**Chapter 4 *Culture and Religion in Eurasia/North Africa***

**500 B.C.E.-500 C.E.**

**Reading Guide**

**Key Terms:**

Legalism Bhagavad Gita

Confucianism Zoroastrianism

Ban Zhao Judaism

Daoism Greek rationalism

Vedas Socrates, Plato, Aristotle

Upanishads Jesus of Nazareth

Siddhartha Guatama Saint Paul

Theravada/Mahayana Perpetua

**Seeking the Main Point**

“Fundamentally, religions are basically alike.”

What evidence from this chapter supports this claim? What evidence from this chapter refutes this claim?

**Margin Review Questions**

1. What different answers to the problem of disorder arose in classical China?

2. Why has Confucianism been defined as a “humanistic philosophy” rather than a supernatural religion?

3. How did the Daoist outlook differ from that of Confucianism?

4. In what ways did the religious traditions of South Asia change over the centuries?

5. In what ways did Buddhism reflect Hindu traditions, and in what ways did it challenge them?

6. What is the difference between the Theravada and Mahayana expressions of Buddhism?

7. What new emphasis characterized Hinduism as it responded to the challenge of Buddhism?

**Summing It Up:**

How did the evolution of cultural traditions in India and China differ during the era of second-wave civilizations?

What was distinctive about Jewish religious tradition?

How might you compare the lives and teachings of Jesus and Buddha? In what different ways did the two religions evolve after the deaths of their founders?