

2024



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# AP<sup>®</sup> World History: Modern

## Sample Student Responses and Scoring Commentary Set 2

### **Inside:**

#### Long Essay Question 2

- Scoring Guidelines
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## Question 2: Long Essay Question, Religion and Legitimacy in Afro-Eurasia

6 points

### General Scoring Notes

- Except where otherwise noted, each point of these rubrics is earned independently; for example, a student could earn a point for evidence without earning a point for thesis/claim.
- **Accuracy:** The components of these rubrics require that students demonstrate historically defensible content knowledge. Given the timed nature of the exam, essays may contain errors that do not detract from their overall quality, as long as the historical content used to advance the argument is accurate.
- **Clarity:** Exam essays should be considered first drafts and thus may contain grammatical errors. Those errors will not be counted against a student unless they obscure the successful demonstration of the content knowledge, skills, and practices described below.

In the period circa 1200–1750, religious traditions were used to establish and legitimize rulers and governments throughout Afro-Eurasia.

Develop an argument that evaluates the extent to which religion was the main source of political legitimacy for rulers in Afro-Eurasia during this period.

Reporting Category	Scoring Criteria	
<p>Row A Thesis/Claim  [0-1 points]</p>	<p><b>0 points</b> Does not meet the criteria for one point.</p>	<p><b>1 point</b> Responds to the prompt with a historically defensible thesis/claim that establishes a line of reasoning.</p>
<b>Decision Rules and Scoring Notes</b>		
<p><b>Responses that do not earn this point:</b></p> <ul style="list-style-type: none"> <li>• Are not historically defensible.</li> <li>• Only restate or rephrase the prompt.</li> <li>• Do not respond to the prompt.</li> <li>• Do not establish a line of reasoning.</li> <li>• Are overgeneralized.</li> </ul>		<p><b>Responses that earn this point:</b></p> <ul style="list-style-type: none"> <li>• Provide a historically defensible thesis or claim about the extent to which religion was the main source of political legitimacy for rulers throughout Afro-Eurasia in the period circa 1200–1750. The thesis or claim must either provide some indication of the reason for making that claim OR establish categories of the argument.</li> </ul>
<p><b>Examples that do not earn this point:</b></p> <p><b>Provide a restatement of the prompt</b></p> <ul style="list-style-type: none"> <li>• <i>“Religions have been used by rulers to demonstrate their legitimacy.”</i></li> </ul> <p><b>Provide a historically defensible claim, but do not establish a line of reasoning</b></p> <ul style="list-style-type: none"> <li>• <i>“The Mughals practiced religious tolerance.”</i></li> </ul> <p><b>Provide a claim that is not historically defensible</b></p> <ul style="list-style-type: none"> <li>• <i>“Only European rulers justified their rule through the concept of divine right of kings.”</i></li> </ul> <p><b>Do not focus on the topic of the prompt</b></p> <ul style="list-style-type: none"> <li>• <i>“Islamic expansion spread through military conquest and trade.”</i></li> </ul>		<p><b>Examples that earn this point:</b></p> <p><b>Establish a line of reasoning that evaluates the topic of the prompt</b></p> <ul style="list-style-type: none"> <li>• <i>“European rulers justified their rule through the idea of divine right of kings, which was in part based on Christian religious practice.”</i></li> </ul> <p><b>Establish a line of reasoning that evaluates the topic of the prompt with analytic categories</b></p> <ul style="list-style-type: none"> <li>• <i>“Muslim rulers often used religious titles, enforced Islamic law, and promoted Muslim religious practices such as prayer and the hajj to Mecca to demonstrate the legitimacy of their rule or territorial conquests.”</i></li> </ul> <p><b>Establish a line of reasoning</b></p> <ul style="list-style-type: none"> <li>• <i>“Akbar and other Mughal rulers practiced religious toleration to gain support from their Hindu subjects in India.”</i> [Minimally acceptable thesis/claim]</li> </ul>
<p><b>Additional Notes:</b></p> <ul style="list-style-type: none"> <li>• The thesis or claim must consist of one or more sentences located in one place, either in the introduction or the conclusion [which may not be limited to the first or last paragraphs].</li> <li>• The thesis or claim must identify a relevant development[s] in the period, although it is not required to encompass the entire period.</li> </ul>		

Reporting Category	Scoring Criteria	
<p><b>Row B</b> <b>Contextualization</b></p>	<p><b>0 points</b> Does not meet the criteria for one point.</p>	<p><b>1 point</b> Describes a broader historical context relevant to the prompt.</p>
<p>[0-1 points]</p>	<p><b>Decision Rules and Scoring Notes</b></p>	
<p><b>Responses that do not earn this point:</b></p> <ul style="list-style-type: none"> <li>• Provide an overgeneralized statement about the time period referenced in the prompt.</li> <li>• Provide context that is not relevant to the prompt.</li> <li>• Provide a passing phrase or reference.</li> </ul> <p><b>Examples that do not earn this point:</b></p> <p><b>Do not provide context relevant to the topic of the prompt</b></p> <ul style="list-style-type: none"> <li>• <i>“The Prophet Muhammad was a merchant.”</i></li> </ul> <p><b>Provide a passing phrase</b></p> <ul style="list-style-type: none"> <li>• <i>“Confucianism was all about filial piety and Buddhism was about following the eightfold path.”</i></li> </ul>	<p><b>Responses that earn this point:</b></p> <ul style="list-style-type: none"> <li>• Accurately describe a context relevant to religion and political legitimacy in the period circa 1200–1750.</li> </ul> <p><b>Examples of relevant context that earn this point include the following, if appropriate elaboration is provided:</b></p> <ul style="list-style-type: none"> <li>• The spread of Islam across Eurasia and Africa as a result of the early Islamic conquests</li> <li>• The power of Christian churches across Europe, such as the Catholic, Protestant, or Orthodox churches</li> <li>• Confucianism and Neo-Confucianism in China and East Asia</li> <li>• The Reformations and Wars of Religion in Europe</li> <li>• Tolerance or conflict between Hindus, Muslims, and others in South Asia</li> <li>• The Reconquista in Spain and Portugal</li> <li>• The Crusades</li> <li>• Theravada Buddhism in mainland Southeast Asia</li> </ul> <p><b>Example of acceptable contextualization:</b></p> <ul style="list-style-type: none"> <li>• <i>“The Crusades were military campaigns led by Christian rulers to recapture the holy lands from the Muslims.”</i></li> <li>• <i>“Neo-Confucianism became prominent during the Song Dynasty.”</i> [Minimally acceptable contextualization]</li> </ul>	
<p><b>Additional Notes:</b></p> <ul style="list-style-type: none"> <li>• The response must describe broader historical events, developments, or processes that occur before, during, or continue after the time frame of the question that are relevant to the topic of the prompt.</li> <li>• To earn this point, the context provided must be more than a phrase or reference.</li> </ul>		

Reporting Category	Scoring Criteria	
<b>Row B</b> <b>Contextualization</b>	<b>0 points</b> Does not meet the criteria for one point.	<b>1 point</b> Describes a broader historical context relevant to the prompt.
<b>[0-1 points]</b>	<b>Decision Rules and Scoring Notes</b>	
	<p><b>Responses that do not earn this point:</b></p> <ul style="list-style-type: none"> <li>Provide an overgeneralized statement about the time period referenced in the prompt.</li> <li>Provide context that is not relevant to the prompt.</li> <li>Provide a passing phrase or reference.</li> </ul> <p><b>Examples that do not earn this point:</b></p> <p><b>Do not provide context relevant to the topic of the prompt</b></p> <ul style="list-style-type: none"> <li><i>“The Prophet Muhammad was a merchant.”</i></li> </ul> <p><b>Provide a passing phrase</b></p> <ul style="list-style-type: none"> <li><i>“Confucianism was all about filial piety and Buddhism was about following the eightfold path.”</i></li> </ul>	<p><b>Responses that earn this point:</b></p> <ul style="list-style-type: none"> <li>Accurately describe a context relevant to religion and political legitimacy in the period circa 1200–1750.</li> </ul> <p><b>Examples of relevant context that earn this point include the following, if appropriate elaboration is provided:</b></p> <ul style="list-style-type: none"> <li>The spread of Islam across Eurasia and Africa as a result of the early Islamic conquests</li> <li>The power of Christian churches across Europe, such as the Catholic, Protestant, or Orthodox churches</li> <li>Confucianism and Neo-Confucianism in China and East Asia</li> <li>The Reformations and Wars of Religion in Europe</li> <li>Tolerance or conflict between Hindus, Muslims, and others in South Asia</li> <li>The Reconquista in Spain and Portugal</li> <li>The Crusades</li> <li>Theravada Buddhism in mainland Southeast Asia</li> </ul> <p><b>Example of acceptable contextualization:</b></p> <ul style="list-style-type: none"> <li><i>“The Crusades were military campaigns led by Christian rulers to recapture the holy lands from the Muslims.”</i></li> <li><i>“Neo-Confucianism became prominent during the Song Dynasty.”</i> [Minimally acceptable contextualization]</li> </ul>
	<p><b>Additional Notes:</b></p> <ul style="list-style-type: none"> <li>The response must describe broader historical events, developments, or processes that occur before, during, or continue after the time frame of the question that are relevant to the topic of the prompt.</li> <li>To earn this point, the context provided must be more than a phrase or reference.</li> </ul>	

Reporting Category	Scoring Criteria		
<p><b>Row C Evidence</b> [0-2 points]</p>	<p><b>0 points</b> Does not meet the criteria for one point.</p>	<p><b>1 point</b> Provides specific examples of at least <b>two</b> pieces of evidence relevant to the <b>topic</b> of the prompt.</p>	<p><b>2 points</b> Supports an <b>argument</b> in response to the prompt using at least <b>two</b> pieces of specific and relevant evidence.</p>
<b>Decision Rules and Scoring Notes</b>			

		<ul style="list-style-type: none"><li>• The expulsion of Jewish communities from some European states and the reception of Jewish immigrants by the Ottoman Empire and other Muslim states in the Mediterranean</li></ul> <p><b>Example of a statement that earns one point for evidence:</b></p> <ul style="list-style-type: none"><li>• <i>“Akbar held debates among representatives of different religions at his court and even established a new imperial religion.”</i></li></ul>	
<p><b>Additional Notes:</b></p> <ul style="list-style-type: none"><li>• Typically, statements credited as evidence will be more specific than statements credited as contextualization.</li><li>• If a response has a multipart argument, then it can meet the threshold of two pieces of evidence by giving one example for one part of the argument and another example for a different part of the argument, but the total number of examples must still be at least two.</li></ul>			

Reporting Category	Scoring Criteria		
<p><b>Row D</b> <b>Analysis and Reasoning</b></p>	<p><b>0 points</b> Does not meet the criteria for one point.</p>	<p><b>1 point</b> Uses historical reasoning [e.g., comparison, causation, continuity, and change] to frame or structure an argument that addresses the prompt.</p>	<p><b>2 points</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><b>[0-2 points]</b></p>	<b>Decision Rules and Scoring Notes</b>		
<p><b>Responses that do not earn points:</b></p> <ul style="list-style-type: none"> <li>May include evidence but offer no reasoning to connect the evidence to an argument.</li> <li>May assert the use of historical reasoning but does not use it to frame or structure an argument.</li> </ul>	<p><b>Responses that earn 1 point:</b></p> <ul style="list-style-type: none"> <li>Must demonstrate the use of historical reasoning to frame or structure an argument about the extent to which religion was the main source of political legitimacy for rulers throughout Afro-Eurasia in the period circa 1200–1750. The reasoning might be uneven or imbalanced, or the evidence may be overly general or lacking specificity.</li> </ul>	<p><b>Responses that earn 2 points:</b></p> <p>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:</p> <ul style="list-style-type: none"> <li>Explaining multiple themes or perspectives to explore complexity or nuance; OR</li> <li>Explaining multiple causes or effects, multiple similarities or differences, or multiple continuities or changes; OR</li> <li>Explaining both cause and effect, both similarity and difference, or both continuity and change; OR</li> <li>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.</li> </ul> <p>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 that might include:</p> <ul style="list-style-type: none"> <li>Explaining how multiple pieces of specific and relevant evidence [at least <b>four</b>] support a nuanced or complex argument that responds to the prompt; OR</li> <li>Using evidence effectively to demonstrate a sophisticated understanding of different perspectives relevant to the prompt.</li> </ul>	
<p><b>Examples that do not earn points:</b></p> <p><b>Provide evidence but offer no reasoning to connect the evidence to an argument:</b></p> <ul style="list-style-type: none"> <li><i>“Martin Luther is considered the founder of the Protestant Reformation.”</i></li> </ul>	<p><b>Using a historical reasoning process to frame or structure an argument could include:</b></p> <ul style="list-style-type: none"> <li>Explaining how Ottoman rulers designed policies to utilize the various contributions of different religious groups in their empire—for example through allowing limited self-government of the <i>millets</i>, allowing non-Muslim merchants to practice their trade, recruiting slave soldiers from their non-Muslim communities through the <i>devshirme</i> system, etc., while at the same time applying the legal and political restrictions on non-Muslims stemming from the principles of <i>Shari’a</i> law.</li> </ul>	<p><b>Demonstrating a complex understanding might include any of the following, if appropriate elaboration is provided:</b></p> <ul style="list-style-type: none"> <li>Explaining how rulers across Eurasia connected their political legitimacy to divine right, including the continued significance of the Mandate of Heaven in China, Shintoism in Japan, and the divine right of kings in France and Russia. [Explains relevant and insightful connections across regions]</li> <li>Considering how Akbar’s religious tolerance policies served to recognize the reality that most of his subjects were Hindu. In downplaying an Islamic identity for the Mughal Empire, Akbar legitimized Mughal rule while accommodating the majority religion.</li> </ul>	

		<ul style="list-style-type: none"> <li>Explaining how the debates and conflicts surrounding the Protestant Reformation led the Catholic Church to undertake some reforms and establish new religious orders like the Jesuits during the Counter Reformation.</li> </ul> <p><b>Example of acceptable use of historical reasoning:</b></p> <ul style="list-style-type: none"> <li><i>“The Hagia Sophia was constructed during the Byzantine Empire and served as a Christian Orthodox church; however, when the Ottomans conquered Constantinople, the church was converted to a mosque, maintaining its original religious function, but reflecting the Islamic faith of the conquerors.”</i> [Indicates continuity of religious monument building as a source of political legitimacy over time]</li> </ul>	<p>[Explains nuance by exploring multiple perspectives or multiple effects]</p> <ul style="list-style-type: none"> <li>Explaining how multiple pieces of specific and relevant evidence support a nuanced argument about the prompt. For example, explaining how religious policies could be used either to unify or to divide populations, using the examples of Safavid rulers who relied on Shi’a Islam to unify Iran’s population but also to enforce religious uniformity, the Mughal emperor Akbar’s creation of the Divine Faith to bring together Hindus and Muslims under his rule, the Papacy’s use of the Crusades as an attempt to unify Christian Europe, and the Reformations’ causing division and religious conflicts in Europe and around the world. [Explains how at least four pieces of evidence support a nuanced or complex argument]</li> </ul>
<p><b>Additional Notes:</b></p> <ul style="list-style-type: none"> <li>To earn the first point for analysis and reasoning, the response must use historical reasoning to structure a response to the prompt, although the reasoning might be uneven or imbalanced, or the evidence may be overly general or lacking in specificity.</li> <li>This complex understanding must be part of the argument and may be demonstrated in any part of the response.</li> <li>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.</li> </ul>			

Throughout 1200-1750, Islam was a religion that spread throughout Afro-Eurasia. As new empires emerged, religion and government worked hand-in-hand. Religion was relatively important during this time period, since missionaries like Christian missionaries or Sufi missionaries helped spread religion across trading networks and states. As rulers sought to control their empires with diverse religions, like the Mughal, Safavid, and Ottoman empires, the utilization of religion helped legitimize their political rule and power. Although religion may not have been powerful in some empires, because religion helped with tax collection, and because religion influenced strict laws which reflected political power, religion was ultimately the main source of political legitimacy for rulers and influenced society in Afro-Eurasia from 1200-1750.

In some empires, however, the utilization of religion was not as significant and powerful. For example, the Mongol Empire did not utilize religion in order to stress political legitimacy. Instead, the Mongol's brutality when conquering, yet their religious tolerance, all served as sources of political legitimacy for rulers. The Mongols were able to control and facilitate peace and trade throughout their empire without a heavy reliance or influence on religion. However, as the world modernized, religion increasingly became more significant and important in political aspects, and in result was a main source of political legitimacy for rulers.

The Mughal and Ottoman Empire both employed taxation farming techniques that helped legitimize political strength and power. In order to compensate for the religious diversity of the population, the Ottoman Empire utilized the jizya tax, which was a tax that applied to non-Muslims. This jizya tax legitimized political power, as the tax served as a constant reminder that the empire was Islam, and that in order to avoid these high taxes, conversion to Islam was necessary. In order to achieve a high social status, most civilians had to follow and sponsor Islamic teachings. As a result, many converted to Islam in an attempt to avoid paying the jizya tax and assimilate with society. The jizya tax constantly reminded the population of the empire's religion, and that actions may be taken in order to combat those that didn't convert, even if they were as peaceful as taxes. The jizya taxed also legitimized political power in the sense that the tax could be as high or low as the rulers wanted, and therefore supported the idea that Ottoman rulers were politically powerful, and could control their diverse empire with ease since they were able to enforce any tax price when it came to governing the population. Additionally, the Ottoman's use of the jannisaries, or the elite military branch of captured Christian boys converted to Islam was also a way Ottoman rulers established political legitimacy. Rulers were able to illustrate their political power through their military, especially a strong military built up of jannisaries, which were heavily influenced by Islamic teachings and beliefs. Often in history, a strong military captivated and showcased political power, because a strong military proved a ruler's capability to control large armies that would combat against dangers like invasions. Therefore, rulers legitimized their political power through taxation on religious differences, and reflected their political power through a strong military that was greatly influenced by the religion of Islam.

Additionally, the Mughal empire also employed an agricultural taxation which helped legitimize their political power as well. Although the taxation had little religious ties, the taxes collected were then poured into architectural projects that reflected the empire's religious

upbringings and culture. As a result, the Mughal's religion of Islam was heavily spread throughout India, whether it was through monuments of important religious figures, or buildings that served as places for prayers and religious comfort. Hence, the taxation system was directly associated with the construction of buildings for religion, which legitimized the state's political power and the ruler, since these buildings could be constructed anywhere without any interference and reinforced ideas of Islam and its roots in society. Therefore, rulers were able to showcase their power through large buildings that represented and portrayed their religion of Islam. Overall, taxation was a continuity in empires like the Ottoman and Mughal, and served as a main way in which rulers could spread their influence and political power across vast populations and states.

Additionally, rulers in the Safavid Empire utilized religion in a strict manner in order to legitimize political power. The Safavid Empire is known as one of the most religiously strict empires of the three gunpowder empires. The Safavid empires imposed strict laws that prohibited the practice of any religion other than Islam. Those that practiced religions other than Islam were persecuted, and possibly executed, for disobeying political orders. Therefore, Islam being strictly enforced in the Safavid empire was a main source of political legitimacy, because it solidified the Safavid's policies on religious intolerance and showcased political power, since those who disobeyed the orders were executed publicly or exiled from the empire. Public executions solidified political legitimacy and power, since public executions showed the public the consequences of not aligning with the empire's political structure and laws. Overall, the Safavid's use of strict laws in order to impose Islam in the population legitimized political power, since it highlighted how society and the government was rooted in Islam, because of the laws that were passed in favor of Islamic teachings and enforcement of the religion.

In a larger context, the Ottoman and Mughal empires with Sunni Islam and the Safavid empire with Shia Islam also had issues as well. With the difference in religion, tensions arised. Amid tensions, both empires continuously persuaded their empire that their religion, whether Sunni or Shia, was the superior religion. As both empires stressed the importance of religion amidst this tension, religion unknowingly was a source of political legitimacy and glory. In addition, this conflict still exists today, and highlights a continuity of the use of religion in order to legitimize political power, especially against other countries and states with opposing views.

In short, religion was significantly important and the main source of political legitimacy for rulers. Taxation, military, architecture, strict social laws and norms are all examples of how religion was rooted in society through the government, which made rulers appear more powerful, legitimizing their political strength. Religion, especially when associated with the government, showcased political power, and was a continuity that persisted in world history and still exists to this day.

Throughout history, rulers have always had to legitimize their power to the people, as a failure to do so could lead to rebellion or a weakened state, especially in multiethnic regions. A legitimized ruler could effectively carry out their policies that everyone followed and put down rebellion if it ever occurred. As cultures and politics developed, leaders had to constantly be searching for ways to legitimize and consolidate power towards themselves, and the best way to do so was with religion. Some ways that religion was a main source of political legitimacy for rulers in Afro-Eurasia during 1200-1750 was through the Mandate of Heaven in Chinese dynasties, and the Divine Right of Kings in European states.

One way that religion was used as a main source of political legitimacy in East Asia was the Mandate of Heaven which is the belief that the emperor or ruler of a Chinese dynasty was chosen by God and the heavens, which led citizens to believe that they were acting on the duties of God and could not be ousted unless they lost the Mandate of Heaven and someone else claimed it. A cycle of Mandate of Heaven was established as new rulers overthrew corrupt ones and claimed the Mandate of Heaven which led to them being accepted as the new ruler. As rulers eventually became corrupt, they would lose the Mandate of Heaven allowing for another ruler to take their place and start the cycle again. This Mandate of Heaven satisfied the citizens as they believed God had chosen these leaders meaning that those leaders could exert their policies and power with little resistance.

Another way that religion was used as a main source of political legitimacy in Europe was the Divine Right of Kings, which similar to the Mandate of Heaven, allowed monarchs to exert their power over the religious peasants. Rulers were considered to be chosen by God to rule and, since Europe was historically dominantly Christian, the people believed this and accepted their ruler's legitimacy. This Divine Right allowed for monarchs to become absolute rulers and allowed for them to claim that they did not have to listen to anyone besides God. Under Divine Right of Kings, European monarchs legitimized power towards themselves by using religion to exert power over their subjects.

Throughout the period circa 1200-1750, there were many different sources for political legitimacy. Many areas used processes like bureaucracy, art, and the construction of large and luxurious buildings. One process, however, showed to be very important to political legitimacy. Religion was extremely important and one of the main sources of political legitimacy for rulers in Afro-Eurasia as seen through different states and empires.

One way religion played an important role in political legitimacy was Divine Right. These stated that the ruler of a nation was sent and chosen rightfully by God to lead the nation. This policy could be seen in Europe, with the connectiveness with the King and the Pope. Traditions within feudal Europe consisted of many connections of the King and the Pope like the crowning of the King by the Pope. This use of Christianity to legitimize rule helped show people in feudal Europe how the King was rightfully chosen. Divine Right could also be seen in China through the dynasties. Many rulers claimed God had chosen them to rule, and whenever the state of China began to become worse, many people would see this as a sign to overthrow the ruler and the dynasty and wait for God to send a new dynasty in its place.

Religion being used to legitimize rule could also be seen through human sacrifice in the Americas. This tradition was seen as sacrificing people to the Gods of the Aztec and Incas. The tradition expanded through both societies and showed people how connected their leader was with God to the point where he could give to God through sacrifice. This helped the ruler legitimize their rule using the religion of him and his people.

However, while religion was effective in legitimizing rule of those who followed the religion, it had little effect on those who didn't. For example, when the Spanish arrived in the Americas and saw the human sacrifice that the Aztecs used to legitimize their rule, they rather saw it as barbaric and primitive. This could also be applied to many diasporic communities within lands that followed religions they didn't. This is why many other forms of political legitimacy were used, like art, construction of large buildings, and taxes. These all helped legitimize rule along with the key component of religion.

Throughout many different countries in Afro-Eurasia, religion can be seen as an extremely important way of legitimizing rule to the people in a nation. However, this legitimization does not apply to everyone if not all people in a nation follow one religion.

## Long Essay Question 2

**Note:** Student samples are quoted verbatim and may contain spelling and grammatical errors.

### Overview

Students were asked to develop an argument that evaluates the extent to which religion was the main source of political legitimacy for rulers in Afro-Eurasia from circa 1200–1750. The question primarily addressed content from Units 1, 2, and 3 of the course framework, while also providing students with opportunities to bring up content knowledge from Unit 4 to earn further points. Students were expected to present a historically defensible thesis, describe a historical context relevant to the prompt, use at least two specific examples of evidence relevant to the topic of the prompt, use that evidence to support an argument in response to the prompt, use historical reasoning skills to frame or structure their argument, and demonstrate a complex understanding of the historical development that is the focus of the prompt.

While the primary focus of the question was on content from Topics 1.1, 1.2, 1.3, 1.5, 1.7, 2.2, 2.5, 3.2, and 3.3, the broad geographic and chronological scope of the question meant that student responses could include content from virtually any topic in Units 1, 2, and 3, as well as content from Topics 4.5 and 4.6 in Unit 4 to earn points.

### Sample: 2A

**Thesis Score: 1**

**Contextualization Score: 1**

**Evidence Score: 2**

**Analysis and Reasoning Score: 2**

**Total Score: 6**

### A. Thesis/Claim (0-1 points): 1

The response earned 1 point for thesis/claim. The response earned the thesis point for the statement in the first paragraph stating that, “As rulers sought to control their empires with diverse religions ... the utilization of religion helped legitimize their political rule and power. ... because religion helped with tax collection, and because religion influenced strict laws which reflected political power.”

### B. Contextualization (0-1 points): 1

The response earned 1 point for contextualization for the statement in the first paragraph that Islam spread throughout Afro-Eurasia during the period 1200–1750. Although not needed to earn the point, the response provided further contextual information later in the first paragraph, by discussing the activities of Christian and Sufi missionaries along trade routes.

### C. Evidence (0-2 points): 2

The response earned 1 point for evidence by accurately identifying several pieces of accurate evidence, including janissaries and jizya tax in the third paragraph, tax farming in the fourth paragraph, and the Ottomans and Mughals being Sunni, the Safavids being Shi’a in the sixth paragraph.

**Long Essay Question 2 (continued)**

The response earned 1 point for evidence by supporting an argument. The response supports the argument in the third paragraph that “This jizya tax legitimized political power...and that in order to avoid these high taxes, conversion to Islam was necessary” with one piece of evidence that “In order to compensate for the religious diversity of the population, the Ottoman Empire utilized the jizya tax.” The response furthers the argument, stating “The jizya taxed also legitimized political power in the sense that the tax could be as high or low as the rulers wanted, and therefore supported the idea that Ottoman rulers were politically powerful.” In addition, in the third paragraph, the response supports the argument that “Rulers were able to illustrate their political power through their military, especially a strong military built up of janissaries, which were heavily influenced by Islamic teachings and beliefs” with evidence that “...the Ottoman’s use of the janissaries, or the elite military branch of captured Christian boys converted to Islam was also a way Ottoman rulers established political legitimacy.” This earns the point because it supports an argument related to religions as the major source of political authority with two pieces of specific and relevant content.

**D. Analysis and Reasoning (0-2 points): 2**

The response earned 1 point for historical reasoning. The response explained how the Ottomans used tax farming, the jizya tax system and the janissaries to exert political authority over diverse religious groups within their empire. The response also discusses how the Mughals used the funds from agricultural taxation which “...were then poured into architectural projects that reflected the empire’s religious upbringings and culture,” comparing the use of taxation as a means for rulers to spread their political influence through religiously diverse populations. The response additionally explained how the Safavids strictly enforced Islam to maintain political authority. Finally, in the sixth paragraph, the response discusses how the Ottomans, Mughals, and Safavids all used religion to strengthen their political power.

The response earned 1 point for demonstrating complex understanding. The response provides a nuanced argument in its discussion of the Mongols who, unlike the other empires mentioned throughout the essay, used religious toleration (rather than conformity) as their main source of political legitimacy.

**Sample: 2B****Thesis Score: 1****Contextualization Score: 0****Evidence Score: 2****Analysis and Reasoning Score : 1****Total Score: 4****A. Thesis/Claim (0-1 points): 1**

The response earned 1 point for thesis/claim. The response makes a historically defensible claim in the first paragraph stating, “Some ways that religion was a main source of political legitimacy for rulers in Afro-Eurasia during 1200-1750 was through the Mandate of Heaven in Chinese dynasties, and the Divine Right of Kings in European states.”

## Long Essay Question 2 (continued)

### B. Contextualization (0-1 points): 0

The response did not earn the point for contextualization. The response attempts to provide context in the first 3 sentences of the first paragraph, but the response was too vague and did not discuss anything specific regarding the broader historical context relevant to religion and political legitimacy.

### C. Evidence (0-2 points): 2

The response earned 1 point for evidence. The response provides multiple pieces of accurate evidence relevant to religion and political authority. In the second paragraph, the response outlines the Mandate of Heaven. In the third paragraph, the response details the European notion that the Divine Right of Kings.

The response earned 1 point for using evidence to support an argument. The response supports the argument found in the second paragraph that the Mandate of Heaven gave political legitimacy to the emperor with one piece of evidence stating, “This Mandate of Heaven satisfied the citizens as they believed God had chosen these leaders meaning that those leaders could exert their policies and power with little resistance.” The response also supports the argument in the third paragraph that the Divine Right of Kings gave European monarchs political legitimacy with one piece of evidence stating, “Rulers were considered to be chosen by God to rule and, since Europe was historically dominantly Christian, the people believed this and accepted their ruler’s legitimacy.” This earns the point because it supports an argument related to religion as the main source of political control.

### D. Analysis and Reasoning (1 point): 1

The response earned 1 point for historical reasoning. The response, in the first sentence of the third paragraph, made a direct comparison to the Mandate of Heaven and the Divine Right of Kings being used for political legitimacy.

The response did not earn the point for demonstrating complex understanding. There was no attempt to demonstrate a complex understanding of how religion was the main source of political legitimacy.

### Sample: 2C

**Thesis Score: 0**

**Contextualization Score: 0**

**Evidence Score: 2**

**Analysis and Reasoning Score: 1**

**Total Score: 3**

### A. Thesis/Claim (0-1 points): 0

The response did not earn the point for thesis/claim. While an attempt at a thesis was made in the first paragraph: “Religion was extremely important and one of the main sources of political legitimacy for rulers in Afro-Eurasia as seen through different states and empires,” the response was too vague and does not offer any specific empire or method of political control.

## Long Essay Question 2 (continued)

### B. Contextualization (0-1 points): 0

The response did not earn the point for contextualization. The response attempts to provide context in the first paragraph, but it is too vague stating only, “Throughout the period circa 1200-1750, there were many different sources for political legitimacy. Many areas used processes like bureaucracy, art, and the construction of large and luxurious buildings. One process, however, showed to be very important to political legitimacy.”

### C. Evidence (0-2 points): 2

The response earned 1 point for evidence. The response provides multiple pieces of accurate evidence relevant to religion being a source of political legitimacy in Afro-Eurasia during this period, including Divine Right theory, relationship between European rulers and the Papacy, and dynastic cycle beliefs in China. The response also attempted to provide evidence in paragraphs 3 and 4, however the evidence cited in both paragraphs falls outside of the geographic region of Afro Eurasia.

The response earned 1 point for using evidence to support an argument. The response supports the argument in the second paragraph that “These stated that the ruler of a nation was sent and chosen rightfully by God to lead the nation” by stating “Traditions within feudal Europe consisted of many connections of the King and the Pope like the crowning of the King by the Pope.” The response also supported the argument that “Divine Right could also be seen in China through the dynasties. Many rulers claimed God had chosen them to rule” by stating “whenever the state of China began to become worse, many people would see this as a sign to overthrow the ruler and the dynasty and wait for God to send a new dynasty in its place.” This earned the point because it supports an argument related to religion as the main source of political legitimacy by using at least two pieces of specific and relevant evidence.

### D. Analysis and Reasoning (0-2 points): 1

The response earned 1 point for historical reasoning. The response compares the idea of Divine Right in two different geographic places in Afro Eurasia.

The response did not earn the point for demonstrating complex understanding. There was no attempt to demonstrate a complex understanding of how religion was the main source of political authority during this time period.