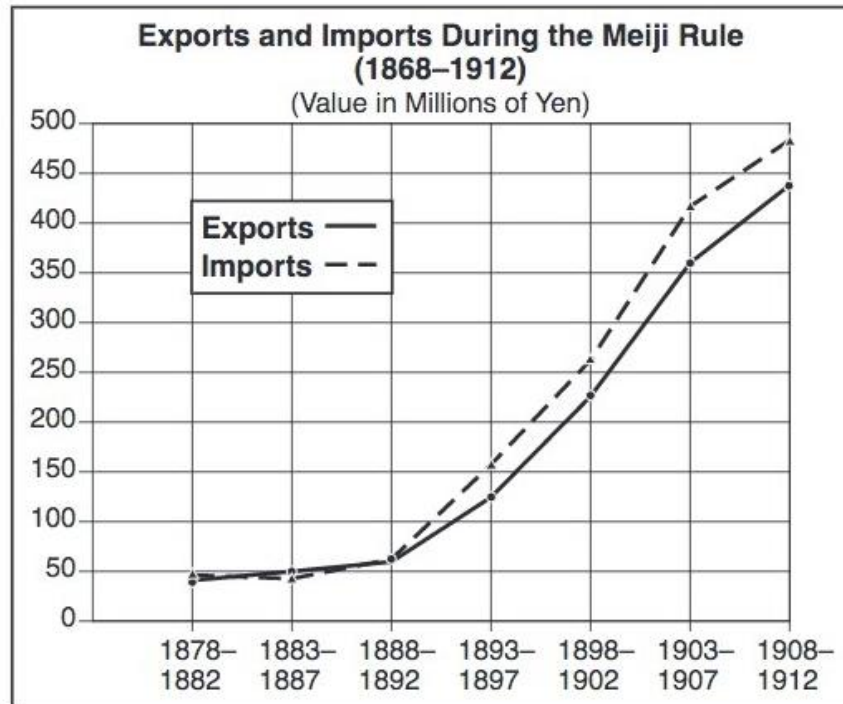
Options for how to complete and turn in:

- A. Type answers and e-mail to nicosandoval@tusd.net
- B. OR...handwrite answers on binder paper, take pictures and e-mail to nicosandoval@tusd.net

Be sure to clearly label answers for Document 1, 2, etc.

Document 1

Source: Chart depicting the growth of the Japanese economy after the Meiji Restoration, an era that brought about the modernization and Westernization of the country.



Document 2

“Americans today . . . who live within the Spanish system occupy a position in society no better than that of serfs destined for labor, or at best they have no more status than that of mere consumers. Yet even this status is surrounded with galling restrictions, such as being forbidden to grow European crops, or to store products which are royal monopolies, or to establish factories of a type the Peninsula itself does not possess. To this add the exclusive trading privileges, even in articles of prime necessity, and the barriers between American provinces, designed to prevent all exchange of trade, traffic, and understanding.”

Simón Bolívar, *Jamaica Letter*, 1815

Document 3

“In countries where there is a great scarcity of money, all other saleable goods, and even the labor of men, are given for less money than [in countries] where money is abundant. Thus we see by experience that in France (where money is scarcer than in Spain) bread, wine, cloth, and labor, are worth much less. And even in Spain, in [recent] times when money was scarcer than it is now, saleable goods and labor were given for much less.”

Martín de Azpilcueta Navarro,
Spanish scholar, treatise, 1556

Document 4

“Eight hours’ daily labour is enough for any human being, and under proper arrangements sufficient to afford an ample supply of food, raiment and shelter, or the necessities and comforts of life, and for the remainder of his time, every person is entitled to education, recreation and sleep.”

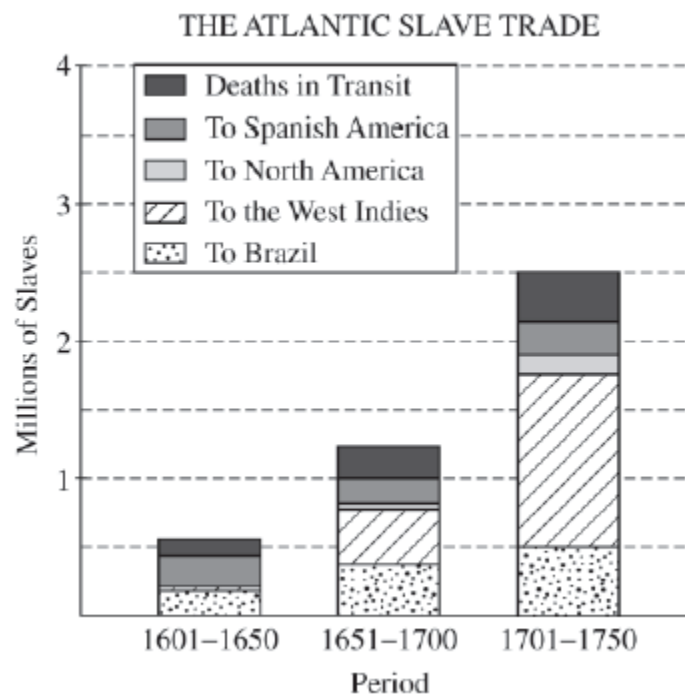
Robert Owen, British factory owner and reformer, 1833

Document 5

“Seeing that it is a girl’s destiny, on reaching womanhood, to go to a new home, and live in submission to her father-in-law and mother-in-law, it is even more incumbent upon her than it is on a boy to receive with all reverence her parents’ instructions. Should her parents, through excess of tenderness, allow her to grow up self-willed, she will infallibly show herself capricious and thus alienate his affection.”

Kaibara Ekken, Japanese author, *Greater Learning for Women*, 1716

Document 6



Document 7

MUSLIM AREAS IN SOUTHEAST ASIA, 1650 C.E.



Document 8

“I, the reverend Buddhist teacher Dharmasekhara, dedicated this statue of the bodhisattva Amoghapasa* on the orders of His Majesty King Adityawarman, for the benefit and salvation and happiness of all creatures.

Hail to the King—experienced in the arts of war, well versed in the science, he is an ocean of all virtues practiced by the followers of the Buddha! He is free from all physical desire. Hail to the King—he who supports the entire world. He has collected jewels by the millions, taken them from the hands of his enemies among the other rulers of this world. He who is like God among kings, crowned, protected by heavenly beings, King of kings! He orders what should be known to all!”

Sanskrit inscription on a statue of a bodhisattva produced in the Malayapura kingdom, Sumatra, Indonesia, circa 1350 C.E.

*a major figure worshipped in Mahayana Buddhism

Document 9

Ms E-14, from a Moraqqa (gouache on paper), Indian School, (17th century) / Institute of Oriental Studies, St. Petersburg, Russia / Giraudon / Bridgeman Images

Sayings attributed to Guru Nanak, the founder of Sikhism, circa 1500 C.E.

- “Oh God, the tongue of man has given Thee numerous names; but ‘the Truth’ is Thy real name from time immemorial.”
- “We human beings are neither Hindus nor Muslims; but are bodies and soul of the Supreme Being; call Him Allah, or call Him Rama.”
- “Everyone is chanting: ‘Rama, Rama’; but mere repetition is no remembrance of Rama. Only when the heart of man becomes saturated with God is such remembrance fruitful.”
- “Worthless is caste and worthless an exalted name; for all humankind there is but a single refuge in God.”

Document 10

“It cannot be denied that when the French nation proclaimed these sacred words, ‘Men are born and remain free and equal in rights,’ it did not break the chains of humankind. It is we who must put these words into action. The wealthy plantation owners of Saint-Domingue [Haiti], therefore, have everything to fear from the influence of our revolution on the current actions of their slaves. These principles overturn the system on which rests their fortunes. No one should be surprised, therefore, that these plantation owners have become the most ardent enemies of these principles. Yet the moment has arrived to change the social system of the colonies, to reintegrate it into humankind. It is in this greater action that the salvation of all parties, justice, and glory will be found.

The free men of color demand justice, and they should be granted the same rights of citizenship as other Frenchmen. The colonists should no longer refuse them. The artisan slaves should also be called to freedom on the condition that each slave pays a one-time tax for freedom. The other Black slaves may enjoy a conditional liberty, namely that they remain on the land of their masters and work that land for a period ranging between 10 and 20 years depending on circumstances. Afterward, they may obtain the same full liberty as the artisan slaves.”

Armand-Guy Kersaint, French nobleman and deputy in the National Legislative Assembly of France, address to the Assembly, Paris, 1792

AP WORLD HISTORY

Question 1 (Document Based Question)

Required reading and writing time: 45 minutes

It is suggested that you spend 10-15 minutes reading the documents and 30-35 minutes writing your response. Note: You may begin writing your response before the reading period is over.

Directions: Question 1 is based on the accompanying five documents. The documents have been edited for the purpose of this exercise.

In your response you should do the following.

- Respond to the prompt with a historically defensible thesis or claim that establishes a line of reasoning.
- Describe a broader historical context relevant to the prompt.
- Support an argument in response to the prompt using at least four documents.
- Use two additional pieces of specific historical evidence (beyond that found in the documents) relevant to an argument about the prompt.
- For at least two documents, explain how or why the document's point of view, purpose, historical situation, and/or audience is relevant to an argument.
- Use evidence to corroborate, qualify, or modify an argument that addresses the prompt.

Develop an argument that evaluates the extent to which people were affected by changes that occurred during the Industrial Revolution.

Document 1

Source: Two women recalling their girlhoods working in Japanese textile factories, circa 1900.

From morning, while it was still dark, we worked in the lamplit factory till ten at night. After work, we hardly had the strength to stand on our feet. When we worked later into the night, they occasionally gave us a yam. We then had to do our washing, fix our hair, and so on. By then it would be eleven o'clock. There was no heat even in the winter; we had to sleep huddled together to stay warm. We were not paid the first year. In the second year my parents got 35 yen,* and the following year 50 yen.

Soon after I went to work in the factory, my younger sister Aki came to work there too.

I think she worked for about two years, and then took to her bed because of illness. At

that time there were about thirty sick people at the factory. Those who clearly had lung troubles were sent home right away. Everyone feared tuberculosis and no one would come near such patients. Aki was also sent home, and died soon after. She was in her thirteenth year. Aki had come to the factory determined to become a 100-yen worker and make our mother happy. I can never forget her sad eyes as she left the factory sickly and pale.

*Japanese currency

Document 2

Source: Liang Qichao, advocate for Chinese reforms, describes in his journal, *A People Made New*, the need for China to renew itself to survive the industrialized West, 1902.

...Economic competition is one of the big problems of the world today. It is the method whereby the powers attempt to conquer us. It is also the method whereby we should fight for our existence. The importance of improving our foreign trade has been recognized by all. But in order to promote foreign trade, it is necessary to protect the rights of our domestic trade and industry; and in order to protect these rights, it is necessary to issue a set of commercial laws. Commercial laws, however, cannot stand by themselves, and so it is necessary to complement them with other laws. A law which is not carried out is tantamount to no law; it is therefore necessary to define the powers of the judiciary...When all these are carried to the logical conclusion, it will be seen that foreign trade cannot be promoted without a constitution, a parliament, and a responsible government.

Document 3

Source: Photograph of the construction of the western portion of the Amur line of the Trans-Siberian Railroad in 1908-13. Russia's transcontinental line was intended to supply and populate Siberia as well as deliver raw materials to the rapidly developing industries west of the Urals.



Document 4

Buddhist Priest from a rural area of Japan from which many farm girls were sent to work in the mills, circa 1900.

“The money that a factory girl earned was often more than a farmer’s income for the entire year. For these rural families, the girls were an invaluable source of income. The poor peasants during this period had to turn over 60% of their crops to the landlord. The peasants’ only salvation was the girls who went to work in the factories.”

Document 5

Source: Excerpts from *The Gotha Program*, 1875. The Gotha Program was a reform movement in Germany.

“[In addition to the demand for universal suffrage for all above twenty years of age, secret ballot, freedom of the press, free and compulsory education, etc.,] the socialist labor party of Germany demands the following reforms in the present social organization: ...extension of political rights and freedom...a single progressive income tax...unlimited right of association...a normal working day...prohibition of child labor and all forms of labor by women which are dangerous to health or morality...laws for the protection of the life and health of workmen...inspection...by officials....effective system of enforcement...regulation of prison labor.”