



2023 Historiography Examination – High School Division

General Instructions

This examination consists of document-based long essay questions. You will choose and respond to **TWO** of the following prompts. Write your answer in the space provided on the answer document and circle the number of the question you are answering in the appropriate place. You should write a well-developed essay with a historically defensible thesis and pieces of specific evidence relating to the arguments you are making, both from your own outside knowledge and from the documents. You should use parenthetical citations to refer to documents where appropriate.

Question 1

In a well-developed essay and based on the following documents, analyze the responses to the spread of Buddhism in China.

Document 1

Source: Zhi Dun, Chinese scholar, author, and confidant of Chinese aristocrats and high officials during the period when northern China was invaded by central Asian steppe nomads, circa 350 C.E.

Whosoever in China, in this era of sensual pleasures, serves the Buddha and correctly observes the commandments, who recites the Buddhist Scriptures, and who furthermore makes a vow to be reborn without ever abandoning his sincere intention, will at the end of his life, when his soul passes away, be miraculously transported thither. He will behold the Buddha and be enlightened in his spirit, and then he will enter Nirvana.

Document 2

Source: Anonymous Chinese scholar, "The Disposition of Error," China, circa 500 C.E.

Question: If Buddhism is the greatest and most venerable of ways, why did the great sages of the past and Confucius not practice it? In the Confucian Classics no one mentions it. Why, then, do you love the Way of the Buddha and rejoice in outlandish arts? Can the writings of the Buddha exceed the Classics and commentaries and beautify the accomplishments of the sages?

Answer: All written works need not necessarily be the words of Confucius. To compare the sages to the Buddha would be like comparing a white deer to a unicorn, or a swallow to a phoenix. The records and teachings of the Confucian classics do not contain everything. Even if the Buddha is not mentioned in them, what occasion is there for suspicion?

Question: Now of happiness there is none greater than the continuation of one's line, of unfilial conduct there is none worse than childlessness. The monks forsake wives and children, reject property and wealth. Some do not marry all their lives.

Answer: Wives, children, and property are the luxuries of the world, but simple living and inaction are the wonders of the Way. The monk practices the Way and substitutes that for worldly pleasures. He accumulates goodness and wisdom in exchange for the joys of having a wife and children.

Document 3

Source: Han Yu, leading Confucian scholar and official at the Tang imperial court, "Memorial on Buddhism," 819 C.E.

Your servant begs leave to say that Buddhism is no more than a cult of the barbarian peoples spread to China. It did not exist here in ancient times.

Now I hear that Your Majesty has ordered the community of monks to go to greet the finger bone of the Buddha [a relic brought to China from India], and that Your Majesty will ascend a tower to watch the procession as this relic is brought into the palace. If these practices are not stopped, and this relic of the Buddha is allowed to be carried from one temple to another, there will be those in the crowd who will cut off their arms and mutilate their flesh in offering to the Buddha.

Now the Buddha was a man of the barbarians who did not speak Chinese and who wore clothes of a different fashion. The Buddha's sayings contain nothing about our ancient kings and the Buddha's manner of dress did not conform to our laws; he understood neither the duties that bind sovereign and subject, nor the affections of father and son. If the Buddha were still alive today and came to our court, Your Majesty might condescend to receive him, but he would then be escorted to the borders of the nation, dismissed, and not allowed to delude the masses. How then, when he has long been dead, could the Buddha's rotten bones, the foul and unlucky remains of his body, be rightly admitted to the palace? Confucius said: "Respect ghosts and spirits, but keep them at a distance!" Your servant is deeply ashamed and begs that this bone from the Buddha be given to the proper authorities to be cast into fire and water, that this evil be rooted out, and later generations spared this delusion.

Document 4

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 5

Source: Tang Emperor Wu, Edict on Buddhism, 845 C.E.

We have heard that the Buddha was never spoken of before the Han dynasty; from then on the religion of idols gradually came to prominence. So in this latter age Buddhism has transmitted its strange ways and has spread like a luxuriant vine until it has poisoned the customs of our nation. Buddhism has spread to all the nine provinces of China; each day finds its monks and followers growing more numerous and its temples more lofty. Buddhism wears out the people's strength, pilfers their wealth, causes people to abandon their lords and parents for the company of teachers, and severs man and wife with its monastic decrees. In destroying law and injuring humankind indeed nothing surpasses this doctrine!

Now if even one man fails to work the fields, someone must go hungry; if one woman does not tend her silkworms, someone will go cold. At present there are an inestimable number of monks and nuns in the empire, all of them waiting for the farmers to feed them and the silkworms to clothe them while the Buddhist public temples and private chapels have reached boundless numbers, sufficient to outshine the imperial palace itself.

Having thoroughly examined all earlier reports and consulted public opinion on all sides, there no longer remains the slightest doubt in Our mind that this evil should be eradicated.

Question 2 begins on the next page.

Question 2

In a well-developed essay and based on the following documents, analyze views concerning immigration to Europe in the second half of the twentieth century and explain how these views changed.

Document 1

Source: Enoch Powell, British Conservative Party politician, speech, England, 1968.

We must be mad, literally mad, as a nation to be permitting the annual inflow of some 50,000 dependents, who are for the most part the material for the future growth of the immigrant-descended population. It is like watching a nation busily engaged in heaping up its own funeral pyre. As I look ahead I am filled with foreboding. Only resolute and urgent action will avert disaster.

Document 2

Source: Article in *The New Factory*, French business publication, 1970.

The presence of these immigrants gives our economy more flexibility since it is a question of people who are extremely mobile, are willing to change firms and regions and, if need be, to accept temporary unemployment. Immigration is therefore beneficial to the French economy in that it allows the country to save on education costs, which are incurred by the country of origin, and to help balance the nation's budget. Since they are young, the immigrants often pay more in taxes than they receive in benefits.

Document 3

Source: Olaf Palme, Swedish Prime Minister, Christmas radio address to the nation, December 1985.

We are becoming more and more dependent on contacts and impulses that transcend borders. We can't build walls against the surrounding world. Walls mean isolation and retrogression. Developments are bringing people closer to one another. Contact means positive stimulation, but also abrasion and difficulties. Internationalism must not only be something felt at a distance; it is increasingly becoming a part of our everyday life. In that respect Sweden's immigrants can be said to mark the beginning of a new era. They want to become part of our community.

Document 4

Source: Algerian immigrant woman living in France, autobiography, 1987.

Algeria-France, France-Algeria, Algeria-France, back and forth I went. Finally, I decided to take the plane back to France and from that moment on, I considered myself an "exile." I intended to ask for political asylum, believing I had the right. Why did we, we immigrant women, not have the right to protection, the right to asylum when our Arab homeland refused to recognize us as Algerians or as women? We ask for French papers but we are not French, not Arab, we are exiles.

"Arab woman"—I am condemned to this label forever, because I crossed the road to liberty. There I am repudiated by Algeria and here in France I am an immigrant woman on the road to exile. I travel the world to learn from where I come.

Document 5

Source: Austrian Freedom Party platform, 1993.

1. A constitutional provision: "Austria is not a country that welcomes immigration."
2. An end to immigration until a satisfactory solution to the problem of illegal foreigners has been found, until the housing shortage has been resolved, and until unemployment goes down to 5%.
3. An ID requirement for foreign employees at the workplace which should be presented for a work permit and for registration for health insurance.
4. An expansion of the police force as well as better pay and resources to trace illegal foreigners and to combat crime effectively, especially organized crime.
5. Immediate creation of permanent border controls (customs police) in place of the army.
6. A reduction of tension in Austrian schools by limiting the percentage of pupils whose first language is not German in elementary and vocational schools to a maximum of 30%.

Question 3 begins on the next page.

Question 3

In a well-developed essay and based on the following documents, evaluate the relative importance of different causes for the expanding role of the United States in the world in the period from 1865 to 1910.

Document 1

Source: Josiah Strong, *Our Country: Its Possible Future and Its Present Crisis*, 1885.

It seems to me that God, with infinite wisdom and skill, is training the Anglo-Saxon race for an hour sure to come in the world's future. Heretofore there has always been in the history of the world a comparatively unoccupied land westward, into which the crowded countries of the East have poured their surplus populations. But the widening waves of migration, which millenniums ago rolled east and west from the valley of the Euphrates, meet today on our Pacific coast. There are no more new worlds. The unoccupied arable lands of the earth are limited, and will soon be taken. The time is coming when the pressure of population on the means of subsistence will be felt here as it is now felt in Europe and Asia. Then will the world enter upon a new stage of its history—the final competition of races, for which the Anglo-Saxon is being schooled. . . . Then this race of unequalled energy, with all the majesty of numbers and the might of wealth behind it—the representative, let us hope, of the largest liberty, the purest Christianity, the highest civilization—having developed peculiarly aggressive traits calculated to impress its institutions upon mankind, will spread itself over the earth.

Document 2

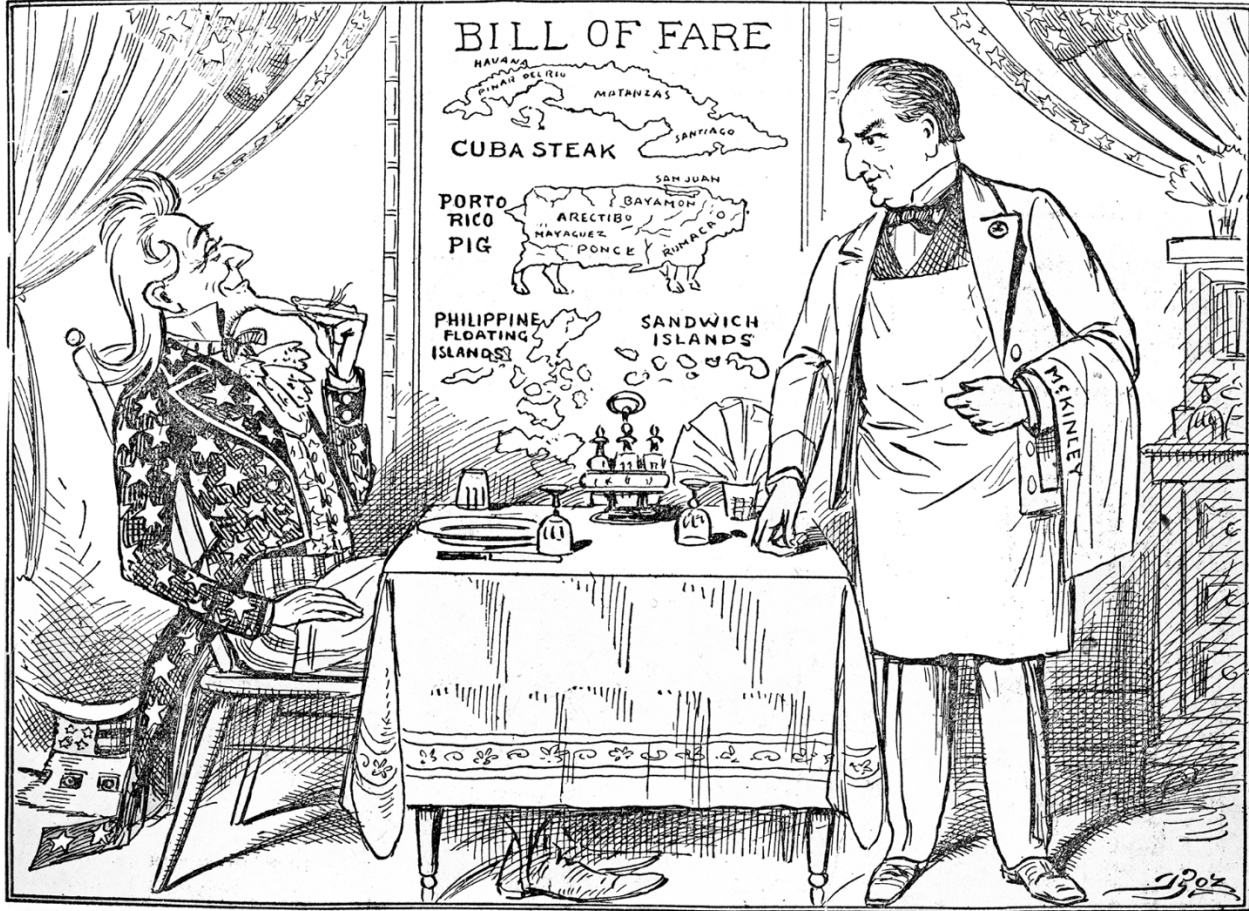
Source: Captain Alfred Thayer Mahan, *The Interest of America in Sea Power, Present and Future*, 1897.

To affirm the importance of distant markets, and the relation to them of our own immense powers of production, implies logically the recognition of the link that joins the products and the markets,—that is, the carrying trade; the three together constituting that chain of maritime power to which Great Britain owes her wealth and greatness. Further, is it too much to say that, as two of these links, the shipping and the markets, are exterior to our own borders, the acknowledgment of them carries with it a view of the relations of the United States to the world radically distinct from the simple idea of self-sufficingness? . . . There will dawn the realization of America's unique position, facing the older worlds of the East and West, her shores washed by the oceans which touch the one or the other, but which are common to her alone.

Despite a certain great original superiority conferred by our geographical nearness and immense resources,—due, in other words, to our natural advantages, and not to our intelligent preparations,—the United States is woefully unready, not only in fact but in purpose, to assert in the Caribbean and Central America a weight of influence proportioned to the extent of her interests. We have not the navy, and, what is worse, we are not willing to have the navy, that will weigh seriously in any disputes with those nations whose interests will conflict there with our own. We have not, and we are not anxious to provide, the defence of the seaboard which will leave the navy free for its work at sea. We have not, but many other powers have, positions, either within or on the borders of the Caribbean.

Document 3

Source: The Boston Globe, May 28, 1898.



WELL, I HARDLY KNOW WHICH TO TAKE FIRST!

Document 4

Source: John Hay, United States Secretary of State, The Second Open Door Note, July 3, 1900.
To the Representatives of the United States at Berlin, London, Paris, Rome, St. Petersburg, and Tokyo Washington, July 3, 1900

In this critical posture of affairs in China it is deemed appropriate to define the attitude of the United States as far as present circumstances permit this to be done. We adhere to the policy . . . of peace with the Chinese nation, of furtherance of lawful commerce, and of protection of lives and property of our citizens by all means guaranteed under extraterritorial treaty rights and by the law of nations. . . . We regard the condition at Pekin[g] as one of virtual anarchy. . . . The purpose of the President is . . . to act concurrently with the other powers; first, in opening up communication with Pekin[g] and rescuing the American officials, missionaries, and other Americans who are in danger; secondly, in affording all possible protection everywhere in China to American life and property; thirdly, in guarding and protecting all legitimate American interests; and fourthly, in aiding to prevent a spread of the disorders to the other provinces of the Empire and a recurrence of such disasters. . . . The policy of the Government of the United States is to seek a solution which may bring about permanent safety and peace to China, preserve Chinese territorial and administrative entity, protect all rights guaranteed to friendly powers by treaty and international law, and safeguard for the world the principle of equal and impartial trade with all parts of the Chinese Empire.

Document 5

Source: President Theodore Roosevelt, Fourth Annual Message to Congress, December 6, 1904.

There are kinds of peace which are highly undesirable, which are in the long run as destructive as any war. Tyrants and oppressors have many times made a wilderness and called it peace. Many times peoples who were slothful or timid or shortsighted, who had been enervated by ease or by luxury, or misled by false teachings, have shrunk in unmanly fashion from doing duty that was stern and that needed self-sacrifice, and have sought to hide from their own minds their shortcomings, their ignoble motives, by calling them love of peace. . . .

It is our duty to remember that a nation has no more right to do injustice to another nation, strong or weak, than an individual has to do injustice to another individual; that the same moral law applies in one case as in the other. But we must also remember that it is as much the duty of the Nation to guard its own rights and its own interests as it is the duty of the individual so to do. . . .

It is not true that the United States feels any land hunger or entertains any projects as regards the other nations of the Western Hemisphere save such as are for their welfare. All that this country desires is to see the neighboring countries stable, orderly, and prosperous. Any country whose people conduct themselves well can count upon our hearty friendship. If a nation shows that it knows how to act with reasonable efficiency and decency in social and political matters, if it keeps order and pays its obligations, it need fear no interference from the United States. Chronic wrongdoing, or an impotence which results in a general loosening of the ties of civilized society, may in America, as elsewhere, ultimately require intervention by some civilized nation, and . . . the exercise of an international police power.