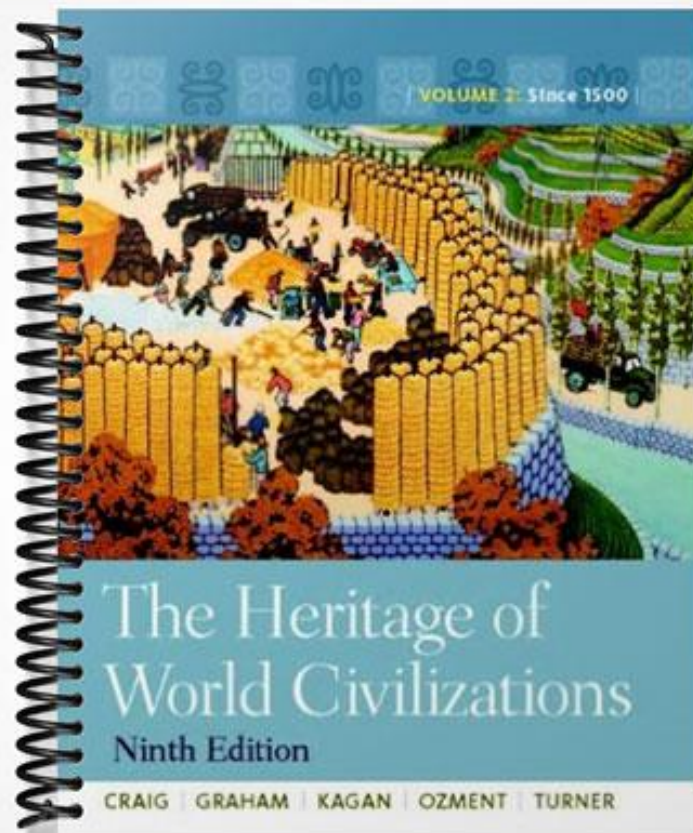


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The Heritage of World Civilizations

Ninth Edition

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CHAPTER 2 – FOUR GREAT REVOLUTIONS IN THOUGHT AND RELIGION

IDENTIFICATION QUESTIONS

<i>Analects</i>	<i>atman-Brahman</i>	atomists
Brahmanas	cosmos	covenant
Daoism	<i>dharma</i>	Hindu
Jains	<i>junzi</i>	<i>karma</i>
Laozi	Legalism	<i>Logos</i>
Mahavira	Messiah	<i>moksha</i>
monotheism	“one hundred schools”	<i>polis</i>
polytheistic	<i>samsara</i>	Sophists
Thales	Torah	Xunzi
Zionism		

MULTIPLE CHOICE QUESTIONS

1. Which of the following groupings of world cultural zones developed the earliest?
- Indian, Islamic
 - Chinese, Indian
 - Islamic, Western Christian
 - Chinese, Islamic

Answer: b

Page: 41

Factual

2. Confucius believed that
- government should be run by men of superior learning and culture.
 - the welfare of the common people mattered little in politics.
 - “might made right” so morality was whatever the strong said.
 - politics was unimportant and people should focus on personal salvation.

Answer: a

Pages: 44-45

Conceptual

3. According to Confucius, a *junzi*, or true gentlemen, would respond to an insult by
- vowing revenge.
 - ignoring it.
 - being kind to the insulter.
 - responding in a similar manner.

Answer: b

Page: 45 (Document)

Conceptual

4. Daoists would most likely believe that
- knowledge is a positive force because it shows the way.
 - knowledge is bad because it creates distinctions.
 - knowledge is neutral.
 - knowledge is secret and should be known by only a few.

Answer: b

Pages: 46-47

Conceptual

5. According to Daoists, a good ruler should
- work to ensure a good education for all citizens.
 - set an example by doing and saying as little as possible.
 - use military force to keep borders secure.
 - use philosophical thought to organize the state.

Answer: b

Pages: 46-47

Factual

6. The Legalists modeled their idea of a strong state on
- a. traditions from long ago.
 - b. a heavenly order of values.
 - c. a system of incentives and punishments.
 - d. the wisdom of philosophers.

Answer: c

Page: 48 (Document)

Conceptual

7. Legalism was the philosophy of the state under
- a. the Sung.
 - b. the Qin.
 - c. the Han.
 - d. the Zhou.

Answer: b

Page: 49

Factual

8. *Samsara* refers to
- a. the endless and seemingly unbreakable cycle of life and death.
 - b. the process of freeing oneself from the cycle of life and death.
 - c. the elimination of evil from the cycle of life and death.
 - d. the principle that every action influences the cycle of life and death.

Answer: a

Page: 50

Factual

9. *Karma* refers to
- a. the endless and seemingly unbreakable cycle of life and death.
 - b. the process of freeing oneself from the cycle of life and death.
 - c. the elimination of evil from the cycle of life and death.
 - d. the principle that every action influences the cycle of life and death.

Answer: d

Pages: 50-51

Factual

10. The statement "From the unreal lead me to the Real.... From death lead me to immortality" is associated with what religious tradition?
- a. Upanishadic
 - b. Christian
 - c. Buddhist
 - d. Israelite

Answer: a

Page: 50

Factual

11. Muslim and European invaders saw all of these as characteristic Hindu beliefs and behaviors except
- a. emphasis on the power of sacrifice.
 - b. the application and explanation of Vedic texts and rites.
 - c. belief in transmigration.
 - d. differentiating social groups by caste.

Answer: a

Page: 49

Factual

12. Which of the following statements best describes the relationship between the individual (*Atman*) and the absolute universe (*Brahman*) in Upanishadic beliefs?
- a. It is separate from you but guides you.
 - b. It is part of you and you are part of it.
 - c. It works against you, preventing your true freedom.
 - d. It knows what you are thinking and judges your actions.

Answer: b

Page: 51 (Document)

Conceptual

13. Buddha's teaching that people should follow the Middle Path primarily refers to
- pursuing moderation in eating and drinking.
 - avoiding the extremes of asceticism and indulgence.
 - worshipping only one god rather than many.
 - the proper placement of objects for achieving spiritual balance.

Answer: b

Pages: 54-56

Factual

14. All of the following are part of Buddha's eightfold path except
- right thought and speech.
 - right effort and action.
 - right livelihood and earnings.
 - right concentration and mindfulness.

Answer: c

Page: 56

Factual

15. According to the teachings of Buddha,
- pain and suffering stem from selfish desires.
 - heaven is accessible to all who worship him.
 - humans can never know peace or happiness.
 - every great civilization has its own way to God.

Answer: a

Page: 56

Factual

16. The Jains are most closely associated with
- | | |
|---------------|---------------|
| a. Buddha. | c. Confucius. |
| b. Rajasthan. | d. Mahavira. |

Answer: d

Page: 52

Factual

17. Jains differ from Buddhists primarily in their emphasis upon
- stronger forms of self discipline.
 - liberating themselves from the cycle of *samsara*.
 - their belief in one, rather than many, gods.
 - the importance of compassion.

Answer: a

Page: 54

Conceptual

18. Ethical monotheism was pioneered by the
- | | |
|-----------------|----------------|
| a. Babylonians. | c. Israelites. |
| b. Egyptians. | d. Chinese. |

Answer: c

Page: 56

Factual

19. Called the "father of the faithful," many consider this man to be the symbolic founder of three of the world's largest religions: Judaism, Christianity, and Islam.
- | | |
|-------------|-------------|
| a. Moses | c. Socrates |
| b. Mohammed | d. Abraham |

Answer: d

Page: 58

Factual

20. The Hebrews of Abraham's day saw their god as
- the only real god in existence.
 - one god among many.
 - the chosen deity among many divinities who might be worshiped.
 - the same god the Egyptians called Aton.

Answer: c
Page: 58
Factual

21. The Israelites' shift to the exclusive worship of Yahweh as a single god can best be described as
- happening decisively during Abraham's journey from Mesopotamia to Canaan.
 - solidifying in the centuries after Abraham's and Moses' covenants.
 - occurring around the same time that Solomon built the great temple in Jerusalem.
 - starting with Jesus' teachings.

Answer: b
Pages: 58-59
Conceptual

22. The Israelite prophets contributed to all of the following except
- the campaign to turn people against false gods and toward Yahweh.
 - the purification of Jewish faith by demanding righteousness of its followers.
 - the consolidation of the ten lost tribes of Israel.
 - the Biblical interpretation of Israelite national success.

Answer: c
Pages: 59-61
Factual

23. The *Torah* is
- the primary religious text of the Upanishadic faith.
 - the code of ethics among Ionian Greeks.
 - God's holy Law as part of Hebrew scripture.
 - a Buddhist creator myth.

Answer: c
Page: 61
Factual

24. According to the Jewish religion, how should man best serve God?
- through rituals and prayers
 - through heroic deeds
 - through ethical responsibility
 - through fasting and other forms of self denial

Answer: c
Page: 69 (Document)
Conceptual

25. Which of the following religions emphasized the concern the creator god had for people?
- Jainism
 - Hinduism
 - Judaism
 - Buddhism

Answer: c
Page: 59
Factual

26. The term *sephardim* refers to
- the Jews who lived in Muslim areas, such as Spain.
 - the Jews who perished in the Holocaust.
 - the Jews who were dispersed after the fall of the temple in Jerusalem.
 - the Jews who lived in small scattered communities in Christian Europe.

Answer: a
Page: 73 (Religions of the World)
Factual

27. The Talmud is
- a. the code of ethics among Ionian Greeks.
 - b. God's holy Law as given to the Hebrews at Sinai.
 - c. the books of Jewish history and faith in the Bible.
 - d. commentary and interpretations of Jewish law.

Answer: d

Page: 72 (Religions of the World)

Factual

28. The so-called ten lost tribes originally lived in
- a. Judah.
 - b. Phoenicia.
 - c. Jerusalem.
 - d. Israel.

Answer: d

Page: 58

Factual

29. During the classical era, most Greeks believed that laws
- a. had no connection with the gods.
 - b. did not apply to everyday life for commoners.
 - c. were imposed on citizens for their own moral good.
 - d. None of these answers are correct.

Answer: d

Page: 62

Factual

30. Thales is regarded as the first Greek philosopher because he
- a. demonstrated the existence of gods scientifically.
 - b. compared Egyptian and Mesopotamian religious beliefs with those of Greece.
 - c. explained the origins of the world in naturalistic terms.
 - d. argued for the importance of ethical behavior.

Answer: c

Pages: 62-63

Conceptual

31. One of the primary characteristics of Greek philosophy was its
- a. emphasis on tradition as a guide to action.
 - b. belief in the need for strong, authoritarian government.
 - c. concern with personal salvation through mystical union with God.
 - d. emphasis on reason as the means of discovering truth.

Answer: d

Pages: 63

Factual

32. Socrates was sentenced to death by a jury of Athenian citizens mainly because he
- a. questioned traditional beliefs and urged people to live more moral lives.
 - b. betrayed Athens in the struggle against Sparta.
 - c. urged young men to adopt pacifism and renounce warfare.
 - d. criticized philosophy for not being able to solve human problems.

Answer: a

Page: 66

Factual

33. Plato argued that the best and most moral system of government was one ruled by
- a. a military strongman.
 - b. a philosopher king.
 - c. all the citizens working together.
 - d. leaders chosen randomly.

Answer: b

Pages: 67-68

Factual

34. The Cynics would most likely believe
- in material progress.
 - in the concept of the *polis*.
 - that virtue was a matter of knowledge.
 - None of these answers are correct.

Answer: d

Page: 66

Conceptual

35. At the Lyceum founded by Aristotle, philosophers and scholars stressed
- the mathematical relationships of the universe.
 - gathering and analyzing human knowledge.
 - observing empirical evidence.
 - mastering rhetoric to win intellectual debates.

Answer: c

Page: 68

Factual

36. All of the following represent Aristotle's views except the
- importance of empirical observation.
 - teleological and moral purpose of the polis.
 - exercise and application of moderation.
 - desirability of monarchy.

Answer: d

Page: 68

Factual

37. The polis can best be described as a
- community of scholars and philosophers.
 - moral community of citizens.
 - community of well-trained soldiers.
 - strict religious community.

Answer: b

Page: 64

Conceptual

38. The purpose of the *polis* for Aristotle was
- moral development.
 - military defense.
 - economic survival.
 - social justice.

Answer: a

Page: 68

Factual

39. Because of the revolutionary impact of Greek philosophy, people began to conceive of the world
- in terms of politics and democracy, rather than gods and kings.
 - in abstract, universal terms rather than specific, personal, or mythic terms.
 - in terms of basic elements (such as water or atoms) rather than random, scattered elements.
 - in terms of finding comfort and escape from the stressful world of politics.

Answer: a

Pages: 63-70

Conceptual

40. The first Greek philosopher to deal with political and ethical ideas in a thorough and systematic manner was
- Heraclitus.
 - Sophus.
 - Socrates.
 - Plato.

Answer: d

Page: 66

Factual

41. Which philosopher described himself as a transmitter and a conservator of tradition, not as an innovator?
- Aristotle
 - Confucius
 - Mahavira
 - Socrates

Answer: b

Page: 44

Factual

42. According to early Greek philosophers, how did the universe as we know it begin?
- through a great explosion and random re-combinations of atoms
 - through the plans of an intelligent being
 - through the thoughts of several powerful deities
 - through a clash of chaos and order

Answer: a

Page: 65 (Document)

Factual

43. What crisis threatened the Greek polis and is believed to have led to the revolutionary changes in Greek philosophy?
- the Persian War
 - the Peloponnesian War
 - the fall of Jerusalem
 - the death of Socrates

Answer: b

Page: 66

Factual

44. According to the Sophists, why did mankind need to 'invent' gods?
- to deter anti-social behavior
 - to explain natural phenomena
 - to find peace and strength
 - to seek help in times of crisis

Answer: a

Page: 67 (Document)

Conceptual

45. In *The Republic*, Plato argues that rationally speaking, women should be treated
- exactly the same as men.
 - equally to men.
 - similarly to men.
 - the same as men, except under some circumstances.

Answer: a

Page: 69 (Document)

Factual

ESSAY AND DISCUSSION QUESTIONS

1. What are the basic tenets of Confucian thought, and how did they evolve and influence Chinese education? In what manner was Confucian thought different from other major religious and philosophical ideas? Why was there a long delay before this philosophical system became an important part of Chinese society?
Conceptual
2. Explain the central concept of the Dao, or the Way. What do you think attracted some individuals to Dao concepts? How might its teachings have influenced their behavior? Do you see any similarities to the concept of Dao in other religions?
Page 47 (Document) Conceptual

3. According to the Upanishadic sages, what is the relationship between the individual and the Universe, or ultimate reality? How did this relationship affect their views on life after death? What were some of the different reactions people had to the prospect of “redeath”?
Page 51 (Document) Conceptual
4. Choose two Greek philosophers and indicate the manner in which they dealt with the crises in the *polis*. In your opinion, which philosopher developed a better plan for dealing with the issues of his time?
Conceptual
5. What are the major aspects of Buddhist and Jain rebellion against Hinduism? Develop the proper historic background and time frame in your response. Why did Buddhism spread from India? Did the Jains become involved in activity outside the framework of their religious belief system? In what ways are these religious movements similar and different?
Conceptual
6. Describe the importance of the Hebrew Bible as a reliable historic source. Give appropriate examples from Hebrew political history to support your major ideas. What is the importance of a written source for a religious belief? How is the Hebrew Bible different from other revealed religious texts?
Conceptual
7. In the “Global Perspective” section that introduces this chapter, the author states that each of the four great religious and philosophical revolutions from this time period arose from a crisis or major change. What crisis or change did each one face? How did each one address the crises faced by their respective societies? Compare and contrast the way they “reconnect[ed] ethics to history and restore[d] order to a troubled society.”
Pages: 42-43 (Global Perspective) Conceptual
8. All of the societies covered in this chapter were concerned with creating the best form of government for their states. Compare and contrast how each of the major schools of thought explained the ideal practices and responsibilities of government. What factor or factors do you think most account for the differences between them?
Conceptual
9. Ancient Palestine was an important crossroads between Asia and Africa. It was also influential in the spread of religious ideas. Using Map 2-1, discuss how Palestinian geography could have aided in the spreading of religious ideas.
Conceptual
10. Describe how the history of the Israelites contributed to the development of their religious beliefs. What were the most important aspects of the monotheistic revolution?
Conceptual
11. Analyze the issues related to the use of biblical texts for historical purposes. What do the texts reveal about the evolution of the Israelites’ religion?
Conceptual
12. Compare and contrast the ancient Greek view of the origins of the universe to that of the Israelites, as reflected in the Hebrew Bible.
Conceptual
13. Compare and contrast Buddha’s teachings on right conduct to those of Confucius.
Conceptual
14. Compare and contrast the views of Plato and Aristotle on governance of the *polis* to those of the Legalists on ruling the state.
Conceptual
15. Compare and contrast the Upanishadic view of ultimate reality with the ancient Greek view of the nature of reality as seen in the pre-Socratic philosophers.
Conceptual