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Line Number	Passage	Comment	Suggested Rewording
638	In this unit students learn about ancient societies in India. The earliest urban		
639	civilization, known as Harappan civilization after one of its cities, was centered in		
640	the Indus River valley, though its cultural style spread widely from present-day	Many historians now acknowledge the Saraswati River (dried up around 2000 BCE) as another river that was part of the Harappan civilization.	was centered in the Indus River valley and what was known as the Saraswati River, though its cultural style...
641	Afghanistan to west central India. Teachers may guide students in setting this		
642	region in comparative perspective with Mesopotamia and Egypt. The Indus River		
643	and its tributaries flow from the Himalaya mountains. It then travels southward		
644	across the plain called the Punjab and finally fans out to form the alluvial delta of		
645	Sind before emptying into the Arabian Sea. The spring flow of the Indus was		
646	fairly predictable, but excessive summer floods could still drown whole cities. On		
647	the other hand, the valley soil was not only rich but extended over about 250,000		
648	square miles, twice the arable land area of Mesopotamia or the Nile Valley.		
649	In the Indus River region, dense farming populations and urban centers		
650	developed a few centuries later than in Mesopotamia and Egypt. Harappan		
651	civilization attained its zenith between about 2600 and 1900 BCE. Teachers may		
652	inform students that no one knew of the existence of this urban society until the		
653	1920s, when archaeological work started. Digs have revealed that several Indus	replace with Harappan	Digs have revealed that several Harappan cities
654	cities, including Harappa and Mohenjo-daro, had streets laid out in grids, large		
655	brick platforms, well-engineered sewers, and a written script (which has not been		
656	deciphered). Archaeologists have also turned up evidence of active commercial		
657	exchange between the Indus River region and Mesopotamia by way of the	Insert Saraswati	Indus and Saraswati river regions
658	Arabian Sea and Persian Gulf.		
659	Harappan civilization steadily declined after 1900 BCE, perhaps owing to	This conforms to archaeologists confirming the presence of the Saraswati River and its drying up around 2000 BCE	Harappan civilization steadily declined after 1900 BCE, perhaps owing to ecological factors such as salt buildup in the soil and persistent drought, including the drying up of the Saraswati River around 2000 BCE.
660	ecological factors such as salt buildup in the soil and persistent drought. Indian		
661	history then entered the Vedic period (ca. 1500-500 BCE), an era named for the		
662	Vedas, a group of political and religious texts written in Sanskrit. In this period, a	The Vedas were part of an oral tradition. Writing of the Vedas did not occur until much later than the period being discussed.	Vedas, a group of political and religious Sanskrit texts passed on for generations through a complex, oral tradition.
663	group known historically as Indo-Aryans (also Aryans) came to control much of		
664	India. Most scholars argue on the basis of linguistic and archaeological evidence		
665	that people speaking languages in the large Indo-European family entered India	Most implies almost all, when the scholarly community is more evenly divided. While the majority do accept some form of Indo-Aryan migration, there is also a significant number of scholars who argue against the view (see Edwin Bryant, Nalini Rao, etc.) It may be helpful to name both theories outright so that remaining content can be more easily qualified.	Many scholars argue on the basis of linguistic and archaeological evidence that people speaking languages in the large Indo-European family entered India from Central Eurasia in the second millennium BCE. This theory is often referred to as the Aryan Migration theory.
666	from Central Eurasia in the second millennium BCE; others have argued against		

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667	this view. The languages of the Aryans were ancestral to such modern South	Others who argue against this view have also cited archaeological evidence and scientific evidence such as DNA.	Others have argued against this view, also citing linguistic, archaeological and genetic evidence. This view is often referred to as the Out of India or Indigenous or Indian Urheimat Theory theory.
668	Asian tongues as Hindi. These newcomers were most likely animal herders at	The term newcomers privilege AIM over OIT, in spite of the scholarly community being more evenly divided, as mentioned earlier.	"The Aryans were most likely..."
669	first. They may have arrived in India in scattered bands, later intermarrying with	Again, AIM is privileged here. Qualifying language should be inserted.	"Those scholars who ascribe to the Aryan Migration Theory, believe that the Aryans arrived in Indian in...."
670	the older populations. Students consider how the diffusion and distribution of		
671	languages illuminates human migrations in the distant past.		
672	In the Vedic period, new commercial towns arose along the Ganges, India's		
673	second great river system. In this era, Brahmanism emerged as a belief system	Brahmanism is not a term most theologians use to describe early Hinduism. Moreover, this statement presupposes Indo-Aryans as fact.	In this era, Vedic Hinduism emerged as a belief system combining the beliefs of numerous groups, tied together by the authority of the Vedas and other scriptures of that period.
674	that combined Indo-Aryan beliefs with those of older populations. Brahmins, that		
675	is, priestly families who claimed Indo-Aryan ancestry, assumed authority over		
676	complex devotional rituals. The brahmin class expounded the idea of the	The brahmin class was not solely responsible for this development.	Hindu scriptures from this time expounded upon the idea of the oneness of all beings...
677	oneness of all living things and of Brahman as the divine principle of being.		
678	Indians also venerated thousands of deities, for example, Vishnu, preserver of		
679	the world, and Shiva, creator and destroyer of the world. These gods could be	Shiva isn't the "Creator." While adding "Brahma" when discussing Brahman might confusing, for the sake of accuracy, it should be reworded.	Indians also venerated numbers of deities. For example in what is referred to as the Hindu trinity, Brahma represents a creative force, Vishnu, as the preserver, and Shiva, the dissolution and recreation. These gods were seen as different aspects of Brahman.
680	seen as aspects of Brahman. Brahmanism gradually built up a rich body of	Brahmanism is not a term most theologians use to describe early Hinduism. Most agree that early Hinduism was markedly different from the Hinduism that developed in response to the rise of Buddhism and Jainism, and later Islam, but the core emphasis on the oneness of all beings has been consistent throughout Hindu philosophy. Strike the term Brahmanism.	Early Hinduism gradually built up a rich body of teachings, notably the Upanishads, the Puranas, and various regional scriptural guides that joined the Vedas to lay the foundation for Hinduism's development over the century. Many of these texts guided various intellectual traditions within Hinduism as well as devotional ones, most notably the Bhakti movement.
681	spiritual and moral teachings that formed the foundation of Hinduism. Students		
682	may read excerpts from texts that set forth these ideas, including the Upanishads		
683	and, later, the Bhagavad Gita. Students also learn about some of this belief		
684	system's core concepts, notably karma, reincarnation, and dharma (personal	Dharma is far more than personal duty and should be explained further. Moreover, simply instructing to learn about "dharma" without explanation of what dharma may entail, such as "duty" towards truth, moderation, non-harming, selfless service, non-greediness, etc., leaves student with a sterile and incomplete understanding to the moral teachings of Hinduism. Moksha should be included amongst core concepts.	dharma (mode of conduct for spiritual advancement) includes values such as truth, moderation, non-harming, selfless service, certain rites, self-awareness, etc.)
685	duty).		

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686	As in all early civilizations, Indian society witnessed the development of a	This statement notes the development of a social system -- thus of jatis. Varnas refers to a different concept.	As in all early civilizations, Indian society witnessed the development of social classifications. In India, two different systems existed -- one described in scripture and one which developed in society. The first, called the varnas, were based on the Vedic ideal of society being classified by temperament and described in scripture. The four varnas were the Brahmins (priests), Kshatriyas (warriors), Vaisyas (merchants), and Sudras (laborers). A different social system called the jatis, based on one's occupation, also developed in ancient Indian society. Overtime, the jati system was associated to and conflated with the scriptural concept of varna and became complex, formal, and even hierarchical.
687	system of social classes. The main social categories, known as varnas, were		
688	priests; warriors; farmers, artisans, and merchants; dependent laborers; and, by		
689	500 CE or earlier, dalits, or "untouchables." This class system became distinctive	"or earlier" adds unnecessary ambiguity--how much earlier?	by 500 CE, ... or say "(at the latest) 500 CE, ...
690	over the centuries for being especially complex and formal, involving numerous		... involving prohibitions
691	prohibitions that kept groups ritually separated from one another. Because these	It's a bit confusing to say "ritually separated". Instead, name the specific prohibitions: interdining and intermarriage	primarily on eating with or marrying members of another group. Because these divisions prevented intermarriage and thus mixing of the groups, scholars have...
692	divisions became particularly rigid, scholars have classified the hierarchy as a		
693	caste system.		
694	Buddhism emerged in the sixth century BCE in the life and moral teachings of		
695	Siddhartha Gautama, or the Buddha. Through the story of his life, his Hindu		
696	background, and his search for enlightenment, students may learn about		
697	Buddhism's fundamental ideas: unselfishness; compassion for suffering;		
698	tolerance; and the prohibition of killing, lying, stealing, and gossiping. The		
699	influence of Buddhism in India waned in the later first millennium CE as the		
700	Hindu tradition experienced a resurgence. Buddhist monks, nuns, and		
701	merchants, however, carried their religion to Sri Lanka (Ceylon), Central Asia,		
702	China, and Southeast Asia. In India, Jainism, a religion that encouraged the idea of		
703	ahimsa, or nonviolence, paralleled the rise of Buddhism. It has continued to		
704	play a role in modern India, notably in Mohandas Gandhi's ideas of nonviolent		
705	disobedience.		
706	In the late fourth century BCE India moved toward unification owing to the		
707	conquests of the warlord Chandragupta Maurya. Teachers may note that the		
708	Maurya dynasty (321-184 BCE) was contemporary with the Hellenistic kingdoms		
709	to the west and had diplomatic and commercial relations with them. The Maurya		
710	empire reached its peak under the rule of Ashoka (268-232), who unified nearly		
711	all of India. Unlike most other ancient rulers, he aimed to govern on the basis of		
712	moral and ethical principles. Grounding his approach in the teachings of		
713	Buddhism, he instructed his subjects to commit themselves to nonviolence,		
714	family harmony, and tolerance.		

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715	The Maurya empire broke up in the early second century BCE, but the		
716	monarchs of the Gupta state reunified much of the subcontinent in the fourth		
717	century CE. The Gupta dynasty (280-550 CE) presided over a rich period of		
718	scientific development, including development of a base-ten numerical system		
719	that incorporated positional notation and the concept of zero. Students should		
720	also learn about other enduring contributions of ancient Indian civilization,		
721	including agriculture (cotton and cane sugar), architecture, metallurgy, collections of parables, and games (chess).		
972	<b>6.5 Students analyze the geographic, political, economic, religious, and</b>		
973	<b>social structures of the early civilizations of India.</b>		
974	1. Locate and describe the major river system and discuss the physical		
975	setting that sup-ported the rise of this civilization.		
976	2. Discuss the significance of the Aryan invasions.	The Aryan Invasions are no longer considered an acceptable theory for Indian origins	Discuss the origins of ancient Indian civilization
977	3. Explain the major beliefs and practices of Brahmanism in India and how	Strike Brahmanism	Explain the major beliefs of early Hinduism and how they evolved into the foundation for modern Hinduism, as well as the spread of the beliefs across South and Southeast Asia
978	they evolved into early Hinduism.		
979	4. Outline the social structure of the caste system.	This doesn't fit into the timeline of what you are teaching in the section. Caste did not develop until much later	Discuss the social classification systems in ancient India and how they evolved much later into what became known as the caste system
980	5. Know the life and moral teachings of Buddha and how Buddhism spread		
981	in India, Ceylon, and Central Asia.		
982	6. Describe the growth of the Maurya empire and the political and moral		
983	achievements of the emperor Asoka.		
984	7. Discuss important aesthetic and intellectual traditions (e.g., Sanskrit		
985	literature, including the Bhagavad Gita; medicine; metallurgy; and		
986	mathematics, including Hindu-Arabic numerals and the zero).		
1268	In Baghdad and other Muslim-ruled cities, Muslim, Christian, and Jewish		
1269	scholars collaborated to study ancient Greek, Persian, and Indian writings,		
1270	forging and widely disseminating a more advanced synthesis of philosophical,		
1271	scientific, mathematical, geographic, artistic, medical, and literary knowledge.		
1272	Students may investigate the work of al-Khwarizmi, a Persian mathematician of		
1273	the ninth century, who applied the base-ten numerical system pioneered in India		
1274	to the study of algebra, a word derived from the Arabic al-jabr, meaning		
1275	"restoration." Muslim civilization became notably cosmopolitan, as merchants and		
1276	scholars founded new communities and won converts from sub-Saharan Africa		
1277	and east to the Indian subcontinent to Southeast Asia. Conversion slowed in		

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1278	India with the emergence of Sikhism in 1469.	Not sure how conversion slowed with the emergence of Sikhism. Forcible conversions and the jizya were still common in the Mughal era	
1690	Religious enthusiasm and challenge to orthodoxy in the early modern period		
1691	was not unique to Europe. In South Asia Sikhism arose as a new religion		
1692	founded by Guru Nanak, a social reformer who challenged the authority of the	Greater context about the time period and rise in popularity of "Bhakti" (medieval movement within Hinduism that placed emphasis on a personal expression of devotion to God) saints across India, many of whom were considered contemporaries of Guru Nanak, would be helpful for students to understand here.	Prior to the Sikhism sentence. In South Asia, the Bhakti movement within Hinduism, which placed emphasis on a personal expression of devotion to God, grew more popular, thanks to the saints such as Meera Bai (devotee of Krishna) and Ramananda (devotee of Ram).
1693	Brahmin and the power of the Mughal empire. Students may learn about the Sikh	This sentence is framed that Sikhism grew out of opposition to Hinduism and Islam.	Sikhism arose as a new religion based on the teachings of Guru Nanak, a social reformer.
1694	Scripture (Guru Granth Sahib), articles of faith, turban, and Sikh history. The		
1695	three basic principles of Sikhism are honest living, sharing with the needy, and		
1695	praying to the same and one God.		
2367	<b>The Rise of Industrial America: 1877–1914</b>		
2368	The period from the end of Reconstruction to World War I transformed the		
2369	nation. This complex period was marked by the settling of the trans-Mississippi		
2370	West, the expansion and concentration of basic industries, the establishment of		
2371	national transportation networks and new maritime routes, a human tidal wave of		
2372	immigration from southern and eastern Europe, growth in the number and size of		
2373	cities, accumulation of great fortunes by a small number of entrepreneurs, the		
2374	rise of organized labor, and increased American involvement in foreign affairs		
2375	(for example, through the completion of the Panama Canal). The Gold Rush in		
2376	California and agricultural labor in Hawaii spurred Chinese, Korean, Japanese,		
2377	Filipino, Hindu and Sikh immigration to the United States. Eventually the	Why refer to two religious communities, when the remaining references are to ethnicities/nationalities?	Filipino, and South Asian (from current day India, Bangladesh, and Pakistan) immigration to the United States.
2378	Chinese Exclusion Act (1882) and the Immigration Act of 1917 greatly limited		
2379	Asian entry to the United States. California built the immigration station at Angel		
2380	Island to facilitate the process of Asian admissions.		