

Answer with the correct letter on a separate sheet of paper. Label “Classical China and India”.

1. Which of the following is most characteristic of BOTH Hindu and Confucian beliefs?

- A) Belief in the fundamental equality of all mankind
- B) Belief in social hierarchy and performing one’s duty within that hierarchy
- C) Belief in letting go of attachment to worldly concerns and material goods
- D) Persecution of “untouchables”

2. Which of the following IS NOT a belief shared in Hinduism, Buddhism, and Jainism?

- A) Belief in reincarnation
- B) Belief that living things have individual souls that are part of a greater, universal soul typically referred to as the *Brahma*
- C) Belief that over several lifetimes, through spiritual work, a higher spiritual state can eventually be reached, allowing one to end the cycle of reincarnation
- D) Belief that one’s socioeconomic status and material well being in this life is earned based on their behavior in a past life.

3. Which statement most accurately describes comparative gender roles in Hinduism and Confucianism?

- A) In both Hindu and Confucian worldviews, women are traditionally expected to be obedient and subservient to men.
- B) In both Hindu and Confucian worldviews, men are traditionally expected to be obedient and subservient to women.
- C) In both Hindu and Confucian worldviews, men and women are considered to be completely equal, a radical worldview in the classical period.

4. Which of these IS NOT a reason for increased contact between India and China in the classical time period?

- A) Buddhists traveling on the way to pilgrimage sites
- B) Missionaries traveling to and from Buddhist monasteries, which were becoming increasingly common
- C) Regional trade in silk, spices, gemstones and other luxury goods
- D) A strong Sino-Indian military alliance against Taoists

5. Which of the following beliefs had the *least* influence on the mindsets of people in classical China?

- A) Filial piety
- B) *Ahimsa*
- C) The idea of following the *dao* (tao)
- D) Emphasis on the well being of the whole society over the well being of the individual

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- 7. 2.2** on page 108
- 8. 2.3** on page 108
- 9. 3.1** on page 109
- 10. 3.2** on page 109