



AP World History Teaching Units
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TEACHING UNIT A2

THE SPREAD OF UNIVERSAL RELIGIONS: BUDDHISM, CHRISTIANITY, AND ISLAM

Donald Johnson

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Abstract

In this unit, students define the characteristics of universal religions and explore the spread of Buddhism, Christianity, and Islam through elements of society and from one region to another. The unit addresses the era from the foundation of each religion to 1000 C.E., and addresses substantial portions of the Asian, African, and European continents. It emphasizes the changes in religious traditions as they spread to new regions and new social groups.

The lessons identify common characteristics of universal religions, trace their appeal to women, explore the process by which they gained recognition from political powers, show the modifications in religions as they spread from one region to another, and contrast the distinctive characteristics of the universal religions against their commonalities.

Student activities include class discussion of readings, group work in “jigsaw” format, comparing documents to identify religious principles, analysis of visual evidence, and identifying the religions that have produced selected texts.

The AP World History Course

What Is World History?

World history, in one way or another, is the story of connections within the human community. It ranges in scope from tales of individual families to narratives of all humanity. At every level, the work of the world historian is to seek out the crossings of boundaries and the linkages of systems in the human past -- connections across regions of the world, among themes in history, and across periods of time. World history, rather than the sum total of all of history, provides a focus on the connections among localities and themes in history.

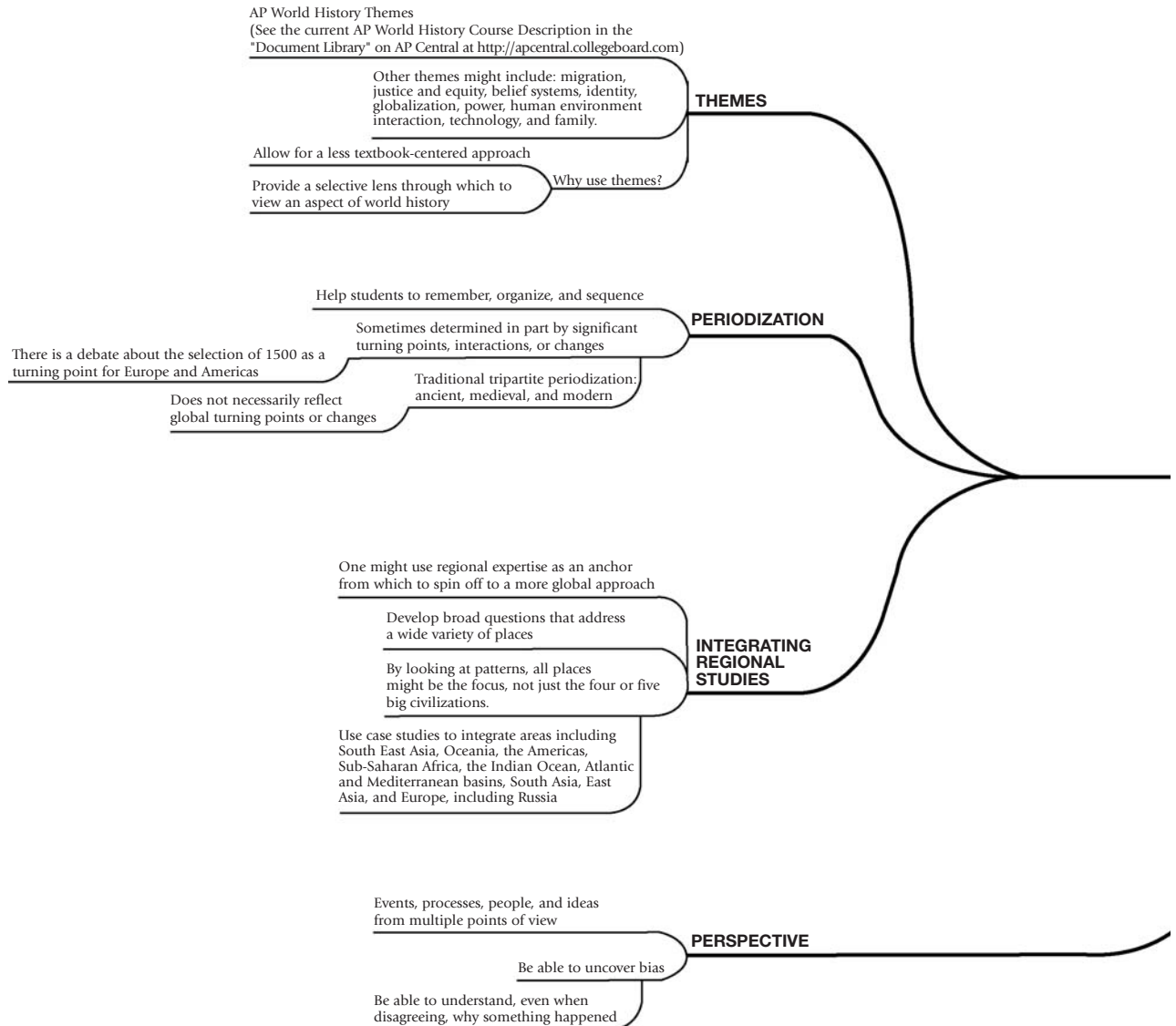
World history involves thinking about patterns over time. The great debates in world history focus on the connections in trade among regions (as between Europe and East Asia), the connections between free and slave labor in the Atlantic world, the occasional outbursts of epidemic disease over huge regions, and the interchanges that led to the rise of national states throughout the world. The patterns of world history include continuities as well as changes. Though human life spans are now longer on average than in earlier times, the love of a mother for her child is not much different than before, and neither is the competition among siblings. The messages of major religions have remained remarkably stable.

Much of world history is depicted in terms of continents and other major regions -- South Asia and Africa or the Indian Ocean and Europe. Yet there is more to world history than the history of region after region: The exchange of silver and gold has linked distant sites, and the histories of Christianity and Islam touch on every continent. The story of industrialization centers on the development of factory systems in a few nations, but the story cannot be completed without the intercontinental movements of raw materials, finished goods, and workers. World history includes the history of the United States and of the European regions that are studied as part of Western Civilization, but world history addresses these regions and all other regions as part of a long-term and increasingly interconnected set of human societies.

World history is a challenging and exhilarating field of study. It is conceptually and methodologically complex. As students develop proficiency in defining and solving historical problems, they develop important organizational skills that they will practice in understanding difficult issues they will face in many aspects of life outside the classroom. One benefit of studying world history is clearer thinking about past and present.

World History Graphic Organizer

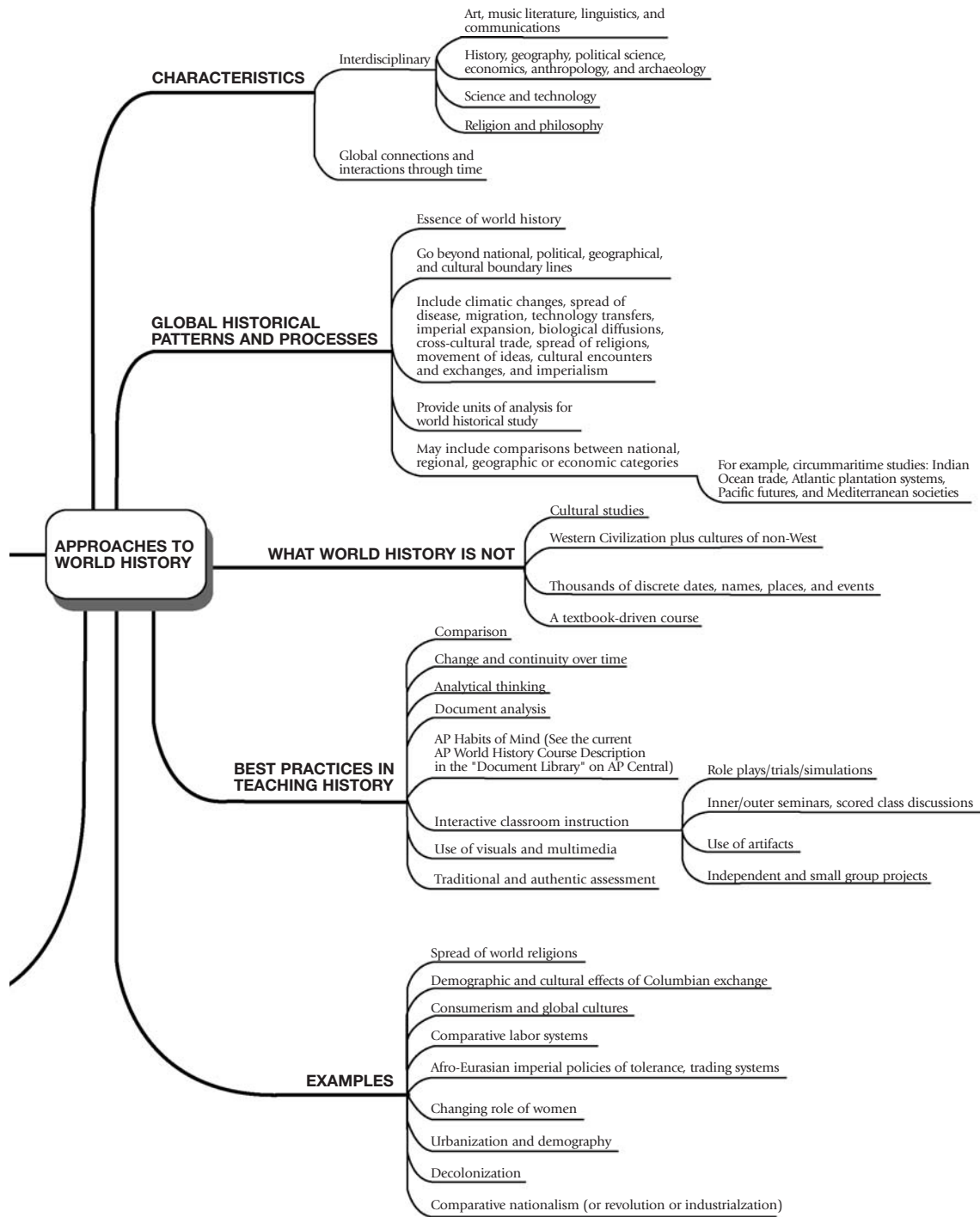
World history has a long history, but there are many ideas about the best ways to research, organize, interpret, and teach it. This "graphic organizer" presents a variety of these approaches and strategies



UNIVERSAL RELIGIONS

Approaches

Donald Johnson



Main Points of the Unit

Big Question

- What makes a faith attractive to various groups of people?
- How are religions modified and changed as they are lived out in real social life and how do they adapt to changing circumstances?
- How do religions change as they adapt to new cultural settings?
- How do messages of non-violence and compassion change when universal religions become state sponsored faiths?
- How do religions borrow from one another and integrate the new forms into their own faiths?

Best Practices

Best practices are teaching strategies that are interactive and involve high-level thinking skills (see *AP World History Best Practices Guide*, eds. P. Manning and D.S. Johnston). The appropriate Best Practices vary widely with teacher strengths, school environment, student population, and experience. But all student populations will benefit from experience, with strategies showing that world history is much more than lectures, and more than a survey of facts and dates. This unit, within its individual lessons, includes the following examples of Best Practice teaching strategies:

- Comparing primary and secondary documents
- Creating an interpretive matrix of social and religious change
- Reading images of Buddhist iconography

Lesson Summary

Lesson 1. What Are the Characteristics of Universal Religions?

Based on introductory readings, students discuss the general characteristics of three universal religions: Buddhism, Christianity, and Islam.

Lesson 2. Appeal of Universal Religions: Examples of Women

Student groups discuss documents on women's activity in Buddhism, Christianity, and Islam; in a "jigsaw" activity, a second set of groups compares the appeal of these three religions for women.

Lesson 3. Political Powers Accept the Universal Religions

Students read documents on the response of political powers to universal religion. Led by the teacher, the students fill in a matrix with brief descriptions, for the three religions, of the stages of political adoption of the religions.

Lesson 4. How Universal Religions Changed as They Traveled

Students view and discuss images of three types of Buddhist iconography — stupas, images of the Buddha, and cave sanctuaries — and observe the changes in style and meaning as one moves from India through Central Asia to China, Korea, and Japan.

Lesson 5. Assessing Universal Religious Tradition

Students read an unlabeled document and write an essay identifying the religious tradition from which it comes.

Assessment Overview

Discussion in Lesson 2 allows for self-assessment and peer assessment by students. In Lesson 3 students fill out an interpretive matrix that the teacher can assess. In Lesson 4 students participate in discussion and conduct self-assessment and peer assessment in analysis of images; teachers can assess their interpretations. For Lesson 5 students write an essay in class; the teacher will grade it. Teachers assess student progress throughout.

AP World History Course Description Connections

Themes

- Cultural and intellectual developments
- Change and continuity
- Social and gender structure

Habits of Mind

- Using documents and other primary documents
- Assess change and continuity
- Handle diverse interpretations

Content

AP World History Course Description Foundations, Major Developments, 4 – Key cultural and social systems; 5 – Principal international connections that had developed between 700 and 1000 B.C.E.; 6 – Diverse interpretations

Objectives

Content Objectives

- To gain an understanding of how universal religions build upon and adapt their own and other beliefs and practices.
- To understand similarities and differences among the three religions.
- To be able to apply the concepts of “social conversion,” “syncretism,” and “synthesis” to specific times and historical contexts
- To examine the differences between the prescribed values of a religion and its historically lived experiences.
- To understand the changes that result in a religion when those with great power and economic influence support it
- To understand the attractions of a particular religion to various classes, ethnic groups, and genders.
- Identify distinctive characteristics of the three religious traditions, in context of their numerous parallels

Skill Objectives

- analyze primary sources on women's attraction to religions
- analyze visual evidence on Buddhist stupas
- participate in jigsaw cooperative groups
- construct an interpretive matrix of social and religious based on their assessment of secondary sources

Materials

- Copies of at least one of the following: Jerry Bentley, *Old World Encounters*, chapter 3; “The Spread of Universal Religions,” in Farmer, et al, *A History of Asia*; or Richard Bulliet, et al, *The Earth and Its Peoples: A Global History*, pp. 242 – 246, 257 – 263.
- Handouts 1A, 2A – 2E, 3A – 3E, 4A – 4D (including images of stupas, images of the Buddha, and Buddhist cave sanctuaries), and Handout 5A.

Historical Context

This unit focuses on the spread of three universal religions--Buddhism, Christianity, and Islam--to cultures beyond their place of origin. Specifically, the unit will include case studies in China, Europe, and West Asia and examine some of the major groups that were attracted to each religion and the consequences of those changes in the religion. The unit presumes that students will already have studied the basic aspects of the world's religions and be familiar with the broad outlines of the Buddhist, Christian, and Islamic faiths.

The search for meanings has been important to people in all societies throughout history. Whether literate or non-literate, rich or poor, powerful or weak, meanings help us construct our lives and everyday activities. Many beliefs in earlier times were practiced by specific groups of people. Often their gods were "tribal gods" whose power and dominion were restricted to the specific group that could call upon them for protection.

One of the most significant aspects of the first millennium C.E. was the development of religions that were open to anyone and whose teachings were valid for all people, leading scholars such as Edward Farmer and others to identify them as universal religions. Anyone can join a universal religion; it is not linked to "blood" or limited to certain racial or ethnic groups.

Universal religions have other characteristics beside the fact that the insights are valid for everyone. They usually center on a single all-powerful divinity that transcends human experience but can intervene in human affairs. In addition, the message is in a language the people understand, with insights often given in stories and parables that are easy to understand and incorporate existing practices. These faiths mix elite religious concepts with popular rituals, making the faith accessible to people far from the faith's place of origin.

Universal religions promise believers the possibility of salvation, often in the form of a life after death in a heaven. This reward usually results from devotion and obedience to the divine power and the rules of the faith. In many universal religions saints or other intermediaries help believers reach or realize salvation; believers do not have to achieve it totally on their own. Intermediaries such as a Messiah or bodhisattvas provide a personal link between divinity and humans. Finally, universal religions address and deal with the everyday problems and insecurities that people are experiencing. The faiths offer hope for those whose everyday lives seem helpless or meaningless, and they answer questions about suffering and the presence of evil. They try to assure believers that although life seems unfair now, rewards and punishments will come in the life hereafter.

These faiths are not just a set of beliefs, but complete faiths that explain not only the cosmic structure of the universe, but creation, the problem of evil, and concepts of justice and salvation. They offer a common set of ethics for a moral life, but they also provide paths to forgiveness for transgressions and the promise of salvation. They inform everyday life and give solace

and comfort in a seemingly capricious and hostile world. As we consider the development and spread of these universal religions, we can ponder why they held such an attraction for new groups of people outside the areas of their birth and how people in the new areas where these religions spread adapted and often changed the original message of each of the faith's original founders.

A study of the spread of these three major universal religions is necessary to any broad understanding of world history. The spread of these faiths outside their homelands during the first millennium C.E. represented a new trend in world history. All three religions developed large communities, the Buddhist Sangha, Christendom, and Dar al-Islam, that cut across political and ethnic categories and united large numbers of people. These religions also had enormous political and social impact on the world, which is still an ongoing story. In areas where any one of these faiths were dominant, large communication and trading zones flourished and cultural exchanges were greatly facilitated.

Finally, this unit seeks to disabuse teachers and students of the common practice of drawing stark lines of separation between cultural and material factors in history. Both dimensions are crucial in the study of integrated world history as they complement each other and lead to a deeper understanding of history. Certainly these faiths helped shape economic and political life while the real world concerns of the people who accepted their teachings also shaped the religions.

Lesson 1. What Are the Characteristics of Universal Religions?

Objectives:

- Learn the common characteristics of universal religions
- Distinguish between beliefs and practices in religions
- Identify the processes of spread and transformation in universal religions

AP World History Course Description Connections:

Themes

- Change and continuity
- Cultural and intellectual developments

Habits of Mind

- Comparing within and among societies
- Assessing change and continuity

Major Developments

- Major belief systems

Length: One 45 to 50 minute class period

Materials:

Students will need access to the following three readings as initial homework

- Jerry Bentley, *Old World Encounters*, chapter 3
- "The Spread of Universal Religions," in Farmer, et al., *A History of Asia*
- Richard Bulliet, et al. *The Earth and Its Peoples: A Global History*, pp. 242 – 246, 257 – 263.

Procedure:

1. Assign as homework the introduction to this unit on universal religions and one or more of the following: Jerry Bentley, *Old World Encounters*, chapter 3, "The Spread of Universal Religions," in Farmer, et al, *A History of Asia*, Richard Bulliet, et al, *The Earth and Its Peoples: A Global History*, pp. 242 – 246, 257 – 263.

2. After reviewing the major elements in a universal religion, conduct a class discussion with the following questions in mind:
 - What events and movements taking place during the era beginning in the first millennia C.E. might have contributed to the development and acceptance of universal religions with a personal savior and a promise of eternal life? What attracts people to universal religions? Why at this time and on so large a scale?
 - Based on your earlier study, what are some of the differences among the three universal religions? At this point, you should review the major ideas and teachings of these three faiths. (You might want to give a brief overview, have students do some research, or provide them with some handouts listing the major ideas of the faiths. [Islam – no messiah; Buddhism – many Buddhas and Bodhisattvas; Christianity only one incarnation of God, etc.])
 - What examples can you think of where religions have borrowed and adapted outside forms and practices? (Christmas trees, prayer beads from Buddhists, sacrifices, including local gods and goddesses in the system, etc.)
 - Are there any other so-called universal religions? In what ways are newer religions becoming "universal" in our own time? (Think of Mormonism, New Age, expansion of all three older universal religions in new areas: Buddhism and Islam into the United States, etc.)

3. Summarize the main features of these three universal religions and what might make them appealing to new groups of people.

Handout 1A

Universal Religions

Source: Written by Donald Johnson for this unit.

During the period 500 to 1000, Mahayana Buddhism, Christianity, Islam, and to some extent Hinduism, started out as local or regional religions and grew into universal religions. (Scholars debate whether Hinduism has all the characteristics of a universal religion, but one needs an understanding of Hinduism's core beliefs in order to comprehend Buddhism.) Each of these three world religions moved from a culture of origin into different cultural contexts. Broadly speaking, we have three different examples: moving from urbanized, settled civilization to another urbanized, settled civilization (Buddhism to China); urban, settled to recently nomadic and rural society (Christianity to Europe); and from a nomadic society to a settled, urbanized setting (Islam from Arabia to Persia and beyond).

Mahayana Buddhism developed out of the earlier Indian ethos and from earlier Buddhism. Christianity expanded from its Jewish roots to offer Gentiles its message. Islam, building on both Jewish and Christian beliefs, identified Allah as the universal divinity and Mohammed as the definitive Prophet. The spread of Christianity among the Germanic settlers in northwest Eurasia after the fall of the Roman Empire took place at the same time as Buddhist monks and teachers were bringing their faith to the nomadic peoples who had settled in northwestern China after the collapse of the Han. The religious teachers who carried these faiths to Europe, West and Central Asia, Southeast Asia and Africa also brought with them knowledge of language, mathematics, science, and philosophy that local people learned in church-sponsored schools and from religious teachers who served in the leaders' courts.

Underlying concepts

Religions, like other cultural systems, are always undergoing change and absorbing and adding new concepts to their foundational message. Christianity developed a synthesis of Hebraic monotheism, Persian Zoroastrianism, and Greek philosophy, especially the teachings of Plato and Aristotle. As it spread, Christianity also took on popular worship practices from a wide range of neighbors.

One of the most important underlying beliefs in the West Asian religious tradition is dualism. This outlook found its most dramatic expression in the Persian faith of Zoroastrianism and both Judaism and Christianity accepted many of its teachings. Monotheism is a second basic tenet of the West Asian religious outlook. It appears in early Egypt and develops in the Hebraic tradition and is at the core of Zoroastrianism, prophetic Judaism, and later Christianity and Islam.

The monotheism¹ of West Asia, Zoroastrianism dualism², and Greek rationalism³ spread to the rest of the world and emerged as elements of Christianity and Islam. Zoroastrian philosophy lent itself to universalizing, and it had an enormous impact on Judaism, Christianity, and

Islam. The religious practice of that faith, however, was very closely associated with Persia and the Iranian people and was never able to spread far beyond their cultural sphere.

In contrast to the West Asian worldview, we see in the geographic area in which Buddhism developed a far different cultural ethos. In South Asia, the earlier beliefs of the Indus and later Aryan migrations blended into a mix that was very pluralistic and tended to stress the oneness of all things expressed in a myriad of forms. The Buddha was born into this belief system in 563 B.C.E., and he accepted the major ideas of his time such as karma, samsara, release from the bounds of rebirth, and dharma.

In a very general comparison between these two worldviews, one of the major differences is between what we will call ethical or philosophical dualism and monism⁴. Certainly within the Christian and Muslim faiths there are monistic philosophers and also within Hinduism, Buddhism and Daoism there are dualistic philosophies, but there was an orientation toward monism in Eastern and Southern Asian and an orientation toward dualism in West Asia.

In dualism, one side or the other eventually must be chosen. We strive to join *the children of light or right* so that finally, evil will be trampled out and destroyed. Dualism is central to both Christianity and Islam: God and the devil, good and evil, right and wrong, choosing the side of good. This dualism spread through West Asia into Europe and the United States. Dualistic principles are evident in either/or arguments such as environment vs. heredity, masculine versus feminine, guilt or innocence, and almost any concept that can be reduced to opposing elements.

Conversely, the South Asian view that diffused into China, Korea, Japan, and Southeast Asia tends to be more monistic, more pluralistic, and more inclusive. Even the early *Vedic* verses present the universe as a seamless web. In the *Rig Veda*, one of the foundational sacred texts of Hinduism, we read the story of Purusha, the cosmic man who filled the entire universe, and was willing to sacrifice himself and be rendered into little bits to make up the discreet parts of the universe.

In early China, people developed the tradition of *Yin* and *Yang*. Yin stands for soft, dark, moist, feminine, non-violent qualities and Yang symbolizes male, aggressive, hard, dry and active qualities. These two halves of the whole moved around and around or back and forth in symbiotic rhythms rather than clashing against one another dualistically as in Zoroastrianism.

We do not wish to exaggerate the difference in dualism and monism, but suggest, with Geertz, that these broad worldviews instill orientations that provide long lasting moods and motivations. So we have on one side conflicting opposites that battle each other and on the other, a relationship of opposites that is more harmonious, a seamless web, coming back together and reexperiencing the oneness of things.

Changes in Society that Give Rise to Universal Religions

Before a religion can spread to new frontiers, it must have gained extensive support in a single area. For potential converts to be receptive to the religion expanding into their territory, they must be open to new ideologies, and at the same time, be experiencing a profound anxiety about their present beliefs. When human institutions seem to be crumbling around us or change is so rapid that old values no longer seem relevant, we often look to religion to help us find deeper meanings. People within the Roman Empire during the third and fourth centuries C.E., lived an increasingly precarious life. The political stability, system of laws, and dependable daily routines they had enjoyed for so long were deteriorating. In addition, German tribes to the north that they had managed to keep at bay for centuries began to migrate into the empire where they eventually took over the government in Rome. Life became increasingly capricious, particularly for those who lived in urban society. There must be a mood of receptivity among large numbers of people if they are going to make a radical shift in their lives by converting to a new faith. But there are other factors that facilitate the spread of religions:

- For a religion to become universal, it also needs to have a written canon so people in widely separated areas will have some common basis for thought and action.
- The faith must also have a vigorous community of believers who have the zeal to preach their religion to strangers and potential converts.
- It helps to have the support of political power. Can we think of the success of Christianity without Constantine, Henry VIII, and so many other kings? However, as we shall see, this kind of support comes at a high price.
- For a religion to have success with new groups of people — especially a rising middle class -- it should resonate with the economic values of the society it hopes to convert. For example, Christianity did not support charging interest on loans in Western Europe when that area had little or no commerce, but was supportive of commercial interests in the more prosperous Byzantine Empire. In India and China Buddhism found support with the numerous businessmen in these complex societies, and from its beginning, Islam supported traders and merchants; Muhammad was a trader and merchants played an important role in the spread of Islam.
- Finally, for a religion to become universal it must work within a wide-ranging and effective communication system so that information can be spread over a wide range of area and peoples.

¹The doctrine or belief that there is but one God.

²A doctrine that the universe is under the dominion two opposing principles one of which is good and the other evil.

³A reliance on reason as the basis for establishment of religious truth.

⁴The theory that reality is a unified whole and is grounded in a single basic substance or principle.

Lesson 2. Appeal of Universal Religions: Examples of Women

Objectives:

- Learn of the role of women in adopting and spreading universal religions
- Identify reasons why universal religions met the needs of female believers
- Consider changes in women's lives brought by religious communities

AP World History Course Description Connections:

Themes

- Systems of social and gender structure
- Change and continuity

Habits of Mind

- Using texts and other primary documents
- Assessing claims of universal standards

Major Developments

- Major belief systems

Length: One 45 to 50 minute class period

Materials: Handouts 2A through 2E

Notes to the Teacher:

Women were often enthusiastic converts to Buddhism, Christianity, and Islam. Although the Buddha initially discouraged women from joining the Sangha (the community of monks) and advised them to stay home and look after their children, he later relented and welcomed women as nuns. Many women flocked to the celibate and communal life of the Sangha and gave Buddhism enormous support with their work in hospitals, as teachers, and maintaining the life of the monasteries.

Similarly, after the Desert Fathers in Egypt introduced the first Christian monasteries, women wanted to join these communities. As monasteries for men sprung up all across the newly settled areas of Western Europe, nunneries also increased.

Lela Ahmad, one of the major scholars in this field, suggests that Arab women in pre-Islamic and early Islamic times had more freedom and power than women in later periods of Muslim history. She further contends that as Islam moved into the wider world and mass conversions took place, Muslim women lost some of their earlier freedom and power. Especially during the 'Abbasid period (750-900), when Islam became highly Persianized, women's lives were increasingly constrained. The place of woman in Islamic society remains a subject of much debate.

Procedure:

1. Divide the class into three groups and give each group one of the readings, either for homework or to read in class. One group should study the Buddhist document, "The Story of Isadasi" (Handout 2A). One group should study the Christian stories of Fabiola and Melanie (Handouts 2B and 2C). The third group should read the alternate views of the appeal of Islam and early Muslim women (Handouts 2D and 2E).
2. After the groups have studied their documents, have them meet in their groups and review the major points of each reading. Those with the Buddhist and Christian readings should focus on: the life experiences that led Isadasi and Fabiola to want to become nuns, the way that each woman explained her life experiences, and what each did to gain the high respect of religious leaders. For the Muslim readings, the group should assess Khadija and Ayisha's role in early Islam, how that authority had eroded by the 'Abbasid period, and try to assess Islam's appeal to women.

3. After each group has reviewed its readings, form new groups of three composed of one from each of the original groups. (This is a “jigsaw” activity -- students in the second set of groups combine what they have learned from the first groups.) Ask each of the new groups to answer the following questions:
- What did the three universal religions have in common that might have attracted women?
 - What do the readings suggest were the differences in the three faiths on how women were treated?
 - What was the relationship between women and men in the three religions?
 - In what ways did the women win respect from men?
 - How have these religions socialized women to be “subservient” to men?
 - Why might Christianity and Buddhism, but not Islam, have encouraged monastic life for men and women?

Extension

If there is time, you might ask the groups to make a visual representation of the appeal of universal religions to women. Finally, have representatives of each group present their findings and have the class summarize and make generalizations about the appeal of these three faiths to women. Comparisons with communal religious groups in the United States, such as the Shakers, that had great appeal to women, might also be helpful. Again, if time permits, the reporting could be in the form of a press conference or role-play.

Handout 2A

Isidasi, a Buddhist Nun

Source: Kevin Reilly. *Readings in World Civilizations, Volume One: The Great Traditions*. 144-14. New York: St. Martins Press. 1995.

In this reading, Isidasi, a mendicant nun “morally pure, skilled in meditation, wise, and free from painful vices,” tells why she became a nun. Isidasi lived in Pataliputa, India, which later became Ashoka’s capital.

In the great city of Ujjeni
my father was a merchant of high repute.
I was his only daughter,
deeply loved and pampered.
A wealthy merchant sent noblemen
from the city of Saketa
to arrange a marriage, and my father
gave me to be his son’s wife.
Day and night I humbled myself
to honor my in-laws -
my training made me bow
my head down at their feet.
When I saw my husband’s
sisters and brothers
I cringed and crept away
to free my seat for them.
I kept fresh-cooked food and drink
and spiced pickles ready.
to serve their demands.

I woke early every morning
to scrub my hands and feet

before I crossed the threshold
to beg my husband's blessing.
Like a slave girl,
I took combs and scented oils
and my mirror to groom him.
I cooked his rice gruel,
I washed his bowl,
I waited on this husband
like a mother dotting on her son.
Though I was diligent and humble,
meticulous and virtuous
in serving him,
my husband despised me.
He begged his parents,
'Give me your leave.
I must go away. I will not stay
in this house with Isidasi!'
They took me back
to my father's house.
'To keep our precious son
we sacrifice this goddess.'

Then my father married me
into another wealthy house. . . .
I lived in that house
for barely a month,
serving him [my new husband] like a slave
until he sent me back.
Then my father snared an ascetic
begging for alms; he said,
'Be my daughter's husband!

Throw away your robe and pot!’
He stayed for two weeks
before he told my father,
‘Give me my robe and pot and cup!
I’ll beg for alms again. . . .
I will not stay in this house
with Isidasi!’
They dismissed him and he left.

I brooded in my solitude:
‘I’ll tell them I’m going to die
unless I become a mendicant nun.’
And the great nun Jinadatta
came begging alms
at my father’s house-she was
disciplined, wise, morally pure. . . .
I served her fresh-cooked food
and drink and spiced pickles.
When she had eaten, I said,
‘Lady, I want to be a nun.’
My father argued, ‘My child,
you may follow the Buddha’s way
by giving food and drink to holy men and brahmin priests.’
I pleaded in tears, begging his blessing,
‘I must destroy
the evil I have done!’

My father blessed me then,
‘Attain enlightenment
and the Buddha’s way
that leads to liberation!’

I bid farewell to my parents
and became a mendicant nun.
After only seven days
I reached the triple wisdom.
I know my former seven births
that ripened into this one.
I'll recount them.
Listen carefully!

In the city of Ekakaccha
I was a wealthy goldsmith,
intoxicated by youth's wine,
seducing other men's wives.
I died and boiled in hell
for some time; tormented,
I rose from my tortures
[and was born again as a castrated monkey,
then as a wild, blind, lame castrated goat,
and then a castrated cow that]
pulled a plough and cart,
wretched, blind, and sickly,
for seducing other men's wives.
I died again [and was born] an androgyne
in a slave girl's house [and then]
a female in low-caste family, . . .
enslaved
by money-lenders' loans.
A caravan trader claiming
interest on a loan
dragged me screaming
from my family. . . .
[His son's wife]

was moral and virtuous,
in love with her husband.
I sowed discord with her.

The fruit of seven former lives
made three husbands scorn me,
though I served them like a slave -
I have ended all this now.

Questions to consider:

How was Isidasi rejected by her three husbands?

Why did she decide to become a nun?

How does Isidasi explain her unhappy fate as a wife?

What did her life have to do with her decision to renounce the world?

What does Isidasi's story say about Buddhist ideas of karma, reincarnation, and enlightenment?

What does the story tell you about the Buddhist attitudes toward gender?

Handout 2B

Christianity: Fabiola

Source: St. Jerome, in David Ayerst and A. S. T. Fisher. *Records of Christianity, Volume I, In the Roman Empire*. 246-251. Oxford: Basis Blackwell, 1971.

On this occasion you give me as my subject Fabiola, the glory of the Christians, the wonder of the Gentiles, the sorrow of the poor, and the consolation of the monks. . . . Shall I tell of her fastings? Her alms are greater still. Shall I praise her humility? It is outstripped by the ardour of her faith. Shall I mention her studied squalor, her plebeian dress, and the slave's garb she chose in condemnation of silken robes? It is a greater thing to change one's disposition than to change one's dress. We part with arrogance less easily than with gold and jewels. Even when these are thrown away, we sometimes pride ourselves on our ostentatious shabbiness and make a bid for popular favour by offering poverty as its price. A virtue that is concealed and cherished in the inner consciousness looks to God alone as judge. So the eulogy I bestow upon her must be altogether new; I must neglect all the rules of rhetoric and begin my story at the cradle of her conversion and penitence

As at the very outset there is a rock in the path, and I am faced by the storm of censure that was directed against her for having taken a second husband and abandoned her first. I shall not praise her for her conversion until I have cleared her from this charge

Fabiola, as men say, put away a vicious husband; she put away a man who was guilty of this and that crime; she put him away because -- I almost mentioned the scandal which the whole neighbourhood proclaimed but which his wife alone refused to reveal. If she is blamed because after repudiating her husband she did not remain unmarried, I will readily admit her fault, provided that I may put in the plea of necessity. "It is better," says the apostle, "to marry than to burn." She was a very young woman and she could not remain a widow. . . . She did not know the Gospel's strict ordinance, which precludes Christian women from marrying again in their first husband's lifetime, whatever their case may be. Thus she evaded the other assaults of the devil, but this one wound from him she unwittingly received.

But why do I linger over the forgotten past, seeking to excuse a fault for which she herself confessed her penitence? Who would believe that after the death of her second husband, at a time when widows, having shaken off the yoke of slavery, are wont to grow careless and indulge in license, frequenting the public baths, flitting to and fro in the squares, showing their harlot faces everywhere -- who, I say, would believe -- that it was then that she came to herself, put on sackcloth and made public confession of error? On the eve of Passover, in the presence of all Rome, she took her stand among the other penitents There before bishop, presbyters, and weeping populace she exposed to view her disheveled hair, wan face, soiled hands, and dust-stained neck. What sins would not such lamentation purge away? What stains so deep that these tears would not wash them out?

When she was restored to communion before the eyes of the whole Church, what did she do? Did she forget her sorrows in the midst of happiness . . . ? Nay, she preferred to break up and sell all that she could lay hands on of her property -- it was a large one and suitable to her rank--and when she had turned it into money she disposed of everything for the benefit of the poor. First of all she founded an infirmary and gathered into it sufferers from the streets, giving their poor bodies worn with sickness and hunger all a nurse's care. . . . How often did she carry on her own shoulders poor filthy wretches tortured by epilepsy! How often did she wash away the purulent matter from wounds which others could not even endure to look upon! . . .

What monastery was there which her purse did not aid? What naked or bedridden sufferer did she not supply with clothes? On what indigent person did she not pour out her swift and lavish donations? . . . With what fervour and zeal did she study the sacred volumes! . . . How great had been the wonder of Fabiola's life Rome showed when she was dead. . . . I hear it still: the crowds that went before the bier, the swaying multitude that attended her obsequies in throngs; no streets, no colonnades could contain, no overhanging roofs could hold the eager onlookers. On that day Rome saw all her peoples gathered together. Every one flattered himself that he had a share in the glory of her penitence. . . .

This, the best gift of my aged powers, I present to you, Fabiola, as a funeral offering of respect.

Some questions to consider:

What kind of family life did Fabiola have?

What social norms did she seem to break?

How does the Christian man writing the story explain Fabiola's "mistake"?

Handout 2C

Christianity: Melanie the Younger

Source: Averil Cameron. *The Mediterranean World in Late Antiquity; A.D. 395-600*, 146. London, Routledge, 1993.

Early Christian ascetics in Egypt and Palestine were later identified as “desert fathers.” There were also “desert mothers” who withdrew from society to lead spiritual lives. Following the monks’ example, these women also established communal societies. As a result, two types of clergy developed. The regular clergy included monks and nuns who lived in monasteries and nunneries. The secular clergy that was restricted to men worked in local parishes.

In addition, countless believers tried to live Christian lives in society. Melanie the Elder belonged to one of the richest families in Rome. She was a very pious Christian who spent 27 years in Palestine caring for pilgrims and reading and praying. She also gave money to found a monastery on the Mount of Olives where Jesus was crucified. When she returned to Rome in 399 she was famous throughout the Christian world for her piety and generosity.

Her granddaughter, Melanie the Younger, was the only heir to the family’s palace in Rome and its extensive estates in Iberia, Africa, Britain, and Gaul. She decided to sell all the property, free the family’s 8,000 slaves, and use the proceeds to buy land and build monasteries and nunneries for monks and virgins and give them generous stipends of gold.

Handout 2D

Islam: The Place of Muslim Women in the Early Years of Islam

Source: Judith Tucker, *Gender and Islamic History*, 6 - 7. Washington, D.C.: The American Historical Association, 1991.

The appeal of Islam. Scholars who see Islam as a positive social revolution stress that the reforms Islam introduced into the marriage regime provided new rights and security to women. The *shariah* recognized only marriage by contract; insisted on the consent and outlawed the coercion of the bride; made the bride and not her father or family the recipient of the bridal gift; and prohibited muta marriage (except in Shi'a Islam). Islamic law also spelled out very clearly the responsibilities of the husband and father for the material support of his wife and children. Polygamy was not outlawed but was regulated by imposing a limit of four wives and requiring that all receive equal treatment. Slave concubines were permitted but were accorded certain rights should they bear children to their master. Overall, the vision went a long way toward modifying existing social practice for the benefit of women. By endowing women with religious rights and duties equal to those of men, Islam takes a clear position on the ultimate equality of men and women before God. It is no mistake, in this view, that women feature prominently among the early followers of Muhammad and in the life of the early community.

A second and diametrically opposed view of Islam and gender also makes a net distinction between the gender system of the *jahiliyyah* and the gender system introduced by Islam. In this interpretation, however, many of the freedoms and much of the power accorded to women in the *jahiliyyah* were stifled by the rules and regulations of Islam. Fatima Mernissi, for one, points out that evidence exists that the diversity of pre-Islamic Arabian marriage practices included the possibility of female-initiated marriage, of polyandry (or multiple husbands), and of unilateral divorce by women, a practice prohibited under Islam. Rather than stress the kinds of abuse a woman might suffer at the hands of her male relatives in the less regulated pre-Islamic system, this line of argument points out that matrilocal marriages held real advantages for women, including the right of a woman to remain in her own clan and keep her children with her in the event of divorce. Islam, by institutionalizing patrilocal and patrilineal marriage as the only acceptable form, by granting only men the right of unilateral divorce, by assigning children to the father's family, and by recognizing polygyny and concubinage as legitimate practices for men while imposing monogamous marriage on women, ushered in a marital regime of distinct disadvantage to women.

In this interpretation, the women of the early Muslim community are vital figures precisely because they are not yet fully Muslim women. Khadijah, who had lived most of her life as a *jahiliyyah* woman, owed her independence and wealth to these *jahiliyyah* roots. Hind, another *jahiliyyah* woman, remained defiant and mistrustful of the new religion even after defeat had wrung a grudging conversion from her. When asked to take the oath of submission to the new religion, which included a pledge to refrain from adultery, Hind reportedly bridled and queried, "Does a free woman commit adultery?" a response taken to mean that any sexual rela-

tionship a free woman entered of her own accord could not be understood as adultery! Aisha is the transitional figure whose marriage as a minor and eventual seclusion were part of a new Islamic regime. Other aspects of her life, however, including her active role in the transmission of *hadith*, some of which convey criticism of Muhammad, and her political maneuvers suggest that the legacy of the *jahiliyyah* was not extinguished overnight. One of Muhammad's own great-granddaughters purportedly supported the view that Islam had dampened women's activities. When she, Sukayna, was asked why she was so merry and charming while her sister *Fatma* was quiet and pious, she replied that she had been named after her pre-Islamic Great-grandmother and her sister had been named after her Islamic grandmother.

Handout 2E

Islam: Lives of Muslim Women

Source: Leila Ahmad, *Women and Gender in Islam Historical Roots of a Modern Debate*. 42, 43, 76. New Haven: Yale University Press, 1992.

The lives and the marriages of two of Muhammad's wives, Khadija and Aisha, encapsulate the kinds of changes that would overtake women in Islamic Arabia. Khadija, Muhammad's first wife, was a wealthy widow who, before her marriage to Muhammad, employed him to oversee her Caravan, which traded between Mecca and Syria. She proposed to and married him when she was forty and he twenty-five, and she remained his only wife until her death at about sixty-five. She occupies a place of importance in the story of Islam because of her importance to Muhammad: her wealth freed him from the need to earn a living and enabled him to lead the life of contemplation that was the prelude to his becoming a prophet, and her support and confidence were crucial to him in his venturing to preach Islam. She was already in her fifties, however, when Muhammad received his first revelation and began to preach, and thus it was *jahilia* society and customs, rather than Islamic, that shaped her conduct and defined the possibilities of her life. Her economic independence; her marriage overture, apparently without a male guardian to act as intermediary; her marriage with a man many years younger than herself; and her monogamous marriage all reflect *jahilia* [before Islam] rather than Islamic practice. ...

In a cave in Hira, a hill near Mecca, to which he often retired for solitary contemplation, Muhammad, then forty years old, received his first revelation: a vision of the angel Gabriel, commanding him to read. Shivering from the experience, he hurried to Khadija, who comforted him physically and mentally, wrapping him in a blanket and assuring him that he was sane. ...

Khadija became his first convert. The faith of this mature, wealthy woman of high standing in the community must have influenced others, particularly members of her own important clan, the Quraysh, to accept Islam. ...

It was Aisha's lot, rather, which would prefigure the limitations that would thenceforth hem in Muslim women's lives: she was born to Muslim parents, married Muhammad when she was nine or ten, and soon thereafter, along with her co-wives, began to observe the new customs of veiling and seclusion. The difference between Khadija's and Aisha's lives—especially with regard to autonomy—foreshadows the changes that Islam would effect for Arabian women. Aisha, however, lived at a moment of transition, and in some respects her life reflects *jahilia* as well as Islamic practice. Her brief assumption of political leadership after Muhammad's death doubtless had its roots in the customs of her forbears -- as did the esteem and authority the community granted her. The acceptance of women as participants in and authorities on the central affairs of the community steadily declined in the ensuing Islamic period. ...

During the transition from the first Muslim community to 'Abbasid society attitudes toward women and marriage changed extensively concerning everything from the acceptability of marrying nonvirgins, such as widows and divorces -- hideous and shameful matches in 'Abbasid literature -- to women's legitimate expectations in marriage. The trend, as with women's participation in war and religious matters, was toward closure and diminution. . . .

Jahilia habits and expectations survived for a brief while against the background of the social transformation that was occurring. Frequent remarriage, for example, and the expectation, at least among elite women, that they could enter into marriage on their own terms continued during the transitional age. . . .

The experiences of Umm Salama some two or three decades later show that elite women continued to stipulate conditions -- conditions granting some degree of autonomy to themselves and some degree of reciprocity within the marriage -- but only in the face of fierce and growing opposition. Umm Salama, a woman of aristocratic Arab descent who had been twice married, one day noticed a good-looking young man named al-Abbas, or so goes the story. Learning that he was of noble descent but impecunious, she sent a slave to him with her proposal of marriage and a sum of money for her dowry. Al-Abbas accepted the proposal, swearing to her that he would never take a second wife or a concubine (2:63236). Founder of the Abbasid dynasty, al-'Abbas became caliph (750-54) of the Muslim empire, based in Baghdad.

Already heir to the mores of the Arabs, al-Abbas was heir, too, to those of the Persian elite, for several centuries now the upper class in this region. [This explains] why the caliph contented himself with one woman. He was depriving himself of much pleasure in not sampling the varieties available in his empire, "the tall and slender, the soft and white, the experienced and delicate, the slim and dark, and the full-buttocked maid of Barbary" (2:633). This stating of adjectives -- which describes women as if they were objects to be sampled, like pieces of fruit in a bowl, and certainly not like persons who might stipulate terms and expect some degree of reciprocity in their marriage -- betokens the fundamental change in attitudes toward women that had gradually taken place

To the various prejudices against women and the mores degrading women that were part of one or other tradition indigenous to the area before Islam, Islamic institutions brought endorsement and license. In an urban Middle East with already well articulated misogynist attitudes and practices, by licensing polygamy, concubinage, and easy divorce for men, originally allowed under different circumstances in a different society, Islam lent itself to being interpreted as endorsing and giving religious sanction to deploy negative and debased conception of women. As a result, a number of abusive uses of women became legally and religiously sanctioned Muslim practices in a way that were not in Christianity, the other major religion of the day in the Middle East.

Lesson 3. Political Powers Accept the Universal Religions

Objectives:

- Learn and apply the concept of conversion, both religious and social
- Classify stages of conversion through an interpretive matrix
- Analyze the processes of conversion by political leaders

AP World History Course Description Connections:

Themes

- Changing functions of states
- Cultural and intellectual developments

Habits of Mind

- Constructing and evaluating arguments
- Assessing diversity of interpretations

Major Developments

- Major belief systems
- Late Classical period

Length: One 45 to 50 minute class period

Materials: Handouts 3A – 3F

Notes to the Teacher:

The focus of this lesson is to help students understand the differences between “prescribed” texts that express the core ideal values of a particular religion and “described” texts that offer us a view of how people actually lived in history. Often students who have looked only at Christian, Buddhist and Muslim values may be led to think that people routinely carry out these values in their daily lives. It is also important that students understand religion historically, that it changes over time and as the faith moves to new areas far from its origin. As Jerry Bentley has pointed out, although many people probably accepted new religions because of their deep spiritual commitments, “...it was perhaps more common ...for pre-modern peoples to adopt or adapt foreign cultural traditions for political, social, or economic purposes (Bentley, 1993, p. 7.). Bentley calls this motivation for conversion “social conversion.” Other converts might embrace a new religion because it was politically expedient to do so (the king, emperor, or person of local power did so). Still others might have found the acceptance of a new religion opened up trading possibilities or promise of financial gain.

Students also need to understand that people are more likely to convert if they see elements in the new religion that are familiar or remind them of their present beliefs. We can call this linkage “resonance.” Often much of the local culture and customs is accepted and absorbed by religions that expand beyond their cultures of origin. For example, when Christianity came to Europe, many of the local deities and heroes were accepted as “saints.” It also adapted to many non-Christian festivals such as celebrating the solstice and later including the German love of trees into its Christmas festivities. Mahayana Buddhism readily accepted many Chinese, Tibetan, and other gods and goddesses as Bodhisattvas because its doctrine permitted many Buddhas and Bodhisattvas, not just the one, historical Buddha accepted in the earlier forms of Buddhism.

Procedure:

1. Give students Handout 3A and go over the changes that Buddhism went through as it took root in China. Indicate to students that the movement of Christianity and Islam into new areas provides other case studies of adoption and adaptation of the faiths among potential converts.
2. After discussing the concept of conversion -- including social conversion and conversion because of political power -- and examining briefly some of the concrete ways Buddhism adapted to China in the first centuries C.E., explain to the students that you will offer a system of classification that will help them deal with the common world history theme of the spread of a religion to other settings. Either have the following matrix (Handout 3B) ready to hand out to students or draw boxes on the chalkboard or overhead transparency.
3. Now explain to the students that they are going to deal with just a few of the many case studies available on the spread of universal religions. Explain that they might want to trace a religion from its founders’ original message to its life in another cultural setting. Stress that power is a major factor in the spread of any belief system, ideology, etc. When a king decides to patronize a religion or merchants support a faith, that faith is more likely to prosper. You might also

want to discuss the innate problem of a religious message in the hands of someone in political power.

4. Distribute Handout 3C to the students and discuss it with them. This is a case study of a new dynastic leader accepting Buddhism as a state religion.
5. After discussing the reading about Sui Wen Di briefly, have students read the text and documents in Handouts 3D and 3E about the spread of Christianity to the newly forming European societies.
6. After reading the handouts about Sui Wen Di, Clovis, and Charlemagne, use the matrix in Handout 3B and place in the first box under Buddhism the following teaching:
 - “The first great vow runs thus: I renounce all killing of living beings, whether subtle or gross, whether movable or immovable. Nor shall I myself kill living beings, nor cause others to do it...”In the first box under Christianity write,
 - “Love thy neighbor as thyself.”
 - “If an enemy smite thee on one cheek, turn to him the other.”
 - “It is harder for a rich man to enter the Kingdom of Heaven than it is for a camel to pass through the eye of a needle.”Then ask students what you should write in the Buddhist and Christian box under “political patronage.”
7. Now open up the discussion on the topic: Did Sui Wen Di change the intent of Buddhism? Did Clovis and Charlemagne change Jesus Christ’s original teachings? Why do you think these changes came about? What was the attitude of the Buddhist monasteries in China and the church’s pope and bishops concerning these kings’ interpretations of Buddhism and Christianity?
8. Now have students read the Islamic case studies of Medina and the sultan of Malacca (Handout 3F).

Handout 3A

Buddhism in China

Source: Adapted from Arthur Wright, *Buddhism in Chinese History* and Kenneth Chen, *Buddhism in China*.

When Buddhism first took root in China under the Han around 191 C.E., Chinese officials looked on it simply as a school of Daoism, an indigenous Chinese philosophy. Not surprisingly the first scholars to translate the Buddhist texts into Chinese often used the “Dao” as the word for the Buddhist term “dharma.” Sometimes they used Dao to stand for “bodhi” or enlightenment or even for “Yoga.” A central Buddhist concept “Arhat,” (one who is perfected) became in Chinese “chen-jen,” immortal. The goal of the Buddhist life, “nirvana” or extinguishing of the self, was rendered in Chinese as “Wu-wei,” a familiar Daoist term for inaction or doing nothing.

Since Indians of the time generally accorded more freedom for women, Chinese translators of the Buddhist texts even changed the meaning of Indian words. “Husband supports wife” in Sanskrit became “The Husband controls the wife” in China. A major problem for many Chinese as they looked at Buddhist beliefs was the strong commitment to the Sangha or Buddhist community that practiced celibacy that in turn meant no sons. Even this seemingly insurmountable problem was resolved by the Buddhist teachers convincing fathers that by sending one son to the monastery, he could in turn assist his entire family reach salvation and do well in this world.

The Buddhist ideal for kingship was particularly appealing to many would be Chinese leaders. Basing their concept of kingship on the Indian king Ashoka, who in the third century B.C.E. embraced Buddhism and used its values to govern and promote unity among his people, Indian writers developed the idea of the “Chakravartin” or the king who makes the wheel of Dharma turn. Just as a son given to the monastery could help along the larger family, a king who accepted the role of Chakravartin could lead all his people to salvation and the good society. The Chakravartin ideal proved very popular in Southeast Asia and in China after the collapse of the Han.

Handout 3B

Matrix

	Buddhism	Christianity	Islam
Original message, Founders Teaching			
Early community, Informal			
Institutionalized, Church, Sangha			
Groups appealed to, Women, merchants			
Political patronage, Kings, Emperors			
Adaptation Resonance			

Handout 3C

Buddhism in China: General Background

Source: Arthur Wright. *Buddhism in Chinese History*. Stanford: Stanford University Press, 1972, p. 67

Several of the nomadic dynasties such as the Northern Wei (dates), adopted Buddhism as a form of legitimacy for their rule. By 581 a new dynasty, the Sui, took power through a series of military battles. The short-lived Sui dynasty (581 – 618) was one of the most brutal and war-like in Chinese history and they marched under the banner of Buddhism, which they proclaimed their dynasty's religion. In the China of early centuries C.E., the aristocrats' confidence was shaken and could not be restored. People began to seek something they could believe in during a time of chaos or wanted an escape from an inhuman scene they found intolerable... Among the literary class, the early optimism reflected in classical Chinese literature yielded to a generally more pessimistic view of life during and after the Han dynasty (from about the second century C.E.). The onset of a more pessimistic mood sensitized the Chinese to Buddhism, making them more receptive to this foreign religion in the third and fourth centuries than they had been earlier or were to be much later.

Edict of Sui Wen Di, 581 B.C.E., on the occasion of his military victory over his opponents:

With the armed might of a Chakravartin king, We spread the ideals of the ultimately enlightened on. With a hundred victories in a hundred battles, We promote the practice of the ten Buddhist virtues. Therefore, We regard the weapons of war as having become like the offerings of incense and flowers presented to the Buddha, and the fields of this world as becoming forever identical with the Buddha-land

Handout 3D

Christianity: The Conversion of Clovis

Introduction

Roman Christianity's great hope was to move into the frontier areas of Western Europe and to bring its message to the recently settled German migrants there. Many of the German leaders had already accepted Christianity, but had chosen the Arian variety, which held that Jesus was a human being. The orthodox Roman view stated that Jesus was the son of God, made human through the will of God. The Roman Church gained a major advantage when the Merovingians, rulers of much of what is now France, accepted Roman Christianity. The following is an account of Clovis's conversion sometime around 500 C.E. Notice the ambivalence of the church bishops in deciding whether or not to back the Visigoths under Alaric or Clovis. What role did military victory play in the church's approach?

Text

Source: Peter Brown, *The Rise of Western Christendom* (Princeton: Princeton University Press, 1997). pp. 88, 89.

At some time before 500, Clovis may have declared himself a Christian - and a Catholic Christian at that. He was baptized with his entire army by Remiglus, Catholic bishop of Rheims. A force of up to 3,000 men, these soldiers were the effective "people of the Franks." Many of them may have been renegade Romans. They had wider horizons than did the boar-sacrificing peasants of their northern homeland. They were easily persuaded to follow their king. It was a memorable occasion:

The public squares were draped with colored cloths, the church was adorned with white hangings, the baptistery was prepared, incense gave off clouds of perfume, sweet-smelling candelabra gleamed bright, and the holy place was filled with divine fragrances ... [all those present] imagined themselves transported to some perfumed paradise.

Troubled by the rise of an incalculable [the Merovingians] new power in northern Gaul, the Arlan Visigoths were prepared to do everything, barring an official conversion to Catholicism, to enlist the whole-hearted loyalty of their own Catholic subjects. In 506, the Visigothic king, Alaric II, issued an abbreviation of the *Tbeodosian Code* —the *Breviarium Alaricianum*. It bore his own name. It was ratified by Roman provincial aristocrats and by Catholic bishops. In the same year, he summoned the Catholic bishops to Agde, for the first kingdom-wide council of the Catholic Church ever to be held in Gaul. The bishops were delighted:

and then, with our knees bent to the ground, we prayed for the kingdom [of Alaric] ... so that the Lord might expand the realm of him who had permitted us the opportunity to meet.

For Clovis, it was now or never. Such loyalty from Catholic bishops, if once consolidated within the Visigothic kingdom, would have blocked forever the road to the south. A previous victory over the pagan Alemanni had already convinced Clovis that he could defeat the Visigoths. But that had been a local affair. Now was the time to turn south against Alaric II. In 507 Clovis deliberately sought an oracle from Saint Martin at Tours, and did so as a Catholic

He loaded [his messengers] with gifts to offer to the church... "Lord God," said he, "if you are on my side ... deign to show me a propitious sign as these men enter the church, so that I may know that you will support your servant Clovis." . . . As they entered the church, it happened that the chanter was just beginning to intone the antiphon: *For thou hast girded me with strength unto battle; thou hast subdued under me those who rose up against me* [Psalm 18:39].

Handout 3E

Christianity: The Piety of Charlemagne

Introduction

This document, recorded in the times of the Emperor Charles, or Charlemagne, indicates the further expansion of Christian government in Europe, continuing the approach begun by Clovis.

Text

Source: Peter Brown, *The Rise of Western Christendom* (Princeton: Princeton University Press, 1997), pp. 280, 281.

In this year [802 C.E.] the lord Caesar Charles stayed quietly at the palace at Aachen: for there was no campaign that year ... In October, he convoked a universal synod [at Aachen] and there had read out to the bishops, priests and deacons all the canons [the laws of the Church] ... and he ordered these to be fully expounded before them all. In the same assembly likewise gathered together all the abbots and monks . . . and they formed an assembly of their own; and the Rule of the holy father Benedict was read out and learned men expounded it before the abbots and monks ... And while this synod was being held, the emperor also assembled the dukes, the counts and the rest of the Christian people ... and all had the laws of his people read out, each man's law was expounded to each, amended ... and the inscribed law was written down ... And an elephant [a gift from none other than Harun al-Rashid of Baghdad] arrived in Francia that year.

It was because he was seen to be acting in a manner that revived, in Christian times, the action of the godly king Josiah, when he had promulgated the rediscovered Law to the people of Israel:

And the king went up into the house of the Lord ... and the priests and the prophets, and all the people, both small and great: and he read in their ears all the words of the book.

Handout 3F

Islam

Background

The religious scholar Ninian Smart attributes the success of Islamic expansion in the territories of Western Asia largely to the fact that “great numbers of people among the populations of the countries which they first overran were disaffected. Islamic culture built on the foundation of Semitic monotheism. However, with its rapid expansion the new faith quickly absorbed much of Hellenistic and Byzantine civilization as well. Many Semitic people in West Asia living under Greek rule remembered their earlier origins and cultural traditions and welcomed the Arab forces as liberators from their Greek masters. Many others, weary of Christian sectarian battles and violence, also saw in Islam a true monotheistic faith shorn of many of the polytheistic elements taken from Greco-Roman culture. Finally, Islam as a universal religion offered the faithful, including soldiers, not only the earthly possibility of a universal brotherhood, but also a promised afterlife, an eternity full of earthly pleasures.

The Islamic world, knit together by a common religious faith, proved a fertile ground for the exchange of ideas, technologies, and crops. Muslim businessmen were among the first to establish large-scale banking institutions that not only lent money but also provided currency exchanges and helped arrange investments. They introduced letters of credit called *sakk*, from which came the practice of using “checks,” as it is known in English. They also formed joint ventures, sharing both risks and profits. Muslims introduced rice, oranges, sugarcane, cotton, apricots, and peaches to Europe and the Mediterranean region. Their skill as salesmen was well documented. For example:

...there was once an Arab merchant in Medina who sold all his stock of veils except the black ones. To help sell the remaining veils, his friend wrote a short song that may well be the first singing commercial.

‘Go ask the lovely one in the black veil
What have you done to a devout monk?
He had already dressed for his prayers
Until you appeared to him by the door of the mosque.
Soon every lady in Medina owned a black veil.’

(Source: Abu’l-Faraj al-Isfahani, *Kitab al-Aghani*, iii, pp 45-46, quoted in Bernard Lewis, *Islam*, Volume II, 47-48)

(Source: Abu’l-Faraj al-Isfahani, *Kitab al-Aghani*, iii, pp 45-46, quoted in Bernard Lewis, *Islam*, Volume II, 47-48)

The Ming Voyages and Malacca

Starting in 1404, the Ming emperor sent a great naval expedition to the Indian Ocean, stopping at the port of Malacca. After three more trips under Zheng He, in 1433, the Ming emperor decided to end the voyages and withdraw the fleet. He ordered it dismantled and instructed his officials to destroy all records of the voyages. The government let the fleet rot, and soon no one remembered how to build the magnificent treasure ships. Future Ming emperors tried hard to close China's seaports to foreign visitors and prohibit Chinese merchants from trading in overseas ports.

What was happening in Malacca? At first it seemed that Malacca would profit from Zheng He's visit. But Parameshvara (the Malaccan leader) quickly realized that his special relationship with the Ming did not give him a monopoly on trade with China. Chinese merchants were now trading in all the ports the fleet visited, and they had no particular incentive to stop at Malacca. That meant Muslim merchants could get Chinese goods from other Malay Muslim ports like Aceh, at the northern end of the strait and from the parts of Java where Muslim sultans ruled. Those rulers made fellow Muslims feel especially welcome.

When the Ming suddenly announced it was ending the voyages and withdrawing the fleet, the ruler of Malacca realized that without trade with the Chinese fleet, his city's trade would be diminished. To mitigate this situation, he sought to attract Muslims, especially Malay and Indian merchants, to his port. Soon after, he revealed that the prophet Muhammad had appeared to him in a dream. As a result he became a Muslim and took the name Muhammad Shah. His conversion underscored the growing importance of Islam in the islands of Southeast Asia and the Indian Ocean network in general. By the sixteenth century, a Portuguese explorer would declare: "Whoever is lord of Malacca has his hands on the throat of Venice."

Lesson 4. How Universal Religions Changed as They Traveled

Objectives:

- Become acquainted with the sacred artistic work of Buddhism -- stupas, images of the Buddha, and cave sanctuaries
- Trace the changes in form and meaning of this religious artwork from India, through Central Asia, to China, Korea, and Japan

AP World History Course Description Connections:

Themes:

- Change and continuity
- Cultural and intellectual developments

Habits of Mind:

- Using texts and other primary documents
- Assessing change and continuity

Major Developments:

- Major belief systems

Length: one 45 to 50 minute class period

Materials: Handouts 4A – 4D, including images of stupas, images of the Buddha, and Buddhist cave sanctuaries

Notes to the Teacher:

Students should have studied the basic principles of Buddhism and also understand the concept of adaptation of a religion to another setting.

Many ideas spread from the Indian subcontinent to other parts of the world. One of the most important of these exports was Buddhism to East and Southeast Asia. This lesson uses artistic evidence to illustrate the spread of Buddhism in new settings in Southeast Asia, China, Korea, and Japan.

The images are divided into three sections: stupas, images of the Buddha, and cave sanctuaries. To make these images available to students, you can

- Copy the images from Handouts 4B, 4C, and 4D, and make overheads of them
- Copy the images and hand them out to students in packets

Procedure:

- 1) Have students read Handout 4A for background.
- 2) You may want to divide the class into three groups and have each group study one of the sections and then share what they noticed with the rest of the class.
- 3) The Stupa. Give students Handout 4B, and show them the images described there. Those who are considering the stupa should first establish what the stupa symbolized and then note how the image changed as it went into Southeast and East Asia. What might account for the changes? Discuss the stupa as a replica of the sacred mountain and the way the pagoda has emphasized the top of the stupa and has also been influenced by reverence for trees.
- 4) Images of the Buddha. Give students Handout 4C, and show them the images described there. Those who are considering images of the Buddha might start by considering why there were no images of the Buddha for the first three hundred years. What role did Greeks and Romans play in influencing the arts of India? Compare the Gandharan Buddha with the Sarnath Buddha. Note Indian characteristics such as the transparent cloth, soft lines, gentle face, peaceful countenance, etc. The figure is filled with *prana*, or sacred breath. Explain that the Buddha is almost always sculptured in five postures (standing, sitting, meditating, walking and reclining). The Laughing Buddha seems happy, a little plump and very much of this world. Stress again the earthly concerns of Chinese fol-

lowers. Have students try and determine whether Kwanyin is a male or female. Explain that Kwanyin was the pre-Buddhist goddess of mercy and compassion in China, Korea, and Japan and that she was easily absorbed into Buddhism as a Bodhisattva. In Korea she becomes Kanon. Stress the inclusiveness of Buddhism as it spread. Ask students to share what they notice about the very large Kamakura Daibatsu image. Have them review the differences in the images as Buddhism moved eastward.

- 5) Buddhist Cave Sanctuaries. Give students Handout 4D, and show them the images described there.
Cave sanctuaries: Show the Ajanta scene and explain that the caves were excavated between 200 B.C.E. and 600 C.E. They were covered by a landslide and only rediscovered in 1819. They contain some of India's oldest and finest paintings. Compare the interior of the chaitya hall with a Christian basilica. Compare the Chinese cave sanctuaries with Indian caves. Explain that the Chinese caves were built along the Silk Road. Show the Korean grotto. Why did the Koreans try to make it look like a cave?
6. Summarize how these different monuments and images traveled and changed. Review the ideas of social conversion and syncretism and how religions adapt to new settings.
7. Briefly discuss the reading on the adaptation of Buddhism to China. What were some changes in the original message? How did the Chinese equate Buddhist ideas with concepts from their own worldview?

Handout 4A

Background on Buddhism in China

(Adapted from Arthur Wright, *Buddhism in Chinese History*. Stanford: Stanford University Press, 1971) and Kenneth Chen, *Buddhism in China A Historical Survey*. (Princeton: Princeton University Press, 1964)

When Buddhism first took root in China under the Han around 191 C.E., Chinese officials looked on it as a school of Daoism, an indigenous Chinese philosophy. Not surprisingly the first scholars to translate the Buddhist texts into Chinese often used the "Dao" as the word for the Buddhist term "dharma." Sometimes they used Dao to stand for "bodhi" or enlightenment or even for "Yoga." A central Buddhist concept, "Arhat" (one who is perfected), in Chinese became "chen-jen" (immortal). The Buddhist goal -- "nirvana" or extinguishing of the self -- was rendered in Chinese as "Wu-wei," a familiar Daoist term for inaction or doing nothing.

Since Indians of the time generally accorded much freedom for women, Chinese translators of the Buddhist texts even changed the meaning of Indian words. "Husband supports wife" in Sanskrit became "the husband controls the wife" in China. A major problem for many Chinese was the Buddhist strong commitment to the Sangha or Buddhist community that practiced celibacy, because this meant no sons. Even this seemingly insurmountable problem was resolved by the Buddhist teachers convincing fathers that if one son went to the monastery, he could earn merit and in that way help his entire family do well in this world and reach salvation.

The Buddhist ideal for kingship was particularly appealing to many who wanted to become Chinese leaders. Basing their concept of kingship on the Indian king Ashoka, who in the 3rd century B.C.E. had embraced Buddhism and used its values to govern and promote unity among his people, Indian writers developed the idea of the "Chakravartin" or the king who makes the wheel of Dharma turn. Just as a son given to the monastery could help his family, a king who accepted the role of Chakravartin could establish the good society and lead all his people to salvation. The Chakravartin ideal proved very popular in Southeast Asia and in China after the collapse of the Han.

Handout 4B

The Stupa, from India to Japan

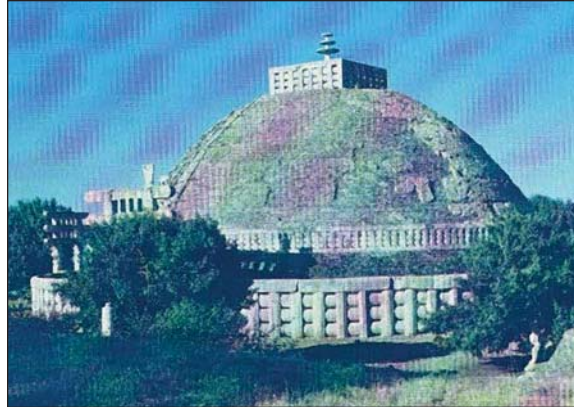
The stupa, a hemispheric solid mound of dirt or rubble was probably originally a burial mound. Ancient burial mounds were common in India long before the Buddha and can be found all over Asia. Mounds also represented sacred mountains. Gradually the shape and function became part of Buddhist architecture. Its essential elements are a square base, a hemisphere, and a pinnacle. At first the mound-turned stupa was associated with the Buddha's death, but it gradually became the primary religious emblem in Buddhist Asia, symbolizing the cosmic mountain, the navel of the universe, the generative womb, and an ascending pathway leading to Buddhist liberation.

Image 1: Relief of a stupa from Sanchi



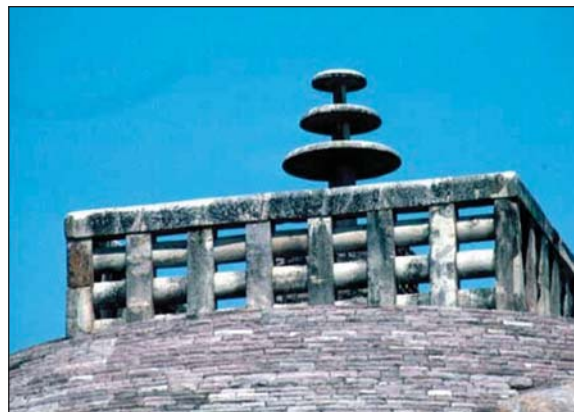
This third-century B.C.E. relief shows a stupa with a balustrade around it. The umbrella over it that serves as the pinnacle of the structure signifies its sanctity and power. It is similar to the sacred umbrella held over a king that indicates his power. Two devotees are shown worshipping the stupa.

Image 2: Great Stupa at Sanchi



The Great Stupa at Sanchi has a balustrade around it as well as a pathway that devotees use to walk around the stupa, symbolizing their search for enlightenment. Remains of the monastery and other building that were part of the Sanchi complex can be seen.

Image 3: Top of the Great Stupa at Sanchi



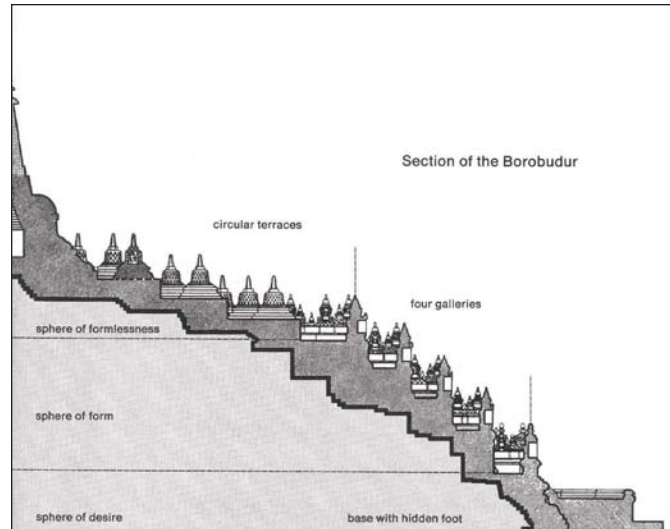
The top or pinnacle of a stupa the Great Stupa has a three-tiered sacred umbrella, perhaps symbolizing the classical Indian division of the universe into three spheres: earth, atmosphere, and heaven.

Image 4: Close-up of Great Stupa at Sanchi (Stupa Sanchi South)



A closer view of the south gate by the Great Stupa. The remains of an Ashoka pillar are to the right of the gate

Image 5: A Diagram of Borobudur (Borobudur)



Borobudur, in Java, is a single structure that is both a single stupa and a combination of many stupas. (See Borobudur lesson on www.AskAsia.org.) In Java, where this monument was constructed in the eighth century, people worshipped sacred mountains, which the monument also represents. This diagram, which is a cross-section of half of the monument, shows its three levels, identified here as the sphere of desire, the sphere of form, and the sphere of formlessness.

Image 6: A Stupa in Thailand



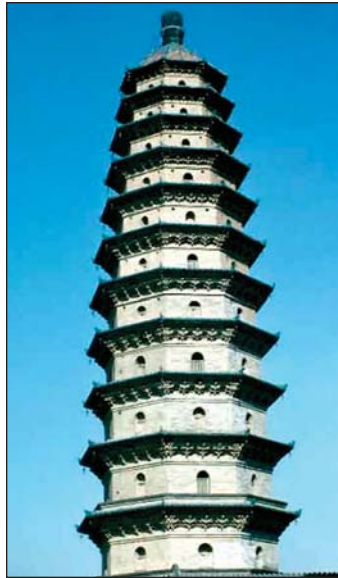
As the stupa form traveled to southeast and East Asia, the pinnacle assumed more importance and often increased from three to nine or more rings or levels. This stupa is in Thailand.

Image 7: A Pagoda in China



By the time Buddhism and the stupa reached China, the stupa was known as a pagoda, and the pinnacle had become the prominent part of the structure. The pagoda became a repository of Buddhist relics and scriptures..

Image 8: The Wild Goose Pagoda in China



The towers of the Wild Goose Pagoda in China are very prominent. This pagoda marked the beginning of the famous Silk Roads from Xian westward.

Image 9: Stone Pagoda at Pulguksa, Korea



This is a small stone at Pulguksa, South Korea.

Image 10: A Pagoda in Japan



Many of the Japanese pagodas show the influence and importance of sacred trees. Usually a large tree trunk was used as the central support of the Japanese stupa.

Handout 4C

Images of the Buddha, from India to Japan

Image 1: A relief of a Buddhist pillar, Sanchi



During the first centuries after the Buddha's death there were no representations of the Buddha. After all, it was the message that was important, not the man. Instead, worshippers would focus on a footprint, his unseen presence at the Bodhi tree under which he experienced nirvana, a stupa, an image of a riderless horse, or a wheel that symbolized his teaching. In this relief from the south gate, west pillar of the Great Stupa, the wheel appears atop one of Ashoka's pillars.

Image 2: A Gandharan Bodhisattva



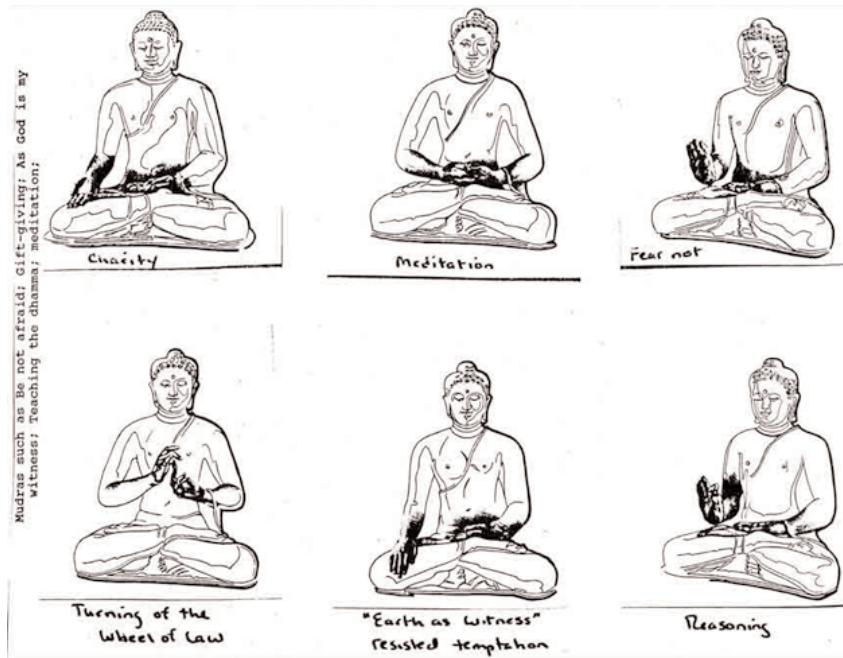
By the second century B.C.E., Buddhism had split into two schools: Theravada Buddhism (the Way of the Elders), and Mahayana Buddhism ("the great vehicle"). Bodhisattvas became very important in Mahayana Buddhism and served as something like "Messiahs" each of whom could help take away one's karma and help the believer achieve salvation. In addition, two schools of sculpture of the Buddha developed in the centuries after the Buddha's death. One was the Mathura school, which grew out of earlier sculptures of aspara or nature spirits. The other was the Gandharan school, which was strongly influenced by Greek and Roman works. In this Gandharan image, a bodhisattva is dressed like a Roman senator and has very "this worldly" features.

Image 3: The Sarnath Buddha



By the time of the Gupta Empire (320-500 C.E.) images of the Buddha incorporated elements of both the Mathura and Gandharan schools. The Buddha seems to be filled with prana or sacred breath. Notice how much softer and more peaceful this image of the Buddha is when compared to the Gandharan image. What does this difference suggest about contrasting values?

Image 4: Mudras of the Buddha



Images of the Buddha have certain marks and mudras. Images are limited to specific postures, including meditating (as in these pictures), sitting, standing, walking, or reclining. Marks include elongated ears (indicating that he had once worn very heavy and expensive earrings), three folds at his neck, a topknot emerging from the top of his head (symbolizing enlightenment), and webbing between his fingers. Here six of his most common mudras or hand gestures are illustrated. Almost all representations of the Buddha will use one of these mudras.

Image 5: Padmapani



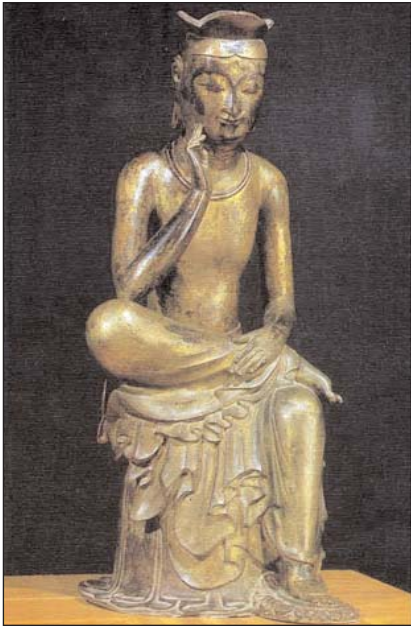
The caves at Ajanta, where India's oldest surviving paintings are located, hold some exquisite paintings, including this image of the Bodhisattva Padmapani -- he who holds the lotus. Notice the softness and gentleness of this Bodhisattva..

Image 6: A Thai image of the Buddha



This image of the Buddha has a cover of thin gold leaf. His topknot has become very prominent and he has distinctive Thai features.

Image 7: A Korean Bodhisattva of Compassion



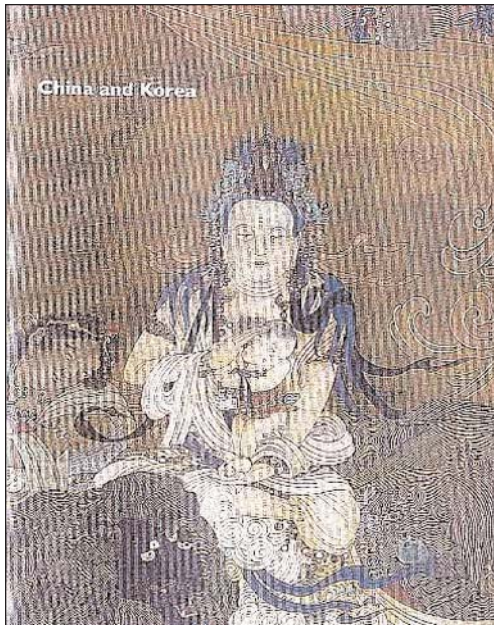
The Koreans gave images such as this beautiful Bodhisattva of Compassion to the Japanese court around the sixth century. This figure of Kannon is a common representation of a Bodhisattva in both Korea and Japan.

Image 8: Longman Caves at Datong



Representations of the Buddha appeared in caves along the Silk Roads along with Bodhisattvas and other deities. Notice the size of the figure and the Chinese features.

Image 9: Kuan yin Holding a Baby Boy



In China children, particularly sons, are very important. Kuanyin was the Bodhisattva of Compassion who "hears the Cries of the World." People prayed to Kuanyin for sons. This painting shows Kuanyin holding a baby boy. It is interesting to note that Kuanyin started out in India as a female figure. This image is quite androgynous. By the time it reaches Japan, Kannon will often be again pictured as a beautiful women.

Image 10: A Laughing Buddha



The Chinese celebrated life and adapted Buddhism accordingly. Chinese Buddhists tended to be more this worldly than in India and this familiar laughing Buddha suggests one who is very at home and enjoys this world.

Image 11: Kannon



This Japanese image of the Bodhisattva of Compassion is well armed and understandably has Japanese characteristics.

Image 12: Daibatsu, Kamakura, Japan

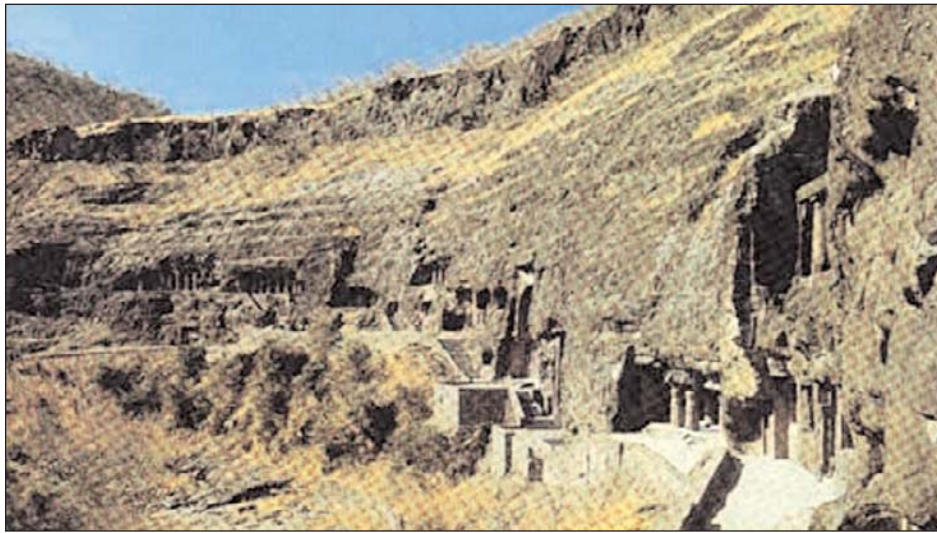


Japan adopted the Chinese style of creating gigantic Buddhas. This figure is one of the largest free-standing sculptures of the Buddha in the world.

Handout 4D

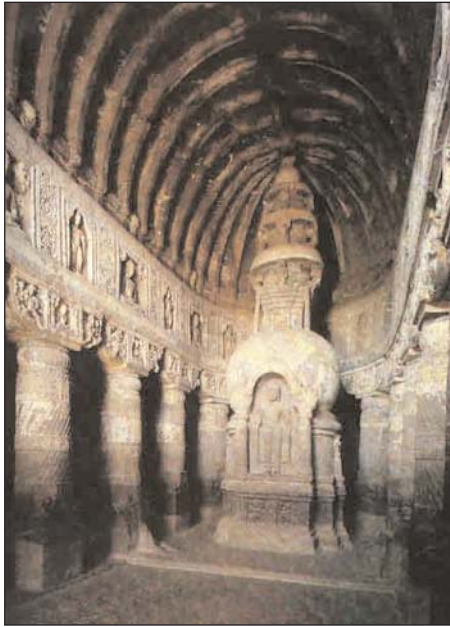
Buddhist Cave Sanctuaries

Image 1: The Caves at Ajanta



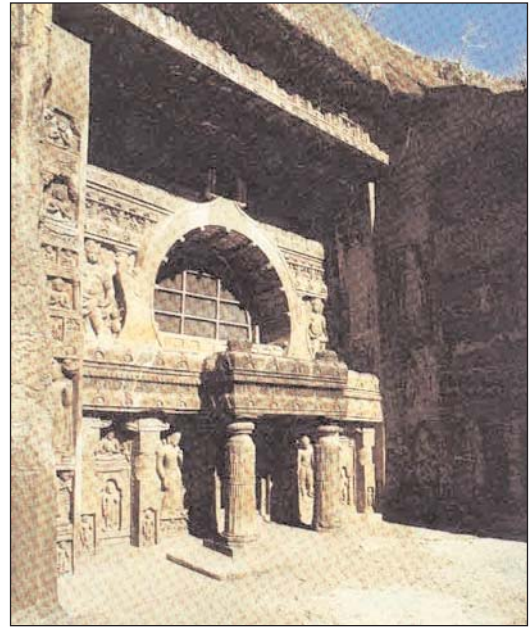
Well over five thousand Hindu, Buddhist, and Jain rock-cut sanctuaries were excavated in India. Among the most famous are the caves of Ajanta and Ellora in Maharashtra state that were built between 200 B.C.E. and 650 C.E. The twenty-seven caves at Ajanta are all either Buddhist chapels (chaitya halls) or monasteries (viharas). The caves, long forgotten, were discovered by accident by a British hunter in the nineteenth century. The Ajanta Caves are among the great artistic achievements in world civilization.

Image 2: Interior of Chaitya Hall with Stupa



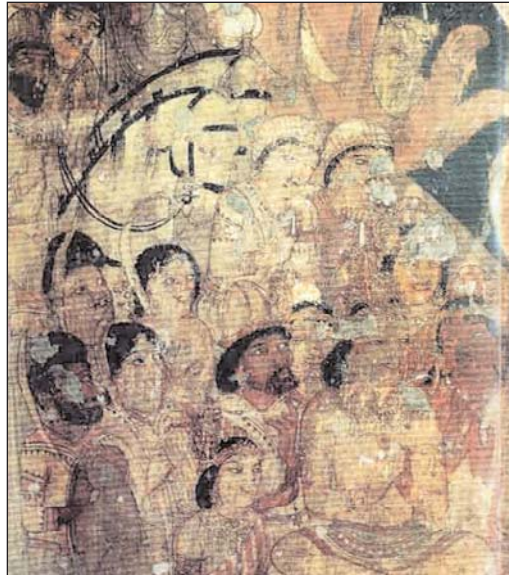
This beautiful chaitya of cave 19, carved in the fifth century C.E. during the Gupta era, has a stupa as the focus of worship. Note the triple umbrellas that form the pinnacle of the stupa. The layout of the chaitya is very similar to that of a Basilica cathedral, with side pillars and a central altar around which devotees may walk.

Image 3: Façades of Ajanta Caves



This shows the front of the chaitya hall. Sunlight flows into the interior of the cave through the windows. Reliefs and sculptures adorn the walls.

Image 4: Pilgrims Listening to the Buddha



This painting from Ajanta shows some of the different people who came to hear the Buddha's message. Note the different headdresses and clothes. What different cultures do the worshipers represent? Note also the presence of women.

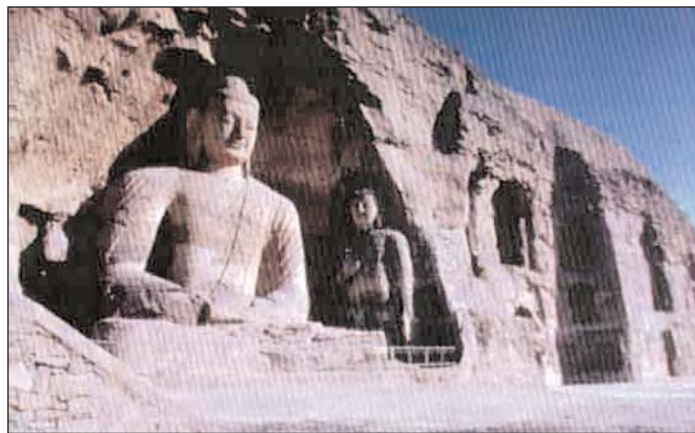
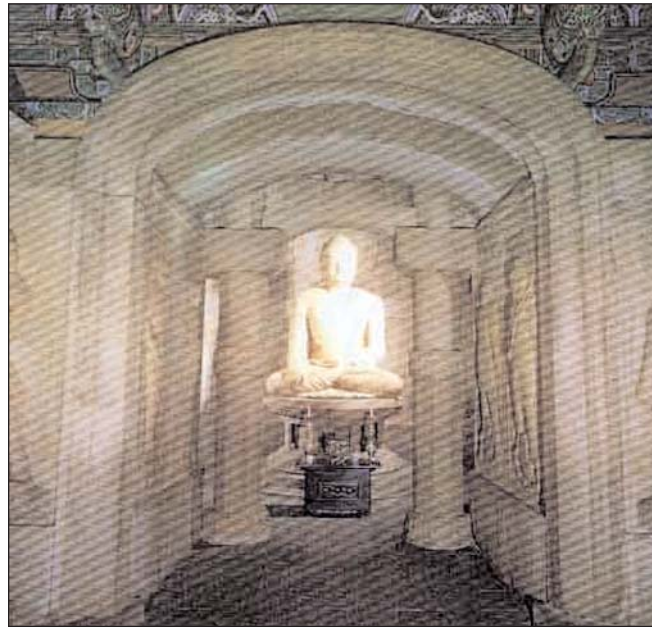


Image 5: Caves at Yuming

Buddhism traveled along the Silk Roads with monks, merchants, and adventurers. Nomadic leaders who hoped the support of Buddhists would give their rule more legitimacy, supported the creation of cave sanctuaries along the Silk Roads. These cave excavations were built during the Northern Wei Dynasty (386 - 534)

Image 6: Buddha in the Grotto at Seokguram



Korean leaders also wanted to use Buddhism to help unite their country and give legitimacy to their rule. They tried to copy the idea of building cave sanctuaries, even though the terrain made that difficult. This Buddha grotto at Seokguram is a freestanding structure that has been covered so it appears to be a cave sanctuary following the Indian tradition. This image of the Buddha, which looks out at the East Sea and Japan, is protecting the country.

Lesson 5. Assessing Universal Religious Tradition

Objectives

- Identify universal religious traditions through analyzing primary documents
- Review the processes of spread and change in universal religions

AP World History Course Description Connections:

Themes:

- Cultural and intellectual developments

Habits of Mind:

- Assessing claims of universal standards
- Constructing and evaluating arguments

Major Developments:

- Major belief systems

Length: one 45 - 50-minute class period

Materials: Handout 5A

Procedure:

Assign students the following document (Handout 5A) and provide them with the following question: "What major religious tradition produced this document? Point to specific passages of the document to support your arguments and develop an essay that is an argument for the choice you have made." Students should write the essay in class.

Source of Handout 5A: "Perfect Wisdom (Prajñāpāramitā): Scripture for Humane Kings Who Wish to Protect Their States," in Donald Lopez Jr., ed., *Religions of China in Practice* (Princeton: Princeton University Press, 1995), p. 377-78. This is a text of Buddhist inspiration.

Lesson Extensions:

1. Research and write a paper on adaptation of one of the religions to another context, focusing on: treatment of local deities and heroes; acceptance of earlier beliefs and practices from other religions; adoption of local folk beliefs, and adoption of local values.
2. Essay: Choose any one aspect of one of the universal religions and trace its change over time and space using specific examples from that religion. For example you might select the role of violence in Buddhism and explain the Buddha's own teaching on violence. Then focus on how Sui Wangdi adopted Buddhism as the preferred religion for his dynasty and how he used Buddhism to wage war. Your essay should cover at least two centuries of time.
3. Compare one aspect of the three universal religions such as treatment of women, violence, treatment of minorities.

Handout 5A

At that time the World-Honored One told the King and all of the other kings of great states, "Listen carefully, listen carefully, and on your behalf I explain the method for protecting states. In all states at times when [things are on] the point of disorder, and all of the disasters, difficulties, and bandits seem to wreak havoc, you and all of the kings should receive and keep, read and recite this scripture....

"Invite one hundred masters of the teaching to recite this scripture and before all of the thrones light different kinds of candles, burn various incenses, scatter various flowers, and make vast and abundant offerings of clothing and utensils, drink and food, medicinal draughts, ... all of the [appropriate] matters of offering. Twice each day [the leaders] should expound and recite this scripture. If the king, the great officers, monks, nuns, and male and female lay devotees hear, receive, and recite and, according to the prescribed method, cultivate and practice it, the disorders and difficulties will then be eradicated.

"In Heaven and on Earth there are transformations and monstrosities, the sun, the moon, and all the stars lose their proper times and appearance. There are holocausts, great floods, typhoons, and the like. When these difficulties arise everyone should receive and keep, read and recite this Perfect Wisdom [scripture]. If, as [stipulated] in the scripture, people receive and keep, read and recite, everything they seek -- official position, abundant wealth, sons and daughters, wisdom and understanding -- will come according to their wishes. Human and celestial rewards will all be attained and fulfilled. Illness and difficulty will be totally eradicated. [Those with] bonds and fetters, and locks encumbering their bodies will all be liberated. Those who have broken the four most serious prohibitions, committed the five heinous crimes or even violated all the prohibitions [will see their] limitless transgressions be completely wiped out."

Highlighted Reading

The recommended reading for teachers is Jerry H. Bentley's *Old World Encounters* (New York: Oxford, 1991). Bentley's book is a major contribution to our understanding of the process of historic borrowing and adapting from one culture to others. The author provides several categories of conversion, such as social conversion, forced conversion and conversion through assimilation, and this scheme of classification helps us more clearly see the ways various people adopt and adapt cultural forms from the outside. Bentley argues that most religious conversion is voluntary, and offers sophisticated reasons for converts' eagerness to accept new faiths by pointing us to the social, economic, and political reasons for conversion.

The book also provides an interesting discussion of syncretism, the idea that for us to embrace something new it must have elements within it that are in some way familiar to us. The concept of syncretism can also improve our own teaching by reminding ourselves that when we introduce new ideas and concepts, they should build on what students already know.

Bentley's book does not deal with these ideas in the abstract, but rather engages us in real time and space along the silk roads, on the seas, and in the movements of people. For this unit, Chapter 3, "Missionaries, Pilgrims, and the Spread of the World Religions," is especially helpful. You may find that your students can profitably read this chapter as well. This chapter has the additional value of introducing the Nestorian version of Christianity and Manichaeism, a highly eclectic combination of Zoroastrianism, Christianity, and Buddhism. For the Chinese, Christianity meant Nestorian Christianity or what they called "Persian Christianity," and Manichaeism helps us understand how all of the great religions interacted in Central Asia to produce new syntheses.

Bentley is equally good on the spread of Islam and includes the role of the vast Mongol Empire in facilitating the spread of several world religions.

This book is important for both teachers and students because it greatly helps to historicize the study of religions. All too often students learn only the prescribed beliefs of the major religions and expect that their followers must observe every value to the letter. If we are really teaching world history we must accord a history to religions and not treat them as isolated belief systems. On that score Jerry Bentley has given us a valuable source.

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Selected Museum Web sites:

The Boston Museum of Fine Arts

www.mfa.org

The Metropolitan Museum of Art in New York

www.metmuseum.org

Cleveland Museum of Art

www.clemusart.com

Helpful Web sites:

<http://yomee.com/religions/Buddhismorigins.html>

The Spread of Buddhism Outside of Asia:

<http://www.anu.edu.au/asianstudies/buddhism/spread.html>

<http://www.silkroad.com/art/buddhism.shtml>

<http://faculty/acu/edu/~armstrong/geography/spread/html>

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