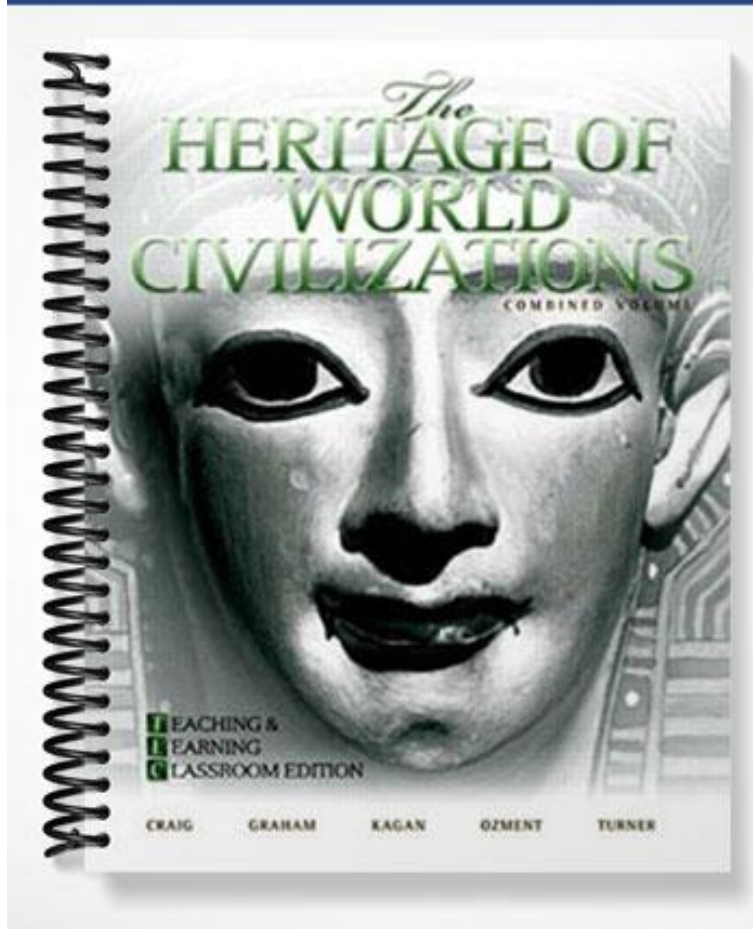


SOLUTIONS MANUAL



INSTRUCTOR'S MANUAL

Katie Janssen

**THE HERITAGE OF
WORLD CIVILIZATIONS**

TEACHING AND LEARNING CLASSROOM EDITION

FOURTH EDITION

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CHAPTER 1 – THE BIRTH OF CIVILIZATION

GLOBAL PERSPECTIVES

- What were the processes behind the creation of early civilizations?
- What are the similarities and differences among the world's earliest civilizations?
- Why has the pace of change accelerated with time?

CHAPTER 1 LEARNING OBJECTIVES

Early Humans and Their Culture

Why is “culture” considered a defining trait of human beings?

- Define culture
- Recognize and understand the factors behind the emergence of human culture
- Identify the features of the Paleolithic and Neolithic Ages

Early Civilizations in the Middle East to About 1000 B.C.E.

How did control over water resources influence early Middle Eastern civilizations?

- Understand and recognize the key features of early Middle Eastern civilizations
- Recognize and explain the effects of geography and climate on the development of civilizations in Mesopotamia and Egypt
- Identify the key developments of early civilizations that remain important today

Ancient Near Eastern Empires

How did conquest and trade shape early empires in the Near East?

- Identify and recognize Near Eastern cultures such as the Kassites, Hittites, Mitannians, Assyrians, and Neo-Babylonians
- Understand the significance of the discovery and expansion of iron metallurgy that gave rise to the Iron Age

Early Indian Civilization

What influences did the first Indus valley civilization have on later Indian religious and social practices?

- Understand the role of location and climate in the development of early Indian civilization
- Recognize and identify key characteristics and features of Harappan and Vedic Aryan civilizations

Early Chinese Civilization

Why did large territorial states arise in ancient China?

- Understand and recognize the importance of climate and geography on the emergence of civilization in East Asia
- Identify and describe the key features of Shang and Zhou civilization

The Rise of Civilization in the Americas

How did agriculture influence the development of civilizations in Mesoamerica?

- Understand, recognize, and be able to explain the unique characteristics of the development of civilization in the Americas
- Locate and identify the four major areas of dense settlement in the Americas

CHAPTER SUMMARY

Chapter 1 explores the origins of civilization in the four major river valleys of the world from prehistory to the establishment and utilization of written records. From perhaps 1 million years ago to 10,000 B.C.E., people were hunters, fishers, and gatherers but not producers of food. The chapter develops the social relationships within prehistoric society and contrasts them with the changes dictated by the development of agriculture—the Neolithic Revolution. By about 3000 B.C.E. writing began to develop in the Tigris and Euphrates river valleys in Mesopotamia, which was then followed in the Nile valley. Somewhat later, urban life developed in the Indus valley of India and the Yellow River basin in China. This development did not negate the nomadic lifestyle of many groups, and the constant tension between nomadic and settled lifestyles was an important aspect of the historical development.

The Sumerian culture developed in southern Mesopotamia, near the Persian Gulf. The Sumerians established the social, economic, and intellectual foundations of Mesopotamian culture and were followed by the Akkadians and Babylonians who united the region. There were important advancements in writing (cuneiform), law, education, and religious thought. For example, the Code of Hammurabi (ca. 1750 B.C.E.) is the fullest and best-preserved ancient legal code and reveals a society strictly divided by class, yet bound together by harsh precepts that demanded discipline and order. The civilization, however, was generally pessimistic in outlook, an observation based mainly on the evidence of religious sources that depict a gloomy picture of the afterworld as a “land of no return.”

Egyptian civilization developed in a different manner and remained, for the most part, optimistic throughout its long history. Geographically, the Nile River unified the region and made agriculture possible while the desert afforded the protection from nomadic invaders necessary for the evolution of centralized political authority. Pharaonic authority was reflected in the pyramids of the Old Kingdom and the imperialism of New Kingdom dynasties.

The chapter continues with an account of the contributions of the Hittites (smelting of iron), Kassites (promotion of Babylonian culture), and especially the Assyrians who established an empire that by 665 B.C.E. included Palestine, Syria, and much of the area extending to the Persian Gulf. This empire kept out nomadic barbarians on the frontier to permit the civilized Middle East to at least maintain its advancements in the various areas. The Assyrian Empire fell because of internal revolutions and a defeat by the Neo-Babylonians in 612 B.C.E.

Indian civilization developed in a unique fashion as the early urban literate culture was superseded by the Aryan culture after a few hundred years. The chapter examines the development of the early Indian and Aryan cultures separately. The Indus or Harappan civilization developed in the region of modern Pakistan, and excavated sites dating from 2500–1500 B.C.E. show an unusual conformity in

the culture based on similar city layouts, building construction, and flood walls. Reasons for the decline of this civilization are open to speculation but could involve abnormal flooding and/or the appearance of warlike nomads around 1800 B.C.E.

The Aryan culture that “refounded” Indian civilization about 1500 B.C.E. did not develop an urban culture but depended instead on stock breeding and agriculture. Our understanding of these people is partially based on the Vedic ritual texts, which offer general inferences about religion, society, values, and thought in early Aryan India. The chapter characterizes the civilization in each of these specific areas.

Early Chinese civilization developed about 4000 B.C.E. in the Yellow River valley. The political institution was the city-state and the largest of these areas was the capital of the Shang Dynasty (1766–1050 B.C.E.). This capital migrated a great deal; therefore the great monumental architecture of Mesopotamia or Egypt did not develop in China. The Shang civilization developed a system of writing, which has been preserved primarily on oracle bones. Bronze appeared in China about 2000–1800 B.C.E., much later than in Mesopotamia or India. This later bronze period developed into the Zhou (1050–771 B.C.E.), which continued the basic structure created by the Shang Dynasty. The Western Zhou dynasty was overrun by barbarians in 771 B.C.E. and fled two hundred miles to the east. The Eastern Zhou dynasty was never able to recover its lost authority and smaller states within the boundaries of its realm entered into defensive alliances against the power of encroaching territorial states. From 401–256 B.C.E., interstate stability disappeared as power was contested by eight or nine great territorial contenders. The rise of these territorial states at the expense of dynastic rule was due to the expansion of population and agricultural lands, the development of commerce, and the rise of a new army composed of conscripted foot soldiers and professional commanders.

The chapter concludes with a section on the Prehistoric era in the Americas. Four areas of relatively dense settlement emerged in the Americas: Puget Sound (depended on fish rather than agriculture), Mississippi valley (based on maize agriculture), Mesoamerica, and the Andean region of South America. The latter two saw the emergence of strong and long-lasting states. The achievements of these civilizations are especially remarkable in light of their lack of technologies. They did not use the wheel for transportation, had not invented the plow, did not make extensive use of metallurgy, did not know about gunpowder, and did not have oceangoing ships. Their remarkable skills in pottery, weaving, sculpture, and architecture are most impressive. Chapter 14 examines the Mesoamerican and Andean civilizations in detail.

KEY POINTS AND VITAL CONCEPTS

1. **Important Definitions:** The text emphasizes the differences between culture and civilization:
 - a. **Culture:** “the ways of living built up by a group and passed on from one generation to another.”
 - b. **Civilization:** “a human form of culture marked by urbanism, technological adaptation, social complexity, long-distance trade, and symbolic communication.”
2. **Development of Government:** As more people began living in the same area, various forms of government developed ranging from strong centralized monarchy (Hittites, Assyrians, Babylonians, Zhou and Indo-Aryans), to the Sumerian, Harappan, and Shang city-states, to a theocracy in Egypt.
3. **Geography and History:** Geographic determinism is an important factor in the unique development of all civilizations discussed in this chapter. The agricultural advantages of the Indus and Yellow River valleys proved essential to the progress of human civilization. In the ancient Near East, geographical influence on the development of particular civilizations is even more

pronounced. Egypt was protected by deserts and the sea and nourished by the Nile, which flooded regularly; it was less prone to invasion and hence more secure politically. Mesopotamia was invaded regularly, having no natural barriers; the Tigris and Euphrates Rivers were difficult to navigate and control and flooded regularly. The first use of writing may have been to record the arrangements for river control. The Mesopotamian civilizations are described as more pessimistic than the Egyptian, which was more secure geographically.

4. **The Neolithic Revolution:** One of the most important transitions in human history occurred in only a few Paleolithic societies. The development of agriculture with the domestication of animals for food and material and the invention of pottery dramatically changed the way people lived and worked. Reasons for the shift to the age of agriculture remain unclear, but gradually population increased and societies became more organized and stable, often resulting in urban communities and the attendant development of writing (about 3000 B.C.E. in the Near East and somewhat later in India and China). Because of the extinction of mammoths and other forms of game, American peoples had to rely on protein from vegetable sources. One result was that their production of foodstuffs providing protein far outpaced that of European agriculture. Approximate dates for the earliest Neolithic societies follow:
 - a. **Near East** (ca. 8000 B.C.E.) based on wheat
 - b. **China** (ca. 4000 B.C.E.) based on millet and rice
 - c. **India** (ca. 3600 B.C.E.) based on wheat
 - d. **Mesopotamia** (several millennia later) based on corn
 - e. **Mesoamerica** (ca. 4000 B.C.E.) based on maize
5. **Contributions:** Religious development and the evolution of writing are of major importance to all early civilizations. Monumental architecture (pyramids, obelisks, temples, etc.) and the organization of empires (Egyptian, Assyrian, Shang, Aryan, and others) were important factors in the evolution of world history.

PRIMARY SOURCE: DOCUMENTS IN WORLD HISTORY DVD-ROM

Text Sources

- Workings of Ma'at: "The Tale of the Eloquent Peasant"
- The Code of Hammurabi
- Sumerian Law Code: *The Code of Lipit-Ishtar*
- Ptahhotep, from the Egyptian *Book of Instructions*
- Praise of the Scribe's Profession: Egyptian Letter
- Mission to Byblos: *The Report of Wenamun*
- Marshall Sahlins, "The Original Affluent Society," from *Stone Age Economics*
- Margaret Mead, from "Warfare Is Only an Invention—Not a Biological Necessity"
- Liu the Duke and Tan-Fu the Duke, from the *Shi Jing*
- Lafcadio Hearn on Japanese Geisha: from *Glimpses of Unfamiliar Japan*
- Jane Goodall, from "The Challenge Lies in All of Us"
- James Cook, from *Captain Cook's Journal During his First Voyage Round the World*
- Jack Harlan, from *Crops and Man*

- Hou-Shih, from the *Shih Ching*
- Hittite Law Code: excerpts from *The Code of the Nesilim*
- Hittite Land Deed
- Excerpts from *The Epic of Gilgamesh*
- Egyptian Diplomatic Correspondence: excerpts from *The Amarna Letters*
- Early Criminal Justice: The Nippur Murder Trial and the “Silent Wife”
- David Rindos, from “Symbiosis, Instability, and the Origins and Spread of Agriculture: A New Model”
- Charles Darwin, “Cultivated Plants: Cereal and Culinary Plants” from *The Variation of Animals and Plants under Domestication*
- Ancient Egyptian and Hittite Voices: (a) letter from the Pharaoh to Harkhuf the explorer; (b) Ramses III, “The War Against the Sea Peoples;” (c) Hittite soldiers’ oath
- Ancestor Worship: from the *Shi Jing*
- *The Babylonian Chronicles*, “The Fall of Nineveh Chronicle”

Visual Sources

- The Standard of Ur
- Shang royal tomb
- Polynesian reed map
- Ozette whale fin
- Hominid tools
- Egyptian obelisks
- Dolmen of Kerhan
- Cuneiform tablet
- Clovis points
- Assyrian winged bull
- Assyrian warriors
- Assyrian king list
- Abu Simbel
- Chauvet Cave—bison
- Chauvet cave—horses
- Chauvet cave—red dots
- Chauvet cave—close-up of horses
- Lascaux—bull
- Horse and Sun Chariot from Trundholm, Denmark, circa 1800–1600 B.C.E.
- Stonehenge, Salisbury, England

INTERNET RESOURCES

- **“Out of Africa”**: <http://www.actionbioscience.org/evolution/johanson.html> presents an argument for the “Out of Africa” theory with an outline of the leading alternative theory and references to further reading by a leading researcher in the field.
- **Human Evolution**: <http://www.becominghuman.org> is an excellent resource constructed by the Institute of Human Origins and Arizona State University that provides an enormous amount of up-to-date information about human evolution and recent discoveries in the field.
- **Ice Age**: <http://www.mnh.si.edu/museum/VirtualTour/Tour/First/IceAge>. The National Museum of Natural History’s website contains photos of Ice Age mammals and a useful links page.
- **Lascaux Cave Painting**: <http://www.culture.gouv.fr/culture/arcnat/lascaux/en/> provides background on the excavation and a tour of the cave and its paintings.
- **Peopling of the Americas**: http://www.unl.edu/rhames/monte_verde/MonteVerde.htm is an interesting article about the site at Monte Verde, and <http://meadowcroft.pghhistory.org/> has information about the Meadowcroft Rock Shelter.
- **Çatalhöyük**: <http://www.catalhoyuk.com/> is the official website for the excavation and museum that contains much useful and reliable information.
- **Early Americas (Applied Archaeology)**: <http://www.sas.upenn.edu/~cerickso/applied.html> is a site providing a wealth of information about early agriculture as it may have developed in the Amazon River area.
- **Indo-European Languages**: <http://www.ship.edu/~cgboeree/indoeuropean.html> provides timelines and maps that chart the development and spread of this dominant language group across Eurasia.
- **Origins of Agriculture**: <http://www.comp-archaeology.org/AgricultureOrigins.htm> provides a helpful synthesis of the various theories of how agriculture began and links to related websites.
- **Early China**: <http://www.mnsu.edu/emuseum/prehistory/china/index.html> provides maps, timelines, and a helpful discussion of early Chinese history.
- **Ecology of China**: <http://www.ancientchina.co.uk/geography/index.html>, hosted by the British Museum, provides useful maps and information.
- **Ecology of Egypt**: http://www.egyptvoyager.com/articles_ecologyofsettlements_1.htm provides a series of helpful articles about the ecology of early settlements in ancient Egypt.
- **Ecology of Mesopotamia**: <http://www.mesopotamia.co.uk/geography/index.html>, hosted by the British Museum, provides useful maps and information in its geography section.
- **Harappa**: <http://www.harappa.com/> provides an enormous range of materials (both written and visual) that encompass the culture of Indus valley civilization.
- **Ancient Andes**: http://www.stanford.edu/~johnrick/chavin_wrap/index.html provides useful information and images relating to John Rick’s project at Chavín de Huántar. Also, see <http://www.stanford.edu/~johnrick/preceram/index.html> for great material about early hunter-gatherers in the Andes.

- **Ancient Mesoamerica:** <http://www.angelfire.com/zine/meso/> provides an extensive list of links for Mesoamerican archaeology.
- **Hittites:** <http://www.asor.org/HITTITE/HittiteHP.html> is an extensive website dedicated to all things Hittite (e.g., images, further discussions of various topics, links to archaeological projects web pages).
- **Prehistoric Archaeology of the Aegean:** http://projectsx.dartmouth.edu/history/bronze_age/ provides extensive discussions and further reading on a wide variety of topics in Minoan and Mycenaean archaeology. The links page is very comprehensive.
- **Assyria:** <http://www.allempires.com/empires/assyria/assyria1.htm> is a very good, general site with useful illustrations.
- **Diotima:** <http://www.stoa.org/diotima> is an excellent site with primary and secondary sources dealing with gender in the ancient Mediterranean world.
- **Garamantes:** http://www.cru.uea.ac.uk/~e118/Fezzan/fezzan_home.html is about the Fezzan Project, a geo-archaeological examination of the entire region including a significant discussion of this civilization and a useful links page.
- **Phoenicia:** <http://www.fordham.edu/halsall/ancient/asbook03.html#Phoenicia> contains some useful links.
- **Women:** <http://www.fordham.edu/halsall/women/womensbook.html> has strong sections on Mesopotamia and Greece.
- **India:** <http://www.ancientindia.co.uk/> is an excellent introduction to India that is well illustrated.

PRENTICE HALL ATLAS OF WORLD HISTORY, SECOND EDITION

Suggested Maps

- Early Hominids
- Emergence of Modern Humans
- World: Prehistory – 10,000 B.C.E.
- Polynesian Migrations
- World: 10,000–5000 B.C.E.
- The Advent of Agriculture
- The World: 5000–2500 B.C.E.
- The Fertile Crescent
- Urban Centers and Trade Routes
- The Growth of the City
- The First East Asian Civilizations
- The First Empires

SUGGESTED FILMS

- *Prehistoric Man in Europe*. International Film Bureau. 22 min.
- *The Story of Prehistoric Man*. Coronet. 11 min.
- *Rivers of Time*. McGraw-Hill. 26 min.
- *From Ur to Nineveh*. Radim Films. 18 min.
- *The Alphabet – March of Man*. McGraw-Hill. 20 min.
- *Digging for the History of Man*. Roland Films. 55 min.
- *Ascent of Man I: Lower Than the Angels*. Time-Life. 52 min.
- *Ancient Egypt*. Coronet. 11 min.
- *Ancient Egypt*. Time–Life. 51 min.
- *The Ancient Egyptian*. International Film Foundation. 27 min.
- *Egypt: Cradle of Civilization*. Encyclopaedia Britannica. 12 min.
- *Egypt – The Gift of the Nile*. Centron. 29 min.
- *In Search of the Mummy’s Curse*. Pyramid Films. 29 min.
- *Submerged Glory – A Study in Stone*. McGraw-Hill. 28 min.
- *Mysteries of the Great Pyramid*. Wolper Productions. 50 min.
- *Ancient Egyptian Images*. Macmillan. 13 min.
- *Nubian 64 (Saving the Temples of Ancient Egypt)*. Roland Films. 40 min.
- *Tut, the Boy King*. National Broadcasting Company (NBC). 52 min.
- *Bring Forth My People – Moses and the Exodus 3200 Years Later*. Cameras International Productions. 52 min.
- *Jerusalem – Center of Many Worlds*. Atlantis Productions, Inc. 29 min.
- *The Ancient Chinese: An Introduction*. Coronet Films. 25 min.
- *Ancient East*. University of Utah Educational Media. 16 min.
- *Ancient Phoenicia and Her Contributions*. Atlantic Productions, Inc. 14 min.
- *River Nile*. National Broadcasting Company (NBC). 34 min.
- *Chinese History No. 1: China in the Beginnings*. Teaching Films Custodians. 19 min.
- *Chinese History No. 2: The Making of a Civilization*. Teaching Films Custodians. 18 min.
- *Chinese History No. 3: China: Hundred Schools to One*. Teaching Films Custodians. 19 min.
- *Glory That Remains No. 1: The Sudden Persian Empire*. Time–Life Films. 30 min.
- *Glory That Remains No. 4: Imminent Deities (India)*. Time–Life Films. 30 min.
- *Glory That Remains No. 5: Sermons in Stone (India)*. Time–Life Films. 30 min.
- *Iran: Landmarks in the Desert*. Centrol Educational Films. 28 min.

- *Iraq: Stairway to the Gods*. Centrol Educational Films. 16 min.
- *Ice Mummies: Return of the Ice Man*. (60 minutes). PVS.
- *Journey of Man* (120 minutes). PVS.
- *Lascaux: The Prehistory of Art* (61 minutes). FHS.
- *Secrets of the Bog People: Prehistoric Graveyard* (50 minutes). FHS.
- *The Real Eve* (180 minutes). Discovery.
- *500 Nations* (372 minutes). National Geographic Video.
- *Guns, Germs and Steel* (165 minutes). National Geographic Video.
- *Ice Age Columbus: Who Were the First Americans?*(100 minutes). Discovery Channel.
- *Mystery of the First Americans* (60 minutes). PBS.
- *Quest for Fire* (100 minutes). Panasonic MDMC. A dramatic story of a Paleolithic group that is especially interesting for its depiction of the early development of animal domestication.
- *The Earliest Immigrants* (24 minutes). FHS.
- *Building the Great Pyramid* (60 minutes). BBC Warner.
- *Decisive Battles* (325 minutes). Includes Ramses II's battle against the Hittite Empire. History Channel.
- *Egypt: Quest for Eternity* (60 minutes). National Geographic.
- *Nubia: The Forgotten Kingdom* (50 minutes). Discovery Channel.

CHAPTER 2 – FOUR GREAT REVOLUTIONS IN THOUGHT AND RELIGION

GLOBAL PERSPECTIVES

- Why do you think so many revolutionary philosophical and religious ideas emerged at about the same time in many different regions? Do these ideas share any fundamental concerns?
- Why is this period in Eurasian history sometimes referred to as the “axial age”?

CHAPTER 2 LEARNING OBJECTIVES

Comparing the Four Great Revolutions

What are the fundamental beliefs or worldviews that were expressed in the four great revolutions in thought that occurred between 800 and 300 B.C.E.?

- Identify and understand the main points of comparison and contrast between Chinese, Indian, Near Eastern, and Mediterranean philosophy and religion

Philosophy in China

Why was the revolution in Chinese thought more similar to that in Greek thought than to Indian religion or Judaic monotheism?

- Understand the causes and contextual background of the Chinese philosophical revolutions
- Identify the key features of Confucianism, Daoism, and Legalism

Religion in India

- Recognize the origins and foundations of classical Indian religious thought
- Identify the key features and messages of the Vedic texts, the Jain tradition, and the Buddhist worldview, and recognize their shared origins and heritage

The Religion of the Israelites

How was the Hebrew concept of God and religion distinctive?

- Understand the origins and causes behind the development of ethical monotheism by the Hebrew peoples
- Explain and understand the significance of the monotheistic revolution in world history

Greek Philosophy

Why did Greek thinkers, beginning in the sixth century B.C.E., produce an intellectual revolution?

- Understand the emergence and origins of Greek philosophical thought

- Identify and recognize key aspects of the thought of prominent Greek philosophers such as Socrates, Plato, and Aristotle
- Recognize and understand the significance of the development of Greek philosophy in subsequent world history

CHAPTER SUMMARY

This chapter surveys the four religious and philosophical revolutions that have shaped the subsequent history of the world and demonstrates how the societies in India, China, the Near East, and Greece attempted to define humankind's relationship with the cosmos.

The four religious and philosophical movements contained many common elements. They developed in the four most advanced cultures of the ancient world. Each movement also rose from a crisis or major change in a given area, such as the appearance of iron or the outside influence of invading forces. After 300 B.C.E. there was seldom any new introduction of religious or philosophical thought, and alteration to the existing systems was a process of evolution and diffusion of central concepts and ideas. Christianity spread to northern and eastern Europe, the Americas, and parts of Asia; Buddhism to central, southeastern, and eastern Asia; Confucianism spread to Korea, Vietnam, and Japan; Islam to Africa, southeastern Europe, and southern, central, and southeastern Asia. Perhaps one reason for the endurance of the major cultures was the formulation of universal questions regarding the human condition: What are human beings? What is our relation to the universe? How should we relate to others?

China developed concepts around the hundred schools' ideals with Confucian, Daoist, and Legalist thought being the most pronounced. A unique characteristic of Chinese thought was its view of the cosmos as a single, continuous sphere rather than a dualism (prevalent in the West) that distinguishes between the world and a supernatural otherworld. The Chinese emperor regulated and harmonized the cosmological forces of Heaven and Earth through the power of his virtue. Therefore, intellectual divisions that occurred in other societies were not as pronounced in China. Confucius (551–449 B.C.E.) regarded himself as a transmitter, not as an innovator, and looked to the early Zhou society as the ideal. He stressed the harmony that moved from the individual family member to the state as the ideal existence and that the well-being of a society depended on the morality of its members. All ethics became a part of nature and a portion of the cosmos. Good men would then govern for the benefit of society and the common people. The king was regarded as a sage and held a preeminent position, possessing an almost mystical virtue and power. The chapter then details the ideas of two other important Confucian philosophers, Mencius and Xunzi.

Daoism, dating from the fourth century B.C.E., offered a refuge from the social responsibilities of Confucian thought. The Dao (or Way) functioned on the cosmic level rather than on the human scale of events. The best life was to return to humankind's original simplicity or to "learn to be without learning." Two additional assumptions summarize the Daoist thought pattern: (1) that any action pushed to the extreme will create an opposite extreme; (2) that too much government, even good government, can become oppressive.

Legalism was the last great school of Chinese thought in the third century B.C.E. The Legalists were anxious to end the wars that plagued China during this time period and believed a unified country with a strong state that established laws to bring about punishment and pain would result in a properly balanced society. The laws should have incentives for loyalty and bravery in battle, for obedience, diligence, and frugality in everyday life. Human laws were thus placed above divine ethics that had been modeled in Heaven.

The Hindu faith is centered in India and developed over centuries toward a recognizable form by perhaps about 200 C.E. It is difficult to speak of a set “Hindu” religion and culture because such usage lumps together an immense diversity of social, racial, linguistic, and religious groups. It is totally inaccurate to think of *Hindu* as a term for any single or uniform religious community. The Upanishadic sages developed the concept of existence as a ceaseless cycle (*samsara*), a never-ending alternation between life and death; this became the basic assumption of all Indian thought and religious life. This concept can be compared only superficially to the idea of “transmigration” of souls. Because of the fundamental impermanence of everything in existence, the good as well as evil is temporary. The flux of existence knows only movement, change, endless cause and effect far transcending a human life span or even a world eon. To understand this process, meditation becomes the most important tenet of the belief in order to develop the inner awareness of the realities of life. This awareness can be achieved through *karma* (“work” or “action”) in that every action will have its inevitable results. Good deeds will bring good results on earth and in the afterlife. The “ordinary norm” is followed by more individuals to achieve a better life at rebirth. The “extraordinary norm” is a release from action and involves an ascetic discipline or *moksha* as the ideal.

The Jain tradition was developed by Mahavira (540–468 B.C.E.) and is an attempt to escape from the material world and its accumulations of *karma*. In the Jain view there is no end to existence, only cycles of generation and degeneration. The solution is to eliminate evil thoughts and actions, practice asceticism and the meditative discipline of yoga, and thus gain enlightenment from karma.

Buddha (566–486 B.C.E.) established his faith on Hindu and Jain concepts but altered them and developed a “Middle Path” between asceticism and sensual indulgence. The core of the faith is in the Four Noble Truths: All life is suffering, the source of suffering is desire, the cessation of desire is the way to end suffering, and the path to this end is eightfold: right understanding, thought, speech, action, livelihood, effort, mindfulness, and concentration. The key idea to the faith is that everything is causally linked within the universe.

The text continues with an account of Hebrew history from its origins in Mesopotamia to the destruction of the Judaic state under the Romans in 132 C.E. The Hebrew Bible (Old Testament in Christian reference) is the written record of the Jewish experience, and the monotheistic tenets contained therein formed the basis for Christianity and Islam and influenced the ethical and legal systems of the West. The monotheistic revolution (a belief in one God as the creator of the universe and involved in human history) may have begun with Abraham or Moses, but its basic form developed from the division of the Israelite kingdom into two parts in 922 B.C.E. The activity of the prophets influenced the crucial events in Israelite history to the first millennium B.C.E. Two major focal points are important in the evolution of the faith. First was the significance of history in the divine plan. The second concept, or set of ideas, centered on the nature of Yahweh. God was the ideal of justice and goodness and demanded justice and goodness from his followers; thus he was a moral God. For the first time, we find a nation defined, not primarily by dynastic, linguistic, or geographical considerations, but above all by shared religious faith and practice.

Greek ideas had much in common with the ideas of previous cultures, yet as early as the sixth century B.C.E. Ionian Greeks raised questions and suggested answers about nature that produced an intellectual revolution. The chapter details the ideas of Thales, Xenophanes, Protagoras, Hippocrates, Anaximander, Anaxagoras, Heraclitus, and Zeno. Political and moral philosophy was developed particularly in the fifth century B.C.E. by Socrates, Plato, and Aristotle. Their discussion is based, to a great extent, upon the different social and political relationships experienced in various Greek *polis* or city-states. The attempt to understand the

position of humankind in the universe and on earth created a climate of inquiry that became the foundation of Western intellectual thought. The blending of Judaic and Greek ideas brought about an expansive discussion of the relation of individuals to the cosmic order.

KEY POINTS AND VITAL CONCEPTS

1. **Religious Thought:** Hinduism, Daoism, Buddhism, Jainism, and Judaism became the bases for other religious movements throughout the world. Issues such as the search for the better life, the contemplation of death and the nature of afterlife, and the ceaseless cycle of existence created an ongoing debate regarding the nature of humankind and its place in the universe. Each major religious and philosophical movement created in turn its own rebellion. Hinduism established the environment for the Jains, Buddhists, and Sikhs. Judaism was the seedbed of Christianity and eventually of Islam. Chinese reaction to Confucianism developed into the Daoist and Legalist branches that offered alternatives to Confucian ideals. All religions of the world were forced to defend their basic concepts thereby creating a more dynamic intellectual interchange in world history. The major religious and philosophical issues that divided movements have remained to the present time. Very few new concepts have challenged or resolved many of the fundamental differences of opinion.
2. **The Monotheistic Revolution:** The Hebrew state did not establish a vast empire or contribute an advanced political philosophy. In fact, the fate of this small nation would be of little interest were it not for its unique religious achievement. It developed a tradition of faith that amounted to a revolution in ways of thinking about the human condition, the meaning of life and history, and the nature of the divine. The Hebrews contributed a uniquely moralistic understanding of human life based on an uncompromising monotheism. For the first time, we find a nation defined above all by shared religious faith and practice rather than by dynastic, linguistic, or geographical considerations.
3. **Greek Philosophical Contributions:** Although Greek civilization accepted a rather amoral paganism, this was juxtaposed from the sixth century B.C.E. with a devotion to rational inquiry. Thales of Miletus and other monists asked the fundamental question, "What is the primary substance in the world?" For Thales the basic element was water. These ideas were formulated with a rational scientific spirit devoid of magical or mythical elements. Democritus in the fifth century B.C.E. originated the theory that the world is entirely material, made up of atoms in a void, moving through space without external guidance. This view later influenced Galileo and other scientists. Moreover, this sense of rational inquiry extended outside the realm of philosophic and scientific speculation to include "scientific history." Herodotus and Thucydides sought verifiable evidence with little or no place for the gods or supernatural forces. The quest for truth involved political and moral tenets as well. Socrates believed in the laws of the *polis*, Plato despised democracy and advocated a state ruled by philosopher-kings, and Aristotle believed that the state should be governed by the more moderate elements of society. The Greeks opened the discussion of most of the issues that remain major concerns in the modern world: What is the nature of the universe and can it be controlled? Are there divine powers, and if so, what is humanity's relationship with them? Are law and justice human, divine, or both? What is the place in human society of freedom, obedience, and reverence? These and other problems were confronted and intensified by the Greeks.

PRIMARY SOURCE: DOCUMENTS IN WORLD HISTORY DVD-ROM

Text Sources

- Vardhamana Mahariva, selections from *Akaranga-sutra*, “Jain Doctrines and Practices of Nonviolence”
- The Nyaya School, “Explanation of the Sutra”
- Siddhartha Gautama, “Identity and Non-identity”
- Selections from the *Rig Veda*
- Plato, *The Republic*, “The Philosopher-King”
- Plato, *The Republic*, “On Shadows and Realities in Education”
- Liu An, excerpt from *Huan Nan Tzu*
- Legalism: selections from the writings of Han Fei
- Laozi, from *Tao Te Ching*, “The Way and Its Power”
- Excerpt from the *Upanishads*
- Confucius, selections from the *Analects*
- Confucian political philosophy: an excerpt from *Mencius*
- Buddhism: excerpts from the *Dhammapada*
- Aristotle, excerpts from *Physics* and *Posterior Analytics*
- The Book of Job and Jewish Literature

Visual Sources

- Vardzia monastery complex, Georgia
- Torah scroll: the Washington Megillah
- The opening words of Genesis
- The Lotus Sutra
- The Book of Adam
- Sutra of 1000 Buddhas
- Nine Hindu planets
- Hindu Gods
- Elephanta Water Cave, India
- Daoist scroll
- Confucius
- Jain cosmographical map

INTERNET RESOURCES

- **Ancient China:** <http://www.ancientchina.co.uk/menu.html> provides timelines and further discussion and images for Shang and Zhou dynasty China.

- **Ancient Religions and Philosophies:** <http://www.iep.utm.edu/> The Internet Encyclopedia of Philosophy provides reliable articles on major and minor philosophers and religious leaders.
- **Eurasian Religions:** <http://www.fordham.edu/halsall/eastasia/eastasiasbook.html> provides an immense number of key primary sources for Confucianism, Daoism, Buddhism, Jainism, and the Christian, Jewish, and Islamic religions.
- **Eurasian Religions:** <http://www.mnsu.edu/emuseum/cultural/religion/> is a very user-friendly site with introductory material on animism, Judaism, Islam, Christianity, Hinduism, and Buddhism.
- **India:** <http://www.fordham.edu/halsall/india/indiasbook.html> has a section on the Vedic age that provides links to substantial translations of the Vedas and the Upanishads, as well as other helpful texts.

PRENTICE HALL ATLAS OF WORLD HISTORY, SECOND EDITION

Suggested Maps

- Religions of the World after 400 C.E.

SUGGESTED FILMS

- *Thai Images of Buddha.* Teaching Films Custodians. 14 min.
- *World of the Heike Monogatari.* Gakken Film Company, Tokyo. 22 min.
- *Chinese History No. 3: China: Hundred Schools to One.* Teaching Films Custodians. 27 min.
- *Death of Socrates.* Columbia Broadcasting System. 27 min.
- *Glory That Remains No. 5: Sermons in Stone India.* British Broadcasting Corporation. 30 min.
- *Greece: The Golden Age.* National Broadcasting Company. 29 min.
- *Greece: The Inner World.* Modern Talking Picture Service. 60 min.
- *Land of the Book.* Ray Garner Productions. 28 min.
- *Origin of Mathematics.* University Film Library Holder. 11 min.
- *Search for Ulysses.* University Film Library Holder. 50 min.
- *Synagogue and the Passover: Two Thousand Years Ago.* 21 min.
- *Temple of Apollo at Bassae.* University Film Library Holder. 16 min.
- *Classical Greek Philosophy (50 minutes).* FHS.
- *Ancient India (50 minutes).* Kultur.