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WHDBQ_73

Wealth accumulation was common circa 600 BCE to 1500 CE and religious and state responses differed quite a bit. While the state wanted to stop anyone from gaining too much wealth, religion had no problem with it as long as most of it was being used for good/charity.

In China circa 350 BCE, there was a pact made between two Chinese states. It was an agreement between the ruler and some merchants that stated as long as the merchants never revolted against the ruler, the ruler would never interfere with the merchant's goods in anyway. So when a ruler desired a certain merchant's jade ring to gain wealth, he had to stop himself and remember that if he wanted loyal citizenship, he could not ask for it. If that pact were not in place, the ruler would most likely be very, very wealthy and the merchant's would not be able to retain their markets. Chanakya, an advisor to the first Mauryan emperor, stated rules about the selling of one's goods. Things like time for distribution, purchase, & sale for various types of merchandise were affected. The prices that were chosen for the items were not set too high, in fear that one person might gain too much wealth and therefore money. Merchants were allowed a profit of 5% of local commodities and 10% on foreign produce. If merchants inflated their profit even by a small amount, they would be punished by fine. People were also expected to have an "honorable" way of making a profit. Men that were paid for their labor and not for their artistic skills and men

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Who worked in retail were looked down upon. Money lending was looked at as it was as bad as murder. They believed that you should earn your money fair and square, reasonably, and once you earn that money you should not give it away. In document 1, the Lu official Zichan warns the ambassador about the pact ~~to help him~~ to help him keep a friendly state on his side. In document 2, Chanakya advises the Mauryan Emperor to filter and measure all the items being traded to insure balance.

Gerontius, a Christian monk, explains a story of Melania and her husband Pinian. This couple had a huge estate with all the riches and slaves imaginable, but they both wished to get closer to ~~the~~ God. They felt it was impossible for them to offer pure worship to God if they had all these riches available to them. So, they gave away all their possessions and ~~also~~ created places of worship for monks and nuns and gave them silk robes along with many other offerings. They had all of these things and were permitted to keep them but they still gave them away because of their religion. In the Qur'an it talks about having wealth is good but only if you donate to the needy and charities. It says charity will help atone for ~~the~~ sins and God will be watching at all times and will know you are doing good. In a painting from a Buddhist cave temple, the picture depicts several merchants taking their earnings and presenting them to the Buddha as offerings. ~~Once~~ Once again, this is another selfless act of giving up your wealth to support your religion.

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In Document 4, Hieronimus most likely told Melania's story to show a great example of giving up your wealth for religion.

In Document 5, ~~this~~ this passage of the Qur'an was most likely written to teach people what giving up your wealth for religion can do for you.

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Although Eurasian States wanted to be as ^{wealthy} rich as possible, religious peoples response to wealth to humble yourself and give everything to the poor and to the church / God also. In document 4, "The Life of Melania the younger", the ~~author~~ writer's point of view is that if you have lots of wealth, you should sell your land, houses and belongings and give what you have left to help the poor and further the work of the church. The purpose of document 5, "the Qur'an" is to explain that if you don't give money to charity or poor folks your sinning and if say you'll give to a charity / poor folks and don't ~~God~~ ^{God} knows and he won't help you if your ever in need. In document 6, the purpose of the paintings is, if you give gifts, weather that be clothes, shoes, jewelry or money to the temple to offer as sacrifice you'll be blessed by Buddha.

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As the world began to inter-connect due to trade among the Silk road, Indian Ocean, trans-Saharan among many other routes, the cultural diffusion and economical exchanges began to increase across the old world. Therefore causing various merchants ^{and others} to become wealthy in economic currency and luxury. Although religious responses to wealth accumulation ~~was~~ very so, were similar to state responses of wealth accumulation, they both differed because the state responses were based on the morals and values of the integrity of the individual while the religious responses relied on solemnly acquiring a greater relationship with their god.

The state response was determined by the moral integrity of the individual. In Source 1 it provides the story of the ambassador who wanted to acquire a Jade ring from a merchant, but was unable to do so due to a "Lu official" wise counseling. The purpose of the official was to explain and demonstrate to the ambassador that the covenant that was established allowed no "interference in commerce" because of the pact that was established among rulers and merchants. In Source 2, it stated that the Superintendent of commerce would "monitor demand and changing prices... determine time suitable for distribution

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and ... avoid setting prices that allow large profits from harming the people." The purpose of this was to establish ~~social~~ economical equality and moral integrity among merchants and consumers. In Source 3, the statesman applied that a ~~merchant~~ "raising livestock" or "Raising crops" was a more honorable duty than being a merchant. Although the statesman believed this way, his point of view reflected that although trade occupations were vulgar, he believed that merchants should demonstrate social and moral integrity in their occupation. In Source 7, Ganapativada the ruler of Kakatiya, believed that a fixed duty was to be imposed on all foreign "exports and imports". The ruler's purpose of this was to show that he believed "taking away by force the whole" cargo" was unjust that is why he believed out of his moral integrity to simply tax the incoming goods.

However, the religious responses greatly differed from ~~state~~ the states because they relied on leaving wealth to further strengthen their relationship to their god. In Source 4, it recounts the story of the Saint Melamika and how Melamika and her husband "gave away all their possessions"

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In order to "experience a angelic, heavenly Purpose" The purpose of the document was to demonstrate how Melania and her husband responded to their wealth by ~~giving~~ giving it all and therefore established a more closer relationship to their god. In Source 5, it recites the Qur'an's seemingly important message of Charity, and how it reflects the conduct of a muslim. The source reflects that Charity is a common course that all muslim should follow. The document's intended audience ~~was~~ was to all those of the Islamic faith to take up the action of Charity in order to "better for you" your relationship to the muslim god. The ~~the~~ response of religion to wealth accumulation can be also seen in Christianity. The bible excerpts "that one should love his neighbor as one loves himself" this demonstrates that your wealth or possessions are your call to action to help ones neighbor.

The responses of ^{states} ~~responses~~ responses to wealth can be synthesized to those of ~~responses~~ of today's taxes that help fund welfare for families of lower economical classes in the U.S., therefore allowing citizens to feel a sense of moral integrity when paying taxes.

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Wealth has always been and probably always will be a dominating theme in history. From the classical to post-classical periods, the wealth of nations & religions relied greatly on trade, especially routes such as the Silk Road & Indian Ocean, which chartered both unimaginable riches from empire to empire, as well as religion. So often state & religion go hand in hand, but there is some ~~things~~ things that are always in disagreement. Religious responses to wealth differed for the extent that religion tended to promote ascetic lives less focused on materialism, while state tended to support trade & the accumulation of wealth, but both were ~~very~~ sometimes wielded together to ~~gain~~ ^{gain} wealth from their people.

To begin with, ascetic living is a common theme in purely religious texts & settings. The Qur'an preaches that for one to escape the influence of Satan, they must not be afraid of poverty & give as much as they can to charity (DOC 5). The Qur'an speaks in a convincing manner that urges the moving away of material value, & religion clearly supports ~~more~~ its followers to relieve themselves of wealth. In addition, a Christian monk speaks similarly, telling a story of a man & woman who give away wealth to build monasteries & live happily with God (DOC 4). The monk tells the story in a way that clearly shows ~~that~~ that the man & woman were greatly blessed, & in 450 CE around the time of the Silk Road, monasteries ~~were~~ & traveling monks would have spread religion just as much as merchants (DOC 4). ~~Finally, the Roman philosopher speaks about the~~ Religion clearly supports a simpler life, whether it be Buddhism, Hinduism, Islam, or Christianity, There is

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often emphasis on giving away money. Though it is difficult to be sure, Roman Cicero in 50 BCE urges citizens to take up a more honest occupation like farming which could appeal to the Christians living in Rome at that time (doc 3).

The state tends to value money & wealth accumulation, for obvious reasons of maintaining a successful country. The Chronicles of 2nd tell a story of a man who wishes to take a jade ring from a merchant but the Lu official refuses, preaching about how he must protect his merchants (doc 1). This shows that the Chinese state took great care with treating their merchants well, presumably because they are one of the causes of great success for China. That continued to be true well after the 300's BCE, & most prominently in the later Silk Road. In addition, the ~~pursuit~~ pursuit of wealth was encouraged by kings who spoke of great pride & bravery earned by merchants, so far as to even saying wealth can be "more valuable than life" (doc 7). It is the states job to support trade in order to benefit economically & politically, very unlike the church. The Mauryan empire even went so far as to punish the unfair inflation of prices with death, therefore showing how important it was (doc. 2).

Finally, both church & state can go hand in hand when promoting wealth, often by using whatever religious mandate they claim. The painting from the Buddhist temple shows Buddha looking with pleasure & kindness on those who bring gifts to honor the temples (doc. 6). This mix of religion & wealth can promote the donating of material objects in

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the sake of religion. In addition, Cicero's remarks about the importance of profit while still dissuading merchants, so while this political authority disapproves of tax collecting etc., he does not tell his people to give away all that they own (doc. 3). Granapaticdeva uses many titles that suggest religion, such as 'glorious king', 'lord of mercy', and 'for the sake of glory'. ~~By using~~ By using religion to promote his rightfulness of ruler, he also urges the gathering of wealth for the countries sake (doc. 7).

~~It is~~ It is clear that while religion's state often go hand in hand, the purer of these ~~often~~ often oppose each other. Having wealth & religion too intertwined can lead to corruption, such as the Holy Roman Empire's dominance in Europe during the post-classical period & the split of Roman Catholics into Protestants as well, something that was needed after the payments the church expected. ~~The~~ The influence of church on state in ~~a~~ a grab for power can often be disastrous like when patriarchy increased greatly in India during the Gupta empire, where they used Hinduism to control their empire. In conclusion, ~~the~~ the two must be wielded carefully & used in a manner to help the people as well as the country.

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Between 600 B.C.E. to 1500 C.E., religious responses to wealth accumulation in Eurasia differed from state responses to wealth accumulation. Religion encouraged people to live a charitable lifestyle by sharing their wealth while the state encouraged people to keep on making money and grow their wealth.

First of all, many religions at the time encouraged people to live charitable lives and share their wealth. The Qur'an, a holy book of Islam, ~~says~~ advocates the acts of charity and says that ~~who~~ those who withhold from charity shall have no one to comfort them (Doc. 5). Many Muslims also give charity because it is one of their duties under the five pillars of Islam. Additionally, Christianity also advocates acts of charity and sharing of your wealth. "The Life of Melania the Younger", a saint's biography composed by Geronimus who was a Christian monk, describes the life of a very wealthy Roman family who gave up their possessions to offer pure worship to God (Doc. 4). The family used their wealth to build monasteries in support of Christianity. Lastly, the image of Buddha blessing Central-Asian merchants for offering gifts to the Bezeklik temples shows that religion calls for charitable acts such as gift offerings. Many merchants traveled and traded on the Silk Road were either already Buddhist or converts of Buddhism so as they traded along the silk road, they gave gifts and offerings to many Buddhist temples to respect the Buddha. Conclusively, religion often encourages people to share their wealth accumulation through charity.

Furthermore, the state of many empires and regions from 600 B.C.E.

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to 1500 C.E., encouraged citizens to grow their wealth accumulation and to trade. The Chronicle of Zuo, one of the earliest Chinese works, describes a story where an ancient ruler made a pact to protect merchants showing the Chinese state encouraged trade and (Doc. 1) accumulation of wealth. China often allowed for trade and because their state is secular, many of the people decide to keep wealth rather than share it. Another Asian state also encouraged trade and accumulation of wealth was the Indians of South Asia. Granapativdeva, ruler of a South-Indian state, offered sea traders protection if a tax is paid (Doc. 7). This shows that like many other South-Indian states, trade was encouraged and the state wanted people to keep their wealth. Additionally, Chanakya, advisor to the first Mauryan emperor, states that trade in South Asia will be set to a fixed price by a superintendent of commerce (Doc. 2). This shows that trade was encouraged, but only fair trade which does result in a greater accumulation of wealth.

Lastly, some states rejected trade but still advocated the accumulation of wealth. Marcus Tullius, a Roman statesman and philosopher, states that trade ~~is~~ is vulgar and retail merchants only made profits if they lied (Doc. 3). He goes on to say that Agriculture is the best means of accumulating wealth, and directly says it is the best form to make a profit. Although some states decided trade wasn't good, they still encouraged people to accumulate wealth.

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All in all, religion encourages people to share ~~their~~ their wealth while state responses encourages people to build their wealth greater and greater. Similarly to industrialization, many states wanted to industrialize for a better economy, but some religions revoked that because they were more conservative. One example are the many nations of the Middle East who have went through some industrialization, but the religion of Islam was intepeted by many followers to conserve their traditions and not industrialize or westernize whether it be economically or politically.

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To contextualize relevant to the responses of wealth accumulation from the period 600 BCE - 1500 CE the rate of ^{of} increasing wealth ^{was increasing} throughout ~~the~~ ^{Eurasia!} ~~the world~~. This was because of the developments of extensive land trade routes such as the Silk Road which connected the Mediterranean basin to East Asia and of the developments of technological advances ~~set~~ in maritime trade such as dhows and lateen sails in the Indian Ocean Basin. Increasing trade led to the transfer of goods which sparked wealth throughout these regions. Wealth accumulation was responded to by religious people differently from how statesmen responded, because the states believed in keeping the wealth to benefit themselves and the state, and religious people believed in giving their wealth away to less needy in order to honor their gods.

Wealth accumulation was responded to by states ~~so~~ positively and they encouraged the increasing wealth of the states and benefitting themselves by trade and goods and other means of wealth. Documents 1 and 2 corroborate each other because they both show statesmen regulated trade by merchants and letting the merchants and themselves prosper from the wealth. Document 1 says that the ~~role~~ ruler's part of China from 360 CE is that merchants can have profitable markets, precious things, and substance if the merchants don't revolt against them. The historical context of document 1 is during the Warring States period when the Chinese dynasties were broken up and China was ruled by a lot of different states, ^{and} each ruler had different rules and policies which is significant to the merchant policy because Zi Chan of Lu is allowing a merchant to have a jade ring ~~so~~ ^{and} enjoy wealth.

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Advisor to the Mauryan emperor, Chanakya who is a leader of the state says that the Superintendent of Commodities shall fix prices to allow a profit of five percent for local commodities and ten percent on foreign trade. (doc 2) This shows the state's involvement in letting merchants keep a portion of their wealth which is also being regulated. The audience of this document is most likely merchants from Maurya who want to keep their wealth but must first go through the state. The significance of this is that merchants can not become extremely wealthy by the law of the state so the state can balance the wealth properly. Evidence of this is that during the Mauryan empire they were very centralized and had a large state in India. Chandra Gupta Maurya could only place an effective government if they had control over their people.

Documents 3 and 7 are also similar in that they promote wealth accumulations among the people their state rules over and themselves. In document 3 it says of all the occupations agriculture is the most profitable, delightful and suitable to a man. (doc 3) This shows that although the Roman state doesn't like merchants they still accumulate as much wealth as possible through agriculture and domestication and cultivation. The purpose of this document is probably to show that in order to gain wealth the people of Rome should become farmers which is significant because many people of Rome were still "vulgar merchants" and needed to change their mind in order to be rich. Document 7 is another state response in 1245 in the South Indian Kakatiya state that says that everyone should believe that wealth is more valuable than life. This state thinks being wealthy is the most important thing and kings should no longer take away imported cargo.

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Documents 4 and 5 corroborate each other because they both show religious responses to wealth accumulation in which both Eurasian societies gave away their wealth in order to honor their gods. Document 4 shows Christian monks in 450 CE giving away all of their luxury and commodities in order to be 'godly'. It says the blessed monks gave away all of their possessions after given 62 settlements which were enough for the entire world and made their offerings to God. (Doc 4) The point of view of this document is that these monks were blessed by giving away all of their wealth and the writer is ^{a monk} honoring Melania and Amian. This is significant because it shows the POV of someone who believes the same things and is bias toward giving away your wealth to others. Document 6 shows Muslims following one of the five pillars of Islam which is giving to charity. The document comes from the Qur'an and says to spend on others out of the good things you may have acquired (doc 6) If Muslims have wealth they are not supposed to accumulate and should give it to people in need. As a point of synthesis to connect to Christian monks, Buddhist monks in SE Asia also live a life of solemnity and give away their luxuries because according to the Buddha life is suffering and suffering is caused by desire ^{to} ~~reach~~ the four noble truth provides evidence that Buddhists must give up their wealth in order to achieve nirvana and live a life free of suffering which is what the Christians monks are also doing for their God by giving up themselves.