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177	...(notably Mesopotamia, Syria, Anatolia, and Persia), the Nile Valley of Africa, northern India, China, and the lands around		
194	Some of the religions of this era, such as early Hinduism and Judaism, set the stage for later world belief systems.		
772	**The Early Civilizations of India**		
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?		
778	During the Harappa civilization, the Vedic period, and the Maurya Empire,	"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." See Page 53 in McIntosh, Jane R. 2002. A Peaceful Realm - The Rise and Fall of the Indus Civilization. Westview Press: Boulder (Colorado) ADDITIONAL CITATION, Danino, Michel 2010. Lost River: On the Trail of the Sarasvati. Penguin Books	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		
783	of the Harappa civilization? The earliest civilization, known as Harappan		Replace "Harappan civilization" with "Indus-Saraswati Civilization." 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	Sarasvati) 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		

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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		
798	zenith between about 2600 and 1900 BCE. It was discovered by archaeologists	Please ensure any dates referring to the Indus-Saraswati Civilization, from development to peak to decline, comport with the latest scholarship and findings.

Please see http://www.harappa.com/har/har0.html as a valuable resource for the latest archaelogical dating and findings of the area. | Adjust dates according to latest achaelogical findings.

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,		
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	Archaelogists have posited more information about the Indus-Saraswati civilization.

Please see http://www.harappa.com/har/har0.html as a valuable resource for the latest archaelogical dating and findings of the area." | Consider adding following langauge:

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. |
806	civilization as well as foreign trade with Mesopotamia by sea. The Harappan		Change Harrappan to Indus-Saraswati
807	civilization steadily declined after 1900 BCE, perhaps owing to ecological factors		Adjust dates according to latest achaelogical findings.
808	such as seismic events, deforestation, salt buildup in the soil, and persistent		
809	drought, including the drying up of the Sarasvati River around 2000 BCE.	Need consistency in spelling of Saraswati. Either use Saraswati or Sarasvati.	

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810	Indian history then entered the Vedic period (ca. 1500-500 BCE), an era	This is a deeply problematic timeframe because 1) the dating of the Vedic period stems from 19th century European attempts to reconstruct the time arbitrarily, and 2) recent archaelogical studies have demonstrated far earlier dates. 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 *The Nay Science*, 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. Moreover, archaelogical findings of Mehrgarh (dated to middle of the seventh millennuium B.C.E.), suggest continuity with the Indus-Saraswati civilization, and later Hinduism. Please see, Georg Feuerstein*, The Yoga Tradition - Its History, Literature, Philosophy and Practice*. Hohm Press, Prescott, AZ (2008), p. 62: "Vedic Age (4500-2500 B.C.E.) This period is defined by the creation and cultural prominence of the wisdom tradition embodied in the humns of the f*our* Vedas. Certain astronomical refernces in the *Rig*-Veda suggest that the bulk of the hymns were composed in the fourth, with some hymns possible dating back to the fifth, millennium B.C.E. The absolute lower limit of the Vedic period is fixed by a great natural disaster: the drying up of the mighty Saraswvati River, apparently as a result of tectonic and climatic changes over a period of several hundred years. Around 3100 B.C.E., the Yamuna River apparently changed its course and ceased to pour its waters into the Sarasvati; instead it became a tributary of the Ganges. Around 2300 B.C.E., the Sutlej, the biggest tributary of the Sarasvati, also started to flow into the Ganges. By 1900 B.C.E., the Sarasvati, once the greatest stream of Northern India, had dried up." It would be best to either refrain from providing a time frame, or expanding it as cited above.	Strike time period (1500-500 BCE) Consider replacing current language with following*:* *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.*
811	named for the Vedas, Sanskrit religious texts passed on for generations through		
812	a complex oral tradition. In that period, people speaking Indic languages, which	The diversity of composers/authors as well as the time span over which the Vedas were composed should be provided to students. That the Vedas were not composed around any one event, or by any one person is important to the student's understanding about the organic and holistic nature of these texts. See time span provided in Row 43	Consider adding: *...a complex oral tradition. The Vedas were composed over several millenia by sages or rishis. These rishis, including men and women (rishikas) from various social backgrounds, continue to be venerated today.*

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813	are part of the larger Indo-European family of languages, entered South Asia,	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 shedding light to the economic, political, European nationalist, and missionary/religous agendas of the earliest inventors of Aryan Invasion Theory, and how these biases shaped the very foundations of Indology as a field of study (see Joydeep Bagchee and Vishwa Adluri). Please see, http://www.presocratics.org/wp-content/uploads/2011/11/IJHS%20Offprint.pdf 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 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 it in that it occurred tens of thousands of years ago, thereby pointing to what can rightly be considerd "indigenous peoples" (having been in the region for well over 10,000 years) by the time of the Indus-Saraswati civilizations. The most recent study highlighting this conclusion was done by Harvard University in 2013. http://genetics.med.harvard.edu/reich/Reich_Lab/Press_files/Fountain%20Ink%20-%20December%202013%20-%20Cover.pdf	Consider replacing current language with following: *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 archaelology. 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.*
814	probably by way of Iran. Gradually, Indic languages, including Sanskrit, spread		
815	across northern India. They included the ancestors of such modern languages as		
816	Hindi, Urdu, and Bengali. The early Indic speakers were most likely animal		
817	herders. They may have arrived in India in scattered bands, later intermarrying	Strike, "They arrived in india in scattered bands, later intermarrying with ..."	Delete, "They arrived in india in scattered bands, later intermarrying with ..."
818	with populations perhaps ancestral to those who speak Dravidian languages,		
819	such as Tamil and Telagu in southern India and Sri Lanka today. In the same	Telagu is misspelled.	Change to Telugu
820	era, nomads who spoke Indo-Iranian languages moved into Persia. Indic,		
821	Iranian, and most European languages are related.		
822	Later in the Vedic period, new commercial towns arose along the Ganges,		
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	It is erroneous to say that Vedic Culture is a belief system. Moreover, this framing privileges the Aryan migration theory by suggesting that the syrceticism which may have occurred, did so with "older" populations.	Consider Rewording: *In this era, cultural exchanges led to the blending of Vedic culture with the rituals, customs, and beliefs of the various communities that dotted the landscape of the Indian subcontinent.*
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 aslo 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	**question: How did the religion of Hinduism support individuals, rulers, and**		

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827	**societies?** 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 of labor that naturally occurs and is observed in all societies. Moreover, in the time period in question, there is ample evidence of the fluidity in social structures. The formulating questions would be better answered by providing how the theological/philosophical teachings of Hinduism supported individuals, rulers, and socieites. A discussion into social divisions does little to provide clarity to the question, and conflates social structures with religious teachings. Please see, A. L. Basham, The Wonder that Was India (London: Sidgwick & Jackson, 1988), p. 148 [quoted in Arvind Sharma, Classical Hindu Thought, an Introduction. Oxford University Press: New Delhi, p. 132]: "When the Portuguese came to India in the 16th century they found the Hindu community divided into many separate groups, which they called castas, meaning tribes, clans or families. The name stuck, and became the usual word for the Hindu social group. In attempting to account for the remarkable proliferation of castes in the 18th – and – 19th century India, [Colonial] authorities credulously accepted the traditional view that by a process of intermarriage and subdivision the 3,000 or more castes of modern India had evolved from the four primitive classes, and the term 'caste' was applied indiscriminately to both varna or class, and jati or caste proper. This is a false terminology; castes arise and fall in the social scale, and old castes die out and new ones are formed, but the four great classes are stable.…All Indian sources make a sharp distinction between the two terms; varna is much referred to, but jati very little, and when it does appear in literature it does not always imply the comparatively rigid and exclusive social groups of later times.	Consider rewriting and reorganizing entire section: *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. This divine principle may manifest as different goddesses. These gods and goddesses could be seen as aspects of Brahman, an all-pervading divine, supreme reality. Brahman may also manifest as nature, including as as trees, plants, animals, rivers, and mountains. Vedic teachings gradually built 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.* *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. Hindu teachings proffered that upholding or living in harmony with dharma allowed a person 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.*
828	devotional rituals, but many important sages, such as Valmiki and Vyasa, were	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 many early Hindu sages is unknown, but where known or mentioned, they were not necessarily "brahmin." Moreover, rishis or sages, not brahmins, are credited with having been the composers of the Vedas. Lastly, rishis, by convention and by vows, are considered to have relinquished any social classifications and familial relationships, and one's birth was not relevant to one's ability to become a sage or rishi. Please see, Feuerstein, *The Yoga Traditi*on, pg. 101: "The spiritual heroes of the Vedic people were not the priests, though they were held in high esteem, but he sages or seers *(rish*i) who "saw" the truth, who perceived with the inner eye the hidden reality behind the smoke screen of manifest existence. Many of them belongs to the priestly class, but some were members of the three other social classes."	Strike the following: "Brahmins, that is, priestly families, assumed authority over complex cevitional rituals, but many imortant sages, such as Valmiki and Vyasa were not brahmins." Insert rewording in ROW 60.
829	not brahmins. The brahmin class expounded the idea of the oneness of all living		Consider rewording: *Rishis or ancient Hindu sages expounded the idea of oneness of all living....*
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 entirely of any public school frameworks narrative.	Consider rewording: *including Vishnu, who preserves the world, and Shiva who transforms it.*
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		

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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		
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:

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.

Hindu texts expound upon various paths or yogas by which an individual can live a balanced or good life, and progess towards spiritual liberation. The Bhagavad Gita details four of these yogas, including the path of knowledge, the path of devotion to God, the path of selfless action, and path of meditation. While described as four distinct paths, they are all ultimately interdependent, and with the full practice of one, comes the inclusion of the remaining three.

Consider rewording:

...Progress toward spiritual realization (or release from the cycle of birth and death)... |
| 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:

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. |
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"

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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 communities		
860	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"
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. Please see *Voyages in World History* by Valerie Hansen and Kenneth Curtis, 2nd Edition	
866	kept social and occupational groups distinct from one another in daily life. Over		
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	The comparison with "slave-holding society in the American south" is not a fair or accurate comparison. The caste system did not involve the trading of people as property or chattel based primarily on race. It is more akin to medieval guild systems.	Strike the comparison to slave-holding society of the American south.
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		

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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		

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883	premodern societies. Although ancient India was a patriarchy, women had a right	There is a possible issue of adverse reflection by way of ommission. Education Code sections 51501 and 60044, "prohibit the State Board of Education and local school boards from adopting any instructional material for use in schools which contains any matter reflecting adversely upon persons because of their race, color, creed, national origin, ancestry, sex, handicap, or occupation." The Standards for Evaluating Instructional Materials for Social Content have further clarified that to avoid "adverse reflection," "No religious belief or practice may be held up to ridicule and no religious group may be portrayed as inferior." All pre-modern societies were patriarchal, however, in this draft of the narrative, the word patriarchy (or its derivatives) occurs only three times -- line 455 in reference to Mesopotamian civilization and a second time in line 514 onwards in the section on Islam and then again, in Hinduism. Historical and present-day European, other Asian, Latin American, and African societies have been and continue to be largely patriarchal, but there is no mention of this in the standards. Ancient Hebrew and Christian societies were patriarchal and continue to be so, but there is no mention of patriarchy in these sections either. Even in modern-day American society, in spite of public nods to gender equality, patriarchy is present in social structures, such as gaps seen in both economic or political power, but the narrative makes no mention of these realities. To specify the historical reality of patriarchy only in these three instances, and not in all of the others, will lead children to learn and believe that patriarchy was unique to only those specified. Patriarchy needs to be covered throughout the narrative as the historical reality of most peoples. The way in which patriarchy is selectively covered, and that too, without mention of the positive contributions of women to these civilizations/societies or the occurrences of matriarchies or matrilineality where relevant, will be contrary to the explicit purpose of the Standards for Evaluating Instructional Materials for Social Content, which provide in part that, "instructional materials must also help students to understand both the historical roles and the contributions of women and minorities in other societies [and] the forces that shaped those roles and contributions..." While many communities in India can be described as patriarchal, there exist matrilineal, as well as matriarchal communities. As previously noted in the Uberoi Foundation's submission, one of the better known matriarchal communities is the Marumakkathayam in the Southern Indian state of Kerala. Moreover, it is important to distinguish the role women played and continue to play in the development of Hinduism, and in turn, Hindu society. While the majority of the Vedas are believed to have been composed by male sages or rishis, some 21 female sages/rishikas are cited in the Rig Veda alone. Given the time in history, where in most cultures, women's voices were unheard, let alone, documented in any form (be it through oral or written tradition), this aspect of both Indian and women's history is noteworthy.	Strike the three selective references to patriarchy, or in the alternative, add patriarchy explicitly to any and every culture and civilization where it shaped and continues to shape social structures. Only if the topic of patriarchy is incorporated more broadly and evenly, then consider the following language: *Although ancient Indian society was patriarchal, many communities were matrilineal. In patriarchal communities, women had rights to their personal wealth, especially jewelry, gold, and silver, but fewer property rights than men, however, in matrilineal communities, descent and inheritance went through the women.* Also, in accordance with the Social Content standard mandating that the historical roles and contributions of women be included, consider adding the following*:* *Hindu women historically played an important role in upholding religious traditions for the family, and in turn society. In fact, many portions of the Vedas were composed by women sages or rishikas. The Vedas also document the participation of women in public debates, demonstrating that many women were well regarded authorities on philosophy and spirituality.*
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		

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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**		
895	**dilemma here? What is the character's dharma?** In this way, students can		Consider adding: *Teachers may also highlight the fact that Hinduism does not have a particular set of commandments or law, such as the Torah, Bible, or Quran. Rather, the figures found in the Hindu epics serve as examples of both right and wrong choices, and the consequences they may incur.*
896	deepen their understanding of Hinduism as they are immersed in one of ancient		
897	India's most important literary and religious texts.		
898	**Students now turn to the question: How did the religion of Buddhism**		
899	**support individuals, rulers, and societies?** 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: *In India, Jainism, a religion with a central tenet of ahimsa, or nonharming, paralleled the rise of Buddhism. The Jain understanding of nonharming is expansive, extending to one's thoughts, speech and actions, and incorporates causing no hurt through these modes toward any living being. The Indic concept of ahimsa has continued to play a role in modern India, notably in Mohandas Gandhi's ideas of nonviolent resistance.*
909	It has continued to play a role in modern India, notably in Mohandas Gandhi's		
910	ideas of nonviolent disobedience.		
911	In the late fourth century BCE Chandragupta Maurya unified most of India		
912	through conquest and diplomacy and established the Maurya Empire. Teachers		
913	pose the question: During the the Maurya Empire, how did the connections		
914	between India and other regions of Afroeurasia increase? Governing a		
915	powerful empire with a million-man army, the Maurya dynasty maintained strong		
916	diplomatic and trade connections to the Hellenistic states to the west. The		
917	Maurya Empire reached its peak under the rule of Chandragupta's grandson		
918	Ashoka (268-232). Beginning his reign with military campaigns, he had a strong		

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919	change of heart, converted to Buddhism, and devoted the rest of his rule to	Religious conversion is a very Eurocentric, and Abrahamic concept. Amongst the Indic or Dharmic traditions, where often there is no formal ceremony for "conversion," nor is one compelled to relinquish former beliefs and traditions, the term "embrace" would be more accurate.	Change word "converted" to "embraced": *...change of heart, embraced Buddhism, and devoted the rest of his rule to...*
920	promoting nonviolence, family harmony, and tolerance among his subjects. The		
921	Maurya Empire broke up into small states in the early second century BCE.		
Grade 7			
671	**South Asia, 300 to 1200**		
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	**CE, ushering in the Classical Age of India. As they study the question: Under the**		
681	**Gupta Empire, how did the environment, cultural and religious changes,**		
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 colonization by	This section again privileges the notion of Aryan/non-Aryan divide, as well as a North/South divide. As previously offered, the latest genetic evidence shows that while there were possible to major ancestral groups in India, these two groups began inter-mixing tens of thousands of years ago. Moreover, the concept of "colonization" is distinctly Euro-centric. The more appropriate term would be migrations, regional battles, and cultural exchange.	Change the word "colonization" to "migrations, regional battles, and cultural exchange."
686	settlers from northern into southern India helped produce a common Indic culture		
687	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		Consider expanding on the word "art": *...achievements in science, math, art (including Music and Dance), architecture, and Sanskrit literature. After the*
695	fall of the Gupta Empire, India had many states. The Chola Empire ruled over		

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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	**question: How did Hinduism change over time? Hinduism continued to evolve**		
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,	Bhakti movement was not just about Brahma, Vishnu and Shiva, but the various avataras or manifestations of the triad as well as their consorts (Goddess). It is important to emphasize the diversity of dieties in the Bhakti movement, which will also help students understand the vastness of Hindu iconography.	*Consider adding:* *God, who has many aspects. The three primary aspects of creation, preservation, and transformation are represented by Brahma, Vishnu, and Shiva respectively. Each of these three aspects also have female counterparts or goddesses. These primary gods and goddesses, were, and continue be worshiped in countless avataras or manifestations, many of them being pan-Indian, while others were highly localized.*
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	**Students next examine this question: How did Indian monks, nuns,**		
712	**merchants, travelers, and states spread religious ideas and practices and**		
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-		

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722	modern rulers displayed their power through temples and that the architectural	That all pre-modern rulers commissioned temples to display their power is a gross generalisation, especially in light of the fact that for the Cholas, there were many other factors, including their own faith, patronage of arts and architecture, philanthropy, and political power.	Consider rewording: *...modern rulers displayed their own faith, patronage to the arts, philanthropic aims, and political power through temples (and their associated inscriptions) 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	**Next students examine the question: How did Buddhism spread and**		
728	change over time? Buddhist missionaries and travelers carried Buddhism from		
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		
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 Bamiyan, 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		

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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 *Sikhism* (Gurinder Singh Mann, 2004), *The Construction of Religious Boundaries: Culture, Identity, and Diversity in the Sikh Tradition* (Harjot Oberoi, 1994) and *Studying the Sikhs* (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		
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	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.

For further references, John F. Richards' *The Mughal Empire* (1995) highlights Mughal rulers' attitudes towards and governance of non-Muslim subjects. | Change to:

...persecuted Hindus, Sikhs, and Jains. |
| 1555 | accelerated the blending of Hindu and Islamic beliefs as well as architectural and | | |
| 1556 | artistic forms. | | |