## Preparation

* Have the [Comparison](https://www.oerproject.com/OER-Materials/OER-Media/PDFs/Teacher-Resources/WHP-Comparison-Tool), [CCOT](https://www.oerproject.com/OER-Materials/OER-Media/PDFs/Teacher-Resources/WHP-CCOT-Tool), and [Causation](https://www.oerproject.com/OER-Materials/OER-Media/PDFs/Teacher-Resources/WHP-Causation-Tool) tools available
* Download the [WHP Writing Rubric](https://www.oerproject.com/OER-Materials/OER-Media/PDFs/Teacher-Resources/WHP-Writing-Rubric)

## Purpose

This assessment will help prepare you for the document-based questions (DBQs) you will probably encounter on exams. It will also give you a better understanding of your skills development and overall progress related to constructing an argument, interpreting historical documents, and employing the historical thinking practices you are using in this course.

## Practices

### Contextualization, sourcing, reading, writing

All DBQs require you to contextualize, source documents, and of course as part of this, read and write.

## Process

### Day 1

In this activity, you are going to prepare to respond to a DBQ, or document-based question. In this course, document-based questions give you a prompt or question along with seven source documents, and you’ll use the information in those documents (and any additional knowledge you have) to respond to the prompt. Your responses will be written in essay format and will usually be five or six paragraphs long.

This DBQ asks you to respond to the following prompt: *Analyze the similarities and differences between early Chinese philosophies (Legalism, Daoism, Confucianism, and Buddhism) regarding how a state should be ruled.* To make sure you’re clear on what you’re being asked, take out the Question Parsing Tool. Work with your classmates to deconstruct the prompt.

Next, take out the DBQ and relevant thinking tool to help you analyze the documents. Take a look at the document library. As you do with the Three Close Reads process, quickly skim each of the documents for gist. Then, do a closer read of each one. For each document, write down the information you think you might use in your essay. If possible, also provide a source analysis for each document. Write your ideas on the relevant tool as you work through the documents. Discuss your ideas with the class.

Now, come up with a major claim or thesis statement that responds to the prompt. Use the information from your thinking tool to help you come up with an idea. What you have written should help you support your claim. One common mistake students make when responding to a DBQ is not directly answering the prompt—so, in creating your thesis, make sure that it directly answers and is relevant to the prompt.

### Day 2

This second day is your writing day. Feel free to use your tools and notes from any prewriting work you completed as you craft your essay response. Make sure you have a copy of the WHP Writing Rubric available to remind you of what’s important to include in your essay. And don’t forget to contextualize! In doing that, think of the entire time period, not just the time immediately preceding the historical event or process you are writing about. Your teacher will give you a time limit for completing your five- to six-paragraph essay responding to the DBQ.

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| Name: |  | Date: |  |

## Unit 4 DBQ

**Directions:** Write a five- to six-paragraph essay in response to the prompt below. Make sure to use the documents provided to help support your argument. In addition to trying to meet the criteria on the WHP Writing Rubric, make sure to address the most relevant of these historical thinking skills in your response: comparison, causation, or CCOT. Finally, make sure you contextualize (describe the broader historical context relevant to the prompt).

*We suggest you spend 10-15 minutes reading these documents and 35-45 minutes writing. Sources are edited for brevity and clarity.*

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| Analyze the similarities and differences between early Chinese philosophies (Legalism, Daoism, Confucianism, Buddhism) regarding how a state should be ruled. |
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## Document 1

**Source:** This translation of the *Daodejing* is by Lionel Giles (1905) in *The Sayings of Lao-Tzu* (38). Text has been edited for clarity and brevity. These excerpts are taken from the Daodejing (Tao Te Ching) attributed to the Daoist philosopher Laozi (Lao-tzu, sixth century BCE).

The greater the number of laws and enactments, the more thieves and robbers there will be. Therefore, the Sage says: “So long as I do nothing, the people will work out their own reformation. So long as I love calm, the people will right themselves. If only I keep from meddling, the people will grow rich. If only I am free from desire, the people will come naturally back to simplicity.”

If the government is sluggish and tolerant, the people will be honest. If the government is prying and meddling, there will be constant infraction of the law. Is the government corrupt? Then uprightness becomes rare, and goodness becomes strange.

Govern a great nation as you would cook a small fish. Don’t overdo it.

## Document 2

**Source:** *The Analects of Confucius*, translated by James Legge and reproduced here: <https://ctext.org/analects>. Text has been edited for brevity.

The Master [Confucius] said, “To rule a country of a thousand chariots, there must be reverent attention to business, and sincerity; economy in expenditure, and love for men; and the employment of the people at the proper seasons.”

The Master said, “He who exercises government by means of his virtue may be compared to the north polar star, which keeps its place and all the stars turn towards it.”

The Master said, “If the people be led by laws, and uniformity sought to be given them by punishments, they will try to avoid the punishment, but have no sense of shame. If they be led by virtue, and uniformity sought to be given them by the rules of propriety, they will have the sense of shame, and moreover will become good.”

Confucius said, “Sir, in carrying on your government, why should you use killing at all? Let your desires be for what is good, and the people will be good. The relation between superiors and inferiors is like that between the wind and the grass. The grass must bend, when the wind blows across it.”

## Document 3

**Source:** Li Si, “Memorial on Exercising Heavy Censure,” reprinted in Wm. Theodore de Bary and Irene Bloom, *Sources of Chinese Tradition, Volume 1, Second edition* (Columbia University Press, 1999), 210–11. Text has been edited for brevity. These are excerpts from writings by imperial adviser and prime minister, Li Si (280–208 BCE).

Han Feizi has said, “The affectionate mother has spoiled children, but the stern household has no rebellious servants.” And the purpose for saying so is to make certain that punishments are applied.

Only the intelligent ruler is capable of applying heavy punishment against a light offense. If a light offense is punished harshly, one can imagine what will be done against a serious offense! Thus the people will not dare to violate the laws.

Intelligent rulers and sage kings occupied their exalted positions due to nothing other than being able to exercise censure without neglect and to apply severe punishments without fail. It was for this reason that none in the empire dared to be rebellious.

Thus is the way of the emperor made complete, and thus may the ruler be said really to understand the craft between ruler and subject.

## Document 4

**Source:** Huiyuan, “A Monk Does Not Bow Before A King,” reprinted in Wm. Theodore de Bary and Irene Bloom, *Sources of Chinese Tradition, Volume 1, Second edition* (Columbia University Press, 1999), 428–429. Text has been edited for clarity and brevity. This is an excerpt from the Buddhist text “A Monk Does Not Bow to a King,” by the Buddhist monk Huiyuan (334–426 CE).

Heaven and Earth, though they are great because they give life to living beings, cannot cause a living being not to die. Kings and princes, though they have the power of preserving existence, cannot cause a preserved creature to be without sadness. Therefore we have said, “He who has left the household understands that woes and impediments come from simply having a body. He knows that continuing life comes from undergoing change.” Herein lay our meaning.

This is why the monk refuses homage and does not bow to the emperor, the Lord of the Thousand Chariots. The monk keeps his work sublime. He is not ranked with kings or princes, and yet he basks in their kindness.

## Document 5

**Source:** Excerpt from the *Zhuangzi*, by Zhuangzi (Chuang-tzu), and translated in Victor H. Mair, *Wandering on the Way: Early Taoist Tales and Parables of Chuang Tzu* (University of Hawai’i Press, 1994), 164. Text has been edited for brevity. These excerpts are from a Daoist text by Zhuangzi (Chuang-tzu).

Master Zhuang was fishing in the Pu River. The King of Chu sent two high-ranking officials to say that the King wished to employ Zhuang as a high minister in the kingdom.

Without turning around, Master Zhuang just kept holding his fishing rod and said, “I have heard that in Chu there is a sacred tortoise that has been dead for three thousand years. The King stores it in his ancestral temple in a hamper wrapped in cloth. Do you think this tortoise would rather be dead and have its bones preserved as an object of worship, or rather be alive and dragging its tail through the mud?”

“It would rather be alive and dragging its tail through the mud,” said the two officials. “Begone!” said Master Zhuang. “I’d rather be dragging my tail in the mud.”

## Document 6

**Source:** Li Si, “Memorial on the Burning of the Books,” reprinted in Wm. Theodore de Bary and Irene Bloom, *Sources of Chinese Tradition, Volume 1, Second edition* (Columbia University Press, 1999), 209–210. Text has been edited for brevity. This is another excerpt from a Legalist text by Li Si, imperial adviser and prime minister of the brief Qin dynasty (221–206 BCE).

In earlier times, the empire disintegrated and fell into disorder. Everyone cherished his own favorite school of learning. Today, these independent schools of thought criticize your majesty’s codes of laws and instructions. It would be well to prohibit this.

I suggest that all books, save the memoirs of your majesty, be burned. Those who dare to talk to each other about the classical texts should be executed and their bodies exposed in the marketplace. Anyone referring to the past to criticize the present should, together with all members of his family, be put to death. After thirty days from the time of the issuing of this decree, those who have not destroyed their books are to be branded and sent to build the Great Wall.

## Document 7

**Source:** *Mencius*, collected teachings of Mencius, reprinted in Wm. Theodore de Bary and Irene Bloom, *Sources of Chinese Tradition, Volume 1, Second edition* (Columbia University Press, 1999), 139, 141, 145, 147. Text has been edited for brevity. These are excerpts from the writings of Mencius (372–289 BCE), the most prominent Confucian philosopher after Confucius himself.

There are many services one must perform, but the serving of one’s parents is the root of all of them. There are many kinds of vigilance that one must exercise, but vigilance over one’s own person is the root of all of them.

When scholars are put to death though they are guilty of no crime, the great officers may leave; when the people are slaughtered though they are guilty of no crime, the scholars may depart.

If the ruler is humane, everyone will be humane. If the ruler keeps to rightness, everyone will keep to rightness.

I have not heard of one who bent himself and in so doing straightened others. How much less could one disgrace himself, and in so doing correct the world!

The goodness of human nature is like the downward course of water. There is no human being lacking in the tendency to do good, just as there is no water lacking in the tendency to flow downward.

## Question Parsing Tool

**Directions:** Follow the steps to parse the prompt you are presented with. Use the key at the bottom to help you with the historical reasoning practice and composition questions.

1. **Prompt**:

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1. Rewrite the prompt in your own words:

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1. **Periodization**: What is the time period you are being asked to consider? Write out the years if you are given something in terms of century (for example, twentieth century = 1900s).

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1. **Location**: What areas of the world are included in this prompt?

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1. **Topic**: What is the main topic being asked about in this prompt?

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1. **Historical reasoning practice**: What historical reasoning practice is this prompt asking you to engage in? Provide justification for why you chose the one you did.

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1. **Composition**: What is the prompt stem asking you to do as part of your response? Remember the prompt stem is usually a verb.

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## Key

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| Historical Reasoning Practice | Words/Phrases to Look For |
| Causation | Cause, effect, led to, lead to, emergence, resulted, bring about, give rise to, be the cause of, result in, produce, generate, spawn, precipitate, prompt, induce, promote, foster, provoke, trigger |
| Comparison | Similarities, differences, compare, contrast, set side-by-side, juxtapose, differentiate, liken, equate |
| CCOT | Continuities, changes, continuation, persistence, consistent, over time, two points in time |
| Prompt Stem Examples | **What It’s Asking in Simpler Language** |
| To what extent | Weigh, evaluate, assess |
| Evaluate, assess | How much—needs a quantitative answer/thesis/claim (Note: A quantitative answer is one that includes an amount or a number. For example: a lot, a little) |
| Analyze, develop | Describe and explain |
| Argue, argument | Make a claim |