

AP<sup>®</sup>

 CollegeBoard

# 2020 Exam Sample Question

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AP<sup>®</sup> WORLD HISTORY: MODERN

## Sample Question

**Allotted time: 45 minutes (plus 5 minutes to submit)**

**Directions:** This question is based on the five accompanying documents. The documents have been edited for the purpose of this exercise.

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 two additional pieces of specific historical evidence (beyond that found in the documents) relevant 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.
- Use evidence to corroborate, qualify, or modify an argument that addresses the prompt.

**Evaluate the extent to which indigenous peoples’ reactions to state expansion differed during the period 1750-1900.**

### Document 1

**Source:** *Prempeh I, Ashanti leader, response to a British offer of protectorate status, West Africa, 1891.*

The suggestion that Ashanti in its present state should come and enjoy the protection of Her Majesty the Queen of England and Empress of India is a matter of very serious consideration. I am pleased to announce that we have arrived at the conclusion that my kingdom of Ashanti will never commit itself to any such policy. Ashanti must remain as of old and at the same time remain friendly with all White men.

### Document 2

**Source:** *The Tonghak\* Proclamation to Soldiers and Civilians, 1894.*

We, the Tonghak believers, had to raise the Righteous Army to exterminate the Japanese enemy, check the process of “Western enlightenment,” restore tranquility to the royal court, and secure peace for our nation. Yet wherever the Righteous Army appears on the scene, the state’s soldiers and military officers ignore traditional moral learning....Although we may differ in our religious faith, we are one in anti-Japanese and anti-Chinese sentiment. These words are addressed to you in order to dispel suspicion and to appeal to your patriotism.

*\*Tonghak was a Korean neo-Confucian movement beginning in 1860 that called for a return to “traditional Eastern Learning” and opposed foreign domination of the Korean state.*

### Document 3

**Source:** *Ethiopian painting of the Battle of Adowa, in which the Ethiopians were victorious over Italian troops, 1896.*



*Image#: 322202 Photo by Boltin American Museum of Natural History*

### Document 4

**Source:** *Letter from Queen Liliuokalani to the United States December 1898*

I, Liliuokalani of Hawaii, named heir apparent on the 10th day of April, 1877, and proclaimed Queen of the Hawaiian Islands on the 29th day of January, 1891, do hereby, earnestly and respectfully protest against the assertion of ownership by the United States of America of the so-called Hawaiian Crown Lands amounting to about one million acres and which are my property, and I especially protest against such assertion of ownership as a taking of property without due process of law and without just or other compensation.

Therefore, supplementing my protest of June 17, 1897, I call upon the President and the National Legislature and the People of the United States to do justice in this matter and to restore to me this property, the enjoyment of which is being withheld from me by your Government under what must be a misapprehension of my right and title.

## Document 5

**Source:** *Raden Ajeng Kartini, Javanese aristocrat and pioneer in education for women during the Dutch colonial period, "Letters of a Javanese Princess," 1901.*

There are many, yes very many [Dutch] Government officials, who allow the native rulers\* to kiss their feet, and their knees. Kissing the foot is the highest token of respect that we Javanese can show to our parents, or elderly blood relatives, and to our own rulers. We do not find it pleasant to do this for strangers; no, the European makes himself ridiculous in our eyes whenever he demands from us those tokens of respect to which our own rulers alone have the right. . . . In many subtle ways they make us feel their dislike. "I am a European, you are a Javanese," they seem to say, or "I am the master, you the governed." Not once, but many times, they speak to us in broken Malay; although they know very well that we understand the Dutch language.

*\*The Dutch government controlled most of the islands of present-day Indonesia directly, but some local rulers had been allowed to administer their territories on behalf of the Dutch.*