



Part III

DOCUMENT-BASED QUESTION

This question is based on the accompanying documents. The question is designed to test your ability to work with historical documents. Some of these documents have been edited for the purposes of this question. As you analyze the documents, take into account the source of each document and any point of view that may be presented in the document.

Historical Context:

Throughout history, the spread of belief systems has influenced social, economic, and political developments in many regions. These belief systems include ***Islam***, ***Christianity***, and ***Buddhism***.

Task: Using the information from the documents and your knowledge of global history, answer the questions that follow each document in Part A. Your answers to the questions will help you write the Part B essay in which you will be asked to

- Select ***two*** belief systems mentioned in the historical context and for ***each***
- Describe how the belief system spread to a specific region or regions
 - Discuss how the belief system influenced a region or regions socially, economically, ***and/or*** politically

In developing your answers to Part III, be sure to keep these general definitions in mind:

- (a) **describe** means “to illustrate something in words or tell about it”
- (b) **discuss** means “to make observations about something using facts, reasoning, and argument; to present in some detail”

Part A

Short-Answer Questions

Directions: Analyze the documents and answer the short-answer questions that follow each document in the space provided.

Document 1

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

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

- 1 According to *The Oxford History of Islam*, what is **one** way Islam was spread to African societies? [1]

Score

Document 2

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

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

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

Nearly every mosque had a public school in which the children of the poor were taught. Many Moslem libraries were excellent; the catalogue of one caliph's library filled forty volumes. In addition, the followers of Mohammed achieved much in science, particularly in chemistry, astronomy, mathematics, and medicine. . . .

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

2 According to Daniel Roselle, what are **two** ways Islam improved the lives of people in Spain? [2]

(1) _____

Score

(2) _____

Score

Document 3

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

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

3 According to Fred Burke, how did Askia Mohammed expand Islamic influences in the Songhai Empire? [1]

Score

Document 4

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

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

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

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

4 According to this excerpt from *The Broken Spears*, how was Christianity spread in Mexico? [1]

Score

Document 5

Common Procedures used by Friars in Converting Areas in Spanish America

- Idols, temples, and other material evidences of paganism destroyed
- Temporary churches built
- Permanent churches and monasteries built
- Christian buildings often constructed on sites of destroyed native temples in order to symbolize and emphasize the substitution of one religion by the other
- Indians supplied construction labor without receiving payment
- In a converted community, services and fiestas were regularly held in the church building

Source: Based on information from Charles Gibson, *Spain in America*, Harper Torchbooks

5 According to this document, what were **two** changes the friars introduced in Spanish America? [2]

(1) _____

Score

(2) _____

Score

Document 6

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

Source: Edwin Williamson, *The Penguin History of Latin America*, Penguin Books

6 According to Edwin Williamson, what were **two** ways the Church provided services to the people of Latin America? [2]

(1) _____

Score

(2) _____

Score

Document 7

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

Source: Donald S. Lopez, Jr., “Buddhism in Practice,” *Asian Religions in Practice*, Princeton University Press, 1999

- 7 According to this excerpt from “Buddhism in Practice,” how did Buddhism spread from its place of origin in ancient India to other parts of Asia? [1]

Score

Document 8

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

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

- 8 According to Andrew C. Nahm, what is **one** aspect of Korean culture that was influenced by the spread of Buddhism? [1]

Score

Document 9

. . . The high period of Chinese influence in Japan was also marked by the acceptance of Buddhism both as a dominant religion and as a powerful establishment. The adoption of a new universal religion must be considered a major turning point in the evolution of any people's cultural history, and the arrival of Buddhism to Japan, like the spread of Christianity to the British Isles, was such a turning point. Some historians, in fact, have written of the early history of Japan as being divided into two distinct parts: Japan before and after the introduction of Buddhism. The impact of Buddhism on Japan was certainly more profound and lasting than it was on China itself, and Japan still stands as one of the major strongholds of the Buddhist religion in the world today. . . .

Buddhism in Japan came to play three major roles. First as a religion it brought to Japan a new system of beliefs and pious attitudes. Secondly as a religious establishment which spread to Japan from the continent it was a major carrier of Chinese civilization to Japan. Thirdly, having established itself as a religious organization with social influence and economic power on Japanese soil, it became a major force in the nation's political affairs. . . .

Source: John Whitney Hall, *Japan: From Prehistory to Modern Times*, Delacorte Press

9 According to John Whitney Hall, what were **two** roles Buddhism played in Japan? [2]

(1) _____

Score

(2) _____

Score

Part B

Essay

Directions: Write a well-organized essay that includes an introduction, several paragraphs, and a conclusion. Use evidence from *at least four* documents in your essay. Support your response with relevant facts, examples, and details. Include additional outside information.

Historical Context:

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- Select ***two*** belief systems mentioned in the historical context and for ***each***
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Guidelines:

In your essay, be sure to

- Develop all aspects of the task
- Incorporate information from *at least four* documents
- Incorporate relevant outside information
- Support the theme with relevant facts, examples, and details
- Use a logical and clear plan of organization, including an introduction and a conclusion that are beyond a restatement of the theme