

Mini Assessment

- 1 Asoka brought Maurya rule in India to its height and was responsible for the spread of
 - 1 the Phoenician alphabet
 - 2 Buddhism
 - 3 Aryan invasions
 - 4 camel transportation in the Sahara
- 2 The Silk Route became an avenue of
 - 1 economic decline
 - 2 moral guidance
 - 3 cultural diffusion
 - 4 maritime invasion
- 3 The kingdoms of Nubia and Numidia became cultural bridges between
 - 1 Africa and the Mediterranean
 - 2 China and Phoenicia
 - 3 Mediterranean and Persia
 - 4 Persia and China

Constructed Response:

"I have ordered banyan trees to be planted along the roads to give shade to men and animals. I have ordered mango groves to be planted. I have ordered wells to be dug every half mile, and I have ordered rest houses to be built."

— Asoka, *Rock Edicts*

- 1 How did Asoka try to help travelers?
- 2 How does this edict indicate Asoka was different from other rulers of ancient time?

EMERGENCE AND SPREAD OF BELIEF SYSTEMS

Scientific studies show that primitive hominids had spiritual rituals, and early river civilizations had organized worship of common gods. After 2000 BC, major religions and philosophical systems took many centuries to develop. Their followers spread their beliefs over vast geographic areas. From primitive **Animism**¹ to Islam, major belief systems became an important aspect of culture and cultural diffusion.

Early societies believed different gods controlled natural circumstances and certain human behaviors. Interpretation of natural events (floods, storms, earthquakes) or humans' dreams, fantasies, and death led early people to sense unexplainable forces at work. They assigned names and characteristics to these forces. These forces evolved into general conceptions and myths of gods. As civilizations grew, shamen and priests developed ideas into organized beliefs, rituals, and ethical practices connected with certain gods.

The search for order led some polytheistic societies to elevate certain gods into roles of control and supremacy such as that of Zeus for the ancient Greeks and Jupiter for the Romans. Other societies rejected polytheism in favor of **monotheism** – the conception of a single God. As travel became more common and civilizations grew and made both friendly and hostile contacts with others, isolated, localized religions blended and became more universal. **Hinduism, Buddhism, Judaism, Christianity, and Islam** grew into great cultural forces. As they spread, they became vehicles for cross-cultural progress for humankind.

¹ Animism (holds there is a conscious life within every object. A spirit directs the object's being and affects conditions in the world)

JUDAISM

Origins Canaan (Palestine / Israel, Judah)
c. 1500-1000 BC; (Abraham) Moses, Solomon,
David, prophets, and judges

Sacred Texts Torah (*Mishna* and *Talmud*),
Hebrew Bible

Organization autonomous local synagogues
led by rabbi

Beliefs Judaism was the first organized religion
to teach monotheism; God had special
covenant with the ancient Israelites to bring

God's message to humanity by their example;
seeks a just and peaceful world order;
prohibition of images

Practices strict discipline through daily prayer,
family relationships, ethical behavior (*Ten
Commandments*), ritual practices, dietary
laws, individual prayer, and public
observances (Passover, Rosh Hashana, Yom
Kippur)

Divisions wide variations of individual
adherence to dietary and Sabbath behavior

ISLAM

Origins Arabia (570-632 AD), Prophet
Muhammad

Sacred Texts *Qur'an* (English: Koran); *Shari'a*
("the way") - the laws and regulations for
Muslim life and conduct

Organization community structure (once an
empire headed by a caliph, now some entire
countries are Islamic states - Iran,
Afghanistan, Pakistan); in others local
communities in separate mosques

Beliefs monotheist (commitment in faith,
obedience, and trust to the one and only
God - Allah); "Five Pillars": *shahada*
(profession of faith in God); *salat* (ritual
prayer, performed five times a day facing
Mecca); *zakat* (alms giving); *sawm* (fasting);
hajj (pilgrimage to Mecca); sometimes *jihad*
(literally, "striving in the way of God" - varies
from sacred war to striving to fulfill the ethical
principles of the *Qur'an*)

Practices The *Shari'a* is the creed and worship
of the community (*umma*), as well as a code
of ethics, a culture, a system of laws, an under-
standing of the function of the state; main fes-
tivals: *Id al-Fitr* (breaking of the fast at the end
of Ramadan) and *Id al- Adha* (sacrifice)

Divisions Sunnis (majority) follow Rightly
Guided Caliphs (a kind of "mandate of
heaven" authority) and Shi'ite (minority)
contend leadership flows from descendants
of Ali (Prophet Muhammad's son-in-law)

CHRISTIANITY

Origins Palestine, 1st century BC, founder
Jesus of Nazareth

Sacred Texts Christian Bible (Old and New
Testaments)

Organization Roman and Orthodox
churches have hierarchal rule by chief
bishop (Pope or Patriarch), archbishops,
bishops, pastors; in Protestant sects,
congregations tend to be more autonomous

Beliefs monotheist; Jesus was and is the
Messiah or Christ promised by God in the
prophecies of the Old Testament; freed
believers from sin and offered resurrection
and salvation in an afterlife; Trinity (one God
in essence is viewed as 3 personifications:
Creator (Father), Redeemer (Son), and
Sustainer (Holy Spirit))

Practices Two principal rites (sacraments):
Baptism, initiated converts; and the Eucharist,
a sacred meal with prayers, chants, and
scripture readings (Mass)

Divisions Western European (Latin Church)
branch and a Byzantine (or Orthodox
Church) branch. The Western church was in
turn divided by the 16th century Reformation
into the Roman Catholic Church and a large
number of smaller Protestant churches:
Lutheran, Calvinist (Reformed), Anglican, and
sectarian

HINDUISM

Origins Indus Valley c. 1500-500 BC - based on Aryan invaders practices

Sacred Texts *Veda* (including *Upanishads*) and epics (*Bhagavad Gita*, *Mahabharata*, *Ramayana*)

Organization individual temple rituals assisted by members of Brahmin class (priests)

Beliefs polytheistic; commitment to an ideal way of life (*dharma*) and notion of action, especially religious or ritual action (*karma*) to purify human acts during rebirths of the soul so as to leave the material world (*moksha*) and become part of the eternal universal spirit of life (Brahman Nerguna)

Practices self-denial, fasting to purify the soul, individual rituals (Initiations, marriages, funerals) assisted by members of Brahmin class (priests)

Divisions variety of sects devoted to Vishnu, Shiva, Shakti

BUDDHISM

Origins India (c. 566-486 BC), founded by noble Siddarta Gautama ("Buddha" - the Enlightened One)

Sacred Texts *Tripitaka* - narrative scriptural text Buddha's teaching (*sutras*)

Organization independent sanghas - monastic orders

Beliefs Four Noble Truths: (*duhkha*) all beings suffer in a cycle of rebirth (*samsara*) in which their actions (*Karma*) keep them wandering; suffering itself has a cause (*prattiy asamut pada*); suffering and rebirth can cease (*nirvana*)

Practices Eightfold Path - combines ethical practices and disciplinary training in meditation to achieve enlightened wisdom (*panna*).

Divisions numerous sects based on schools of meditation such as Theravada (South & S. E. Asia) and Mahayana (China, Korea, Japan)

CHINESE PHILOSOPHIES: CONFUCIANISM

Origins Ancient China, teacher / political advisor Confucius or Kongzi (c. 551-479 BC)

Sacred Texts *Analects* - guide to ethical principles of correct behavior, moral judgment, and social order

Organization The Confucian school functioned as a recruiting ground for government positions, which were filled by those scoring highest on examinations in the Confucian classics

Beliefs Social order stems from benevolence (kindly acts, generosity), traditional rituals, filial piety (child's respect for parents), loyalty, respect for superiors and for the aged, social interaction is shaped by convention; correct behavior follows a natural pattern (li)

Practices maintain domestic order, preserve tradition, and maintain a constant standard of living for the taxpaying peasants

Divisions (none)

CHINESE PHILOSOPHIES: DAOISM (TAOISM)

Origins China, Laozi (Lao-tzu c. 6th century BC) and Zhuangzi (Chuang-tzu, c. 369-286 BC)

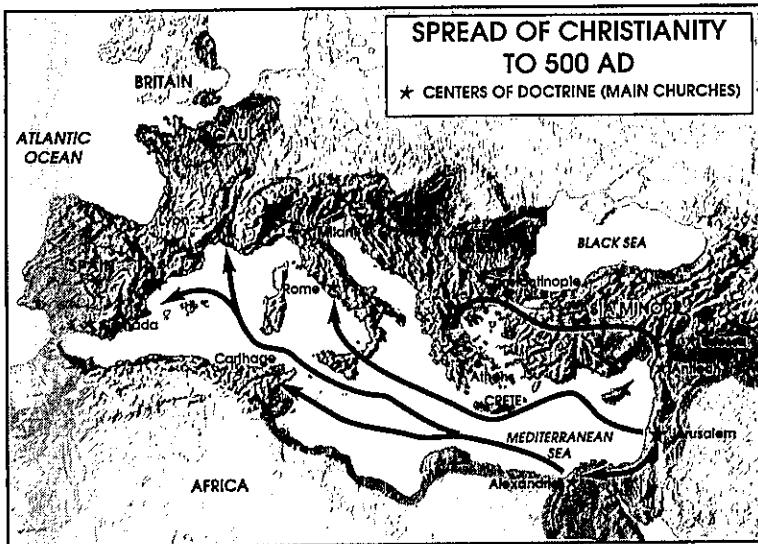
Sacred Texts the *Daode Jing*, and the *Zuangzi*

Organization independent monastic orders

Beliefs Seek tranquil life by excluding desire, impulse, and aggression; act in harmony with nature and accept life's inevitable changes; create action (*wei*) by shaping desires (*yu*); yin and yang - balance and harmony in life

Practices monasticism and the ritual of community renewal, and study revealed scriptures; Taoist writings reflect some Buddhist influences

Divisions numerous sects (faith healing through the confession of sin; spiritualism; visionary communication with divinities)



early Christian Churches. Some disputes alienated the churches of Egypt, Syria, Mesopotamia, and Armenia. This created a **schism**¹ in the Eastern Roman (Byzantine) Empire. Later, the lack of unity hurt Christians' chances of holding back the Islamic invasion in the 7th century.

In the West, Roman rule was ended by the Germanic invasions of the 5th century. The Church was strengthened by the guidance of leaders as St. Augustine (354-430) and Pope Gregory I (590-604). The Roman Church survived to become the main civilizing influence in Europe during the Middle Ages.

EXPANSION OF CHRISTIANITY, ISLAM, AND BUDDHISM THROUGH CONQUEST AND TRADE

CHRISTIANITY EXPANDS

Christianity emerged in the Jewish culture during the 1st century AD. It spread from Palestine through the Mediterranean world dominated by Rome. In the 4th century, it became the official religion of the Roman Empire.

During its early history, the Christian Church remained independent of any government. From the 4th century to the 18th century, however, it accepted the protection of emperors, kings, and princes and became closely allied with secular governments.

By the middle of the 1st century AD, missionaries were spreading the new religion among the peoples of Egypt, Syria, Anatolia, Greece, and Italy. Christianity was transformed from a Jewish sect to a world religion and organized itself as a permanent institution under the leadership of its bishops. Early Christian theological development was the interpretation of the faith in terms of concepts drawn from Greek philosophical thought. Many theological disputes upset the

¹ schism (serious breakup)

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BUDDHISM EXPANDS

Buddha (Siddhartha Gautama, c. 566-486 BC) lived during great social and religious change in India. Aryans continued to settle the Ganges. Commerce and cities were developing rapidly. Differences later arose over the Buddha's teaching (dharma) and the rules of the order (vinaya).

Around 250 BC, the Asoka tried to make Buddhism the state religion of the Maurya Empire and spread it throughout Asia. Asoka sent missionaries to Sri Lanka, Burma (Myanmar), Thailand, Southeast Asia, and



Indonesia. Buddhism carried Indian culture into these areas and northward into Central Asia, a crossroads of creeds from all parts of Asia and the Near East.

Between the 7th and 13th centuries AD, Buddhism declined in India. Muslim invaders persecuted Buddhists. Gradually, it blended back toward Hindu tradition.

Buddhist monks moved into China in the 1st century AD and became very influential at the Chinese court. They blended their texts with Daoist (Taoist) terminology and adopted Chinese stress on the importance of the family. In the 9th century, Chinese emperors persecuted Buddhists, destroying many temples and confiscating monastery lands. Buddhism never regained its influential position in Chinese life.

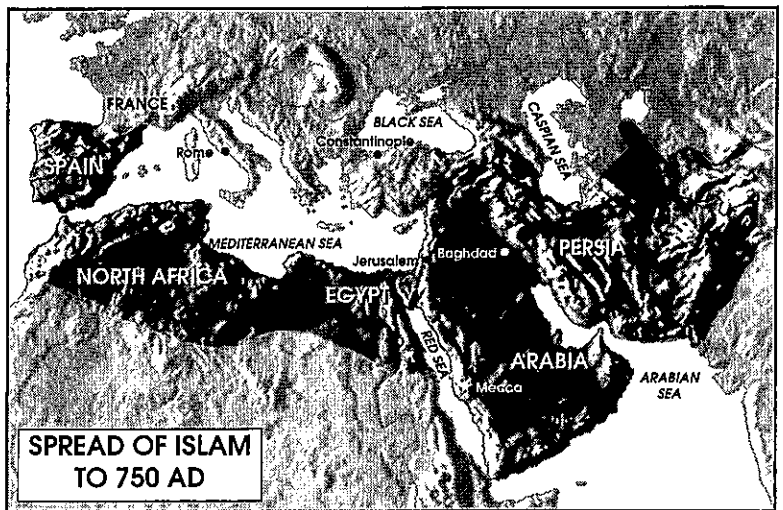
Buddhism was introduced to Japan from Korea about the 6th century, and it became the state religion from 710-784. During the 9th century, there was a mixing of Buddhism with various Japanese Shinto (animist) practices.

ISLAM EXPANDS

In 610 AD, the Prophet **Muhammad** (b. 570) received revelations convincing him he was God's messenger. From that time, Islamic civilization spread rapidly through the Arabian Peninsula, the Middle East and North Africa, the Fertile Crescent, and eastward toward India.

Through the *Qur'an* and the *sunna*¹, and his military leadership, Muhammad left ideas for the foundations of an Islamic community that eventually became a great empire.

After his death (632 AD), the Prophet's followers chose his father-in-law, **Abu Bakr** (r. 632-34), as successor (**caliph**²). He and the next two caliphs continued to expand Islam's boundaries. By 656, their conquests stretched from Persia to Lybia and from Armenia to Egypt. When Muhammad's son-in-law, Ali, became the fourth caliph, Islam's followers split



into two groups. Ali was murdered in 661, and his **Shi'ite** followers rejected the **Sunni** Caliph **Muawiya**, who founded the **Umayyad Dynasty** (661-750 AD). Umayyad rulers continued expansion and consolidation of Islam into India, China, North Africa, and Spain. They made Arabic the official language, built roads, used a common currency, and set up a provincial government system.

TIME CAPSULE

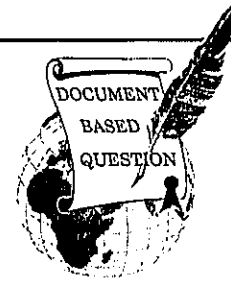
During the Neolithic Revolution 10,000 years ago, bands of hunter-gatherers began to form agricultural villages. In river valleys, certain villages grew, prospered, and produced broader cultures. The need for trade, protection, and irrigation moved groups to interact and pool resources into formative civilizations with cities and social institutions. As civilizations developed resources, they formed economic interdependencies, built great public works of architecture, organized spiritual beliefs into religions, and created bodies of literature and scientific and technical knowledge. By the Roman and Han Eras, civilizations interacted steadily and changed as they progressed. As new nomadic groups entered them – peaceably and forcibly – societies absorbed, remade, and diffused global cultures into great imperial systems.



- 1 sunna also sunnah (the way of life prescribed as normative in Islam, based on the teachings and practices of Mohammed and on analysis of the Koran)
- 2 caliph also callif or khalif (male leader of the nation of Islam, example – successor to Mohammed)

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UNIT ASSESSMENT

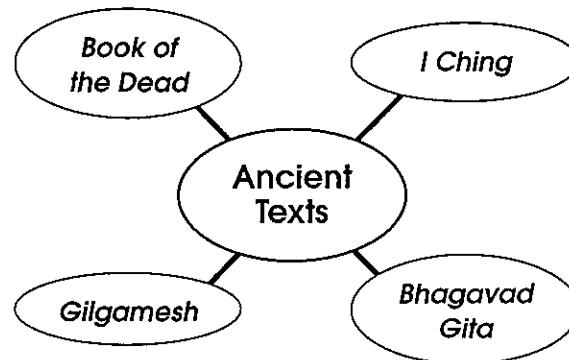


MULTI-CHOICE QUESTIONS

- Which best characterizes the difference between hunter-gatherer societies and Neolithic agricultural societies?
 - agricultural life was more organized but promised a steady supply of food in one place
 - hunter-gatherer societies provided a more secure and leisurely way of life
 - hunter-gatherer societies were small, simple, and more politically stable
 - agricultural societies lacked time for making tools, utensils, and pottery
- Production of larger quantities of food drew Neolithic farmers to the Tigris and Euphrates, Nile, Indus, and Huang He River Valleys because of the
 - ease of defense
 - availability of water and richer soils
 - rich deposits of minerals for iron production
 - freedom from oppressive governments
- In Ancient Egypt, the early pharaohs' belief in their own divinity led them to
 - be mummified for their afterlife
 - conquer surrounding peoples
 - rule with the aid of viziers
 - maintain large standing armies
- How did Mesopotamian civilization differ from that in ancient Egypt?
 - Slavery was forbidden.
 - No written language emerged.
 - Organized religion was lacking.
 - Power changed hands among city-states.
- As societies became more complex, economic decision-making based on tradition gave way to other systems because of the need for
 - change and flexibility
 - consistency
 - cultural diffusion
 - religious observances

- Which was a result of the other three?
 - increased invasions by Teutonic tribes
 - the decline of the Roman Empire
 - loss of power by the Roman Senate
 - high taxes and economic chaos

Base your answers to questions 7 and 8 on the diagram below and your knowledge of global history.



- Which is a common theme among these texts of ancient civilizations?
 - the interplay of good and evil
 - the high status enjoyed by women in ancient societies
 - the problems created by caste systems
 - the process of assimilation
- Anthropologists theorize that early farmers developed polytheistic worship systems reflective of their
 - strong belief in universal human rights
 - devotion to kings and emperors
 - advances in learning and technology
 - struggle to deal with the natural environment