CHAPTER 5

Society and Inequality in Eurasia/North Africa
500 B.C.E.–500 C.E.

CHAPTER LEARNING OBJECTIVES

• To explore social structures in Eurasia/North Africa second-wave civilizations
• To consider what made social structures different in different civilizations
• To explore the nature of patriarchy and its variations in second-wave civilizations

CHAPTER OUTLINE

I. Opening Vignette
   A. Caste continues to be central to present-day India.
   B. The period 1750–present has challenged many social structures once thought to be immutable.
      1. series of revolutions destroyed monarchies and class hierarchies
      2. abolition of slavery
      3. women’s movement
      4. Gandhi’s effort to raise status of “untouchables”
   C. Patterns of inequality generated social tensions during the “second-wave” civilizations, too.

   D. Second-wave civilizations were hierarchical and patriarchal, but they varied in how they organized their societies.

II. Society and the State in China
   A. Chinese society was more shaped by state actions than were other societies.
      1. immense social prestige and political power of state officials
      2. officials as cultural and social elite
   B. An Elite of Officials
      1. world’s first professional civil service
      2. 124 B.C.E.: Wu Di established an imperial academy for officials
         a. around 30,000 students by end of Han dynasty
         b. written examinations used to select officials
         c. system lasted until early twentieth century
      3. favored the wealthy, who could educate sons
         a. closeness to the capital, family connections important
         b. it was possible for commoners to rise via education
      4. system developed further in later dynasties
      5. bureaucrats had great prestige and privileges
C. The Landlord Class
1. by first century B.C.E., small-scale peasant farmers had been displaced by large landowners and tenant farmers
2. state opposed creation of large estates throughout Chinese history, without much success
   a. large landowners could often evade taxes
   b. large landowners sometimes kept independent military forces that could challenge imperial authority
   c. reforms by usurper Wang Mang (r. 8–23 C.E.)
3. landowner prestige was based on both wealth and prestige of membership in the bureaucracy ("scholar-gentry")

D. Peasants
1. in Chinese history, most of population have been peasants
   a. some relatively prosperous, some barely surviving
   b. tenant farmers in Han dynasty owed as much as two-thirds of crop to landowners
2. periodic peasant rebellions
   a. Yellow Turban Rebellion in 184 C.E. provoked by flooding and epidemics
   b. peasant revolts devastated the economy and contributed to overthrow of Han dynasty
   c. Chinese peasant movements were often expressed in religious terms

E. Merchants
1. Chinese cultural elite disliked merchants
   a. stereotyped as greedy and profiting from work of others
   b. seen as a social threat that impoverished others
2. periodic efforts to control merchants
   a. sumptuary laws
   b. forbidden to hold public office
   c. state monopolies on important industries (salt, iron, alcohol)
   d. forced to make loans to the state
3. merchants often prospered anyway
   a. won their way to respectability by purchasing estates or educating their sons
   b. many officials and landlords were willing to work with them

III. Class and Caste in India
A. Caste as Varna
1. the word caste comes from the Portuguese word meaning “race” or “purity of blood”
2. caste may have evolved from encounter between Aryans (light-skinned) and natives (dark-skinned)
   a. certainly grew from interaction of culturally diverse peoples
   b. development of economic and social differences between them
   c. economic specialization and culture apparently more important than notions of race
3. ca. 500 B.C.E., there was clear belief that society was divided into four great classes (varna), with position determined by birth
   a. three segments of pure Aryans (the “twice-born”)
   b. Sudras: native peoples, in very subordinate positions
4. varna theory: the four groups were formed from the body of the god Purusha; immutable
   a. reality: considerable social change in ancient India
   b. frequent conflict between Brahmin and Ksatriya groups
   c. absorption of “tribal peoples” within Aryan groups
   d. Vaisya varna evolved into business class
   e. Sudra varna became peasant farmers
   f. creation of untouchables below Sudras

B. Caste as Jati
1. social distinctions based on specific occupations, organized as guilds (jatis)
   a. blended with varna system to create full caste system
   b. thousands of jatis became primary cell of social life
c. each of four great classes divided into many jatis (subcastes)
2. clearly defined social position
   a. marriage and eating together only permitted within individual’s jati
   b. each jati had particular duties, rules, obligations
3. ideas of ritual purity and pollution applied to caste groups
4. inherent inequality supported by idea of karma, dharma, and rebirth
   a. birth into a caste determined by good or bad deeds (karma) of a previous life
   b. rebirth in a higher caste determined by performance of present caste duties (dharma)
5. threat of social ostracism for violating rules of the jati
6. individuals couldn’t raise social status, but whole jatis could improve social standing

C. The Functions of Caste
1. caste was very local, so it focused loyalties on a restricted territory
   a. made empire building very difficult
   b. caste as a substitute for the state
2. caste provided some social security and support (care for widows, orphans, the destitute)
3. caste was a means to accommodate migrants and invaders
4. made it easier for the wealthy and powerful to exploit the poor

IV. Slavery: The Case of the Roman Empire
A. Why did slavery emerge in the First Civilizations? There are various theories:
   1. domestication of animals provided a model for human slavery
   2. war, patriarchy, and private property ideas encouraged slavery
   3. large-scale warfare contributed to the growth of slavery
   4. patriarchal “ownership” of women may have encouraged slavery
B. Slavery and Civilization
   1. slavery as “social death”: lack of rights or independent personal identity
   2. slavery was a long-established tradition by the time of Hammurabi (around 1750 B.C.E.)
   3. almost all civilizations had some form of slavery
      a. varied considerably over place and time
      b. classical Greece and Rome: slave emancipation was common
      c. Aztec Empire: children of slaves were considered to be free
      d. labor of slaves varied widely
   4. less common in China (maybe 1 percent of population)
      a. convicts and their families were earliest slaves
      b. poor peasants sometimes sold their children into slavery
   5. India: criminals, debtors, war captives were slaves
      a. largely domestic
      b. religion and law gave some protections
      c. society wasn’t economically dependent on slavery
C. The Making of Roman Slavery
   1. Mediterranean/Western civilization: slavery played immense role
      a. Greco-Roman world was a slave society
      b. one-third of population of classical Athens was enslaved
      c. Aristotle: some people are “slaves by nature”
   2. at beginning of Common Era, Italy’s population was 33 to 40 percent slaves
      a. wealthy Romans owned hundreds or thousands of slaves
      b. people of modest means often owned two or three slaves
   3. how people became slaves:
      a. massive enslavement of war prisoners
      b. piracy
      c. long-distance trade for Black Sea, East African, and northwest European slaves
      d. natural reproduction
4. abandoned/exposed children
5. little serious social critique of slavery, even within Christianity
6. slavery was deeply entrenched in Roman society
   a. slaves did all sorts of work except military service
   b. performed both highly prestigious and degraded tasks
7. slaves had no legal rights
   a. could not marry legally
   b. if a slave murdered his master, all of the victim’s slaves were killed
   c. manumission was common; Roman freedmen became citizens
D. Resistance and Rebellion
1. cases of mass suicide of war prisoners to avoid slavery
2. “weapons of the weak”: theft, sabotage, poor work, curses
3. flight
4. occasional murder of owners
5. rebellion
   a. most famous was led by Spartacus in 73 B.C.E.
   b. nothing on similar scale occurred in the West until Haiti in the 1790s
   c. Roman slave rebellions did not attempt to end slavery; participants just wanted freedom for themselves
V. Comparing Patriarchies
A. Gender systems change over time.
1. patriarchy generally less restrictive in the early years of a civilization and during times of upheaval
2. women active agents in the histories of their societies despite subordination
   a. central figures in family life
   b. more rarely some achieve prominent positions outside the home
   c. always within a patriarchal framework
   d. patriarchy sharper in urban-based civilizations as compared to pastoral or agricultural societies outside empires
   e. interaction of patriarchy and class: greatest restrictions on upper-class women
B. A Changing Patriarchy: The Case of China
1. in the Han dynasty, elite ideas became more patriarchal and linked to Confucianism
   a. thinking about pairs of opposites applied in unequal terms
   b. men’s sphere is public; women’s sphere is domestic
   c. “three obediences”: woman is subordinate to father, then husband, then son
2. woman writer Ban Zhao (45–116 C.E.):
   a. female inferiority reinforced by birth rituals
3. there were exceptions to the widespread subordination
   a. a few women had considerable political authority
   b. several led peasant rebellions
   c. some writers praised virtuous women as wise counselors
   d. honor given to the mothers of sons
   e. dowry was regarded as woman’s own property
   f. women valued as textile producers
   g. a wife had much higher status than a concubine
   h. peasant women labored in the fields despite ideal of seclusion
4. changes following the collapse of the Han dynasty
   a. cultural influence of nomadic peoples (who had less restriction)
   b. by Tang dynasty (618–907 C.E.), elite women regarded as capable of handling legal and business affairs, inheriting property, even of riding horses
   c. major sign of weakening patriarchy: reign of Empress Wu (r. 690–705 C.E.)
   d. growing popularity of Daoism opened new women’s roles
C. Contrasting Patriarchies in Athens and Sparta

1. Athens and Sparta held substantially different views about women

2. Athens: increasing limitations on women from 700 to 400 B.C.E.
   a. completely excluded from public life
   b. represented by a guardian in law; not even named in court proceedings
   c. Aristotle: cited women’s natural “inadequacy” compared to males
   d. restricted to the home
   e. married in mid-teens to men 10–15 years older
   f. role in life: domestic management and bearing sons
   g. land normally passed through male heirs
   h. women could only negotiate small contracts
   i. most notable exception: Aspasia (ca. 470–400 B.C.E.)

3. Sparta: militaristic regime very different from Athens
   a. need to counter permanent threat of helot rebellion
   b. Spartan male seen as warrior above all
   c. situation gave women greater freedom
   d. central female task was reproduction
   e. encouraged to take part in sporting events
   f. not secluded or segregated
   g. married men of their own age at about 18 with trial period where divorce possible
   h. men were often preparing for or waging war, so women had larger role in household

4. Sparta, unlike Athens, discouraged homosexuality
   a. other Greek states approved homoerotic relationships
   b. Greek attitude toward sexual choice was quite casual

5. Women freer in Sparta despite militarized state, more secluded in Democratic Athens

VI. Reflections: Arguing with Solomon and the Buddha

A. What is more impressive about the second-wave civilizations of Eurasia/North Africa: change or enduring patterns?
   1. Ecclesiastes—basic changelessness and futility of human life
   2. Buddhism—basic impermanence of human life

B. Clearly, some things changed.
   1. Greek conquest of the Persian Empire
   2. unification of the Mediterranean world by the Roman Empire
   3. emergence of Buddhism and Christianity as universal religions
   4. collapse of dynasties, empires, and civilizations

C. But the creations of the second-wave era have been highly durable.
   1. China’s scholar-gentry class
   2. India’s caste system
   3. slavery largely unquestioned until nineteenth century
   4. patriarchy has been most fundamental, durable, and assumed feature of all civilizations
      a. not effectively challenged until twentieth century
      b. still shapes lives and thinking of vast majority of people
   5. religious and cultural traditions started in the era of second-wave civilizations are still practiced or honored by hundreds of millions of people

CHAPTER QUESTIONS

Following are answer guidelines for the Big Picture Questions, Seeking the Main Point Question, Margin Review Questions, Portrait Question, and Documents and Visual Sources Feature Questions that appear in the textbook chapter. For your convenience, the
questions and answer guidelines are also available in the Computerized Test Bank.

Big Picture Questions

1. What is the difference between class and caste?
   - Both systems are used to define social hierarchy.
   - The caste system defined social groups more rigidly and with less opportunity for social mobility than many class-based systems.
   - The caste system defined the social order in terms of religious ideas about the creation of the universe more explicitly and more closely than many class-based systems.

2. Why was slavery so much more prominent in Greco-Roman civilization than in India or China?
   - There were far more slaves in the Greco-Roman world.
   - Slaves played a critical role in the economy of the Greco-Roman civilization.
   - Slaves participated in a more diverse array of occupations in the Roman Empire than they did in other classical civilizations—from among the highest and most prestigious positions to the lowest and most degraded ones.

3. What philosophical, religious, or cultural ideas served to legitimate the class and gender inequalities of second-wave civilizations?
   - Every system drew on ideas to legitimate class and gender inequalities.
   - In China, Confucian philosophy was used to justify both the class system and patriarchy, although peasants successfully used Daoism when rebelling against established authorities.
   - Religious beliefs underpinned the caste system in India—the varnas (the four classes of society) were described as being formed from the body of the god Purusha; one’s current place in the caste system was explained through the concepts of karma and rebirth; and one’s future lives were determined in part by dharma or the fulfillment of one’s caste duties.
   - Greek rationalism underpinned key ideas about class and gender in the Mediterranean world. Aristotle developed the notion that some people were “slaves by nature” and should be enslaved for their own good and for that of the larger society. This idea helped to justify large-scale slave ownership in classical Athens, where perhaps one-third of the population were slaves, and continued to justify slave ownership in ancient Rome. Greek philosophers, including Aristotle, also provided a set of ideas that justified the exclusion of women from public life and their general subordination to men. According to Aristotle, women were infertile men who were inadequate because they could not generate sperm (which contained the “form” or “soul” of a new human being). From this understanding of women came further ideas, such as that women, like children or domesticated animals, were influenced unduly by instinct and passion and lacked the rationality to take part in public life.

4. What changes in the patterns of social life in second-wave civilizations can you identify? What accounts for these changes?
   - The classical era brought no dramatic changes in the social structures of societies. Rather, it brought further strengthening of cultural traditions and institutions that reinforced social inequality and patriarchy.
   - Strong states like China or Rome served to strengthen social inequality and patriarchy.
   - Also underpinning these changes were the development of classical belief systems, including the caste system in India, Confucian and Legalist philosophies in China, and Greek rationalism in the Mediterranean region.

5. Looking Back: Cultural and social patterns of civilizations seem to endure longer than the political framework of states and empires. What evidence from Chapters 3, 4, and 5, might support this statement? How might you account for this phenomenon? Is there evidence that could support a contrary position?
   - Chapters 3, 4, and 5 offer much evidence to support this statement.
   - Chapter 3 traces the rise and collapse of second-wave Eurasian/North African empires, none of which survived beyond 550 C.E.
   - Meanwhile, Chapter 4 explores the creation of a number of cultural traditions that continue to have relevance and attract followings even today, including Confucian and Daoist ideas from China; Buddhist and Hindu traditions from India; and Zoroastrian, Jewish, Greek rational, and Christian traditions from the Near East and Eastern Mediterranean.
• Chapter 5 explores several features of second-wave social hierarchies that persisted long after the collapse of the second-wave empires. Key here are the social hierarchy of China, which persisted into the twentieth century, and the caste system of India, which continues to influence Indian society today. Slavery also continued to be a major social phenomenon in many regions into the late nineteenth century. Finally, some elements of patriarchies that evolved during the second-wave era remain influential today. In terms of evidence to the contrary, the slave economy of the Mediterranean did not survive the collapse of the Roman Empire; the Chinese empire revived in a similar form a few centuries after the collapse of the Han.

Seeking the Main Point Question

Q: To what extent were the massive inequalities of second-wave civilizations generally accepted, and in what ways were they resisted or challenged?

• The extent to which massive inequality was accepted is reflected in the successful maintenance of social structures based on inequality in every second-wave civilization. Thus, one could point to the reality of a slave-based society in the classical Mediterranean world, the caste system in India, or the class system in China.

• The philosophical and religious systems of second-wave civilizations, including Greek rationalism, the Hindu faith, and Confucian philosophy, all also supported concepts of inequality.

• While resistance in the form of small-scale theft, sabotage, or other acts of defiance have left no historical trace, more dramatic and widespread forms of resistance to social inequality in the form of Spartacus’s slave revolt in the Roman Empire or the Yellow Turban peasant rebellion in China show that, when given the chance, those at the bottom end of the social structure could and did oppose the social order.

Margin Review Questions

Q. How would you characterize the social hierarchy of China during the second-wave era?

• At the top of the social hierarchy in China were the emperor’s officials, who represented the cultural and social elite.

• Officials were in large part drawn from wealthy landowning families. Despite the efforts of Chinese emperors, landowners remained a central feature of Chinese society, especially since many members of this group also served the emperor as his officials.

• Peasants made up the largest part of the Chinese population. By the first century B.C.E., population growth, taxation, and indebtedness had resulted in many peasants becoming tenant farmers rather than farmers who owned their own land. There was significant differentiation between peasant families; some worked or owned enough land to feed themselves and perhaps sell something at the local market, while others could barely survive.

• The elite in Chinese society possessed a largely negative view of merchants, who were viewed as unproductive people who made a shameful profit by selling the work of others. The authorities made periodic efforts to rein in merchant activity, but despite active discrimination, merchants frequently became quite wealthy, and some tried to achieve respectable elite status by purchasing landed estates and educating their sons to become civil servants.

Q. What class conflicts disrupted Chinese society?

• One conflict was between the emperor and wealthy landowners; the emperor worked to limit the accumulation of estates by large landowners, who could potentially threaten his power.

• Another class conflict in Chinese society had elite officials and landowners on one side and peasants on the other. Landowners often extracted high rents of up to two-thirds of the harvest from the peasants who worked the land. Meanwhile, the state required payment of taxes and about a month’s labor each year. After a series of bad harvests, peasants frequently abandoned their land, forming bandit gangs or rising up against their social superiors, as was the case with the Yellow Turban Rebellion, which reached its peak in the 180s C.E.

• A final conflict had landowners and officials on one side and merchants on the other. Merchants did not enjoy a favorable reputation in the eyes of China’s cultural elite. They were widely viewed as unproductive and as making a shameful profit from selling the work of others. Merchants were also seen as a social threat, as their ill-gained wealth impoverished others, deprived the state of needed revenues, and fostered resentments. The authorities made periodic efforts to rein in merchant activity, but despite active discrimination, merchants frequently
became quite wealthy, and some tried to achieve respectable elite status by purchasing landed estates and educating their sons to become civil servants.

Q. What set of ideas underlies India’s caste-based society?

- India’s caste-based society grew out of the interaction of culturally diverse peoples and the development of economic and social differences between them.
- By 500 B.C.E., there was a clear belief that society was organized into four great classes (varnas), with one’s position in this system determined by birth.
  - Three classes were pure Aryans: the Brahmins (priests); the Kshatriyas (warriors and rulers); and the Vaisyas (peasants).
  - The final class was not of Aryan heritage and was known as the Sudras; they were native peoples who served in very subordinate positions.
  - According to varna theory, the four segments were formed from the body of the god Purusha and were immutable.
- In reality, there was considerable social change in ancient India. For instance, the Vaisya varna developed into a merchant class, while the Sudra varna became the peasants. A new group known as the untouchables emerged below the Sudras; they undertook the most polluting and unclean tasks.
  - As the varna system took shape, another system of occupationally based groups known as jatis emerged and blended with the varna system. The jatis became the primary cell of social life in India beyond the family or household. Each jati was associated with one of the great classes or with the untouchables. Marriage and eating together were permitted only within one’s own jati, and each jati was associated with its own particular set of duties, rules, and obligations, which defined its members’ unique and separate place in the larger society.

Q. Summing Up So Far: How did India’s caste system differ from China’s class system?

- India’s caste system gave priority to religious status and ritual purity, while China elevated political officials to the highest of elite positions.
  - The caste system divided Indian society into a vast number of distinctive social groups compared to the broader categories of Chinese society.
  - The caste system defined social groups far more rigidly and with even less opportunity for social mobility than did China’s class system.

Q. What is the difference between varna and jati as expressions of caste?

- The varna system was older. It provided broad categories in a social hierarchy that explained social inequality.
  - The jatis were occupationally based groups that split the varnas and the untouchables into thousands of smaller social groupings based on occupation. Jatis became the primary cells of social life in India beyond the family or household. Each jati was associated with one of the great classes or with the untouchables. Marriage and eating together were permitted only within one’s own jati, and each jati was associated with its own particular set of duties, rules, and obligations, which defined its members’ unique and separate place in the larger society.

Q. How did the inequalities of slavery differ from those of caste?

- Slaves possessed the status of outsiders, whereas each jati possessed a recognized position in the social hierarchy.
  - Slaves were owned and sold, unlike members of the caste system.
  - Slaves worked without pay, unlike members of the caste system.
  - Slaves lacked any rights or independent personal identity, unlike individuals in the caste system.
  - In some traditions, slaves could transform their status by being freed by their master or by purchasing their freedom. Also in some traditions, children of slaves were considered free at birth. These traditions offered more opportunities for social mobility than did the caste system.

Q. How did Greco-Roman slavery differ from that of other classical civilizations?

- Greco-Roman society depended more on slaves than did other second-wave civilizations.
  - There were far more slaves in the Greco-Roman world than in other second-wave civilizations.
  - Slaves participated in a greater number and range of occupations than in other second-wave civilizations, from the highest and most prestigious positions to the lowest and most degraded. Slaves were excluded only from military service.

Q. In what ways did the expression of Chinese patriarchy change over time, and why did it change?
• Long-established patterns of thinking in terms of pairs of opposites were now described in gendered and unequal terms, with the superior symbol of yang (associated with heaven, rulers, strength, rationality, and light) viewed as masculine and yin (associated with the earth, subjects, weakness, emotion, and darkness) viewed as feminine.
  • Thinkers emphasized the distinction between the public and political roles of men and the private domain of women.
  • The idea of the “three obediences” was also emphasized; it described a woman’s subordination first to her father, then to her husband, and finally to her son.
  • The Chinese woman writer Ban Zhao recorded how women were taught from birth that they were inferior and subordinated to men and should be passive and subservient in their relations with men.
  • Emerging Confucian ideology played an important role in the evolving ideas about patriarchy in Chinese society.

Q. How did the patriarchies of Athens and Sparta differ from each other?

• Athens placed increasing limitations on women between 700 and 400 B.C.E.
  • Athens completely excluded women from public life.
  • Athens required that women be represented by a guardian in legal matters, and women were not even referred to by name in court proceedings.
  • Athens restricted women to the home, where they lived separately from men.
  • In Athens, marriage customarily saw a woman in her mid-teens marry a man ten to fifteen years her senior.
    • In Athens, land passed through male heirs.
    • Spartan women possessed more freedom.
    • Sparta’s fear of helot rebellion meant that great value was placed on male warriors.
  • In this context, the central task for women in Spartan society was reproduction—specifically, the bearing of strong healthy sons.
  • To secure strong sons, women were encouraged to strengthen their bodies, and they even participated in public sporting events.
    • Spartan women were not secluded or segregated like their Athenian counterparts.
    • Spartan women married men about their own age, putting the new couple on a more equal basis.
    • Men were often engaged in or preparing for war, so women in Sparta had more authority in the household.
  • However, as in Athens, women in Sparta lacked any formal public role.

Portrait Question

Q. In what ways did the larger conditions of China shape the life of Ge Hong?

• Disorder during his childhood hindered his education because his family library was destroyed, restricting his access to books.
  • His family also suffered financially forcing him to work to earn money for his education.
  • Disorder in the kingdom may have increased his life-long interest in Daoist ideals of withdrawal into an interior life, which he practiced for periods of his adult life.
  • He took a number of military positions that in normal times he likely would have turned down in favor of a career in the civil bureaucracy.
  • He drew on Confucian, Legalist, and Daoist ideas to order his life.

Using the Documents and Visual Sources Features

Following are answer guidelines for the headnote questions and Using the Evidence questions that appear in the documents and visual sources essays located at the end of the textbook chapter.

Headnote Questions

Document 5.1: A Chinese Woman’s Instructions to Her Daughters

Q. Why do you think Ban Zhou began her work in such a self-deprecating manner?

Possible answers:

• As a woman writer she wanted to disarm her audience, which might find her writing presumptuous or even scandalous.
  • Her emphasis at the opening that the ostensible purpose in writing this tract just for the instruction of her daughters is important because in Chinese society an acceptable role of a mother was the instruction of her daughters.
  • She wanted to note the unusual personal circumstances that made her text worth reading despite her status as a woman.
Her description of her early life and marriage reveal that she fully understands what female virtues are respected in Chinese society and has tried to practice them in her own life.

Q. In what ways does Lessons for Women reflect or contradict Confucian attitudes (see Document 4.1, pp. 198–200)?

Possible answers:

- The emphasis on correctly observing sacrifices and rituals dedicated to the ancestors shows a commitment to Confucian propriety.
- The emphasis that women are to humble themselves before others and show obedience to their husbands reflects the Confucian emphasis on deference toward social superiors.
- Her reference to womanly virtue is related to Confucian ideas of virtue.
- Her specific dictate that a woman must submit to her mother-in-law, whether the mother-in-law be right or wrong, reflects the Confucian emphasis on deference to ones parents, elders, and social superiors.

Q. How would Ban Zhou define an ideal woman? An ideal man? An ideal marriage?

- Ban Zhou states that an ideal woman should have womanly virtue, by which she means that she should maintain her chastity, control circumspectly her behavior, act modestly in her every motion, and model every act on the best usage.
- She should use womanly words, by which she means words chosen with care; avoid vulgar language; speak at appropriate times; and avoid too much conversation.
- She should have womanly bearing, which emphasizes cleanliness.
- An ideal woman would engage in womanly work, which emphasizes industriousness in appropriate areas of household labor and an avoidance of gossip and laughter.
- One might also emphasize her dictate that women should be obedient to men and elders, and undertake appropriate sacrifices and rituals for the ancestors.
- An ideal man controls his wife; bases his relationship with her on harmony, intimacy, and conjugal love; maintains the proper relationship and rites between man and wife; and is strong.
- In an ideal marriage a man should control his wife, but base his control upon harmony, intimacy, and conjugal love; and avoid anger, blows, or too much intimacy.

Q. In what ways is she critical of existing attitudes and practices regarding women?

- She criticizes the neglect of female education.
- She criticizes husbands who do not control their wives, as well as those who know they must control their wives but do not understand that husbands and masters must also be served, and that the proper relationships and the rites should be maintained for this to happen. She also criticizes husbands and wives who are too intimate, leading to lust and the taking of liberties with one another.
- She criticizes wives who rebuke and scold their husbands and husbands who beat their wives.
- She criticizes women who love gossip and silly laughter.

Q. How does she understand the purposes of education for boys and for girls?

- The education of boys and girls ensures that they understand their roles in marriage and that they understand the rites that regulate marriage, allowing the husband to control the union and the wife to serve her husband.

Document 5.2: An Alternative to Patriarchy in India

Q. What kinds of women were attracted to Buddhist monastic life? What aspects of life as a bikkhuni appealed to them?

- The kinds of women who were attracted to Buddhist monastic life include a wife, a prostitute, a mother, a beggar, a millionaire’s daughter, and a goldsmith’s daughter.
- Life as a bikkhuni might be appealing because it would provide opportunities to leave behind aversion and passion; to meditate and become detached from this world by attaining the state of no-thought; to cut all ties with the world; to break with worldly cravings; and to reject worldly possessions.

Q. What views of the world, of sensuality, and of human fulfillment are apparent in these poems?

- There is a general rejection of sensuality, often by those whose earlier lives included luxury and wealth.
- Human fulfillment is associated with detachment from this world and the ability to meditate and seek spiritual enlightenment.
Q. In what ways might these poems represent a criticism of Hindu patriarchy?

- These women leave behind the men who controlled their lives to take up a position in society without male oversight.
- The poems indicate that they live fulfilled and spiritual lives without male direction.
- The poem “Sumangala’s Mother” indicates that the author was dissatisfied with her life as a wife and with her husband.

Q. What criticism of these women would you anticipate? How might advocates of Hindu patriarchy view the renunciation that these nuns practiced?

- The women abandoned their caste duties.
- Some of the women abandoned their duties to husbands and children.
- The women lacked the characteristics that Hinduism would define as good and noble in a woman.
- They brought shame to their families.
- Advocates of Hindu patriarchy would likely believe that by renouncing their duties, the women were turning away from, not toward, a more spiritual life.

Q. How do these poems reflect core Buddhist teachings?

- The renunciation of previous lives by these nuns advanced detachment from worldly concerns that lay at the heart of Buddhist teachings.
- The practices mentioned in the poems—giving up all worldly possessions, dressing in simple clothes, begging for alms, and shaving one’s head frequently—also helped the nuns detach from worldly concerns in conformance with Buddhist teachings.

Document 5.3: Roman Women in Protest

Q. How did Roman women make their views known? Do you think the protesters represented all Roman women or those of a particular class?

- The women blocked streets and every entrance to the Forum; besieged the home of the Brutuses who opposed the repeal; and remonstrated with men in the streets.
- The evidence is mixed regarding which women participated in the protest. Because the laws concerned luxury items, one might assume that the rebellion may have been limited to elite women; however, descriptions of women blockading every street in the city and women from the towns and villages around Rome joining the protests indicate participation by a broader set of social groups.

Q. How might you summarize the arguments favoring the retention of the law (Cato) and those favoring repeal (Lucius Valerius)? To what extent did the two men actually differ in their views of women?

- Cato’s key arguments are that women had stepped outside customary boundaries by defying male authority, speaking to men other than their husbands, and going out onto the streets without guardians.
- He believes that should they succeed in this appeal, they will only become more rebellious and demanding.
- Cato also states that if women are allowed luxuries it will lead to further disorder, because women denied by their husbands will seek luxuries from other men.
- Lucius Valerius argues that women in Rome had a long history of gathering and coming forth publicly over matters that concerned them and that in the past their actions were for the public good.
- Valerius reminds readers that the laws were enacted during a time of crisis that has passed; therefore there is no risk to repealing the laws.
- Other women in the Republic, men, and even horses are allowed to wear luxuries denied to Roman women. Such luxuries are important in female society because the putting on or removing of luxuries served ritual functions.
- Even if the law is repealed, states Valerius, men still have the authority to prohibit women in their households from wearing luxuries that they disapprove of.
- With the power men possess over women, one cannot call the actions of the women a rebellion; because of the great authority men possess over women, this authority should be used with moderation.
- Lucius Valerius is more inclined to grant women the right to come forth publicly and petition in the manner that they did with regard to the Oppian Laws.
- However, Valerius largely agrees with Cato about the authority that men should have over women in society.

Q. How might one of the Roman women involved in the protest have made her own case?
Possible answers:

- Like Lucius Valerius, a woman would be likely to point to the history of women in the Roman Republic demanding changes in the same manner.
- A Roman woman would point to the original purpose of the law, which made it now unneeded.
- A woman might discuss the importance of luxuries for ritual and the display of status.
- She might also acknowledge the authority of men to grant or not grant their petition in an effort to address accusations of rebellion by women.

Q. What can we learn from Livy’s account about the social position of Roman women and the attitudes of Roman men?

- Evidence in the speeches by both Cato and Lucius Valerius indicate that the social position of women is clearly subservient to men in Roman society.
- It is also clear that women have a means of pressuring the patriarchal system to change specific features of the system and that they did this at extraordinary moments in Roman history.
- Even those men who were sympathetic to women in their effort to exert public pressure to achieve the repeal of the Oppian Laws still viewed women as completely under the control of their husbands and fathers.
- The speech by Lucius Valerius indicates that at least some Roman men felt that men should exercise their authority over women moderately; although the speech by Cato indicates that some Roman men felt that strict control over women (and especially women’s interaction with people outside their households) was a serious threat to Roman society.

Q. This document was written by a male historian several hundred years after the events he describes, and it records the speeches of two other male officials. How might this affect the ability of historians to use it for understanding Roman women?

- The source is probably most accurate in its account of the actual event and the views of Cato and Lucius Valerius.
- It is less useful for understanding what caused women to take to the streets; how women viewed or understood the speeches; and how women understood the issues at stake in the dispute.

Visual Source 5.1: Terentius Neo and His Wife

Q. What significance do you attribute to the absence of a name for the woman?

- This may reflect on the status of women in Roman society. Married women were defined by who they were married to especially in the public sphere.

Q. What do you think the artist is trying to convey by highlighting the literacy of this couple?

- The elite status of the painting’s subjects
- Their learned status
- A distinctive aspect of their reputations

Q. What overall impression of these two people and their relationship to each other does this painting suggest?

- The painting conveys a sense of intimacy.
- The stylus and scroll convey a sense of shared literacy and perhaps a shared interest in learning or writing.
- More speculatively, students might interpret the prominence of the scroll and stylus along with their placement in the picture as representing their co-authorship of writings.
- Though the title refers to Terentius Neo and his wife, students might also speculate about different possible relationships between the subjects, like that of brother and sister.

Visual Source 5.2: A Pompeii Banquet

Q. What signs of social status are evident in this painting?

- The clothing of the seated figures is that of elite Romans.
- Their seated position on benches indicates their role as participants at the banquet rather than servants.
- The elite figures in the painting are depicted larger than the slaves.
- The distinctive dress of the slaves, with legs exposed to make work easier, distinguishes them from the banqueters.
- The slaves’ positioning—one kneeling and one standing in the background—also indicates their social status.
Q. How are slaves, shown here in the foreground, portrayed? See also the mosaic of a slave and master on p. 230.
- The slave to the left is shown kneeling to remove a guest’s shoes.
- The activity of the slave in the middle is open to interpretation, but he seems to be preparing to serve something to the banquet guests.

**Visual Source 5.3: Scenes in a Pompeii Tavern**

Q. Why do you think a tavern owner might have such paintings in his place of business?
- The paintings might indicate to patrons the types of entertainments offered or tolerated in the establishment.
- The paintings may serve as a decoration to make his establishment more appealing.
- The scenes might also be an inside joke, depicting some of his patrons or events that occurred in the tavern.

Q. What might we learn about tavern life from these images?
- Drinking, gambling, and prostitution were features of tavern culture.
- From the dress of the figures, we may learn something about the status of those who frequented taverns.
- The scenes provide some specific details about the types of gambling games played in taverns.
- We might see from the images how taverns were decorated.

Q. What roles did women play in the tavern?
- Women served as prostitutes and bar maids.
- The images provide no evidence that women frequented taverns as customers, but clear evidence that they worked in taverns.

Q. What differences do you notice between these paintings and those depicting the lives of the upper classes?
- These paintings are more crudely executed and less realistic in style.
- The dress of the male figures is more similar to that of the slaves than to the elites in Visual Source 5.2.
- These paintings have written captions, while the elite paintings do not.

**Visual Source 5.4: A Domestic Shrine**

Q. Why might such a shrine and the spirits it accommodated be more meaningful for many people than the state-approved cults?
- While imperial cults were intended to secure the well-being of the empire and provide an opportunity for individuals to show their loyalty to the empire, lararia protected families in their daily lives.
- The shrine provided a specific source of potential help for a household when a crisis arose.
- Unlike imperial cults, the specific deities and spirits honored in lararia were chosen by the household, usually because the household perceived a special relationship between the deity or spirit and the household.

Q. What significance might you find in the temple-like shape of the lararium?
- It would be natural for a family constructing a site within their home through which they hope to secure supernatural aid to copy the architectural styles of public sites dedicated to the same purpose;
- The ornate carved structure was incorporated to display the wealth and status of the household.

**Visual Source 5.5: Mystery Religions: The Cult of Dionysus**

Q. What aspects of the initiation process are visible in this image?
- This scene portrays one of the trials or purifications that an initiate undergoes.

Q. How might you understand the role of whipping in the initiation process? How would you interpret the relationship of the initiate and the woman on whose lap she is resting her head?
- The whipping is most likely part of a purification ritual.
- The woman on whose lap that the initiate is resting may represent authority as a leader of the cult or even the representative of Dionysus.
- The woman may be acting as a guide, leading the initiate through the rituals of death and rebirth.

Q. In what way is sexual union, symbolized by the rod, significant in the initiation?
- As a phallic symbol the rod represents sexual intercourse, an act that ritually ties two people...
together in intimacy. This intimacy is at the center of mystery cults and especially the Dionysus cult, which encouraged the abandonment of conventional social restrictions that would normally limit female sexuality.

Q. Why do you think Roman authorities took action against these mystery religions, even as they did against Christianity?
  • Mystery cults were secretive and the uncertainty surrounding their specific beliefs and practices may have appeared threatening to the state and state-sponsored imperial cults.
  • Mystery cults offered codes of moral behavior and alternative understandings of the afterlife that could be perceived as threats to conventional social norms and the social order.

Q. What did the mystery cults of Isis or Dionysus provide that neither the state cults nor household gods might offer?
  • A sense of belonging to a select community
  • Opportunities to break with social conventions and norms
  • A more personal, emotional, and intimate spiritual life
  • Ritual initiation into sacred mysteries
  • Codes of moral behavior
  • The promise of an afterlife

Using the Evidence Questions

Documents: Patriarchy and Women’s Voices

1. Comparing gender systems: Based on these documents, how might you compare the gender systems of China, India, and the Roman Empire? What common features of patriarchy did they share? In what ways did they differ?
  • They were similar in that all three of these cultures possessed well-developed patriarchal systems; all largely excluded women from public life; and all placed men at the head of families and households.
  • They differed in a number of ways, including how patriarchy was justified. In China it was through the Confucian philosophy; in India, the Hindu religious tradition; and in Rome, civic and cultural traditions were used to underpin the patriarchal system.
  • Only in India were women able to fully reject or withdraw from the system.

2. Evaluating the possibilities of action for women: In what ways were women able to challenge at least some elements of their societies? Do these documents exhibit anything similar to the feminist thinking or action of our own times?
  • Students could argue that by writing Lessons for Women, Ban Zhou was able to challenge notions about learned women in her society.
  • The Buddhist nuns in India who wrote the poems in Document 5.2 fundamentally challenged the very basis of India’s patriarchal society by rejecting all male supervision and by abandoning traditional female obligations as mothers, daughters, and wives.
  • The Roman women who protested the Oppian Laws by taking to the streets challenged a patriarchal system that granted women no role in public life and limited strictly their contact with anyone outside of the household. However, their challenge was not as profound as that of the Buddhist nuns because they sought only the repeal of the Oppian Laws and drew on a tradition of female action in Roman society to secure their goals.
  • While none of the sources in this feature advance modern feminist ideas such as equality between men and women or the right of women to take part as equals with men in public life, some of the documents do include thinking and actions that bear some resemblance to modern feminism.
  • Regarding feminist thinking, in Document 5.2, the self-criticism of earlier lives by nuns resonates with modern feminist critiques of gendered roles. This is especially apparent in “The Former Courtesan” selection, which emphasizes fixations on beauty, form, and money in a manner that might resonate with modern feminist critiques of women as sexual commodities.
  • In Document 5.1, Ban Zhou advocates a measure of educational parity for girls that might resonate with modern feminists, although it must be emphasized not so they can be “equal” to men, but so they might serve men better.
  • Regarding feminist actions, as described in Document 5.2, in India the Buddhist nuns reject the patriarchal society to seek personal fulfillment that might resonate with modern feminists.
  • In particular, the author of “Sumangala’s Mother” glories in her new-found freedom from the constraints of home and husband.
  • The direct action within the system by Roman women seeking to effect change to specific aspects of the patriarchal society also echoes in some ways modern feminist movements.
3. **Internalizing social values:** To what extent did women in these civilizations internalize or accept the patriarchal values of their societies? Why might they have done so?

- Documents 5.1 and 5.2 were written by women and provide the best sources for judging the level of internalization or acceptance. Ban Zhou’s use of Confucian principles in Document 5.1 indicates that she had essentially internalized and accepted the patriarchal values of her society in important ways. In contrast, the extracts by Buddhist nuns in Document 5.2 provide evidence of women actively rejecting patriarchal values.

- Document 5.3, though written by a man, shows that women, without fully rejecting the patriarchal system in which they lived, could seek to work within it to effect some changes.

- Regarding why women accepted or internalized the patriarchal system, those like Ban Zhou writing practical advice or Roman women seeking to change public policy recognized that to accomplish specific goals women were best served by operating within the system in which they found themselves.

- Without well-developed viable alternatives, the patriarchal system dominated the discourse, thereby limiting the scope of the debate. The dominance of patriarchal thought may have made it seem natural, inevitable, or even correct to some women.

- However, a student might raise the point that the documents written by women were written by members of the elite, and so cast little light on the views of other, less-privileged groups of women.

4. **Making judgments:** If you were a woman living during these times, which of these civilizations would you prefer to live in and why? Do you think this kind of question—judging the past by the standards of the present—is a valid approach to historical inquiry?

- Rome: women in this society could take successful action in the public sphere to achieve their goals.

- China: women were seen as different but not necessarily inferior to men, and Confucian ideas of propriety and appropriate behavior might have protected women from the worst abuses by men.

- India: the possibility of becoming a Buddhist nun offered a viable alternative to women than life under male control within the family and household.

- Such an approach is valid to historical inquiry because it allows us to compare civilizations and traditions, and requires us to examine modern preconceptions which may help us reach a better understanding of the civilizations in their own contexts.

- This is not a valid approach because it frames the civilizations, and their patriarchal systems, with criteria that these societies would not recognize, and it hinders analysis of the civilizations within their own contexts.

**Visual Sources: Pompeii as a Window on the Roman World**

1. **Characterizing Pompeii:** What does the art of Pompeii, as reflected in these visual sources, tell us about the social and religious life of this small Roman city in the first century C.E.?

- The images present a wide range of social strata: elites, slaves, a prostitute, a bar maid, several men in a tavern, and a group of women. They depict the interaction between an elite husband and wife; elites and slaves at a banquet; a prostitute, bar maid, and male patrons at a tavern; and women at a Dionysus cult ritual.

- As for religious life, the images depict a lararia (family shrine) and a Dionysus ritual, indicating that both family house shrines and mystery cults were present in Pompeii.

2. **Noticing class differences:** What class or social distinctions are apparent in these visual sources?

- The differences between slaves and elites are apparent, particularly in Visual Source 5.2; and differences between elites and commoners are apparent when comparing Visual Source 5.2 with Visual Source 5.3.

- These differences are expressed primarily through dress and positioning in scenes, although the implements for writing in Visual Source 5.1 also symbolize elite status.

3. **Identifying gender roles:** What do these visual sources suggest about the varied lives and social roles of women and men in Pompeii?

- The varied lives and social roles of women are well represented in these images. At the top of the social scale is the elite literate wife of Terentius Neo in Visual Source 5.1. At the bottom of the social
order are the prostitute Myrtale and the bar maid, depicted in Visual Source 5.3. In addition, Visual Source 5.5 shows four women actively participating in a mystery cult.

• The images also depict the varied lives and social roles of men. At the top of the social order, elite men are depicted in Visual Sources 5.1, 5.2, and 5.4. More common men (or perhaps slaves) are depicted in Visual Source 5.3. Slaves are depicted in Visual Source 5.2.

LECTURE STRATEGIES

Lecture 1: Popular religion in East and West

This lecture strategy seeks to draw together themes from Chapters 4 and 5 by exploring issues of popular religion only touched upon in the text. It focuses on the comparison of Greco-Roman polytheism and mystery religions to Chinese ancestor worship and Daoism and to Indian popular practices. The objectives are:

• to explore popular religion by comparison to the elite systems described in Chapter 4
• to consider what popular religion meant in social, class, and gender terms

Begin with the Greco-Roman gods and goddesses, which are most likely familiar to your students. From there consider Hindu, then Chinese, polytheism. Major points include:

• the gendering of the divine: whether gods or goddesses are associated with various powers (the Indian/Chinese Guan Yin is particularly interesting, since he was transformed over time from a male into a female figure)
• the role of religious festivals in controlling the masses
• the role of holy figures and holy places (the stupas of India, containing relics of the Buddha, are an interesting example)
• the connection (if there is one) between popular religion and elite religious/cultural systems

Lecture 2: A closer look at Greco-Roman slavery

The purpose of this lecture strategy is to develop material from the text to allow a closer look at social issues in the Mediterranean world. Its objectives are:

• to help students imagine their way into a “slave society”
• to reinforce the differences (and similarities) between ancient Mediterranean and relatively modern American slavery
• to emphasize the difference between the classical Mediterranean society and other second-wave societies with regard to slavery

Begin by reviewing the figures given in the textbook for the approximate numbers of slaves in China, Athens, and Italy. Approach to this topic include the following:

• Discuss the use of slave labor for major state building projects, and the limitations of that use (e.g., Hadrian’s Wall was built by legionnaires, and much of the labor on Greek temples was undertaken by free skilled artisans, but Rome had large numbers of state-owned laborers to build aqueducts, palaces, ports, etc.). Compare it to the Chinese use of slaves or “voluntary” peasant labor for major state projects.
• Compare the lot of slave gangs working on latifundia or in mines to that of household slaves. Develop with material about Roman mining and productivity.
• Modern conveniences have made domestic servants pretty unnecessary. Discuss what domestic slaves did—the portrayals of rich men’s slaves standing around looking respectful in the recent miniseries Rome give a false image of the average slave’s life.
• Discuss the casual attitude of Greco-Roman society toward sex, and the likelihood that domestic slaves (both female and male) would be sexually used by their masters. Compare to India, where laws existed discouraging such activity, and ask whether the caste system would allow such a degree of sexual freedom.
• Encourage an open discussion of what slavery would be like in a society in which slaves worked side by side with free people at many crafts and where slaves were not clearly identified by race, clothing, or other markers.

You may wish to reference the visual sources from this chapter, particularly Visual Source 5.2.

Lecture 3: Women . . . and men . . . of the second-wave world

This lecture strategy requires access to PowerPoint or another type of image projection system. Its objectives are:

• to sensitize students to the use of images as primary sources
THINGS TO DO IN THE CLASSROOM

Discussion Topics

1. Comparison (large or small group). “Why did empires vary in their approach to slavery?”
This is an opportunity to review the empires of the period outlined in Chapter 3, as well as the religious and cultural systems outlined in Chapter 4. Questions to consider include:

- The Mauryan Empire, just like the Roman Empire, was created by conquest, yet it had fewer slaves. Why?
- Classical Greeks prided themselves on their democracy, yet they had nearly as many slaves as the Romans did. What can this teach you about the relationship between or attitudes of the two societies?
- Slavery was relatively unimportant in China. Why?
- Can we draw any general lessons about why slavery flourished in some second-wave societies but not in others?

2. Contextualization (large or small group). “Modern views of Roman slavery.”
Show a clip from the classic movie Spartacus (1960), preferably the one in which Spartacus makes an impassioned speech in favor of liberty. Then ask students to discuss the following questions:

- Do you think the real Spartacus acted this way? Why or why not?
- What did Spartacus want?
- What 1960 societal influences affected the way the movie was conceived?

3. Misconception/Difficult Topic (large or small group). “Only women are ‘oppressed’ in a patriarchy.”
It’s easy to see world history as one long history of oppression of women. The textbook provides examples of how some civilizations were less
oppressive than others, and how there were always exceptions. This is a good starting point for a general discussion of patriarchy and social dominance.

- Ask the students to identify common threads of female subordination in the various civilizations covered in Chapter 5.
- Have students use these common threads as a starting point to ask the question, “What percentage of the male population do you think suffered similar limitations?” Encourage the students to consider how “free” peasants, commoners, and slaves were. Try to go beyond that to a consideration of how sons were usually subject to their fathers (including in matters such as marriage), and the lot of the poor, whether male or female.


The purpose of this discussion is to compare the social structure of Rome to that of classical China and India through art depicting daily life. Ask students to consider the following:

- If volcanoes had also engulfed similar towns in India and China in 79 C.E. and excavations had uncovered similar artwork, what important similarities and differences would you expect to find?

Use this question to compare important similarities and differences including such subjects as the roles of women, slave holding, and religious life in these civilizations. Once students have identified an initial set of similarities and differences, you might want to ask students to explore the artistic traditions of Han China and Mauryan India on the Internet or present a selection of paintings, statues, and wall carvings from Han China and Mauryan India depicting scenes similar to those found in Pompeii. Use this further exploration to add to the similarities and differences identified in the initial discussion. Conclude by asking students what this discussion can tell us about the relationship between art and culture.

Classroom Activities

1. Clicker question.

Where would you rather have lived, China or India, during this period?

2. Role-playing exercise (large or small group). “Peasant life.”

Imagine what life would be like as a peasant in one of the second-wave civilizations detailed in this chapter.

3. Close-reading exercise (large or small group). “Analyzing gender issues.”

Distribute a 1–2 page primary source that deals with the issue of gender. Possible texts are:

- a selection from Juvenal, Satire 6, available at fordham.edu/halsall/ancient/juvenal-satvi.html (Roman)
- Xenophon on men and women, easily found at fordham.edu/halsall/ancient/xenophon-genderroles.html (Greek)
- Kautilya on gender issues, available at fordham.edu/halsall/india/kautilya2.html (Indian)
- Fu Xuan on women, at academic.brooklyn .cuny.edu/core9/phalsall/texts/c-poet2.html (Chinese)

Review with the class the basic method of a close analysis of the reading, using an example from the first few lines of the text you have distributed. Then divide the students into groups and ask each group to come up with at least three particular points from the reading that add to their insight on women’s position in that culture.

Class Discussion for the Documents and Visual Sources Features

Comparison (large or small group): Patriarchy in the Ancient World

Expand on Document 5.3 to fill out your students’ understanding of patriarchy in the Greco-Roman world. Ask students what their impressions are of patriarchy in the Greco-Roman world after reading Document 5.3? How does patriarchy in the Greco-Roman world compare to patriarchy elsewhere? Once you have established the class’s impressions, offer further evidence from Greek writers, such as through extended extracts from the passages quoted in the textbook by Aristotle, Euripides, and Menander (pp. 233–240). Another possibility is to present passages concerning marriage from
Xenophon’s *Oikonomikos*. Ask students whether these passages change their views of patriarchy in the Greco-Roman world? Do these new documents change the way that they understand Document 5.3?

**Classroom Activities for the Documents and Visual Sources Features**

**Close Reading: Ban Zhou and Confucian Thought**

This activity is designed to allow students to gain an understanding of how cultural traditions affect a society’s conceptualization of such basic social issues as the relationship between men and women. Ask students to read carefully Document 4.1: Reflections from Confucius and Document 5.1: A Chinese Woman’s Instructions to Her Daughters and identify specific passages from Ban Zhou that draw directly on the teachings of Confucius. By way of conclusion be sure to ask students what these comparisons can tell them about the importance of the Confucian tradition in Chinese culture.

**Analysis: Religious Life in the Roman Empire**

In the Roman Empire, individuals often participated in multiple devotions and cults from different traditions that served varied purposes in what we might think of as the patriotic and spiritual worlds of Romans. Ask students to identify, either individually or in small groups, the purposes to Roman life of the official imperial cults, household shrines, and the mystery cults represented in this feature. Add other Roman sites, like oracle shrines or healing shrines, and ask students to chart the functions of these sites as compared with those from the visual source feature. Did the emergence of Christianity in the empire offer something completely new to Romans? What preexisting traditions was Christianity most closely related to? Conclude by asking students how they would describe Roman religion to their classmates? How does it compare to the roles played by religion in America during the twenty-first century?

**WHAT’S THE SIGNIFICANCE?**

**Aspasia and Pericles**: A foreign woman resident in Athens (ca. 470–400 B.C.E.) who was famed for her learning and wit. She was the partner of the statesman Pericles, who worked to extend the rights of Athenian citizens.

**Caste as varna and jati**: The system of social organization in India that has evolved over millennia; it is based on an original division of the populace into four inherited classes (varna), with the addition of thousands of social distinctions based on occupation (jatis), which became the main cell of social life in India. (*pron.* VAR-nah/JAH-tee)

**China’s scholar-gentry class**: A term used to describe members of China’s landowning families, reflecting their wealth from the land and the privilege that they derived as government officials.

**Empress Wu**: The only female “emperor” in Chinese history (r. 690–705 C.E.), Empress Wu patronized scholarship, worked to elevate the position of women, and provoked a backlash of Confucian misogynist invective.

**Ge Hong**: Born into an upper class family in China during troubled times (283–343 C.E.), his efforts to balance Confucian service to society and his own desire to pursue a more solitary and interior life in the Daoist tradition reflected the situation of many in his class.

**Greek and Roman slavery**: In the Greek and Roman worlds, slaves were captives (and their descendants) from war and piracy, abandoned children, and the victims of long-distance trade; manumission was common. Among the Greeks, household service was the most common form of slavery, but in parts of the Roman state, thousands of slaves were employed under brutal conditions in the mines and on great plantations.

**Helots**: The dependent, semi-enslaved class of ancient Sparta whose social discontent prompted the militarization of Spartan society.

**Patriarchy**: Literally “rule of the father”; a social system of male dominance.

**Pericles**: A prominent and influential statesman of ancient Athens (ca. 495–429 B.C.E.), he presided over Athens’s Golden Age. (*pron.* PEAR-ih-kees)
“ritual purity”: In Indian social practice, the idea that members of higher castes must adhere to strict regulations limiting or forbidding their contact with objects and members of lower castes to preserve their own caste standing and their relationship with the gods.

Spartacus: A Roman gladiator who led the most serious slave revolt in Roman history (73–71 B.C.E.).

the “three obediences”: In Chinese Confucian thought, the notion that a woman is permanently subordinate to male control: first to her father, then to her husband, and finally to her son.

Wang Mang: A Han court official who usurped the throne and ruled from 8 C.E.–23 C.E.; noted for his reform movement that included the breakup of large estates. (pron. wahng mahng)

Yellow Turban Rebellion: A massive Chinese peasant uprising inspired by Daoist teachings that began in 184 C.E. with the goal of establishing a new golden age of equality and harmony.

FURTHER READING


LITERATURE

- Halsall, Paul, ed. Internet Women’s History Sourcebook. http://www.fordham.edu/halsall/women/women sbook.html. A large number of links to both primary sources and studies of gender issues in history.

FILM

- Ancient China. Films for the Humanities and Sciences, 1996. 50 minutes. A useful overview that contextualizes China’s social structure.
- Ancient Civilizations: Greece. Films for the Humanities and Sciences, 1996. 50 minutes. An overview that includes an examination of daily life in Greece.
- Ancient India. Films for the Humanities and Sciences, 1996. 48 minutes. A useful overview that examines the Indian caste system in the context of wider social, religious, and political developments.
- The Surprising History of Rome. Films for the Humanities and Sciences, 2002. 51 minutes. Focuses on daily life in the Roman Empire and is particularly strong on the issue of slavery.
ADDITIONAL BEDFORD/ST. MARTIN’S RESOURCES FOR CHAPTER 5

PowerPoint Maps, Images, Lecture Outlines, and i>clicker Content

These presentation materials are downloadable from the Media and Supplements tab at bedfordstmartins.com/strayer/catalog, and they are available on an Instructor’s Resource CD-ROM. They include ready-made and fully customizable PowerPoint multimedia presentations built around lecture outlines that are embedded with maps, figures, and selected images from the textbook and are supplemented by more detailed instructor notes on key points. Also available are maps and selected images in JPEG and PowerPoint format; content for i>clicker, a classroom response system, in Microsoft Word and PowerPoint formats; the Instructor’s Resource Manual in Microsoft Word format; and outline maps in PDF format for quizzing or handouts. All files are suitable for copying onto transparency acetates.

Documents and Essays from Worlds of History: A Comparative Reader, Fifth Edition

The following documents, essays, and illustrations to accompany Chapter 5 are available in the following chapters of this reader by Kevin Reilly:

From Chapter 5

- Sarah Shaver Hughes and Brady Hughes, Women in the Classical Era
- Ban Zhao, Lessons for Women
- Vatsyana, On the Conduct of Wives, Husbands, and Women of the Harem
- Plato, The Symposium
- Ovid, The Art of Love
- Depictions of Gender in Classical Societies

Online Study Guide at bedfordstmartins.com/strayer

The Online Study Guide helps students synthesize the material from the textbook as well as practice the skills historians use to make sense of the past. Each chapter contains specific testing exercises, including a multiple-choice self-test that focuses on important conceptual ideas; a flashcard activity that tests students on their knowledge of key terms; and two interactive map activities intended to strengthen students’ geographic skills. Instructors can monitor students’ progress through an online Quiz Gradebook or receive email updates.

Computerized Test Bank

This test bank provides over fifty exercises per chapter, including multiple-choice, fill-in-the-blank, short-answer, and full-length essay questions. Instructors can customize quizzes, add or edit both questions and answers, and export questions and answers to a variety of formats, including WebCT and Blackboard. The disc includes correct answers and essay outlines.