

DBQ 2004 AP World History Exam Sample Essay G

Prompt: Based on the following documents, analyze the responses to the spread of Buddhism in China. What additional kind of document(s) would you need to evaluate the extent of Buddhism's appeal in China?

Historical Background: Buddhism, founded in India in the sixth century B. C. E., was brought to China by the first century C. E., gradually winning converts following the collapse of the Han dynasty in 220 C.E. Buddhist influence continued to expand for several centuries. Between 220 C.E. and 520 C. E. China experienced a period of political instability and disunity. After 570 C. E. the imperial structure was restored.

As Buddhism spread from India to China beginning in the first century C. E., it was met with mixed results. Many Chinese accepted Buddhism and defended its policies while others scrutinized Buddhism's absence from past texts and used it as a scapegoat for political and social problems. Still others remained indifferent, wishing to meld the aspects of belief systems in China to create a unique Chinese culture. Documents 2 and 3 defend and support Buddhism in China, while documents 4 and 6 scrutinize it and discourage its spread. Documents 1 and 5 neither encourage nor discourage the religion's spread, but provide a third perspective on how it should be dealt with. An additional document that shows the actual numbers of converts to Buddhism during this time, preferably in a graph, would be useful in determining whether or not the worries of the authors in documents against Buddhism were grounded.

Documents 2 and 3 defend and support the spread of Buddhism in China during first century C.E. Document 2 speaks of the many joys of joining the Buddhist religion. However, the author, Zhi Dun, is of the upper class of China and as such, his testimony do not tell how lower classes felt. Yet, in a time when Asian steppe nomads were invading northern China, Zhi Dun could have easily targeted Buddhism as a means of foreign corruption, but he does not. Document 3 counters the scrutiny of anti-Buddhism with logic. However, since the author is anonymous, his bias in this document is difficult to pinpoint, yet his role as a scholar certainly dictates a slight upper class bias, as in document 2.

Documents 4 and 6 all discourage the spread of Buddhism in first century C. E. China. Document 4 ridicules Buddhism as "a cult of barbarian peoples," citing Confucian sayings as the truth amongst Buddhist lies. Han Yu's position in the imperial court certainly makes his ideas a standard in the state, yet the Emperor acts otherwise and the peasants might not share the same opinion. Document 6 presents Buddhism as the cause for numerous problems in Chinese society. Since the author is Emperor Wu himself, it is likely that his opinions carried a lot of weight in his nation, yet many times citizens will adopt prohibited acts merely in an attempt to rebel.

Documents 1 and 5 neither discourage or encourage Buddhism's spread in China, but attempt to make a compromise. Document 1 is directly from Buddhist tradition, laying down the basic principles to attain a happy and enlightened life. Since the documents is taken straight from sacred texts, it is certain that all other Buddhists shared these same beliefs. Document 5 attempts to create a compromise among the conflicts of belief system in China. Although Zong Mi's intentions may seem unbiased, he is himself a Buddhist scholar, so his ideals might simply be an attempt to defend Buddhism.

The spread of Buddhism in China during the first century was met with many different responses. Conflicts such as this that arose in China due to foreign ideals were the main reason for China isolationist policies later in its history.

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Michael Hoelscher



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