

World History I & Honors World History I

(World History to 1500)

Learning in Place, Phase II

April 6-10, 20-24



Name: _____

School: _____

Teacher: _____

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✓	Task	Text	Write
	Describe Buddhist beliefs and origins.	Passage 1	<ol style="list-style-type: none"> As you read: Select 5 Buddhist terms or phrases (i.e. Buddha, <i>bhikkhus</i>, The Four Noble Truths, etc.). For each word or phrase, write a general description or definition and create an illustration that demonstrates your understanding of the word as it relates to Buddhism.
	Describe Shintō beliefs and origins.	Passages 1 and 2	<ol style="list-style-type: none"> As you read: Select 5 Shintō words from Passage 2 (i.e. <i>kami</i>, <i>yinyang</i>, <i>deva</i>). For each word, write general description or definition and create an illustration that demonstrates your understanding of the word as it relates to Shintōism. After you read: Create a Venn diagram that compares and contrasts Shintōism with Buddhism. Then write three paragraphs that explain the similarities and differences between Buddhism and Shintoism.

April 20-24

✓	Task	Text	Write
	How is the geography of Africa important?	Passage 3	<p>Answer the following questions:</p> <ol style="list-style-type: none"> In your own words, explain the first sentence. Then, state whether you agree or disagree and why. Provide a specific scenario (real or fictitious) where geography has impacted the history of a people? Obviously, this author is focused on Africa. What geographical characteristics could you predict allowed Africa to be the “first habitat of man”? What do you think happened to make Africa “the last to become livable” today?
	How did African geography impact the development of civilizations?	Document 4	<ol style="list-style-type: none"> Examine all 4 maps. Look specifically at the location of Axum, Zimbabwe, and the West African empires of Songhai, Ghana, and Mali. Write a paragraph that explains how geography impacted the development of empires in Africa. Use specific information from all 4 maps in your response.
	Describe the rise and fall of the kingdom of Axum (Aksum).	Passage 5	<ol style="list-style-type: none"> As you read: Create a timeline of significant people and events in the rise and fall of Axum (Aksum). After you read: What role did geography play in the rise and fall of Aksum? Use specific examples from Passage 5 in your response, which should be at least ½ page (if typed, 12 point font, double spaced) or at least 1 page if handwritten (single spaced).

Passage 1

Buddhism is a faith that was founded by Siddhartha Gautama (“the Buddha”) more than 2,500 years ago in India. With about 470 million followers, scholars consider Buddhism one of the major world religions. Its practice has historically been most prominent in East and Southeast Asia, but its influence is growing in the West. Many Buddhist ideas and philosophies overlap with those of other faiths.

Buddhism Beliefs

Some key Buddhism beliefs include:

- Followers of Buddhism don’t acknowledge a supreme god or deity. They instead focus on achieving enlightenment—a state of inner peace and wisdom. When followers reach this spiritual echelon, they’re said to have experienced nirvana.
- The religion’s founder, Buddha, is considered an extraordinary man, but not a god. The word Buddha means “enlightened.”
- The path to enlightenment is attained by utilizing morality, meditation and wisdom. Buddhists often meditate because they believe it helps awaken truth.
- There are many philosophies and interpretations within Buddhism, making it a tolerant and evolving religion.
- Some scholars don’t recognize Buddhism as an organized religion, but rather, a “way of life” or a “spiritual tradition.”
- Buddha’s most important teachings, known as The Four Noble Truths, are essential to understanding the religion.
- Buddhists embrace the concepts of karma (the law of cause and effect) and reincarnation (the continuous cycle of rebirth).
- Followers of Buddhism can worship in temples or in their own homes.
- Buddhist monks, or *bhikkhus*, follow a strict code of conduct, which includes celibacy.
- There is no single Buddhist symbol, but a number of images have evolved that represent Buddhist beliefs, including the lotus flower, the eight-spoked dharma wheel, the Bodhi tree and the swastika (an ancient symbol whose name means "well-being" or "good fortune" in Sanskrit).

Founder of Buddhism

Siddhartha Gautama, the founder of Buddhism who later became known as “the Buddha,” lived during the 5th century B.C. Gautama was born into a wealthy family as a prince in present-day Nepal. Although he had an easy life, Gautama was moved by suffering in the world. He decided to give up his lavish lifestyle and endure poverty. When this didn’t fulfill him, he promoted the idea of the “Middle Way,” which means existing between two

extremes. Thus, he sought a life without social indulgences but also without deprivation. After six years of searching, Buddhists believe Gautama found enlightenment while meditating under a Bodhi tree. He spent the rest of his life teaching others about how to achieve this spiritual state.

Buddhism History

When Gautama passed away around 483 B.C., his followers began to organize a religious movement. Buddha's teachings became the foundation for what would develop into Buddhism. In the 3rd century B.C., Ashoka the Great, the Mauryan Indian emperor, made Buddhism the state religion of India. Buddhist monasteries were built, and missionary work was encouraged. Over the next few centuries, Buddhism began to spread beyond India. The thoughts and philosophies of Buddhists became diverse, with some followers interpreting ideas differently than others. In the sixth century, the Huns invaded India and destroyed hundreds of Buddhist monasteries, but the intruders were eventually driven out of the country. Islam began to spread quickly in the region during the Middle Ages, forcing Buddhism into the background.

Dharma

Buddha's teachings are known as "dharma." He taught that wisdom, kindness, patience, generosity and compassion were important virtues.

Specifically, all Buddhists live by five moral precepts, which prohibit:

- Killing living things
- Taking what is not given
- Sexual misconduct
- Lying
- Using drugs or alcohol

Four Noble Truths

The Four Noble Truths, which Buddha taught, are:

- The truth of suffering (*dukkha*)
- The truth of the cause of suffering (*samudaya*)
- The truth of the end of suffering (*nirhodha*)
- The truth of the path that frees us from suffering (*magga*)

Collectively, these principles explain why humans hurt and how to overcome suffering.

Eightfold Path

The Buddha taught his followers that the end of suffering, as described in the fourth Noble Truths, could be achieved by following an Eightfold Path.

In no particular order, the Eightfold Path of Buddhism teaches the following ideals for ethical conduct, mental discipline and achieving wisdom.

Dalai Lama

The Dalai Lama is the leading monk in Tibetan Buddhism. Followers of the religion believe the Dalai Lama is a reincarnation of a past lama that has agreed to be born again to help humanity. There have been 14 Dalai Lamas throughout history.

The Dalai Lama also governed Tibet until the Chinese took control in 1959. The current Dalai Lama, Lhamo Thondup, was born in 1935.

Passage 2

The word Shintō, which literally means “the way of *kami*” (generally sacred or divine power, specifically the various gods or deities), came into use in order to distinguish indigenous Japanese beliefs from Buddhism, which had been introduced into Japan in the 6th century CE. Shintō has no founder, no official sacred scriptures in the strict sense, and no fixed dogmas, but it has preserved its guiding beliefs throughout the ages.

Nature and Varieties

Shintō consists of the traditional Japanese religious practices as well as the beliefs and life attitudes that are in accord with these practices. Shintō is more readily observed in the social life of the Japanese people and in their personal motivations than in a pattern of formal belief or philosophy. It remains closely connected with the Japanese value system and the Japanese people’s ways of thinking and acting.

Early clan religion and ceremonies

Ancient Shintō was polytheistic. People found *kami* in nature, which ruled seas or mountains, as well as in outstanding men. They also believed in *kami* of ideas such as growth, creation, and judgment. Though each clan made the tutelary *kami* the core of its unity, such *kami* were not necessarily the ancestral deities of the clan. Sometimes *kami* of nature and *kami* of ideas were regarded as their tutelary *kami*.

Early Chinese influences on Shintō

Confucianism, which originated in China, is believed to have reached Japan in the 5th century CE, and by the 7th century it had spread among the people, together with Daoism and *yinyang* (harmony of two basic forces of nature) philosophy. All of these stimulated the development of Shintō teachings.

The encounter with Buddhism

Buddhism was officially introduced into Japan in 552 CE and developed gradually. In the 8th century there emerged tendencies to interpret Shintō from a Buddhist viewpoint. Shintō *kami* were viewed as protectors of Buddhism; hence, shrines for tutelary *kami* were built within the precincts of Buddhist temples. *Kami* were made equivalent to *deva*, or “gods.” According to Buddhist teachings, the *deva* are said to be undergoing the same suffering (*dukkha*) within the endless cycle of death and rebirth (*samsara*) that all creatures experience. Help was therefore offered to *kami* in the form of Buddhist discipline. Buddhist temples were even built within Shintō shrine precincts, and Buddhist sutras (scriptures) were read in front

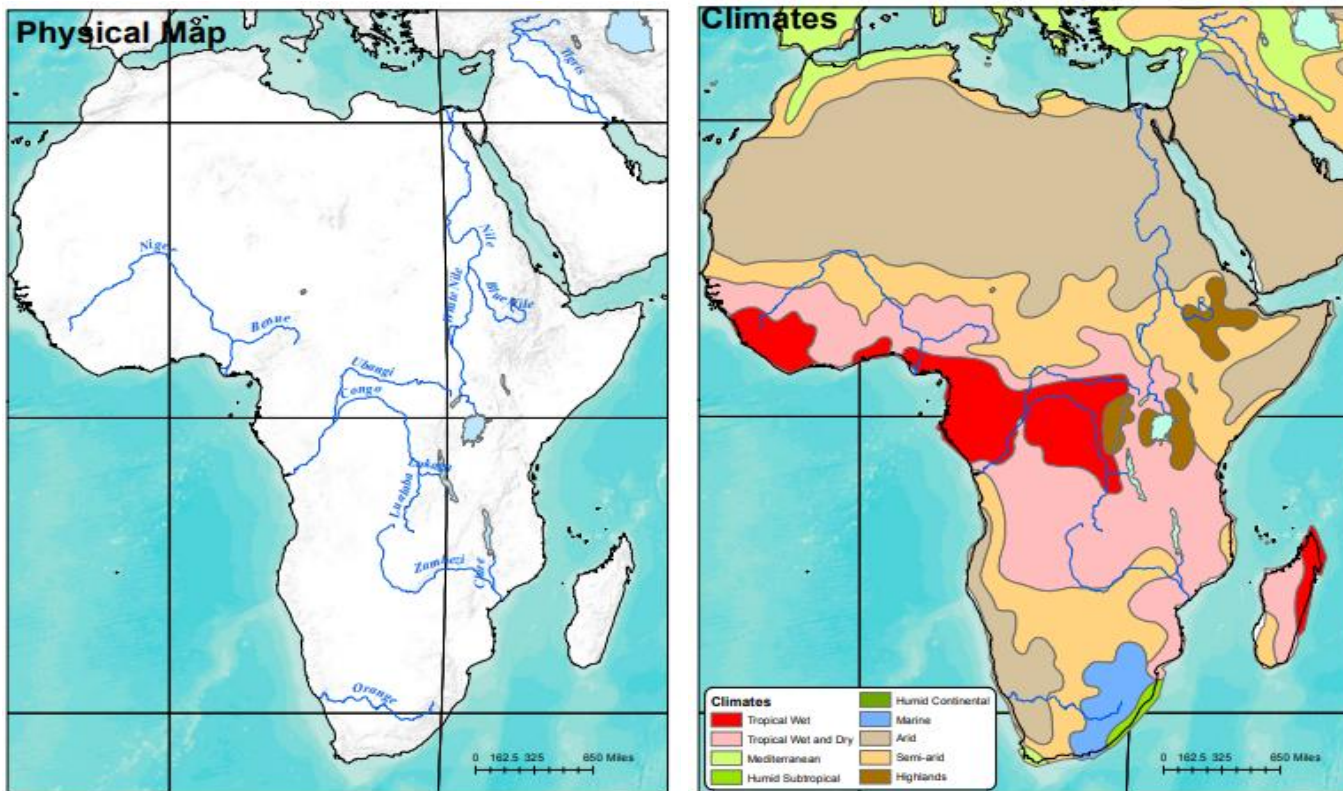
of *kami*. By the late 8th century, *kami* were thought to be avatars (incarnations) of buddhas (enlightened individuals who had attained liberation [*moksha*] from *samsara*) and bodhisattvas (buddhas-to-be). Bodhisattva names were given to *kami*, and Buddhist statues were placed even in the inner sanctuaries of Shintō shrines. In some cases, Buddhist priests were in charge of the management of Shintō shrines.

Passage 3

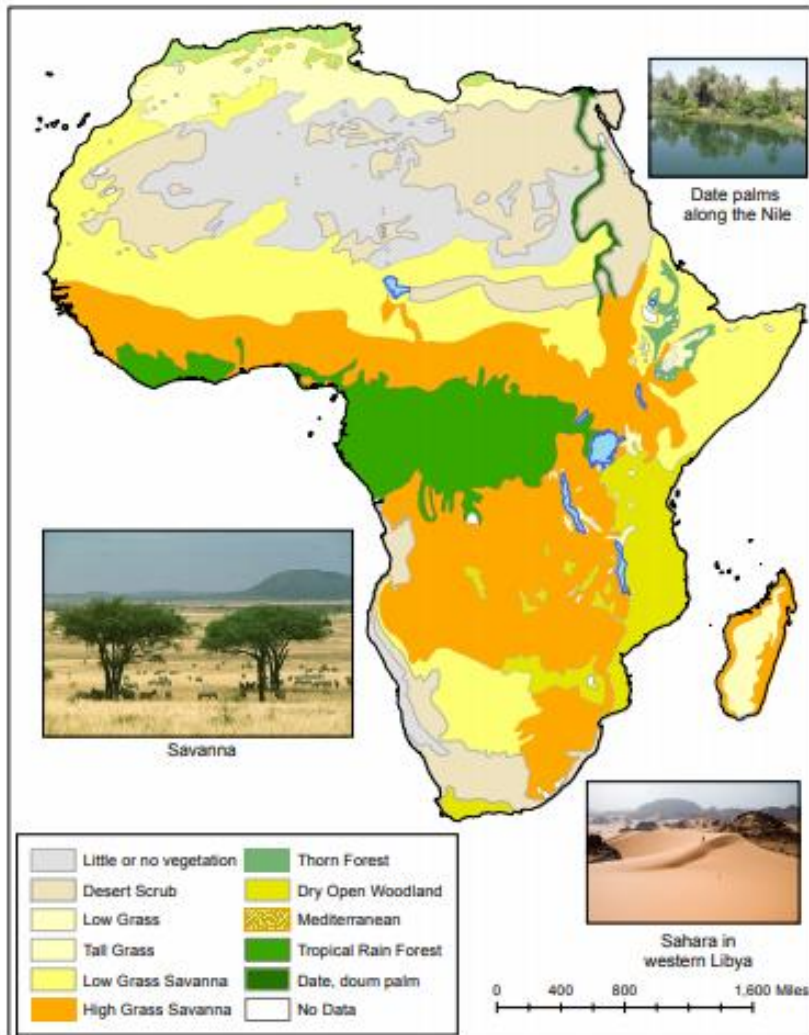
"Geography is the mother of history. Nowhere in the world is this more powerfully illustrated than in Africa. The most [powerful] force in Africa's experience is Africa's environment - the combined elements of geophysical features, location, and climate... Africa has been a continent of abundant life but speedy death. Partly because of this...Africa has been the first habitat of man but the last to become truly [livable]."

Source: Ali A. Mazrui, African scholar and author of *The Africans: A Triple Heritage*, Little Brown and Co (1986)

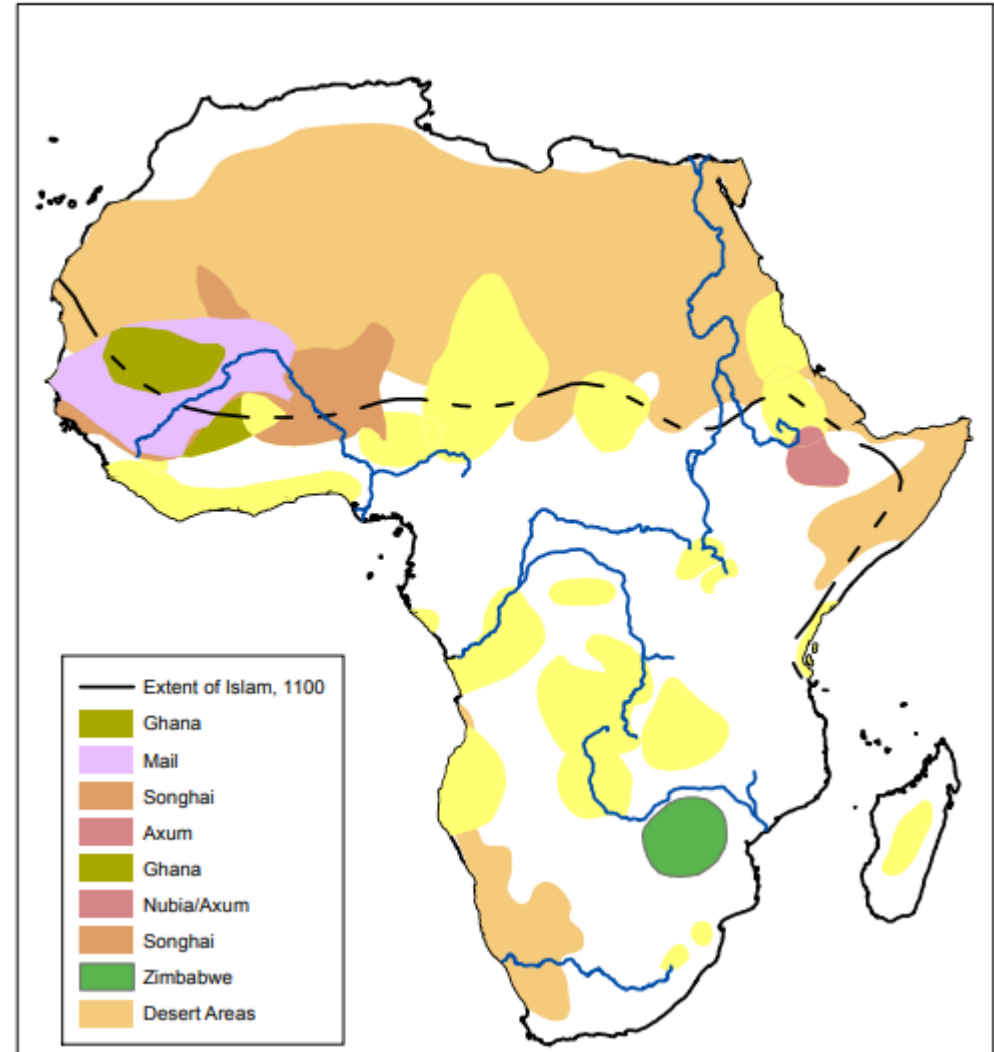
Document 4 (includes all 4 maps)



Vegetation Zones



African Kingdoms



Passage 5

The African kingdom of Axum (also Aksum), located on the northern edge of the highland zone of the Red Sea coast, just above the horn of Africa, was founded in the 1st century CE, flourished from the 3rd to 6th century CE, and then survived as a much smaller political entity into the 8th century CE. The territory Axum once controlled is today occupied by the states of Ethiopia, Eritrea, Djibouti, Somalia, and Somaliland. Prospering

thanks to agriculture, cattle herding, and control over trade routes which saw gold and ivory exchanged for foreign luxury goods, the kingdom and its capital of Axum built lasting stone monuments and achieved a number of firsts. It was the first sub-Saharan African state to mint its own coinage and, around 350 CE, the first to officially adopt Christianity. Axum even created its own script, Ge'ez, which is still in use in Ethiopia today. The kingdom went into decline from the 7th century CE due to increased competition from Muslim Arab traders and the rise of rival local peoples such as the Bedja. Surviving as a much smaller territory to the south, the remnants of the once great kingdom of Axum would eventually rise again and form the great kingdom of Abyssinia in the 13th century CE.

The region had been occupied by agrarian communities similar in culture to those in southern Arabia since the Stone Age, but the kingdom of Axum began to prosper from the 1st century CE thanks to its rich agricultural lands, dependable summer monsoon rains, and control of regional trade. This trade network included links with Egypt to the north and, to the east, along the East African coast and southern Arabia. Wheat, barley, millet, and teff (a high-yield grain) had been grown with success in the region at least as early as the 1st millennium BCE while cattle herding dates back to the 2nd millennium BCE, an effort aided by the vast grassland savannah of the Ethiopian plateau. Goats and sheep were also herded and an added advantage for everyone was the absence of the tropical diseases that have hurt other parts of sub-Saharan Africa. Wealth acquired through trade and military might was added to this prosperous agricultural base and so, in the late 1st century CE, a single king replaced a confederation of chiefdoms and forged a united kingdom that would dominate the Ethiopian highlands for the next six centuries. The kingdom of Axum, one of the greatest in the world at that time, was born.

Trade

Gold (acquired from the southern territories under the kingdom's control or from war booty) and ivory (from Africa's interior) were Axum's main exports - the Byzantines, in particular, could not get enough of both - but other goods included salt, slaves, tortoiseshell, incense (frankincense and myrrh), rhino horns, obsidian and emeralds (from Nubia). These goods went to the kingdom's seaport of Adulis, carried to the coast by camel caravans. There they were exchanged for goods brought by Arab merchants such as Egyptian and Indian textiles, swords and other weapons, iron, glass beads, bronze lamps, and glassware. The presence of Mediterranean amphorae at Axum sites indicates that such goods as wine and olive oil were also imported. That Axum trade was booming is evidenced by the finding of the kingdom's coinage at such far-flung places as the eastern Mediterranean, India, and Sri Lanka.

Adoption of Christianity

In the mid-4th century CE, the king of Axum, Ezana I, officially adopted Christianity. Prior to that, the people of Axum had practiced an indigenous polytheistic religion which was prevalent on both sides of the Red Sea. Traders and Egyptian missionaries had brought Christianity to the region during the early centuries of the 1st millennium CE, and the official acceptance by Aksum may have occurred because the kingdom had important trade connections to the North African provinces of the Roman Empire, which itself had adopted Christianity a couple of decades earlier. Indeed, there were many trade and political connections directly between Constantinople and Axum, and it is probable that this passage of individuals to and fro also introduced Christianity into Ethiopia. It is important to note, though, that the more ancient indigenous religious beliefs likely carried on for some time, as indicated by the careful wording of rulers' inscriptions so as not to alienate that part of the population which did not accept Christianity.

The form of Christianity at Aksum was similar to that adopted in Egypt, indeed, the Patriarch of Alexandria remained a strong figurehead in the Ethiopian Church even when Islam arrived in the region from the 7th century CE. Churches were built, monasteries founded, and translations made of the Bible. The most important church was at Axum, the Church of Maryam TSION, which, according to later Ethiopian medieval texts, housed the Ark of the Covenant. The Ark is supposed to be still there, but as nobody is ever allowed to see it, confirmation of its existence is difficult to achieve. The success of these endeavors meant that Christianity would continue to be practiced in Ethiopia right into the 21st century CE.

Decline & Later History

The kingdom of Axum went in decline from the late 6th century CE, perhaps due to overuse of agricultural land. In addition, the policy of Axum's kings to allow conquered tribal chiefs a good deal of independence often backfired and permitted some of them to have the means to launch rebellions. Ultimately, Axum would pay dearly for its lack of any real state government. Finally, there was from the early 7th century CE stiff competition for the Red Sea trade networks from Arab Muslims. The heartland of the Axum state shifted 300 km (186 miles) southwards to the cities of Lalibela and Gondar. As a consequence of the decline, by the late 8th century CE the old Axum Empire had ceased to exist.