Chapter 6 Study Guide

Terms:

1. Aspasia
2. Ban Zhao
3. Brahmins
4. Caste
5. Dharma
6. Greek and Roman slavery
7. Helots
8. Karma
9. Ksatriya
10. Latifundia
11. Pericles
12. “ritual purity”
13. scholar-gentry class
14. Spartacus
15. Sudra
16. the “three obediences”
17. untouchables
18. Vaisya
19. Wang Mang
20. Wu, Empress
21. Yellow Turban Rebellion

Margin Review Questions

1. How would you describe the social hierarchy of classical China?
2. What class conflicts disrupted Chinese society?
3. What set of ideas underlies India’s caste-based society?
4. How did Greco-Roman slavery differ from that of other classical civilizations?
5. In what ways did the expression of Chinese patriarchy change over time, and why did it change?
6. How did the patriarchies of Athens and Sparta differ from each other?

Document 6.1: A Male View of Chinese Women’s Lives

1. What is Fu Xuan’s own attitude toward the women he describes?
2. In what ways does this portrayal of women’s lives reflect or contradict Confucian values? (See pp. 253–255 and Document 5.1, pp. 217–219.)

Document 6.2: A Chinese Woman’s Instructions to Her Daughters

1. Why do you think Ban Zhou began her work in such a self-deprecating manner?
2. In what ways does Lessons for Women reflect or contradict Confucian attitudes (see Document 5.1, pp. 217–219)? Why do you think The Analects itself seldom referred directly to women?
3. Does Lessons for Women support or undermine the view of women’s lives that appears in Fu Xuan’s poem?

(over)

Document 6.3: An Alternative to Patriarchy in India

1. What kinds of women were attracted to Buddhist monastic life? What aspects of life as a bikkhuni appealed to them?
2. How do these poems reflect core Buddhist teachings?

Document 6.4: Roman Women in Protest

1. How might you summarize the arguments against repeal (Cato) and those favoring repeal (Lucius Valerius)? To what extent did the two men actually differ in their views of women?
2. This document was written by a male historian and records the speeches of two other male officials. How might this affect the ability of historians to use it for understanding Roman women?