

AP World History Sample DBQ Responses to the Spread of Buddhism in China

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?

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 religions 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 does 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-Buddhists 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 opinions. Document 6 presents Buddhism as the cause for the 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 nor 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 attaining a happy and enlightened life. Since the document 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 systems 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 reasons for China's isolationist policies later in its history.

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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

Comment [A1]: True, but ... so what? "Mixed" is just too vague.

Comment [A2]: Describe these "others" referred to in the previous sentences. Any patterns of which types of people had which reactions?

Comment [A3]: Ugh! *Documents* do not create themselves. They do not "have an opinion," only the *authors* of those documents have opinions. As written here, the subject of the previous two sentences is 'the documents.' The question asks student to "analyze the **human** responses to the spread of Buddhism in China, not "what responses show up in which documents?"

Comment [A4]: . Good Additional Doc, or more accurately, good request for **evidence** ("actual numbers of converts") along with an explanation of **how a historian could use that information** to answer the question better than is possible to do now.

Comment [A5]: Summarization. True, accurate. Earns credit for Rubric category #2 "Addresses" and "Correctly understands the meaning," but the sentence should be rephrased to make the subject "a response to the spread of Buddhism."

Comment [A6]: Summarization of Doc. (Correct, but just a summarization)

as such, his testimony does 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-Buddhists 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 opinions. Document 6 presents Buddhism as the cause for the 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 discourages nor 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 attaining a happy and

enlightened life. Since the document is taken straight from sacred texts, it is certain that all other Buddhists shared these

Comment [A7]: Good recognition of the limits of Zhi Dun’s authoritativeness., but this statement could/should be stronger. What’s the connection between “nomads invading” and “targeting Buddhism as a foreign corruption?” Were the nomads Buddhists themselves?

Comment [A8]: More specifically, Confucianists.

Comment [A9]: “Bias” about *what*? Just because someone “is” a [title] doesn’t mean they’re “biased” about every topic. What evidence of “bias” is there in this doc? (e.g. You say both Doc #2 & #3 have a “slight upper class bias.” As shown in ... what words? where?

Comment [A10]: The scholar’s *name* is anonymous, but one can still deduce/infer quite substantial info about the author, even more than just his socio-economic class. *WHY* did he write this doc? The questions are clearly pro-Confucian/anti-Buddhist, but the responses are quite pro-Buddhist. The author’s pro-Buddhist bias should be clear, though to be fair this was the most frequently misunderstood document at the actual exam in 2004, as many students were thrown off by the accusatory tone of the questions, and interpreted the author as agreeing with the questions, rather than the answers.

Comment [A11]: Doc Summarization

Comment [A12]: Excellent use of a short quote as specific Evidence!

Comment [A13]: Another nice recognition that Han Yu’s words

Comment [A14]: Doc Summarization

Comment [A15]: Excellent! Nice POV/Context interpretation noting the status of the author & the relationship to the likely audience. ☺

Comment [A16]: Not sure if Buddha (Doc #1) was trying to “compromise” anything. Geography isn’t relevant to the 4 Nobel Truths. Gautama never mentions China in any way. Seems like the student is trying to make an artificial “neutral” category, even though there’s little evidence its existence.

Comment [A17]: Doc Summarization

same beliefs. Document 5 attempts to create a compromise among the conflicts of belief systems 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 reasons for China's isolationist policies later in its history.

9 (!) Sentences that begin with the word "Document ..." Rather than repeating the word "Document" over and over and over, I'd suggest simply inserting the Author's name. Saves time. Better writing style, and FAR more likely to encourage the student to focus on WHY the author wrote whatever he wrote.

Comment [A18]: Nice POV/Context! Recognizes that this doc is "the" authority of Buddhist teaching & notes cause-effect relationship to other documents.

Comment [A19]: True, but this is just a summarization of the document.

Comment [A20]: True, but be more specific. Which of Zong Mi's words hint that he is not as unbiased as he is trying to appear? Why do you think Zong Mi is even *trying* to disguise his opinion/motive as something other than what it really is?

Comment [A21]: Too vague. Isn't virtually ANY significant event/trend in history "met with many different responses"? The question asked students to "analyze," not "summarize" the types/patterns of responses

Comment [A22]: Not directly relevant/necessary to the essay. Also, sounds pretty simplistic. I'm not at all convinced this author knows enough about Chinese history to claim that the "main reason for [later] isolationism" was "foreign ideals."

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Original Version
~~Text Deleted in Edited Version~~

~~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. 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 religions 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.~~

Sentences: 5

Words: 128

Rubric Scorable Points/Credits:

Category	Pts	Comments
Thesis	1	Acceptable, not great (1 st 2 sentences)
Doc’s Addressed Understood		Addresses all, though not clear understanding of Doc #1 or #5. (“how it should be dealt with” is not an adequate overall understanding of the doc.).
Evid		
POV		
Group		
Add’l Doc	1	Good

Edited Version
Added/New Text in Red Italics

While Chinese *initially* accepted Buddhism and defended its policies, *over the centuries* others *increasingly* scrutinized Buddhism’s absence from past texts and used it as a scapegoat for political and social problems. *When there was no empire to enforce laws, Buddhism gained popularity, but after imperial authority reemerged, Buddhism faced mounting opposition.* 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.

Sentences: 3

Words: 89

Rubric Scorable Points/Credits:

Category	Pts	Comments
Thesis	1	Strong, acknowledges change over time
Doc’s Addressed Understood		None (no need to do so in Thesis paragraph)
Evid		
POV		
Group		
Add’l Doc	1	Good

Original Version

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 does 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-Buddhists 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.

Sentences: 6

Words: 123

Rubric Scorable Points/Credits:

	Pts	Comments
Thesis		n/a
Doc's Addressed Understood	2√	2 Addressed & Understood "speaks of many joys"
	3√	3 Addressed & Understood "counters scrutiny"
Evid	2	2 None, "many joys" = too vague
	3	3 Maybe? "counter scrutiny w/ logic" = understanding, is it clearly specific to <i>only</i> Doc #3?
POV	#2√	2 Zhi Dun's limitations nicely qualified 3 No. "Upper class bias" <i>about what topic?</i>
Group	1 st √	Yes, but ... ¶ topic sentence is badly worded. (The thing "responding" = "the docs" rather than "people defending & supporting Buddhism.") Also, neither Doc #2 nor #3 are "during the 1 st century C.E."
Add'l Doc		None attempted

Edited Version

For a few centuries after arriving in China, Chinese defended and supported Buddhism. Zhi Dun praised Buddhism as providing a path to nirvana, though as an upper class scholar who probably did not personally feel threatened by invading nomads, his testimony does not necessarily reflect the danger lower classes likely felt. (Doc #2) Over time other scholars felt the need to create logical "instruction manuals for how to defend Buddhism against illogical "cause for suspicion." (Doc #3) However, since the author is a scholar, albeit anonymous, he might well share the same lack of real-world credibility as Zhi Dun. One would need a non-scholar's impression of Buddhism to better compare how the average citizen responded to Buddhism's promise of a better life. Both Zhi Dun and the Anonymous scholar faithfully and accurately reflected Gautama's original teaching, that "eliminating craving" would "Stop Sorrow" (Doc #1)

Sentences: 6

Words: 144

Rubric Scorable Points/Credits:

	Pts	Comments
Thesis		n/a
Doc's Addressed Understood	2√	2 Addressed & Understood
	3√	3 Addressed & Understood
	1√	1 Addressed & Understood
Evid	2√	2 "nirvana" = specific to Zhi Dun
	3√	3 "cause for suspicion" more specific than "logic"
	1√	1 "Stopping of sorrow," and "craving."
POV	√	2 "not reflect danger lower classes felt."
	√	3 "lack of real-world credibility"
Group	1 st √	¶ Topic = "defense & support of Buddhism."
Add'l Doc	√	Non-scholar, to compare to elite scholars' opinions.

Original Version

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 opinions. Document 6 presents Buddhism as the cause for the 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.

Sentences: 5

Words: 113

Rubric Scorable Points/Credits:

	Pts	Comments
Thesis		n/a
Doc’s Addressed Understood	4√ 6√	4, Addressed & Understood “ridicules Buddhism” 6 Addressed & Understood “Buddhism cause of problems”
Evid	4√ No 6	4 “cult of barbarians” 6 “numerous problems” too vague. Should <u>name</u> one of the problems Emperor Wu blamed on Buddhism.
POV	4√ 6√	4 Awareness of Han Yu’s credibility 6 Interpretation of the effect of Wu’s words.
Group	2 nd	Group/Category #2 ¶ topic sentence is badly worded. (The thing “discouraging” = “ <u>the docs</u> ” rather than “ <u>people</u> discouraging Buddhism.”)
Add’l Doc		None attempted

Edited Version

After imperial structure was restored, Chinese responded negatively, even hostilely to Buddhism. Han Yu cited Confucius in his rage to ridicule Buddhism as “a cult of barbarian peoples.” (Doc #4) Han Yu’s position in the imperial court certainly suggests his ideas were an official state standard, though one would need additional evidence from Han Yu’s emperor’s response to Han Yu’s plea in order to know how much influence actually Han Yu held over official policy. Emperor Wu also called for Buddhism’s “eradication,” as the cause for “poisoning customs.” As Emperor, it is likely that Wu’s Edict carried a lot of weight, but it is also possible Wu was jealous of Buddhist monasteries “outshining [his own] imperial palace” than by true concern for his subjects’ welfare. A census showing causes of death would allow historians to objectively evaluate whether Buddhism truly caused citizens to “go hungry,” as Emperor Wu claimed. (Doc #6)

Sentences: 6

Words: 151

Rubric Scorable Points/Credits:

	Pts	Comments
Thesis		n/a
Doc’s Addressed Understood	4√ 6√	4 Addressed & Understood “ridicules Buddhism” 6 Addressed & Understood “call for eradication”
Evid	4√ 6√	4 “cult of barbarians” 6 “eradicate,” “poisoning customs,” and “go hungry”.
POV	4√ 6√	4 Awareness of Han Yu’s credibility 6 Interpretation of the effect of Wu’s words.
Group	2 nd	Group/Category #2 “negative” and “hostile” response.
Add’l Doc	2 nd	Causes of death ... which would enable objective evaluation of Emperor Wu’s claim.

Original Version

Documents 1 and 5 neither discourages nor 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 attaining a happy and enlightened life. Since the document 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 systems 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.

Sentences: 5

Words: 96

Rubric Scorable Points/Credits:

Category	Pts	Comments
Thesis		n/a
Doc's Addressed Understood	1√ 5√	1 Addressed, Understood, through "basic principles," even though that's NOT a type of "compromise." 5 Addressed, Understood by "compromise"
Evid	4 5?	General summarization of both docs, but not specific evidence. Doc #1 should mention a "basic principle" by NAME Doc #5 "conflict of belief systems" <i>might</i> qualify, try " <u>Buddhism, Daoism, Confucianism</u> " instead.
POV	1√ 5√	1 recognition that 4 Noble Truths are "sacred texts" and would strongly influence later Buddhists. 5 acknowledges connection btwn Zong Mi's motive and occupation, though fails to understand contradiction. (Why would a Buddhist scholar defend any religion OTHER than Buddhism?)
Group	No	Two doc's are included, but the common characteristic cited is "compromise." What "compromise" is reflected in Gautama's 4 Noble Truths? (#1) With only 1 doc displaying the topic sentence's characteristic, the ¶ is NOT a "group."
Add'l Doc		None attempted

Edited Version

As the centuries passed, it became harder for Chinese Buddhists to support Buddhism exclusively. When China was being invaded by steppe nomads, Zhi Dun lavished praise on Buddhism and its promise of "miraculously transporting thither," but did not feel the need to even mention any other religion. (Doc #2) By 500 C.E. there were enough critics of Buddhism that the Anonymous Scholar felt the need to create a "how to" guide to Dispose of Confucian fears that Buddhists would "forsake wives and children." (Doc #3) After imperial structure was restored, Zong Mi took great care to compromise, lest he anger his Confucian emperor. Zong Mi defended Buddhism without criticizing Confucianism or Daoism by calling each religion's founder a "perfect sage." (Doc #5) Although all three authors are Buddhist scholars, their 'degree of support' for Buddhism changed depending on the larger political/military situation present at the time.

Sentences: 6

Words: 146

Rubric Scorable Points/Credits:

Category	Pts	Comments
Thesis		n/a
Doc's Addressed Understood	2√ 3√ 5√	2 "praise Buddhism" = general understanding 3 "how-to guide" = general understanding 5 praised Buddhism without criticizing Confucianism or Daoism"
Evid	2√ 3√ 5√	2 "miraculously transport thither" 3 "forsake wives & children" 5 "perfect sage"
POV	2√ 3√ 5√	2 Context: Connects "during steppe nomads" to "felt no need to mention any other religion" 3 Context: Anti-Buddhism criticism has grown, author's motive = need to create doc. 5 Context: Empire restored, author careful not to criticize Confucianism or Daoism
Group	3 rd √	¶ Topic sentence = became harder to support Buddhism
Add'l Doc		None attempted

Change in ¶ Topic Sentence requires almost complete change in text of ¶'s Sentences.

Original Version

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 reasons for China's isolationist policies later in its history.

Paragraph Statistics

Sentences: 2

Words: 40

Rubric Scorable Points/Credits:

Category	Pts	Comments
Thesis	0	"many different responses" too vague.
Doc's Addressed Understood		None
Evid		None
POV		None
Group		None
Add'l Doc		None

Edited Version

Delete paragraph completely

Note: While Teachers/Readers certainly want students to write "Concluding ¶s" for their essays, (because students often write a better thesis at the end than the thesis attempted in the Opening ¶) a Concluding ¶ is not an absolute 'requirement' per the Rubric.

in other words ...

It IS always a good idea to write a Concluding ¶, but if/when time runs short, it can be omitted without penalty.

Paragraph Statistics

Sentences: 0

Words: 0

Rubric Scorable Points/Credits:

Category	Pts	Comments
Thesis		None
Doc's Addressed Understood		None
Evid		None
POV		None
Group		None
Add'l Doc		None

Original Version

Edited Version

Final Score: 4
Sentences: 23 Words: 500

Final Score: 9 (really more like a "12")
Sentences: 21 Words: 530

Rubric Scorable Points/Credits:

Rubric Scorable Points/Credits:

	Pt	Comments						
Thesis	1	In 1 st /opening ¶. Not strong enough to qualify for "Expanded Core."						
Doc's Addressed	1	<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 50%;">1 Thesis ¶, & body ¶ #3</td> <td style="width: 50%;">4 Thesis ¶, & body ¶ #2</td> </tr> <tr> <td>2 Thesis ¶, & body ¶ #1</td> <td>5 Thesis ¶, & body ¶ #3</td> </tr> <tr> <td>3 Thesis ¶, & body ¶ #1</td> <td>6 Thesis ¶, & body ¶ #2</td> </tr> </table>	1 Thesis ¶, & body ¶ #3	4 Thesis ¶, & body ¶ #2	2 Thesis ¶, & body ¶ #1	5 Thesis ¶, & body ¶ #3	3 Thesis ¶, & body ¶ #1	6 Thesis ¶, & body ¶ #2
1 Thesis ¶, & body ¶ #3	4 Thesis ¶, & body ¶ #2							
2 Thesis ¶, & body ¶ #1	5 Thesis ¶, & body ¶ #3							
3 Thesis ¶, & body ¶ #1	6 Thesis ¶, & body ¶ #2							
Understood		1 in Thesis ¶ & body ¶ #3 "basic principles" 2 in Thesis ¶ "defend & support," & body ¶ #1 3 in Thesis ¶ "defend & support," & body ¶ #1 4 in Thesis ¶ "scrutinize & discourage," & body ¶ #2 5 in Thesis ¶, & body ¶ #3 "compromise" 6 in Thesis ¶ "scrutinize & discourage," & body ¶ #2						
Evid	0	1 No "basic principles" = too vague 2 No, "many joys" = too vague 3 No, "logic" = overall understanding of doc 4 Yes "cult of barbarians" 5 Maybe, "conflict of belief systems" 6 No, "numerous problems" too vague.						
POV Wow! Strong! Eligible for Expanded Core!	1+	2 Zhi Dun's limitations nicely qualified 3 No, "Upper class bias" <i>about what topic?</i> 4 Awareness of Han Yu's credibility 6 Interpretation of the effect of Wu's words. 1 recognition that 4 Noble Truths are "sacred texts" w/ strong influence. 5 acknowledges connection btwn Zong Mi's motive and occupation						
Group	0	Group #1 = Docs 2 & 3 Group #2 = Docs 4 & 6 Group #3 = Docs 1 & 5, but Doc 5 does not reflecte "compromise." Only 1 doc = No "group"						
Add'l Doc	1	In Thesis/opening ¶						

	Pt	Comments						
Thesis	1	Opening ¶. Strong, qualifies responses as changing over time						
Doc's Addressed	1	<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 50%;">1 body ¶ #1</td> <td style="width: 50%;">4 body ¶ #2</td> </tr> <tr> <td>2 body ¶ #1 & #3</td> <td>5 body ¶ #3</td> </tr> <tr> <td>3 body ¶ #1 & #3</td> <td>6 body ¶ #2</td> </tr> </table>	1 body ¶ #1	4 body ¶ #2	2 body ¶ #1 & #3	5 body ¶ #3	3 body ¶ #1 & #3	6 body ¶ #2
1 body ¶ #1	4 body ¶ #2							
2 body ¶ #1 & #3	5 body ¶ #3							
3 body ¶ #1 & #3	6 body ¶ #2							
Understood		<p style="text-align: center;">Implicit by characteristic in ¶ Topic Sentences</p> 1 body ¶ #1 "support & defend" 2 body ¶ #1 "support & defend" also body ¶ #3 "degree of support" 3 body ¶ #1 "support & defend" also body ¶ #3 "degree of support" 4 body ¶ #2 "negative & hostile" 5 body ¶ #3 "degree of support" 6 body ¶ #2 "negative & hostile"						
Evid	1+	1 body ¶ #1 "eliminating craving, stopping sorrow" 2 body ¶ #1 "nirvana," also body ¶ #3 "transport thither" 3 body ¶ #1 "cause for suspicion" also body ¶ #3 "forsake wives & children" 4 body ¶ #2 "cult of barbarians" 5 body ¶ #3 "perfect sages" 6 body ¶ #2 "eradicate, poison customs, go hungry"						
POV Wow! Expanded Core worthy	1+	2 body ¶ #1 "not reflect danger lower classes felt." 3 body ¶ #1 "lack of real-world credibility" 4 body ¶ #2 Awareness of Han Yu's credibility 6 body ¶ #2 Interpretation of the effect of Wu's words. 2 body ¶ #3 "during steppe nomads" 3 body ¶ #3 Criticism has grown. 5 body ¶ #3 Careful not to criticize Emperor's religion						
Group Expanded Core worthy	1+	<p style="text-align: center;">"Double" Grouping of Docs = Expanded Core</p> Group #1 "defense & support of Buddhism." (2, 3, 1) Group #2 "negative" and "hostile" response (4, 6) Group #3 "Buddhists' degree of support" (2, 3, 5)						
Add'l Doc Expanded Core!	1+	Thesis/Intro ¶: Non-scholar, to compare to elite scholars' opinions Body ¶ #2 Causes of death, to evaluate Emperor's claim						

**Note how NO sentences begin, "Doc # says," or "In doc #?"
The ONLY, ONLY, ONLY place the word "Doc" appears is
in parentheses at the end of sentences!**