

Line #	Passage	Comment	Suggested Rewording			
772	<b>The Early Civilizations of India</b>					
773	How did the environment influence the emergence and decline of the					
774	Harappa civilization?					
775	How did the religion of Hinduism support individuals, rulers, and societies?					
776	How did the religion of Buddhism support individuals, rulers, and					
777	societies?					
		"The designation "Harappan civilization" is misleading and used by very few modern archaeologists (ie. Mark Jonathan Kenoyer) because more than 80% of the sites are outside of the Indus Valley, and 60% are in the Saraswati valley alone. "...there are some fifty sites known along the Indus whereas the Saraswati has almost 1,000. This is actually a misleading figure because erosion and alluviation has between them destroyed or deeply buried the greater part of settlements in the Indus Valley itself, but there can be no doubt that the Saraswati system did yield a high proportion of the Indus people's agricultural produce." [Page 53 in McIntosh, Jane R. 2002. A Peaceful Realm - The Rise and Fall of the Indus Civilization. Westview Press: Boulder (Colorado)]."				
778	During the Harappa civilization, the Vedic period, and the Maurya Empire,		Replace "Harappan civilization" with "Indus-Saraswati Civilization."			
779	how did the connections between India and other regions of Afroeurasia					
780	increase?					
781	In this unit students learn about ancient societies in India. They begin with the					
782	environment: How did the environment influence the emergence and decline					
			Replace "Harappan civilization" with "Indus-Saraswati Civilization."			
783	of the Harappa civilization? The earliest civilization, known as Harappan	See comment and suggestions in Row 8 above.	Consider adding: "The earliest civilization, known as the Indus-Saraswati Civilization, was centered around both the Indus and Saraswati river valleys,..."			
784	civilization after one of its cities, was centered in the Indus River valley, though					
785	its cultural style spread widely from present-day Afghanistan to the upper Ganga					
786	plain (Ganges River). The Indus River and its tributaries, along with Saraswati (or					
787	Saraswati) River, flow from the Himalaya mountains southward across the plain					
788	now called the Punjab, fan out into a delta, and pour into the Arabian Sea. The					
789	river valley was larger than either Mesopotamia or Egypt, and its soil was very					
790	rich. Lessons two and four of the California EEI unit 6.5.1, "The Rivers and					
791	Ancient Empires of China and India," have students locate and describe the					
792	physical features of the Indus and Ganges river systems in India. Investigating					
793	regional seasonal cycles, especially the summer monsoons, students provide					
794	examples of how these cycles benefitted the permanent settlement of early					
795	Indian civilization, helping them to recognize that humans depend on, benefit					
796	from, and can alter the cycles that occur in the natural systems where they live.					
797	Arising in the third millennium BCE, the Harappan civilization attained its					
		Please ensure any dates referring to the Indus-Saraswati Civilization, from development to peak to decline, comport with the latest scholarship and findings.	Adjust dates according to latest archaeological findings.			
798	zenith between about 2600 and 1900 BCE. It was discovered by archaeologists	Please see <a href="http://www.harappa.com/har/har0.html">http://www.harappa.com/har/har0.html</a> as a valuable resource for the latest archaeological dating and findings of the area.	Change Harrappan to Indus-Saraswati Civilization			
799	in the 1920s. Digs have revealed that many Harappan cities, including Harappa		Change Harrappan to Indus-Saraswati cities			
800	and Mohenjo-daro, were well planned with streets laid out in grids and well-					
801	engineered sewers. Artifacts include pottery, seals, statues, jewelry, tools, and					
802	toys. The seals contain writing that has not yet been deciphered. Some of the					
803	statues and figurines show features that are all present in modern Hinduism,					

Line #	Passage	Comment	Suggested Rewording			
804	such as a male figure that resembles the Hindu God Shiva in meditating posture.					
805	Evidence reveals active commerce between the cities of the Harappan civilization as well as foreign trade with Mesopotamia by sea. The Harappan civilization steadily declined after 1900 BCE, perhaps owing to ecological factors	Archaeologists have posited more information about the Indus-Saraswati civilization.  Please see <a href="http://www.harappa.com/har/har0.html">http://www.harappa.com/har/har0.html</a> as a valuable resource for the latest archaeological dating and findings of the area."	Consider adding following language:  <i>A flourishing urban civilization developed in India from as early as 3300 BCE along the Indus River. Archaeologists believe this civilization had its greatest stage of expansion from 2600 - 1700 BCE. The economic basis of the civilization was surplus agriculture, though the cities of Mohenjo-daro and Harappa carried on extensive trade.</i>			
806			Change Harrappan to Indus-Saraswati			
807		See comment in Row 28.	Adjust dates according to latest acaeological findings.			
808	such as seismic events, deforestation, salt buildup in the soil, and persistent drought, including the drying up of the Sarasvati River around 2000 BCE.	Need consistency in spelling of Saraswati. Either use Saraswati or Sarasvati.				
810	Indian history then entered the Vedic period (ca. 1500-500 BCE), an era named for the Vedas, Sanskrit religious texts passed on for generations through a complex oral tradition. In that period, people speaking Indic languages, which	This is a deeply problematic timeframe because the dating of the Vedic period stems from 19th century European attempts to reconstruct the time arbitrarily. The 1500 BCE time frame set by Max Mueller and German Indologists such as Adolph Holtzmann was not grounded in any archaeological or genetic evidence (see Adluri & Baghee's <i>The Nay Science</i> , for a more detailed explanation). Indeed, many historians now say the Vedic period likely started earlier, though there is significant disagreement as to a specific time. Most, however, agree on the 500 BCE period as the end of the period. Rather than try to introduce a disputed timeframe, it might be better to leave out date ranges together.	Consider replacing current language with following:  <i>Indian history was also significantly shaped by the Vedic Period, an era named for the Vedas, Sanskrit religious texts passed on for generations through a complex oral tradition.</i>			
811						
812						
813	are part of the larger Indo-European family of languages, entered South Asia, probably by way of Iran. Gradually, Indic languages, including Sanskrit, spread across northern India. They included the ancestors of such modern languages as Hindi, Urdu, and Bengali. The early Indic speakers were most likely animal herders. They may have arrived in India in scattered bands, later intermarrying with populations perhaps ancestral to those who speak Dravidian languages, such as Tamil and Telagu in southern India and Sri Lanka today. In the same era, nomads who spoke Indo-Iranian languages moved into Persia. Indic, Iranian, and most European languages are related.	This section presents a migration of Indo-European speaking people in the last 4,000 years as definitive. While many historians and linguists accept some form of migration for this time period, there is also a significant number who argue against the view (see Edwin Bryant, Nalini Rao, Lavanya Vemsani, etc.) Both theories, and the fact that their basis is on history and linguistics, should be included. There is also an increasing amount of research emerging, shedding light to the political, European nationalist, and missionary/religious agendas of the earliest inventors of Aryan Invasion Theory (see Joydeep Bagchee and Vishwa Adluri).  Some historians are beginning to incorporate other fields of study, such as genetics, to better understand ancient history. In this regard, more recent research on the genetic origins of Indians is telling. Genetic studies have revealed the existence of primarily two distinct groups (Ancestral North Indian and Dravidian or Ancestral South Indian) in India. By mapping specific X and Y chromosomes, these studies suggest that while Ancestral South Indians may have entered India 40,000 to 60,000 years ago, Ancestral North Indians arrived from Central Eurasia anywhere from 60,000 years ago to 12,500 years ago. Interestingly, these findings can be seen as both supporting and dispelling the Aryan migration theory -- supportive in that a migration did occur at some point in time, but dispelling in that it occurred tens of thousands of years ago, thereby pointing to rather indigenous peoples by the time of the Indus-Saraswati civilizations. The most recent study highlighting this conclusion was done by Harvard University in 2013.  <a href="http://genetics.med.harvard.edu/reich/Reich_Lab/Press_files/Fountain%20Ink%20-%20December%202013%20-%20Cover.pdf">http://genetics.med.harvard.edu/reich/Reich_Lab/Press_files/Fountain%20Ink%20-%20December%202013%20-%20Cover.pdf</a>	Consider replacing current language with following:  <i>Many historians believe people speaking Indic languages, considered part of the larger Indo-European family of languages, entered South Aisa, probably by way of Iran. Other historians have argued against this view, and believe the Indic language speaking people were indigenous or from the region. Both of these theories are based on linguistics and archaeology. Genetic scientists believe that there may have been two dominant groups in the subcontinent -- ancestral North Indians and ancestral South Indians, both of which arrived to the subcontinent tens of thousands of years ago. By the time of the Indus-Saraswati Civilization, or some 4000 to 5000 years ago, these two groups were inter-marrying and mixing.</i>			
814						
815						
816						
817		This section continues to privilege a time period for migration that is still highly contested, and largely contraverted by genetic studies, as well as a linguistic theory which is not definitive.				
818						
819		Telagu is misspelled.	Change to Telugu			
820						
821						
822	Later in the Vedic period, new commercial towns arose along the Ganges,					

Line #	Passage	Comment	Suggested Rewording			
823	India's second great river system. In this era, Vedic culture (or Brahmanism in	Brahmanism is not a term most theologians use to describe early Hinduism.	Strike any use of the term Brahmanism.			
824	the existing standards) emerged as a belief system that combined the beliefs of					
825	Indic speakers with those of older populations. Teachers focus students on the	This section continues to privilege the Aryan Invasion/Migration theory, a largely linguistic theory which is not definitive. It also promotes a time period for migration that is still highly contested, and largely contraverted by genetic studies. That a belief system that combined beliefs is speculative and should either be presented as such or removed completely.				
826	<b>question: How did the religion of Hinduism support individuals, rulers, and</b>					
827	<b>societies?</b> Brahmins, that is, priestly families, assumed authority over complex	This is inaccurate as the language suggests some sort of deliberate take over versus an organic division on labor that naturally occurs in most societies. Moreover, in the time period in question, there is ample evidence of the fluidity of jatis.  The formulating questions would be better answered by providing how the theological/philosophical teachings of Hinduism supported individuals, rulers, and societies. A discussion into social divisions does little to provide clarity to the question, and conflates social structures with religious teachings.	Consider rewriting and reorganizing entire section:  <i>Hindu philosophy expounded upon the idea of monism or of reality being a unitary whole, and of Brahman as the divine principle of being. Brahman may manifest in many ways, including incarnation in the form of deities, including Vishnu, the preserver of the world, and Shiva, the lord of transformation. Brahman may also manifest as different goddesses. These gods and goddesses could be seen as aspects of Brahman, an all-pervading divine, supreme reality. Vedic teachings gradually build up a rich body of spiritual and moral teachings that formed the foundation of Hinduism as it is practiced today. These teachings were transmitted orally at first, and then later in written texts, including the Upanishads and later, the Bhagavad Gita.</i>  <i>Hinduism supported individuals, rulers, and societies through the concept of dharma. Dharma consists of natural, universal laws that underlie every person's duty towards themselves, their family, their community and nation. Hindus believe that upholding or living in harmony with dharma allows a person to live happily and in balance. Dharma might include espousing ethical values such as truthfulness, non-harming (ahimsa), and moderation; performing certain rites and sacraments, worshipping and devoting one's actions to god; or selflessly carrying out the tasks mandated by one's role in the family or profession in society -- all towards the greater good.</i>			
828	devotional rituals, but many important sages, such as Valmiki and Vyasa, were					
829	not brahmins. The brahmin class expounded the idea of the oneness of all living	This is inaccurate and problematically worded. The previous line mentions just two of the many sages who were not of "brahmin" birth. The "jatis" of early Hindu sages is unknown, if they even existed. But according to the understanding of the varna system, sages of the Vedic era would have been understood to be fulfilling the societal role of brahmins. Moreover, sages are credited with having been the composers of the Vedas. Sages, by convention and by vows, are considered to have relinquished any social classifications and familial relationships.	Consider rewording:  <i>Ancient Hindu sages expounded the idea of oneness of all living....</i>			
830	things and of Brahman as the divine principle of being. The Hindu tradition is thus					
831	monistic, the idea of reality being a unitary whole. Brahman may be manifested in					
832	many ways, including incarnation in the form of deities, including Vishnu,					
833	preserver of the world, and Shiva, creator and destroyer of the world. These gods	Shiva is more accurately attributed to transformation as opposed to "destruction."  A consistent rule should be applied to any and all references to the term, "god," across all religions. Given that the Establishment clause prohibits the teaching of religion (as opposed to the teaching about religion), "god" should never be capitalized throughout the entirety of any public school frameworks narrative.	Consider rewording:  <i>including Vishnu, who preserves the world, and Shiva who transforms it.</i>			
834	could be seen as aspects of Brahman, an all-pervading divine, supreme reality.					
835	Vedic teachings gradually built up a rich body of spiritual and moral teachings					
836	that formed the foundation of Hinduism as it is practiced today. These teachings					
837	were transmitted orally at first, and then later in written texts, the Upanishads					
838	and, later, the Bhagavad Gita. Performance of duties and ceremonies became					
839	one dimension of the supreme quest to achieve oneness with divine reality. That					

Line #	Passage	Comment	Suggested Rewording			
840	fulfillment, however, demands obedience to the moral law of the universe, called	Absent specifics, "moral laws of the universe," as a descriptor of dharma does not provide students with an even basic understanding of the ethical/moral framework of Hindu values. Also, the term "law" is misleading. Dharma is not a code of laws like the Torah, Commandments, or Shariah, as is the use of the term "obedience," which suggests a lack of freedom, choice, or free will. Lastly, dharma is not just social duties, but are specified as those to oneself, and one's family, community, and nation.	See rewording and reorganization suggested in row 57.			
841	dharma, which also refers to performance of social duties. Success or failure at					
842	existing in harmony with dharma determines how many times an individual might					
843	be subject to reincarnation, or repeated death and rebirth at either lower or					
844	higher positions of moral and ritual purity. Progress toward spiritual realization is	This is inaccurate. One's upholding dharma does not determine one's jati, as implied here. It determines one's level of suffering and enjoyment, which is not only physical, but a state of mind. After living a dharmic life, one may be born into poverty, but always be joyful, selfless, and helpful. One may live a non-dharmic life, but be born wealthy, but ill and unkind. Equating the upholding of dharma with class/caste reflects the most stereotyped misunderstanding of a key concept of Hinduism.  While the concept of moksha is implied here by "spiritual realization" it should be further explained as being freed from the cycle of birth and death.	Consider rewording:  <i>The thoughts and actions of every individual which are either in harmony or disharmony with dharma, direct one's progress towards spiritual realization or liberation from the cycle of birth and death. All thoughts and actions and their accumulation are called karma. The principle of karma suggests that right or dharmic thoughts and actions in one lifetime shape the circumstances of this and future lifetimes. Accordingly, a woman who has lived a generally righteous and moral life, may be reborn into circumstances where she is happy and health.</i>  Consider rewording:  <i>...Progress toward spiritual realization (or release from the cycle of birth and death...</i>			
845	governed by karma, the principle that right deeds done in one lifetime condition	Past and present karma can impact this and future lives. Karma is also not limited to deeds, but to both thoughts and actions. Lastly, this phrasing also implies that karma determines social status/class/caste, which is inaccurate.	Consider rewording:  <i>governed by karma, the principle that right thoughts and actions done in this lifetime condition an individual's circumstances and levels of suffering in this and the next birth.</i>			
846	an individual's place in the next one. Many of the central practices of Hinduism					
847	today, including home and temple worship, yoga and meditation, rites of passage					
848	(samskaras), festivals, pilgrimage, respect for saints and gurus, and, above all, a					
849	profound acceptance of religious diversity, developed over this period.					
850	As in all early civilizations, Indian society witnessed the development of a					
851	system of social classes. Ancient Indian society formed into self-governing					
852	groups, jatis, that emphasized birth as the defining criteria. Jatis initially shared	Jatis did not originally emphasize birth, but rather profession. The practical reality of taking on one's family's trade morphed the profession based system to one of birth, but much later in Indian history.	Change "birth" to "profession"			
853	the same occupation and married only within the group. This system, often					
854	termed caste, provided social stability and gave an identity to each community.					
855	The Vedas also describe four main social categories, known as varnas, namely:					
856	Brahmins (priests); Kshatriyas (kings and warriors); Vaishyas (merchants,					
857	artisans, and farmers) and Sudras (peasants and laborers). A person belonged					
858	to a particular varna by his professional excellence and his good conduct, not by	"good conduct" is not a determination of varna. This is inaccurate. The varna system describes four functions that were understood to be essential to a well-balanced and functioning society. As such, as long as one's work is done selflessly (for the greater good), it would be "good conduct." Also "professional excellence" won't make sense to a student and implies that once would only one's varna once working in a particular profession.	Replace "professional excellence" with "interests and skills"  Strike "good conduct."			
859	birth itself. In addition, by 500 CE or earlier, there existed certain					
860	communities outside this system, the "Untouchables," who did the most unclean work, such as	This is problematically worded, because it puts Untouchables immediately after the varnas. There should be a clear indication that the categorization of Untouchability during the Gupta period was a result of the jati system, not varnas.	Specify "this system" as the "jati system."			
861	cremation, disposal of dead animals, and sanitation.	Jatis refer to the communities defined by occupation, which is loosely equivalent to medieval European trade guilds.				
862	Relations between classes came to be expressed in terms of ritual purity or					
863	impurity, higher classes being purer than lower ones. This class system became	This phenomenon was not just limited to between classes, but within certain classes. Using "groups" would better convey notions of higher and lower between jatis and within a particular jati.	Replace "classes" with "groups"			

Line #	Passage	Comment	Suggested Rewording			
864	distinctive over the centuries for being especially complex and formal, involving					
865	numerous customs and prohibitions on eating together and intermarrying that	There is ample research on the caste system and its evolution which disproves the still very colonial understanding of its rigidity that is presented in the current narrative. As scholars such as Valerie Hansen and Kenneth Curtis note, most non-Indians' understanding of caste is premised upon jatis.				
866	kept social and occupational groups distinct from one another in daily life. Over	Please see <i>Voyages in World History</i> by Valerie Hansen and Kenneth Curtis, 2nd Edition				
867	the centuries, the Indian social structure became more rigid, though perhaps not					
868	more inflexible than the class divisions in other ancient civilizations. When					
869	Europeans began to visit India in modern times, they used the word "caste" to					
870	characterize the social system because of the sharp separation they perceived					
871	between groups who did not intermarry and thus did not mix with each other.					
872	Caste, however, is a term that social scientists use to describe any particularly					
873	unbending social structure, for example, slave-holding society in the American					
874	south before the Civil War, which can make the "caste" label offensive. Today					
875	many Hindus, in India and in the United States, do not identify themselves as					
876	belonging to a caste. Teachers should make clear to students that this was a					
877	social and cultural structure rather than a religious belief. As in Mesopotamia and					
878	Egypt, priests, rulers, and other elites used religion to justify the social hierarchy					
879	The teacher has students draw a social hierarchy pyramid of the varnas and	This passage contradicts the previous passages about differentiating between varnas and jatis. The varnas were not hierarchical and did not exist as a pyramid. Asking teachers to draw a social hierarchy pyramid would be confusing and contradictory. This exercise wrongly conflates the hierarchy of ancient Egypt with the varnas of ancient India, which were not seen as hierarchical.	Remove these two sentences on the social hierarchy pyramid.			
880	compare that pyramid with the Mesopotamian social hierarchy pyramid they	A better way of approaching this would be to try to compare the jati system with other societies organized by guild and occupation.				
881	made earlier. In both cases, rulers, political elites (warriors and officials) and					
882	priests were on the top of the social hierarchy. This was a common pattern of					
883	premodern societies. Although ancient India was a patriarchy, women had a right					
884	to their personal wealth, especially jewelry, gold, and silver, but fewer property					
885	rights than men. They participated equally with their husbands in religious					
886	ceremonies and festival celebrations. Hinduism is the only major religion in which					
887	God is worshipped in female as well as male form					
888	One text Hindus rely on for solutions to moral dilemmas is the Ramayana, the					
889	story of Rama, an incarnation or avatar of Vishnu, who goes through many					
890	struggles and adventures as he is exiled from his father's kingdom and has to					
891	fight a demonic enemy, Ravana. Rama, his wife Sita, and some other characters					
892	always make the correct moral decisions in this epic work. The teacher might	This requires greater subtlety and does not fully capture the importance of the Ramayana, and the role of any scripture in Hindu praxis. Hindus also draw lessons from the immoral decisions made by characters in Hindu lore. These scriptures also exemplify the difficulty of right action, and how easily humans can make mistakes.	Consider replacing: "always strive to make right choices in this epic work."			
893	select the scene in which Rama accepts his exile, or the crisis over the broken					
894	promise of Sugriva, the monkey king, and then ask students: What is the moral					

Line #	Passage	Comment	Suggested Rewording			
895	dilemma here? What is the character's dharma? In this way, students can					
896	deepen their understanding of Hinduism as they are immersed in one of ancient					
897	India's most important literary and religious texts.					
898	<b>Students now turn to the question: How did the religion of Buddhism</b>					
899	<b>support individuals, rulers, and societies?</b> Buddhism emerged in the sixth					
900	century BCE in the moral teachings of Siddhartha Gautama, the "Buddha".					
901	Through the story of his life, his Hindu background, and his search for					
902	enlightenment, students may learn about his fundamental ideas: suffering,					
903	compassion, and mindfulness. Buddhism waned in India in the late first					
904	millennium CE as the result of a resurgence of Hindu tradition. Buddhist monks,					
905	nuns, and merchants, however, carried their religion to Sri Lanka (Ceylon),					
906	Central Asia, China, and Southeast Asia, where many people continue to follow it					
907	today. In India, through the teachings of Mahavira, Jainism, a religion that					
908	encouraged the idea of ahimsa, or nonviolence, paralleled the rise of Buddhism.	Ahimsa, more accurately, non-harming, is a key concept found throughout Hinduism, including the Mahabharata as well as the ethical precepts of yoga. Indeed, the Jain interpretation of ahimsa took this concept to a different level of non-harming.	Consider rewording to: <i>In India, through the teachings of Mahavira, Jainism, a religion that embraced the dharmic idea of ahimsa, or nonviolence, and paralleled the rise of Buddhism.</i>			
909	It has continued to play a role in modern India, notably in Mohandas Gandhi's					
910	ideas of nonviolent disobedience.					
<b>Grade 7</b>						
671	<b>South Asia, 300 to 1200</b>					
672	Under the Gupta Empire, how did the environment, cultural and religious					
673	changes, and technological innovations affect the people of India?					
674	How did Indian monks, nuns, merchants, travelers, and states spread					
675	religious ideas and practices and cultural styles of art and architecture to					
676	Central and Southeast Asia?					
677	How did the religions of Hinduism and Buddhism spread and change over					
678	time?					
679	The Gupta monarchs reunified much of the subcontinent in the third century					
680	<b>CE, ushering in the Classical Age of India. As they study the question: Under the</b>					
681	<b>Gupta Empire, how did the environment, cultural and religious changes,</b>					
682	and technological innovations affect the people of India? students learn that					
683	the Gupta dynasty (280-550 CE) presided over a rich period of religious, socio-					
684	economic, educational, literary, and scientific development, including the base-					
685	ten numerical system and the concept of zero. Travel and internal					
686	colonization by settlers from northern into southern India helped produce a common Indic					
687	culture that unified the people of the subcontinent. Buddhist monasteries and Hindu					
688	temples and schools spread. Sanskrit became the principal literary language					
689	throughout India. Enduring contributions of ancient Indian civilization to other					
690	areas of Afroeurasia include the cotton textile industry, the technology of					
691	crystalizing sugar, astronomical treatises, the practice of monasticism, the game					
692	of chess, and the art, architecture, and performing arts of the Classical Age.					
693	Students analyze maps of the extent of the Gupta Empire and visuals of its					
694	achievements in science, math, art, architecture, and Sanskrit literature. After the					

Line #	Passage	Comment	Suggested Rewording			
695	fall of the Gupta Empire, India had many states. The Chola Empire ruled over					
696	much of southern India and established maritime commercial trading networks					
697	throughout much of the Indian Ocean. The Chola are associated with significant					
698	artistic achievement that included the building of monumental Hindu temples and					
699	the creation of remarkable sculptures and bronzes.					
700	Building on their previous study of Hinduism in 6th grade, students study the					
701	<b>question: How did Hinduism change over time? Hinduism continued to evolve</b>					
702	with the Bhakti movement, which emphasized personal expression of devotion to					
703	God, who had three aspects: Brahma, the creator, Vishnu, the keeper, and Siva,					
704	the destroyer. The Bhakti movement placed emphasis on social and religious	Transformation is a better term than destroyer which conveys a negative force.	Replace "destroyer" with "transformer"			
705	equality and a personal expression of devotion to God in the popular, vernacular					
706	languages. People of all social groups now had personal access to their own					
707	personal deities, whom they could worship with songs, dances, processions, and					
708	temple visits. Bhakti grew more popular, thanks to the saints such as Meera Bai	extra "the"	Remove "the" prior to saints			
709	and Ramananda. Even though India was not unified into one state, nor did its					
710	people belong to a single religion, the entire area was developing a cultural unity.					
711	<b>Students next examine this question: How did Indian monks, nuns, merchants, travelers, and states spread religious ideas and practices and</b>					
712	<b>and</b>					
713	cultural styles of art and architecture to Central and Southeast Asia? During					
714	and after the Gupta Empire, trade connections between India and Southeast Asia					
715	facilitated the spread of Hindu and Buddhist ideas to Srivijaya, a large trading					
716	empire after 600, Java, and the Khmer Empire. In the Sites of Encounter in the					
717	Medieval World Lesson 6: Calicut, the "Indian and Southeast Asian Art" activity					
718	has students compare art and architecture from India and Southeast Asia. When					
719	students have compiled their evidence, the teacher asks them why they think					
720	Southeast Asian rulers would adopt religious ideas and artistic styles from Indian					
721	kingdoms. After they share their interpretations, the teacher points out that pre-					
722	modern rulers displayed their power through temples and that the architectural					
723	similarities among the temples are evidence of a shared culture of rulership in the					
724	region. In addition to personal religious motives, Southeast Asian kings could					
725	build up their prestige and legitimacy by adopting the cultural, religious, and					
726	artistic styles of the powerful and prestigious Indian kingdoms and empires.					
727	<b>Next students examine the question: How did Buddhism spread and</b>					
728	<b>change over time? Buddhist missionaries and travelers carried Buddhism from</b>					
729	India to Central Asia and then to China, as well as to Southeast Asia, during this					
730	period as well. At the same time, Christian and Muslim missionaries were also					

Line #	Passage	Comment	Suggested Rewording			
731	spreading their universal religions. As it moved outside of India and became a					
732	universal religion, Buddhism changed. In 600 BCE, Buddha was sage, a wise					
733	man; but by 300 CE, his followers were worshipping the Buddha as a god.					
734	Nirvana changed from "nothingness" or "extinction" to a kind of heaven for					
735	believers in the afterlife. Mahayana Buddhists also added the idea that there					
736	were bodhisattvas, divine souls who delayed entering nirvana to help others on					
737	earth. Either here, or in the China unit, students trace the journey of Xuanzang,					
738	who departed from China in 627 CE on pilgrimage to Buddhist holy sites in India.					
739	He returned home with 527 boxes of Buddhist texts, which he devoted the rest of					
740	his life to translating. The building of monasteries along the Silk Road, at					
741	Dunhuang, Yungang and Bamian, helped transmit texts, people, and religious					
742	ideas through Central to East Asia.					
743	After 1000, Turks from Central Asia, who were recent converts to Islam,					
744	began to conquer states in northwestern India. Sometimes Turkish Muslim					
745	leaders forced Hindus to convert, but at other times rulers practiced religious					
746	toleration. The most powerful of these states was the Delhi Sultanate. Islam					
747	became firmly established politically in the north as well as in some coastal towns					
748	and parts of the Deccan Plateau, although the majority of the population of South					
749	Asia remained Hindu. There were continuous close trade relations and					
750	intellectual connections between India and the Islamic World. As a concrete					
751	example of cultural transmission, students may trace the Gupta advances in					
752	astronomy and mathematics (particularly the numeral system which included a					
753	place value of ten) to the work of al-Khwarizmi, a Persian mathematician of the					
754	ninth century, who applied the base-ten numerical system pioneered in India to					
755	the study of algebra, a word derived from the Arabic al-jabr, meaning					
756	"restoration." As trade grew along the sea-routes of the Indian Ocean, India					
757	became a major producer of cotton cloth, spices, and other commodities with a					
758	volume of exports second only to China.					
1543	A new world religion, Sikhism, was founded in 1469 in South Asia. Sikhism	This passage is deeply problematic because it implies Sikhism was formed in opposition to Hinduism. Additionally, the terms "authority of the Brahmins" and the "Hindu caste order" are not only inaccurate, they're written in a way that contravenes California education code sections 51501 and 60044. Moreover, it contradicts the grade 6 narrative about Hinduism, which specifically notes that caste was a social and cultural structure, rather than a religious belief. It is very important to highlight the contribution of Guru Nanak and the rise of Sikhism, but the language needs to be revised for accuracy and not adversely reflecting upon the Hindu community. Additionally, the draft language contradicts most Sikh historians' scholarship about the development of the faith. Some relevant sources on this topic include <i>Sikhism</i> (Gurinder Singh Mann, 2004), <i>The Construction of Religious Boundaries: Culture, Identity, and Diversity in the Sikh Tradition</i> (Harjot Oberoi, 1994) and <i>Studying the Sikhs</i> (eds. John Stratton Hawley and Gurinder Singh Mann, 1993).				
1544	was founded by Guru Nanak, a social reformer who challenged the authority of	We fully support the inclusion of Sikhism and its definition as a religion that grew in India at the period, but the current language is deeply problematic.	Consider replacing with: Sikhism was founded by Guru Nanak, a social reformer who challenged religious authority and social inequities.			
1545	the Brahmins and the Hindu caste order. Students learn about the Sikh Scripture					
1546	(Guru Granth Sahib), articles of faith, the turban, and Sikh history. Guru Nanak					



Line #	Passage	Comment	Suggested Rewording			
1547	taught that all human beings are equal and can realize the divine within them					
1548	without any human intermediaries or priests. Sikhs believe that each individual					
1549	can realize the divine on his or her own through devotion to God, truthful living,					
1550	and service to humanity. The three basic principles of Sikhism are honest living,					
1551	sharing with the needy, and praying to one God. With the addition of Sikhism,					
1552	there were now three major religions in India. While relations between people of					
1553	different religions were often peaceful, some Mughul rulers, who were Muslims,					
1554	persecuted Sikhs. Other Mughal rulers, most notably Akbar, encouraged and	<p>Hindus and Jains were persecuted in large numbers by Mughals before and after Akbar, and were also subjected to the jizya, the tax for non-believers. It would be important to add Hindus and Jains here.</p> <p>For further references, John F. Richards' <i>The Mughal Empire</i> (1995) highlights Mughal rulers' attitudes towards and governance of non-Muslim subjects.</p>	Change to:			
1555	accelerated the blending of Hindu and Islamic beliefs as well as architectural and		...persecuted Hindus, Sikhs, and Jains.			
1556	artistic forms.					