
AP World History

Sample Student Responses and Scoring Commentary

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AP[®] WORLD HISTORY 2017 SCORING GUIDELINES

Question 1 — Document-Based Question

Maximum Possible Points: 7

“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.”

Points	Scoring Criteria	Notes
A: Thesis and Argument Development 0-2	<p>Thesis: Presents a thesis that makes a historically defensible claim and responds to all parts of the question. The thesis must consist of one or more sentences located in one place, either in the introduction or the conclusion. (1 point)</p>	<ul style="list-style-type: none"> • Acceptable thesis statements must EXPLICITLY address a difference between at least one aspect of religious responses and at least one aspect of state responses to wealth accumulation in Eurasia during the period circa 600 B.C.E. to 1500 C.E. <p><i>Commonly seen examples might include:</i></p> <ul style="list-style-type: none"> • Religious and state responses to wealth accumulation differ in that religious responses encouraged the rejection of wealth to obtain salvation or create harmony, while state responses were to regulate the accumulation of wealth through administrative functions or state sponsored hierarchies. • States responded to wealth accumulation by creating bureaucracies and laws that protected trade. This differed from religious responses which encouraged the wealthy to redistribute wealth and strengthen the religious organization.
	<p>Argument Development: Develops and supports a cohesive argument that recognizes and accounts for historical complexity by explicitly illustrating relationships among historical evidence such as contradiction, corroboration, and/or qualification. (1 point)</p>	<ul style="list-style-type: none"> • Students earn the point by noting that there are a variety of state and religious responses to wealth accumulation, while also corroborating the thesis statement or overarching argument consistently and cohesively throughout the essay with multiple pieces of evidence.

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Question 1 — Document-based Question (continued)

B: Document Analysis 0-2	<p>Document Analysis (Content): Utilizes the content of at least six of the documents to support the stated thesis or a relevant argument. (1 point)</p> <p>Document Analysis (Sourcing): Explains the significance of the author’s point of view, author’s purpose, historical context, and/or audience for at least four documents. (1 point)</p>	<p><i>See document summaries for details.</i></p> <ul style="list-style-type: none"> • Doc. 1: <i>The Chronicle of Zuo</i>, ca. 350 B.C.E. • Doc. 2: Chanakya, <i>Arthashastra</i>, ca. 250 B.C.E. • Doc. 3: Cicero, <i>Essay about Duties</i>, ca. 50 B.C.E. • Doc. 4: Gerontius, <i>Life of Melania</i>, ca. 450 C.E. • Doc. 5: <i>The Qur’an</i> • Doc. 6: Bezeklik Buddhist painting, ca. 800 C.E. • Doc. 7: Ganapatideva, edict, ca. 1245 C.E. <p><i>Commonly seen examples might include:</i></p> <ul style="list-style-type: none"> • <u>Content (Doc. 1)</u>: The Chronicle of Zuo allowed Chinese merchants to accumulate as much wealth as possible so long as they didn’t try to topple the ruler. • <u>Sourcing (Doc. 1)</u>: It makes sense that Doc. 1 would allow merchants to gain a lot of wealth in an attempt to preserve the political power of the ruler. The climate of fear at this tumultuous time likely caused the government to be more accepting of rich traders. • <u>Content (Doc. 4)</u>: The life of Melania the Younger shows that Christianity encouraged successful merchants to give away their wealth to the needy and to monasteries, as was done by this saint. • <u>Sourcing (Doc. 4)</u>: Because the purpose of the biography was to tell a positive story about the life of Melania, Doc. 4 likely exaggerated the amount of wealth given away by the saint.
C: Using Evidence Beyond the Documents 0-2	<p>Contextualization: Situates the argument by explaining the broader historical events, developments, or processes immediately relevant to the question. (1 point)</p>	<p>This point can be earned by explaining historical events, developments, or processes that occur before, during, or continue after the time frame of the question.</p> <p><i>Commonly seen examples might include:</i></p> <ul style="list-style-type: none"> • The rise of empires and the development of imperial administrations. • The rise and spread of religions; foundational beliefs regarding salvation and living “the good life” of major religious traditions. • The growth of interregional trading networks across Afro-Eurasia and corresponding rise in the economic and social prominence of merchants.

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Question 1 — Document-Based Question (continued)

	<p>Evidence beyond the Documents: Provides an example or additional piece of specific evidence beyond those found in the documents to support or qualify the argument. (1 point)</p>	<p><i>Commonly seen examples might include:</i></p> <ul style="list-style-type: none"> • Other rulers or empires that promoted commerce (e.g., Mongols, Ming) • Other communities that were involved in commercial activity (e.g., Jews, Sogdians) • Other examples of religious traditions that either championed or expressed doubts about wealth accumulation (e.g., Greek belief systems, or Hindu, or Christian asceticism)
<p>D: Synthesis 0-1</p>	<p>Synthesis: Extends the argument by explaining the connection between the argument and either a development in a</p> <ul style="list-style-type: none"> • different historical period • geographical area • course theme and/or approach that is not the focus of the essay, or • a different discipline. <p>(1 point)</p>	<p><i>Commonly seen examples might include:</i></p> <ul style="list-style-type: none"> • Different period (e.g., Protestant views on wealth and economic success) • Different region (e.g., Aztec or Inca policies such as road building or the <i>pochteca</i> system) • Different theme (e.g., analysis of environmental factors that suggests that in some regions commerce was the predominant occupation, and argues that religions and states in such regions adapted to that situation) • Different discipline (e.g., a sociological approach to argue that both religions and states were concerned about the economic inequalities and social upheaval that unrestricted commercial wealth might bring)
<p>If response is completely blank, enter - - for all four score categories A, B, C, and D.</p>		

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Question 1 — Document-Based Question (continued)

Document Summaries

Document	Content	Sourcing
1. <i>The Chronicle of Zuo</i> , ca. 350 B.C.E.	<ul style="list-style-type: none"> 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. 	<ul style="list-style-type: none"> The chronicle relates the viewpoints of a state official (POV) Historical chronicle that would have primarily been read by government officials (audience) Diplomacy and competition between Chinese states during the Warring States period (context)
2. Chanakya, <i>Arthashastra</i> , ca. 250 B.C.E.	<ul style="list-style-type: none"> Advocates for regulating commercial activity within the Mauryan Empire by ordering the fixing of prices and government supervision of merchants and their goods. 	<ul style="list-style-type: none"> Government official concerned about unregulated commerce (POV) Treatise aimed at rulers and other members of the government elite (audience) Wants to establish government supervision of merchants to ensure social stability within the empire and to ensure proper taxation (purpose)
3. Cicero, <i>Essay about Duties</i> , ca. 50 B.C.E.	<ul style="list-style-type: none"> Promotes agriculture as the best and most moral occupation while arguing that the occupations of merchants and moneylenders are “vulgar” and unsuitable for gentlemen. 	<ul style="list-style-type: none"> Member of the Roman elite advocating for maintaining the traditional agrarian foundations of the Roman state (POV) Members of the Roman elite (audience) Political turmoil during the late Republican period, growth of interregional and transregional trade and growing profits for merchants (context)
4. Gerontius, <i>Life of Melania</i> , ca. 450 C.E.	<ul style="list-style-type: none"> 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. 	<ul style="list-style-type: none"> Monk using a story about an early Christian saint to advocate for the renunciation of wealth and for donating wealth to the church (POV) Other monks, clergy, and Christian elites (audience) Early development of Christianity, growth of monasticism (context)
5. <i>The Qur’an</i>	<ul style="list-style-type: none"> 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. 	<ul style="list-style-type: none"> The Muslim community (audience) Early development and spread of Islam (context) To establish guidance for the Muslim community about using wealth to help others (purpose)

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Question 1 — Document-Based Question (continued)

<p>6. Bezeklik Buddhist painting, ca. 800 C.E.</p>	<ul style="list-style-type: none"> 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 having Central and/or West Asian features. 	<ul style="list-style-type: none"> Buddhist community in Central Asia along the Silk Roads (POV) Other Buddhists and merchants along the Silk Roads (audience) Increasing overland trade along the Silk Roads, spread and development of Buddhism (context) Illustrate that the Buddha and bodhisattvas approved of commercial activities and that merchants should donate gifts to the Buddhist temples (purpose)
<p>7. Ganapatideva, edict, ca. 1245 C.E.</p>	<ul style="list-style-type: none"> 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. 	<ul style="list-style-type: none"> Ruler attempting to patronize merchants and thereby increase commerce in his realm (purpose/POV) State officials and merchants (audience) Growth of interregional trade in the Indian Ocean, growth of luxury goods trade (context)

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Mandatory 1	Circle one 2 or 3
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IA
1 of 4

Wealth accumulation has long plagued both Eurasian and other empires throughout the course of world history and thus has generated predominantly negative responses from both the state and religious authorities. While both state responses and religious responses were largely negative, state responses were comparatively more so based on the premises that wealth accumulation would lead to instability in the empire. On the other hand, religious responses see a more pronounced emphasis on charity and goodness and an appeal to spirituality.

The issue of wealth accumulation has yielded inequality in a multitude of empires in the period circa 600 BCE to 1500 CE. For example, Rome saw the heavily concentrated amount of wealth in the hands of powerful senators who owned extensive latifundias. Similarly, land-distribution issues in Han China would give rise to much discontent in the empire, a particular example being the Yellow Turban Rebellion. The struggle between the patrician and the plebeian have evidently long been persistent challenges for many empires, which is why state responses remain vastly negative. Religion in this period, similarly, denounces the accumulation of wealth - ~~an~~ an example being ~~the~~ Buddhism which indicates that suffering in life ultimately stems from desire thus people must stray from greed and materialism. Islam, also, stresses alms-giving and charity which is one of the five pillars of Islam, as does Christianity.

Document 1 outlines a pact between rulers and merchants to ensure that as long as merchants do not revolt their rights will be protected; therefore the ambassador is unable to acquire the jade ring. While the source is ~~also~~ ~~reflective~~ reflective of the Warring States period in China, one of relative turbulence and lack of political order, the covenant between rulers and their merchants illustrates that the stability and well-being of the state greatly overpowered the individual material pursuits of citizens. As a result,

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Mandatory

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2 or 3

1A
3 of 4

people who stray from greed and material desires but, instead direct their lives to improving the lives of others and spreading the word of God. The pronounced language in doc 4 clearly portrays the fact that religious figures looked down upon wealth accumulation by indicating that basking in extraordinary worldly splendors would be accepting the Devil. The ideals of charity are stressed as the document mentions that the blessed gave away all their possessions and established monasteries. Written in 450 CE during the infancy of the middle ages, ~~the document~~ when scholasticism saw great rise, doc 4 indicates that wealth accumulation was markedly un-Christian.

Doc 5 also indicates that wealth accumulation was ~~un-Christian~~ deviating from the teachings of Islam. The 5 Pillars of Islam, which include the hajj - a pilgrimage - fasting, ^{and} praying 5 times a day, also underscore the importance of alms giving, or giving back to those in need. The teachings are written in the ~~Koran~~ Qur'an an physical representation of Allah and Muhammad's covenant and teachings. The document ~~shows how~~ like doc 4, associate greed and wealth accumulation with Satan, and ~~the~~ charity with God. Emphasizing the goodness of alms-giving secretly, doc 4 also suggests that ~~re~~ doing so may ~~help~~ alleviate one's bad deeds in life. Evidently, religious figures and texts ~~to~~ explicitly discouraged the accumulation of wealth - but on more spiritual bases with a highlighted emphasis on charity and good deeds as opposed to practicality for the state.

Wealth accumulation as a catalyst for instability and turbulence in the state is reflected in the industrial revolution and consequent Bolshevik Revolution in Communist Russia. Plagued by the need to urbanize and industrialize quickly to keep up with the rest of the world, Russia too, underwent its own industrial revolution. However, industrialization made way

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1A
4 of 4

for the rise of a Bourgeoisie who owned the means of production and accumulated most of the wealth that came with such profound changes. As a result, discontent amongs poor and oppressed proletariats manifested into what would be the Bolshevik revolution, and the influence of communism in Russia - in the form of civil wars, global wars, and ~~for~~ extremism.

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1B
1 of 4

During the period 1000 BCE to 1500 CE, many states rose and fell. These states, such as Rome, the Mauryan empire, the Islamic empires, and various Chinese empires all relied on bureaucratic systems and had various ways for collecting wealth. Many religions also flourished during this period, such as Buddhism, Christianity, and Islam. These religions played a crucial role in people's daily life, and in the role of the government's rule over the people. During 1000 BCE to 1500 CE, the religious response to wealth accumulation was to accept gifts, but was anti-taxation, which differed from the state's response which was to demand taxes and to promote trade. This is significant as it caused more people to be loyal to their religion instead of the ~~many~~ government.

Religious responses to wealth accumulation include anti-taxation, but acceptance of gifts. In Gerontius' biography of Melania the Saint, he writes about how even though she came from wealth, she donated it all to the church and ~~she~~ lived a meek life. Gerontius' purpose was to inspire others to donate to the church, in order for it to gain wealth. He does this by using fear of the devil + sin by saying ~~the~~ having too much is evil. Likewise, Islam does the same thing. In the passage from the ~~Qur'an~~ Qur'an, it

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Mandatory 1	Circle one 2 or 3
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1B
2 of 4

Says that giving to charity is good, and keeping wealth to oneself is bad and is caused by Satan. The purpose of this passage is to make people donate to charity by promising it will help the person who donates as well. In the Buddhist painting, Buddha is depicted blessing traders for bringing gifts for the temples. This painting was created to show how the traders are good because of their contributions. This also shows how Buddhism was spread past India, and how different types of people came together under it. Another example of religions receiving gifts is the Catholic church's indulgence system. The church would receive a payment from patrons in exchange for a "ticket" into heaven. Although the religions did not demand these gifts, they were able to gain the support of the people by subtly asking, and giving in return.

The state's response to wealth accumulation was to demand taxes and promote trade. In the Chronicle of Zhuo, the passage shows that leaders respected merchants as long as the merchants showed loyalty to the ruler. This was written to convince merchants this was true, as it was written during the Warring States period, when China was not unified by a single ruler. In Chanakya's treatise, he writes about

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Mandatory 1	Circle one 2 or 3
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1B
3 of 4

Now the government must monitor and control trade and taxation, and merchants who don't comply will be punished. As the Mauryan empire was mostly decentralized, Chanakya wrote this to help increase the power of the empire by increasing the power over the merchants. In Ganapaticdeva's edict, states that the Kataliya State will not seize goods from seafaring trade, but will be merciful and only have a duty (tax) on these goods. This was written to convince merchants to trade there, because the Kataliya wanted more wealth, and the merchants would be able to keep their items. Finally, in Cicero's essay, he describes how farming and pastoralism are good jobs, but taxation collection is bad. He wrote this document to show how the government is bad for the people because they steal their money. Another example of a government that over taxed was Qin China, which also forced peasants to build the Great Wall and burned Confucian books. This is significant because taxation ~~trade~~ often drove people away, which led to more loyalty in religion than the state.

From 600 BCE to 1500 CE, religious responses to wealth accumulation included anti-taxation + gift

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1B
4 of 4

or donation acceptance, which differed from the state responses of taxation + promotion of trade. This is significant as it led to people becoming more loyal to religion instead of the state. Another difference between the two was the treatment of peasants. Many religions, such as Christianity, appealed to the lower classes as ~~it~~ it was founded by someone of the lower class. Buddhism as well as it broke away from the caste system of India. States, however demanded taxes, tribute, and more money that the peasants couldn't provide. Small farmers in Rome, for example had to sell their land and move to cities to pay taxes. This increased people's unhappiness to the state, and eventually led to the fall of these empires, and the rise in belief in organized religion.

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1C
1 of 3

In the time period ~~the~~ circa 600BCE to 1500CE, differing responses presented themselves to wealth accumulation. These ~~responses~~ ^{responses} varied based on whether it was a religious response or a state response. Religious responses to wealth in Eurasia in the time period circa 600BCE - 600CE differed from state responses to wealth accumulation in the way it was dealt with. Religious responses were to give the money to gods or holy figures through sacrifice or donation to the needy, while state responses were to ~~fairly and legally~~ accumulate as much wealth as possible.

Religious responses to wealth accumulation were to give your wealth to religious figures or to directly give it to the needy. According to Document 4 "the blessed ones fearlessly gave away all their possessions, which were enough for the entire world." This ~~shows~~ ^{shows} that the religious response is to give away all of your wealth to support the rest of the world. Document 5 has similar ideas to those of document 4. "The Qur'an" states "If you do deeds of charity openly, it is well, but if you bestow it upon the needy in secret, it will be even

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1C
2 of 3

better for you, and it will atone for some of your bad deeds," (Doc 5). This states that in the Qu'ran, which is an Islamic holy book, it says you should give your wealth to the needy because it will have positive effect on yourself. ~~So, religiously~~ Document 6 is a painting from the Buddhist cave temples at Bezeklik.

In the painting, central Asian traders are bearing gifts for the Buddhist holy figures and ~~Botta~~ Buddha. The fact that they are giving their wealth to the holy figures, shows that they believe wealth should be given to the gods. Religious responses were to give ^{wealth} ~~money~~ to gods or holy figures through sacrifice or donation.

State responses to wealth were the opposite of religious responses, ~~the~~ state responses were to accumulate as much wealth as possible, in a legal manner. According to document 1, after asking for a Jade, a Chinese ambassador said "I presumed in my stupidity to ask for the jade, which would have occasioned such a calamity. Let me now withdraw my request," (doc 1). This shows the ambassadors realization of the unreasonable request he had made. According to Chanakya, "Merchants who inflate the price even half a

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Mandatory 1	Circle one 2 or 3
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1C
3 of 3

penny more than that shall be punished with a fine," (doc 2). This shows how the state wanted to keep all of its wealth rather than let their people have it. They were very strict on the ~~laws~~^{laws} of prices. Document 3₄ is ~~a~~ comparing certain jobs which should acquire different amounts of money. "What about moneylending?" Cato replied, "What about murder?" (doc 3). This shows that the government gave very specific amounts of money to certain job holders, so unless they had an important position pay was strict, because the state wanted wealth. According to doc 7, "...wealth is more valuable than even life," (doc 7) This was said by the ruler of the South Karatiya state. This shows how much the state wanted wealth.

In the case of dealing with religious wealth by sacrifices to the needy, this can be compared to today, in the case of Bill Gates, who was the richest man in the world but gave ~~his~~ much of his money to charity. In conclusion, religious wealth and state wealth are dealt with in very different ways.

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Question 1 — Document-Based Question

Overview

The intent of this question was to assess students' ability to articulate and defend an argument based on historical documents. This DBQ asked students to evaluate the extent to which states and religions differed in their views regarding wealth accumulation in both the classical and post-classical eras. The question addressed Key Concepts 2.1, 2.2, 2.3, 3.1, 3.2, and 3.3 of the AP World History Curriculum Framework (The Development and Codification of Religious and Cultural Traditions; The Development of States and Empires; Emergence of Interregional Networks of Communication and Exchange; Expansion and Intensification of Communication and Exchange Networks; Continuity and Innovation of State Forms and Their Interactions; and Increased Economic Productive Capacity and Its Consequences). The seven documents provided students with opportunities to examine both religious views of wealth accumulation (with documents representing Confucian, Christian, Muslim, and Buddhist views) and state views of wealth accumulation (with documents representing Warring States China, the Mauryan Empire, the Roman Empire, and a thirteenth-century South Indian kingdom). As part of their responses, students had to present a historically defensible thesis; develop a cohesive argument that accounts for the historical complexities of the question; utilize the content of at least six documents in support of the thesis or a relevant argument; explain the significance of authorial purpose, point of view, the document's historical context, or its intended audience for at least four documents; situate the argument in a broader historical context; provide at least one example of specific evidence not mentioned in the documents to support or qualify the argument; and extend the argument by either connecting it to a different course theme or another discipline or by comparing it to developments in other regions or time periods.

Sample: 1A

Score: 7

The essay earned the thesis point in the first paragraph with a clear description of differing religious and state responses to wealth accumulation.

The essay earned the argument development point for accounting for historical complexity by consistently corroborating the argument with evidence from the documents and with outside evidence as well. For instance, the essay uses specific examples from documents 1, 2, 3, 4, and 5 as the main supporting evidence for the thesis, but also supplements that evidence by citing other examples such as the senatorial domination of the *latifundia* in ancient Rome, the Red Turban rebellion in fourteenth-century China, and the Bolshevik Revolution in the early twentieth century.

By applying information drawn from each of the documents in support of an argument, the essay earned the document content utilization point.

The essay earned the document sourcing point by explaining the significance of the sourcing of documents 1, 2, 4, and 5. The analysis of document 2 is based on the intended audience. The analysis of documents 1 and 5 is based on the historical context. The point of view of document 4 is explained through an analysis of the document's tone.

The essay earned the contextualization point by discussing wealth generation and class struggles in the Han and Roman empires as well as the applicable Buddhist and Islamic beliefs in the second paragraph.

The essay earned the evidence beyond the documents point in the explanation of the Arthashastra and comparison to Qin legalism on page 2 as well as the discussion of the Five Pillars of Islam on page 3.

The discussion of the Bolshevik Revolution in Russia as a reaction to the accumulation of wealth in the hands of the few as a result of industrialization earned the synthesis point.

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Question 1 — Document-Based Question (continued)

Sample: 1B

Score: 4

The essay earned the thesis point in the last two sentences of the first paragraph with a comparison of religious and state responses to wealth accumulation.

The essay did not earn the argument development point because even though it provides specific evidence from the documents and from outside the documents to support an argument, that evidence does not always fully substantiate an argument or account for historical complexity. For example, the essay's analysis of the Qur'an is accurate, but it does not explicitly explain why that evidence demonstrates that people became more loyal to religion than the state. In addition, the essay's claim that Cicero wrote his treatise to "show how the government is bad for the people" is a misreading of the document and, therefore, does not support the thesis.

The essay did not earn the document content utilization point because only information drawn from documents 1 and 6 is applied to support the argument.

The essay earned the document sourcing point by successfully explaining the purpose of documents 1, 2, 4, and 5 as well as the significance of that purpose in each case.

The essay earned the contextualization point in the first four sentences of the first paragraph, where it discusses the rise of religions and bureaucratic systems and their methods of wealth collection.

The essay earned the evidence beyond the documents point with the discussion in the middle of the second page, but the discussion at the bottom of the third page could also have earned the point.

The essay does not attempt and did not earn the synthesis point.

Sample: 1C

Score: 1

The essay earned the thesis point at the end of the first paragraph with an adequate statement of a difference between religious and state responses.

The essay did not earn the argument development point because it does not account for historical complexity. The essay cites evidence from all of the documents to support its position, but the evidence and its connections to the thesis are not always explained. In addition, the essay does not use outside evidence to corroborate its interpretation of the documents and also does not acknowledge complexities within the documents.

The essay did not earn the document content utilization point because information is drawn from only documents 4, 5, and 6 to support the argument. Documents 2, 3, and 7 are misread.

The essay did not earn the document sourcing point because analysis or sourcing of the documents is not attempted.

The essay does not attempt and did not earn the contextualization point.

The essay does not attempt to provide evidence beyond the documents, and so it did not earn the point.

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Question 1 — Document-Based Question (continued)

The essay attempts synthesis in the final paragraph, but it did not earn the synthesis point because the essay does not explain how the example provided is connected to religious or state responses to wealth accumulation in premodern Afro-Eurasia.