

G. W. Hewlett High School Social Studies Department

# Advanced Placement World History: Modern Summer Assignment 2025

**Teacher:** Mr. Van Wie

**Due Date:** September 5, 2025

**Name:** \_\_\_\_\_

## **Assignment:**

Students will read and review chapters of the AP World: Modern curriculum using the assigned copy of the *Traditions and Encounters* textbook.

For each chapter, students will read that section and complete the questions on the corresponding pages of this handout. Links to additional resources have been provided to supplement the reading if necessary.

Students will then craft a DBQ Essay (Document-Based Question) writing sample using the prompt, rubric, and an instructional video.

Upon return to school, students will be expected to have the packet completed and submitted by the due date. Students will be assessed on this material in the second week of classes.

*If there are any questions, please call Dr. Jennie Yi, the Social Studies Department Chairperson, at 516-792-4052, or email [jyi@hwps.net](mailto:jyi@hwps.net). She will be available for consultation between 8:30 a.m. and 3:00 p.m. **during the month of August**. Please leave your name and phone number and she will get in touch with you as soon as possible. If you need any assistance sooner than August, please contact the high school guidance office.*

# Summer Assignment Contents & Checklist

## Introduction to Unit 1: Chapters 13, 14, & 15:

- Chapter 13: The Resurgence of Empire in East Asia pg. 2-3
  - Curriculum Topic 1.1: Developments in East Asia c. 1200 to c. 1450
- Chapter 14: The Expansive Realm of Islam pg. 4-5
  - Curriculum Topic 1.2: Developments in the Dar al-Islam c. 1200 to c. 1450
- Chapter 15: India and the Indian Ocean Basin pg. 6-7
  - Curriculum Topic 1.3: Developments in South and Southeast Asia c. 1200 to c. 1450

## Writing a DBQ Essay (Document-Based Question):

- Prompt/Documents: Review the task and analyze the documents here pg. 8
- Video Guide: How to Write an DBQ (Heimler's History and College Board) pg. 9
- Rubric: Requirements for the DBQ Essay pg. 10-11
- DBQ Documents: Read and analyze the documents to compose a DBQ Essay pgs. 12-14

## Additional Resources:

- **Unit 1 Quizlet:**  
<https://quizlet.com/418887282/ap-world-history-unit-1-global-tapestry-flash-cards/?x=1jqt>
- **AP World Course and Exam Description:**  
<https://apcentral.collegeboard.org/pdf/ap-world-history-modern-course-and-exam-description.pdf>
- **Heimler's History: UNIT 1 REVIEW (1200-1450):**  
<https://www.youtube.com/watch?v=Q5WHoq-YxFE>













# 2025 AP WORLD SUMMER ASSIGNMENT WORLD HISTORY

## DBQ WRITING SAMPLE

**Directions:** Answer Question 1.

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 **at least one additional piece of specific historical evidence** (beyond that found in the documents) related 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.
- Demonstrate a complex understanding of the historical development that is the focus of the prompt through sophisticated argumentation and/or effective use of evidence

**1. During the postclassical period, societies were affected by both internal and external factors such as trade, religious beliefs, political philosophy, social classes, environment, and culture.**

**Develop an argument that evaluates the extent to which religion and philosophies changed societies throughout Asia during the postclassical period.**



**IMPORTANT:** It is OK (and somewhat expected) that you are unsure or unclear about the expectations of this essay. **JUST DO YOUR BEST.** I will be teaching you more about the rubric (found on pages 10-11) throughout the school year, as well as sharing examples with you. There will be plenty of time to practice and grow. Do not stress about not getting it right on this essay--this task is meant to expose you to the basic outline of the essay and give you some practice. Again, **JUST DO YOUR BEST.** That's my primary expectation for this assignment. Any questions or uncertainties you have will be addressed when classes begin.

**PLEASE COMPOSE YOUR DBQ ON A GOOGLE DOC USING YOUR SCHOOL ACCOUNT. THEN, PRINT OUT A HARD COPY AND STAPLE TO THIS ASSIGNMENT HANDOUT BY THE DEADLINE. PLEASE SAVE YOUR DIGITAL COPY FOR FUTURE REFERENCE. LATE WORK WILL NOT BE ACCEPTED.**

## How to Write an DBQ

**Instructions:** Watch the videos below and write down (6) things you have learned from the videos to help the writing process of your DBQ.

Enter the following URLs into your browser or use the QR code provided:

Heimler's History DBQ Prep	AP World College Board DBQ Practice
 <a href="https://www.youtube.com/watch?v=yCreDugHW3U">https://www.youtube.com/watch?v=yCreDugHW3U</a>	 <a href="https://www.youtube.com/watch?v=bCnaRAwrBk0&amp;list=PLoGgviqq4845dmFXqxdQ3LBR2fxLgv0GM&amp;index=7">https://www.youtube.com/watch?v=bCnaRAwrBk0&amp;list=PLoGgviqq4845dmFXqxdQ3LBR2fxLgv0GM&amp;index=7</a>

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

## AP History Document-Based Question Rubric (DBQ) - 2023 Update

Points Earned	Reporting Category and Scoring Criteria	Decision Rules
<ul style="list-style-type: none"> <li>□ Did not specifically address the prompt</li> <li>□ Insufficiently analytical</li> <li>□ No attempted thesis</li> </ul> <p style="text-align: right;">_____ / 1 pt.</p>	<p><b>THESIS/CLAIM</b></p> <p><b>1 pt.</b> - Responds to the prompt with a historically defensible thesis/claim that establishes a line of reasoning.</p>	<p><i>To earn <b>this point</b>, the thesis must make a claim that responds to the prompt, rather than restating or rephrasing the prompt. The thesis must consist of one or more sentences located in one place, either in the introduction or the conclusion.</i></p>
<ul style="list-style-type: none"> <li>□ Insufficient Information</li> <li>□ Irrelevant/Historically insignificant</li> </ul> <p style="text-align: right;">_____ / 1 pt.</p>	<p><b>CONTEXTUALIZATION</b></p> <p><b>1 pt.</b> - Describes a broader historical context relevant to the prompt.</p>	<p><i>To earn <b>this point</b>, the response must describe broader historical events, developments, or processes that occur before, during, or continue after the time frame of the prompt that are relevant to the topic. This point is not awarded for merely a phrase or a reference.</i></p>
<ul style="list-style-type: none"> <li>□ Document- based Evidence explained, specific and relevant.</li> <li>□ Document- based evidence insufficient, not specific, not relevant to the prompt.</li> </ul> <p style="text-align: right;">_____ / 2 pts.</p> <hr style="width: 100%;"/> <ul style="list-style-type: none"> <li>□ Outside Evidence explained, specific and relevant.</li> </ul> <p style="text-align: right;">_____ / 1 pts.</p>	<p><b>EVIDENCE DOCUMENT-BASED EVIDENCE</b></p> <p><b>1 pt.</b> - Uses the content of <b>at least three documents</b> to address the topic of the prompt.</p> <p style="text-align: center;"><b><u>OR</u></b></p> <p><b>2 pts.</b> - Supports an <b>argument</b> in response to the prompt <b>using at least four documents</b>.</p> <hr style="width: 100%;"/> <p><b>EVIDENCE BEYOND THE DOCUMENTS</b></p> <p><b>1 pt.</b> Uses <b>at least one</b> additional piece of specific historical evidence (beyond that found in the documents) relevant to an argument in response to the prompt.</p>	<p><i>To earn <b>one point</b>, the response must accurately describe — rather than simply quote — the content from at least three of the documents.</i></p> <p><i>To earn <b>two points</b>, the response must accurately describe — rather than simply quote — the content from <b>at least four</b> documents. In addition, the response must use the content of the four documents to support an argument in response to the prompt.</i></p> <hr style="width: 100%;"/> <p><i>To earn this point, the response must describe the evidence and must use more than a phrase or reference. This additional piece of evidence must be different from the evidence used to earn the point for contextualization.</i></p>

<p>□ Unbalanced, did not address both elements of the historical thinking skill [HRS]</p> <p>□ Essay explanation is simplistic, and does not show nuance or depth of historical understanding.</p> <p>□ Demonstrates a sophisticated understanding through effective use of the historical reasoning skill</p> <p>□ Demonstrates complex or nuanced understanding through explanation of 7 documents to support the argument</p> <p>□ Demonstrates complex or nuanced understanding through HIPP analysis of at least 4 documents in support of the prompt</p> <p>□ Demonstrates a sophisticated understanding of different perspectives</p> <p>_____ / 2 pts.</p>	<p style="text-align: center;"><b>ANALYSIS AND REASONING</b></p> <p><b>1 pt.</b> - For <b>at least two</b> documents, explains how or why the document’s point of view, purpose, historical situation, and/or audience is relevant to an argument.</p> <p style="text-align: center;"><u><b>OR</b></u></p> <p><b>2 pts.</b> - Demonstrates a complex understanding of the historical development that is the focus of the prompt through sophisticated argumentation and/or effective use of evidence.</p>	<p><i>To earn the <b>first point</b>, the response must explain how or why (rather than simply identifying) the document’s point of view, purpose, historical situation, or audience is relevant to an argument about the prompt for each of the two documents sourced.</i></p> <p><i>To earn the <b>second point</b>, the response may demonstrate a complex understanding through sophisticated argumentation that is relevant to the prompt. This may be done in a variety of ways, such as:</i></p> <ul style="list-style-type: none"> <li>● <i>Explaining multiple themes or perspectives to explore complexity or nuance; OR</i></li> <li>● <i>Explaining multiple causes or effects, multiple similarities or differences, or multiple continuities or changes; OR</i></li> <li>● <i>Explaining both cause and effect, both similarity and difference, or both continuity and change; OR</i></li> <li>● <i>Explaining relevant and insightful connections within and across periods or geographical areas. These connections should clearly relate to an argument that responds to the prompt.</i></li> </ul> <p><i>A response may demonstrate a complex understanding through effective use of evidence relevant to an argument that addresses the prompt. This may be done in a variety of ways, such as:</i></p> <ul style="list-style-type: none"> <li>● <i>Effectively using seven documents to support an argument that responds to the prompt; OR</i></li> <li>● <i>Explaining how the point of view, purpose, historical situation, and/or audience of at least four documents supports an argument that responds to the prompt; OR</i></li> <li>● <i>Using documents and evidence beyond the documents effectively to demonstrate a sophisticated understanding of different perspectives relevant to the prompt</i></li> </ul> <p><i>This complex understanding must be part of the argument and may be demonstrated in any part of the response.</i></p> <p><i>While it is not necessary for this complex understanding to be woven throughout the response, it must be more than merely a phrase or reference.</i></p>
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**Prompt:**

During the postclassical period, societies were affected by both internal and external factors such as trade, religious beliefs, political philosophy, social classes, environment, and culture.

Develop an argument that evaluates the extent to which religion and philosophies changed societies throughout Asia during the postclassical period.

**Document 1**

**Source:** Zong Mi, a leading Buddhist scholar, favored by the Tang imperial household, essay, "On the Nature of Man," early ninth century C.E.

"Confucius, Laozi and the Buddha were perfect sages. They established their teachings according to the demands of the age and the needs of various beings. They differ in their approaches in that they encourage the perfection of good deeds, punish wicked ones, and reward good ones; all three teachings lead to the creation of an orderly society and for this they must be observed with respect."

**Document 2**

**Source:** Excerpt from a wife of a Tang Dynasty Official describing the role of women in accordance with Confucian values.

"Women leave their families to marry, and the husband is the master of the household they marry into. . . . The husband is to be firm, the wife soft; affections follow from this. While at home, the two of you should treat each other with the formality and reserve of a guest. Listen carefully to and obey whatever your husband tells you. If he does something wrong, gently correct him. Don't be like those women who not only do not correct their husbands but actually lead them into indecent ways."

**Document 3**

**Source:** Muhammad ibn Jarir al-Tabari, History of the Prophets and Kings, "Peace Terms with Jerusalem, 636 C.E.," c. tenth century C.E.

"In the name of God the Merciful and Compassionate: This is the safe-conduct accorded by the servant of God 'Umar, the Commander of the Faithful, to the people of Jerusalem.

He accords them safe-conduct for their persons, their property, their churches, their crosses, their sound and their sick, and the rest of their worship.

Their churches shall neither be used as dwellings nor destroyed. They shall not suffer and impairment, nor shall their dependencies, their crosses, nor any of their property.

No constraint shall be exercised against them in religion nor shall any harm be done to any among them...

The people of Jerusalem must pay the jizya [required tax on non-Muslims] in the same way as the people of the other cities."

## Document 4

**Source:** Abu Ali ibn Sina, Sunni intellectual and physician, autobiography, early eleventh century.

“My father moved to Bukhara [in Central Asia] and was entrusted with governing one of the estates of a Persian ruler. My father provided me with a teacher to study the Qur’an and a teacher for literature. My father was influenced by Shi’a propaganda, and he would appeal to me to accept it, but my soul would not. In my household, there was also talk of philosophy, geometry, and Indian calculation, and my father sent me to a vegetable seller who used Indian calculation and so I studied with him.

Around that time my father hired an Arab scholar to teach me philosophy. I learned about Aristotle. I read the Greek geometrician Euclid and read the Greek astronomical and mathematical treatise called the Almagest. I devoted myself to studying the texts—the Greek original and the Muslim commentaries—in the natural sciences and metaphysics.

Next I sought to know medicine and so I read books on it. I excelled in a very short period of time so that distinguished physicians began to study the science of medicine under me.”

## Document 5



**Temple of Angkor Wat, Cambodia from the Khmer Empire c. 802-1431 C.E.**

## Document 6

**Source:** Yun Hoe, Korean Confucian scholar and adviser to the Korean Choson monarchy, *On the Harmfulness of Buddhism*, 1424

“We consider Buddhists to be a direct threat. For over 1500 years, Buddhism has been spreading in our kingdom, yet neither happiness nor profit has been gained. This is recorded in the historical books, which Your Majesty has certainly studied thoroughly. Must you wait for your ministers to tell you?

We think of all the unorthodox teachings, Buddhism is the worst. The Buddhists live alone with their barbaric customs, apart from the common productive population; yet they cause the people to be poor and to steal. What is worse than their crimes? Beasts and birds that damage grain are certainly chased away because they harm the people. Yet even though beasts and birds eat the people’s food, they are nevertheless useful to the people. Buddhists, however, sit around and eat, and there has not yet been a visible profit.”

## Document 7

**Source:** Xuanzang, Buddhist Monk visiting India, circa 625-645 C.E.

With respect to the division of families, there are four classifications. The first is called the Brahman, men of pure conduct. They guard themselves in religion, live purely, and observe the most correct principles. The second is called Kshatriya, the royal caste. For ages, they have been the governing class: they apply themselves to virtue and kindness. The third is called Vaisyas, the merchant class: they engage in commercial exchange, and they follow profit at home and abroad. The fourth is called Sudra, the agricultural class: they labor plowing and tillage. In these four classes purity or impurity of caste assigns to everyone his place. When they marry they rise or fall in position according to their new relationship. They do not allow promiscuous marriages between relations. A woman once married can never take another husband. Besides these there are other classes of many kinds that intermarry according to their several callings.

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