

2019 – 2020 AP WORLD HISTORY  
SUMMER READING ASSIGNMENT  
PART ONE

Read the first chapters of the textbook, *World History: The Modern World*. The textbook was issued to each student before the end of the 2018 - 2019 school year.

- Take notes from **Chapters 0.2 - 0.7 (pages 10 - 53)** on binder paper.
- Your notes must be **hand-written in blue or black ink**.
- Put the title of each chapter at the top of each note page along with your name.
- You must take notes in Cornell format.
- In the left-hand column of your notes, include the section and subsection headings along with the key terms from the chapter.
- In the right-hand column, take bullet-point notes on the sections and subsections and include key term definitions.
- The key terms should be included within your notes, not listed at the end of your notes.
- Each chapter's notes should be approximately 5 pages in length. This is a recommendation so that you don't take too many or too few notes. You must take notes on the entire chapter. One page of notes is one side of a piece of binder paper. You may write on both sides of the binder paper. One binder paper with notes on both sides would count as two pages of notes.
- At the end of each chapter write a brief summary of the whole chapter.
- Please see the sample page of Cornell Notes for guidance.

***These notes are due on the first day of school!***

PART TWO

Read the six primary source documents attached to this packet.

These documents are excerpts from: *Analects (Confucianism)*, *Han Feizi Biography (Legalism)*, *Code of Manu (Brahmanism/Hinduism)*, *The Life of Buddha (Buddhism)*, *The New Testament (Christianity)*, and *the Koran (Islam)*

Answer all study questions **with a complete answer** for each reading on binder paper.

***These answers are due on the first day of school!***

SAMPLE CORNELL Notes

CH 13. TROPICAL AFRICA and ASIA,

1200 - 1500.

Tropical Lands and Peoples

Methods proved successful generations by ge due to experimentation. They were used for tropical regions such as grasslands or rain forests.

- Success = blend human activities with climate, irrigation and mining.

The Tropical Environment

Climate plays a more important role in tropical regions than in other regions because there are many different regions causing different needs:

- region in the equator: <sup>not enough water</sup> too abundant rain cycle of rainy & sunny seasons.
- monsoons = alternating winds.
- highest rainfall → dense rain forests.
- most population in lowlands <sup>not enough water</sup> → rain forests → too abundant.
- thin high altitude = less heat & lower elevations.
- Himalayas are back colder out of monsoon + S.

Human Ecosystems

Hunting and farming were the common lifestyles, sharing and trading with people from Europe & Asia.

- long & difficult struggle to manage the tropics.
- nomadic hunting and gathering.
- Pigmy people - in dense forests.
- Hunting = way of life in upper Himalayas & desert enviro.
- diet = seacils, whales, gazelles, roots of plants (SW Africa)
- fishing was common.
- Ocean trade & boating skills.
- Saharid lands of NE Africa & Arabia = homes largest pastoralist.
- Somali - urban dwellers.
- Ibn Battuta Moroccan Muslim Scholar.
- Tolan extended their range.
- Fertile soil & rain = good for farming.
- 200 million people in S & SE Asia.
- wheat, sorghum, millet, & sesame, coffee in Middle E.

Ibn Battuta

## Document 1: Confucianism

Many Chinese beliefs were formed early, as civilization emerged along the Yellow River before 1000 B.C.E. One such belief stressed the importance of harmony in and with nature around the concept of the Way. More formal systems of thought developed later, in the sixth and fifth centuries B.C.E., during a divided and troubled period of Chinese politics. Various thinkers sought means to shore up a strong political system or live without one. Of the resulting philosophies or religions, Confucianism proved the most durable and significant.

Deemed by students a "Divine Sage," Confucius (Kong Fuzi) (ca. 551–479 B.C.E.) was founder of a humanistic school of philosophy that offered Zhou China a social and political ethos derived from idealized values of the past. As a remedy for the political chaos of his age, the famous teacher abandoned the decadent aristocratic code and offered in its place an ethical system focused on individual moral conduct, propriety, ritual, and benevolence. Arguing that the foundations of good government and the well-being of society rested on individual ethical behavior, Confucius urged the emperor and his assistants, the *junzi* (gentlemen), to provide moral examples for society at large. Confucius believed the appointment of modest, wise, polite, and virtuous gentlemen scholars was essential for good government and that this was the best means for eliminating the immorality and amorality that undermined law and order. Idealistic gentlemen could restore the conditions prevailing under the early Zhou dynasty, whose government Confucius viewed as a perfect form. In the selection from the *Analects*, which is a collection of sayings attributed to the "Master" and set down long after his death, one finds his views of gentlemen. Because scholars doubt that Confucius put his ideas into writing, it is impossible to determine whether these views are authentically his own or those of later Confucianists.

Confucian theories of government were adopted as state ideology during the Han dynasty [200 B.C.E.–220 C.E.], and many of his concepts proved fundamental to Chinese philosophy more generally. From the following passages, consider what the main interests and values of Confucianism were. Compare these with leading value systems—typically religious systems—in other ancient and classical civilizations. How do they compare with Judaism, or with Hindu or Buddhist concepts developing during the same time period in India?

### THE SMALL ANALECTS

The Master said, If a gentleman is frivolous, he will lose the respect of his inferiors and lack firm ground upon which to build up his education. First and foremost he must learn to be faithful to his superiors, to keep promises, to refuse the friendship of all who are not like him. And if he finds he has made a mistake, then he must not be afraid of admitting the fact and amending his ways.

Zigong asked about the true gentleman. The Master said, He does not preach what he practises till he has practised what he preaches.

The Master said, A gentleman can see a question from all sides without bias. The small man is biased and can see a question only from one side.

The Master said, A gentleman in his dealings with the world has neither enmities nor affections; but wherever he sees Right he ranges himself beside it.

The Master said, A gentleman takes as much trouble to discover what is right as lesser men take to discover what will pay.

The Master said, A gentleman covets the reputation of being slow in word but prompt in deed.

The Master said, A gentleman who is widely versed in letters and at the same time knows how to submit his learning to the restraints of ritual is not likely, I think, to go far wrong.

The Master said, A true gentleman is calm and at ease; the Small Man is fretful and ill at ease.

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## Document 2: Legalism

A student of the Confucian Xunzi, Han Feizi (d. 233 B.C.E.) was the principal theoretician of Legalism, a school of philosophy adopted by the Qin after unifying China in 256 B.C.E. This former Confucian adopted the pragmatic view that the Chinese, perceived as anti-social and inherently evil, must be firmly controlled by an authoritative central government through strictly applied punitive laws. This harsh but effective solution for resolving the chaotic conditions that plagued the Zhou dynasty included the introduction of new managerial techniques, an improved bureaucracy, enhanced communications, land reforms, and standardization of weights, measures, and coinage. Han Feizi, who served as an official for the powerful but short-lived Qin dynasty (that gave China its name), died from poison at the hands of Li Si, a jealous Legalist rival. Han Feizi wrote 20 books and was honored by the grand historian, Sima Qian, with a biographical sketch.

How did Legalism differ from Confucianism in its view of human nature and the proper organization of the state? Officially, Legalism died with the demise of the Ch'in and the renewed interest in Confucian values. In fact, though, the Chinese state continued to combine Confucian ideals with the harsher police-like approach urged by Legalists—so this division of political approach was of more than passing importance. Both Legalism and Confucianism, somewhat ironically, promoted a strong state.

### HAN FEIZI

If orders are made trim, laws never deviate; if laws are equable, there will be no culprit among the officials. Once the law is fixed, nobody can damage it by means of virtuous words. If men of merit are appointed to office, the people will have little to say; if men of virtue are appointed to office the people will have much to talk about. The enforcement of laws depends upon the method of judicial administration. Who administers judicial affairs with ease . . . attains supremacy. . . . Whoever procrastinates in creating order, will see his state dismembered.

Govern by penalties; wage war by rewards; and enlarge the bounties so as to put the principles of statecraft into practice. If so, there will be no wicked people in the state nor will there be any wicked trade at the market. If things are many and trifles are numerous, and if farming is relaxed and villainy prevails, the state will certainly be dismembered.

The sage in governing the people considers their springs of action, never tolerates their wicked desires, but seeks only for the people's benefit. Therefore, the penalty he inflicts is not due to any hatred for the people but to his motive of loving the people. If penalty triumphs, the people are quiet; if reward overflows, culprits appear. Therefore the triumph of penalty is the beginning of order; the overflow of reward, the origin of chaos.

Indeed, it is the people's nature to delight in disorder and detach themselves from legal restraints. Therefore, when the intelligent sovereign governs the state, if he makes rewards clear, the people will be encouraged to render meritorious services; if he makes penalties severe, the people will attach themselves to the law. If they are encouraged to render meritorious services, public affairs will not be obstructed; if they attach themselves to the law, culprits will not appear. Therefore, he who governs the people should nip the evil in the bud; he who commands troops, should inculcate warfare in the people's mind. If prohibitions can uproot causes of villainy, there will always be order; if soldiers can imagine warfare in mind, there will always be victory. When the sage is governing the people, he attains order first, wherefore he is strong; he prepares for war first, wherefore he wins.

Indeed, the administration of the state affairs requires the attention to the causes of human action so as to unify the people's mental trends; the exclusive elevation of public welfare so as to stop self-seeking elements; the reward for denunciation of crime so as to suppress culprits; and finally the clarification of laws so as to facilitate governmental procedures. Whoever is able to apply these four measures, will become strong; whoever is unable to apply these four measures, will become weak. Indeed, the strength of the state is due to the administration of its political affairs; the honour of the sovereign is due to his supreme power. Now, the enlightened ruler possesses the supreme power and the administrative organs; the ignoble ruler possesses both the supreme power and the administrative organs, too. Yet the results are not the same, because their standpoints are different. Thus, as the enlightened ruler has the supreme power in his grip, the superior is held in high esteem; as he unifies the administrative organs, the state is in order. Hence law is the origin of supremacy and penalty is the beginning of love.

## Document 3: Code of Manu

# The Lawbook of Manu: The Caste System

*With the advent of Brahmanism came the entrenchment of a new social order based on the teaching from the Rig-Veda, which had decreed the division of the population into four distinct castes: Brahman (priests), Kshatriyas (warriors), Vaisyas (merchants, bureaucrats), and Shudras (menial workers). Subcastes, which eventually numbered in the hundreds, were based on skin color. Caste status was hereditary and intermarriage forbidden. There was no way to change one's caste status. The following two readings deal with this caste system.*

*The first reading in this section is from the Manu Smriti (Lawbook of Manu), which was said to have been written around A.D. 200 by the sage Manu as a guide to the domestic, religious, and social duties for all Hindus. It describes the creation of the different castes or classes and how they are part of the universe which the deity created.*

But in the beginning he assigned their several names, actions, and conditions to all (created beings), even according to the words of the Veda.

He, the Lord, also created the class of the gods, who are endowed with life, and whose nature is action; and the subtle class of the Sādhyas, and the eternal sacrifice.

But from fire, wind, and the sun he drew forth the threefold eternal Veda, called Rik, Yajus, and Sāman, for the due performance of the sacrifice.

Time and the divisions of time, the lunar mansions and the planets, the rivers, the oceans, the mountains, plains, and uneven ground,

Austerity, speech, pleasure, desire, and anger, this whole creation he likewise produced, as he desired to call these beings into existence. . . .

Whatever he assigned to each at the (first) creation, noxiousness or harmless, gentleness or ferocity, virtue or sin, truth or falsehood, that clung (afterwards) spontaneously to it.

As at the change of the seasons each season of its own accord assumes its distinctive marks, even so corporeal beings (resume in new births) their (appointed) course of action.

But for the sake of the prosperity of the worlds, he created the Brāhman, the Kshatriya, the Vaishya, and the Shūdra to proceed from his mouth, his arms, his thighs, and his feet. . . .

To Brāhmins he assigned teaching and studying (the Veda), sacrificing for their own benefit and for others, giving and accepting (of alms).

The Kshatriya he commanded to protect the people, to bestow gifts, to offer sacrifices, to study (the Veda), and to abstain from attaching himself to sensual pleasures. . . .

The Vaishya to tend cattle, to bestow gifts, to offer sacrifices, to study (the Veda), to trade, to lend money, and to cultivate land.

One occupation only the lord prescribed to the Shūdra, to serve meekly even these (other) three castes.

## Document 4: Buddhism

### The Life of Buddha: The Origins of Buddhism

*Not long after Buddhism spread, it suffered a religious schism. Theravada (believers in the teaching of the elders) closely adhered to Buddha's original teachings while Mahayana (greater vehicle) wanted to humanize their teachings to better appeal to the people among whom they*

*proselytized. The Mahayanists contemptuously referred to the Theravada as Hinayana (lesser vehicle). In the fifth century, worship of female deities associated with a female cult emerged. Later called Tantric Buddhism, it is still practiced in Nepal, Tibet, and Mongolia and is centered in huge monasteries inhabited by large monk populations.*

*Theravada followers believed the Buddha was a teacher and not a divine being. They taught that enlightenment is only possible by individual action; priests, rituals, and ceremonies are of little help. Mahayana believers taught that enlightenment was more readily available to all with the help of clergy, through rituals, ceremonies, liturgies, fasts, and the possession of sacred objects such as holy water. Theravada Buddhism would become popular in Ceylon (now Sri Lanka) and in Southeast Asia. Mahayana Buddhism would spread to Tibet, China, Korea, and Japan.*

*The following two selections reveal some of the major precepts of Buddhism. The first selection is from a Sanskrit text, The Life of Buddha, by Asvaghosha (ca. 420 A.D.) and concerns teachings all Buddhists accept. It refers to a time when the Buddha, upon attaining enlightenment, described how others could do so as well.*

**Consider:** *The nature of Buddhist teachings; the ways such teachings might appeal to the people of India who were steeped in the teachings of Brahmanism.*

The Bodhisatta . . . gave himself up to meditation. All the miseries of the world, the evils produced by evil deeds and the sufferings arising therefrom, passed before his mental eye, and he thought:

*Surely if living creatures saw the results of all their evil deeds, they would turn away from them in disgust. . . .*

*They crave pleasure for themselves and they cause pain to others; when death destroys their individuality, they find no peace; their thirst for existence abides and their selfhood reappears in new births.*

*Thus they continue to move in the coil and can find no escape from the hell of their own making. And how empty are their pleasures, how vain are their endeavors! . . .*

*The world is full of evil and sorrow, because it is full of lust. Men go astray because they think that delusion is better than truth. Rather than truth they follow error, which is pleasant to look at in the beginning but in the end causes anxiety, tribulation, and misery.*

And the Bodhisatta began to expound the Dharma. The Dharma is the truth. The Dharma is the sacred law. The Dharma is religion. The Dharma alone can deliver us from error, from wrong and from sorrow. . . .

The Enlightened One recognized that ignorance was the root of all evil. . . .

The cause of all sorrow lies at the very beginning; it is hidden in the ignorance from which life grows. Remove ignorance and you will destroy the wrong appetences that rise from ignorance; destroy these appetences and you will wipe out the wrong perception that rises from them. Destroy wrong perception and there is an end of errors in individualized beings. Destroy the errors in individualized beings and the illusions of the six fields will disappear. Destroy illusions and the contact with things will cease to beget misconception. Destroy misconception and you do away with thirst. Destroy thirst and you will be free of all morbid cleaving. Remove the cleaving and you destroy the selfishness of selfhood. If the selfishness of selfhood is destroyed you will be above birth, old age, disease, and death, and you will escape all suffering.

The Enlightened One saw the four noble truths which point out the path that leads to Nirvāna or the extinction of self:

The first noble truth is the existence of sorrow.

The second noble truth is the cause of suffering.

The third noble truth is the cessation of sorrow.

The fourth noble truth is the eightfold path that leads to the cessation of sorrow.

This is the Dharma. This is the truth. This is religion. . . .

There is self and there is truth. Where self is, truth is not. Where truth is, self is not. Self is the fleeting error of samsāra; it is individual separateness and that egotism which begets envy and hatred. Self is the yearning for pleasure and the lust after vanity. Truth is the correct comprehension of things; it is the permanent and everlasting, the real in all existence, the bliss of righteousness.

The existence of self is an illusion, and there is no wrong in this world, no vice, no evil, except what flows from the assertion of self. . . .

The attainment of truth is possible only when self is recognized as an illusion. Righteousness can be practised only when we have freed our mind from passions of egotism. Perfect peace can dwell only where all vanity has disappeared.

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## Document 5: Christianity

Joshua, or Jesus in Greek, of Nazareth (c. 4 BCE–c. 30 CE) was a prophet in the tradition of Second Isaiah (chapter 4), who preached the coming, not of a military Messiah (Anointed One, a sacred leader) who would lead the Jews to re-possession of the promised land, but of the coming of a spiritual Messiah who would lead not just Jews but all of mankind to the promised land of salvation and heavenly reward. At some point, his followers became convinced that he was that Messiah. Despite his emphasis on a heavenly Kingdom, his popularity among the Jewish population made both the Romans and the leaders of the Jewish community (who had no desire to irritate the Romans) nervous, and they had him executed by crucifixion. His followers, however, believed that he rose from the dead and ascended to his Father in heaven, promising to return to sit in judgment on mankind.



Also included as the foundation of the New Testament were accounts of Jesus' life and teachings, known as *Gospels*, or Good News. Four came to be considered canonical, with pride of place taken by that of Matthew. Early Christians attributed this book to the Matthew who was one of Jesus' original twelve Apostles, but modern scholarship places the author as a second-generation Christian, probably from Antioch, and writing around 80 CE. Included here is the section of the Gospel of Matthew known as the Sermon on the Mount, which almost certainly represents not a verbatim transcription of a single speech but Matthew's summary of Jesus' key teachings set in an appropriate setting, similar to Thucydides' account of Pericles' funeral oration (see chapter 4). Together, the writings of Paul and Matthew give a good sense of the foundations of this new salvation religion.

### **Matthew 5**

<sup>1</sup>Now when he saw the crowds, he went up on a mountainside and sat down. His disciples came to him, <sup>2</sup>and he began to teach them saying:

<sup>3</sup>"Blessed are the poor in spirit,  
for theirs is the kingdom of heaven.

<sup>4</sup>Blessed are those who mourn,  
for they will be comforted.

<sup>5</sup>Blessed are the meek,  
for they will inherit the earth.

<sup>6</sup>Blessed are those who hunger and thirst for righteousness,  
for they will be filled.

<sup>7</sup>Blessed are the merciful,  
for they will be shown mercy.

<sup>8</sup>Blessed are the pure in heart,  
for they will see God.

<sup>9</sup>Blessed are the peacemakers,  
for they will be called sons of God.

<sup>10</sup>Blessed are those who are persecuted because of righteousness,  
for theirs is the kingdom of heaven.

<sup>11</sup>"Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. <sup>12</sup>Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.

<sup>13</sup>"You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men.

<sup>14</sup>"You are the light of the world. A city on a hill cannot be hidden. <sup>15</sup>Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. <sup>16</sup>In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.

<sup>17</sup>"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. <sup>18</sup>I tell you the truth, until heaven and earth disap-

pear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. <sup>19</sup>Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven. <sup>20</sup>For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.

## Document 6: Islam

*The Koran is to the Islamic faith what the Bible is to Christianity. For believers it contains the word of Allah, God, as revealed to his prophet Muhammad and recorded by Muhammad's followers 20 years after Muhammad's death in 632. Over the next hundred years, Arab Muslims spread Islam and their own control from the Arabian peninsula north and east through the Persian Empire and parts of Asia Minor and west through North Africa as far as Spain. Islam did not reject all of Christianity or Judaism. According to the faithful, Muhammad was the last and most important of the prophets among whom were also included Moses and Jesus. The following selections from the Koran reveal some of the main beliefs and attitudes of the Islamic faith.*

SAY: HE IS ONE GOD;  
God the Eternal.  
He begetteth not, nor is begotten;  
Nor is there one like unto Him.

MAGNIFY the name of thy LORD, THE MOST HIGH,  
Who created, and fashioned,  
And decreed, and guided,  
Who bringeth forth the pasturage,  
Then turneth it dry and brown.

It is not righteousness that ye turn your face towards the east or the west, but righteousness is [in] him who believeth in God and the Last Day, and the Angels, and the Scripture, and the Prophets, and who giveth wealth for the love of God to his kinsfolk and to orphans and the needy and the son of the road and them that ask and for the freeing of slaves, and who is instant in prayer, and giveth the alms; and those who fulfil their covenant when they covenant, and the patient in adversity and affliction and in time of violence, these are they who are true, and these are they who fear God.

SAY: We believe in God, and what hath been sent down to thee, and what was sent down to Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and what was given to Moses, and to Jesus, and the prophets from their Lord—we make no distinction between any of them—and to Him are we resigned: and whoso desireth other than Resignation [Islām] for a religion, it shall certainly not be accepted from him, and in the life to come he shall be among the losers.

Fight in the path of God with those who fight with you—but exceed not; verily God loveth not those who exceed.—And kill them wheresoever ye find them, and thrust them out from whence they thrust you out; for dissent is worse than slaughter; but fight them not at the Sacred Mosque, unless they fight you there: but if they fight you, then kill them: such is the reward of the infidels! But if they desist, then verily God is forgiving and merciful.—But fight them till there be no dissent, and the worship be only to God—but, if they desist, then let there be no hostility save against the transgressors.

### **Document 1: Confucianism**

- 1 What did the philosopher Confucius suggest as a remedy for the political chaos of his age?
- 2 According to Confucius, what qualities should the *junzi* (wise gentlemen) exhibit?
- 3 What were the main interests and values of early Chinese society, based on the Analects?

### **Document 2: Legalism**

- 4 What view did Han Feizi, the founder of Legalism, have of the Chinese population? How could the Chinese population be controlled?
- 5 According to Han Feizi, why are strict laws necessary and also beneficial?
- 6 How did Legalism differ from Confucianism in its view of the proper organization of the government?

### **Document 3: Code of Manu**

- 7 What are the four distinct castes (social classes) established in India? How was the caste status enforced?
- 8 According to the Code of Manu, what roles did the top two castes perform? The bottom two?
- 9 How was the social system created in India similar to those created in China?

### **Document 4: Buddhism**

- 10 What are the main differences between the two schools of Buddhism (Theravada & Mahayana)? Where did each become popular?
- 11 According to Buddha (the bodhisatta), why does evil and sorrow exist in the world?
- 12 According to Buddha, the removal of desire and the identity of self will lead to the end of suffering. How does this message contrast to the beliefs explained in the Code of Manu? to Confucianism and Legalism?
- 13 Which social classes would be most attracted to the teachings of Buddha? Why?

### **Document 5: Christianity**

- 14 What were some views of the Messiah? What did Jesus' followers believe about him?
- 15 What social classes and groups of people are 'blessed' according to Jesus?
- 16 What reward is offered to those who follow a path of righteousness?
- 17 Compare the message of Christianity with Confucianism and Buddhism - what is the role of the ruler? of the individual?

### **Document 6: Islam**

- 18 According to Muslims, who was Muhammad?
- 19 According to the Koran, there is no distinction between religions or prophets and requires all to resign to the will of Allah. What will happen to those who fight against resigning to the will of Allah?