Grade Six – World History and Geography: Ancient Civilizations

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|  | Original | Comment | Suggested change |
| 1 | Line 176 and 177  (notably Mesopotamia, Syria, Anatolia, and Persia), the Nile Valley of Africa, northern India, China, and the lands around the Aegean Sea. By about 2000 | Mention of India needs to be on simillar lines as other nations and geographies described. Historically, India has been having rich river system including rivers in south (Krishna, Kaveri), rivers existing in east (Brahmaputra), north east, mid of India (Narmada, Chambal) in addition to rivers in North such as Indus, Saraswati and Ganges. In addition there are numerous rivers originating in west in mountain rangers of  Sahyadri References: Sunil Vaidyanathan, Rivers of India, [ISBN 978-8189738884](https://en.wikipedia.org/wiki/Special:BookSources/9788189738884), 2012. K.L. Rao, India's Water Wealth, [ISBN 978-8125007043](https://en.wikipedia.org/wiki/Special:BookSources/9788125007043), 1979 | (notably Mesopotamia, Syria, Anatolia, and Persia), the Nile Valley of Africa,  ~~northern~~ India, China, and the lands around the Aegean Sea. By about 2000 |
| 2 | Line 185 to 194  Powerful people (warlords) took control of the tribes in larger areas and eventually the strongest warlords formed states or city-states with governments headed by kings or, very occasionally, queens, often claiming authority from gods and passing on power to their own descendants. Supported by political elites (nobles, officials, warriors) and priests, these monarchs imposed taxes on  ordinary city dwellers and rural people to pay for bureaucracies, armies, irrigation works, and monumental architecture. Writing systems were first invented to serve governments, religions, and merchants, and later became means of transmitting religious, scientific, and literary ideas. Some of the religions of this era, such as early remove the word early Hinduism and Judaism, set the stage for later world belief systems. | This section privileges the euro-centric narrative that all civilizations were backward till the onset of Western modernism. While this may be true in many instances, this simplistic generalization takes away the fact that there were many ancient civilizations that do not conform to this narrative. The most important one being the Indus Saraswati civlization. Since it was one of the biggest civilization then, this exception should be mentioned.  See page 100 to page 121, Danino, Michel 2010. Lost River: On the Trail of the Sarasvati. Penguin Books  John Marshall, one of the origincal excavators of earliest sites of this civilization wrote  "There is nothing that we know of in pre-historic Egypt or Mesopotamia or anywhere else in western Asia to compare with the well-built baths and commodious houses of the citizens of Mohenjodaro. In those countries, much money and thought were lavished on the building of magnifiencient temples for the Gods and on the places and tombs of kings, but the rest of the people seemingly had to content themselves with insignificant dwellings of mud. In the Indus Valley, the picture is reversed and the finest structures are those directed for the convenience of the citizens." (Marshall, Mohenjo-daro Vol. 1, pgs. vi, 219).  J.M. Kenoyer another archeologist who worked excavating these sites notes that trade and religion rather than military might were real instruments of authority; indeed, no piece of Harappan art gloriefies rulers, conquest or warfare. p 119 Danino  Another US archeologist Rita Wright, emphasizes ‘a growing awareness that [the Harappan civlization] does not fit into the social, political and economic categories developed for the study of other states’, such as Mesopotamia or Egypt, which had centralized administrative structures. ‘Among the Harappans on the other hand, a pattern of decentralization appears to have persisted’. In the formative era, Wright also notes “an absence of factionalism” and “a unified material culture”, which, to her, point to ‘production and distribution systems based upon kinship or community-related organizations’.  Michel Danino notes based on these observations of archeologists that “this civlization thus displays an individuality of its own based on its decentralization and community based distribution of power- two traits that any rural Indian of today will instantly relate to.” | In some places powerful people (warlords) took control of the tribes in larger areas and eventually the strongest warlords formed states or city-states with governments headed by kings or, very occasionally, queens, often claiming authority from gods and passing on power to their own descendants. Supported by political elites (nobles, officials, warriors) and priests, these monarchs imposed taxes on  ordinary city dwellers and rural people to pay for bureaucracies, armies, irrigation works, and monumental architecture. ***But there are glaring exceptions too, such as the Indus-Saravswati civlization in India which saw the development of city-states that archeologits believe had centralized control and where the warlords or monarchs seem to have had a lot less power. It is believed that the cities were managed probably by a community based distributed system of power.***  Writing systems were first invented to serve governments, religions, and merchants, and later became means of transmitting religious, scientific, and literary ideas. Some of the religions of this era, such as Hinduism and Judaism, set the stage for later world belief systems. |
| 3 | Line 193 and 194  religious, scientific, and literary ideas. Some of the religions of this era, such as  early Hinduism and Judaism, set the stage for later world belief systems. | Religions evolve over a period of time. There is no particular period which can be demarcated as early Hinduism. Also to make it consistent with other religions mentioned in this context. | religious, scientific, and literary ideas. Some of the religions of this era, such as  ~~early~~ Hinduism and Judaism, set the stage for later world belief systems. |
| 4 | Line 786 and 787  plain (Ganges River). The Indus River and its tributaries, along with Saraswati (or | Saraswati was a river system with tributaries Drishadvati, Satudri (Sutlej), Chandrabhaga (Chenab), Vipasa (Beas) and the Iravati (Ravi).  See Danino, Michel 2010. Lost River: On the Trail of the Sarasvati. Penguin Books  See also S.P.Gupta, 1999, Indus Saraswati Civilization: Origins, Problems and Issues, India Pratibha Prakashan, ISBN 8185268460 / 9788185268460  See also S R Rao, Dawn and Devolution of the Indus Civilization, ISBN 81-85179-74-3, Delhi: Aditya Prakashan (1991) (Dr. S. R. Rao, was an Indian archeologist who led teams credited with the discovery of a number of Harappan sites including the port ciy Lothal and Bet Dwarka in Gujarat.) | The Indus ~~River~~ ***and Saraswati rivers*** along with ***their*** tributaries |
| 5 | Line 804 and 805  such as a male figure that resembles the Hindu God Shiva in meditating posture. | It is important for children to understand this continuity with current day customs of many Hindu American kids so that, these customs are understood, respected and not stereotyped.  See Braj Basi Lal (2002). page 243 and page 82. The Sarasvatī flows on: the continuity of Indian culture. Aryan Books International. ISBN 978-81-7305-202-6.  (B. B. Lal, is a renowned Indian archaeologist. He was the Director General of the Archaeological Survey of India (ASI) from 1968 to 1972, and has served as Director of the Indian Institute of Advanced Studies, Shimla. He also worked in for UNESCO committees.) | Some of the statues and figurines, as well as images on the seals, show features that are all present in modern Hinduism, such as a male figure that resembles the Hindu God Shiva in a meditating posture, clay figurines in the posture of Namaste and dolls with vermillion on forehead as many Hindu men and women wear even today. |
| 6 | Line 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. This will also provide the context for the next section on Vedic period which otherwise is missing.  See, Swamini Atmaprajnananda Saraswati, May 2, 2013, 'Rishikas of the Rigveda', D.K. Printworld (P) Ltd. The Rig Veda itself records the names of 27 female sages and the hymns they composed.  See Appendix 1 for the list of women sages who composed the Rig Veda.  The most important Rishis Valmiki, Vyasa, Jabali, Vishwamitra etc came from diverse social backgrounds. The origins of Rishis is not known but wherever known they have not been necessarily Brahmins. | 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. |
| 7 | Line 812 to 821  In that period, people speaking Indic languages, which 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 is a highly contested theory but is being presented as an established fact. It would be good to reword it so as to bring in the multiple narratives that exist and also not base too many theories on top of this theory itself.  While many (but not all) linguists posit the migration theory, most archeologists have questioned it on the basis of lack of any credible archeological evidence to support such a large scale migration. Recent studies in the field of genetics also show no distinct genetic markers that would be visible in any large scale migrations.  See The Indo-Aryan Controversy: Evidence and Inference in Indian History Paperback – September 24, 2005, Edited by Edwin Bryant ISBN-13: 978-0700714636  This lists the various arguments for and against the migration theory based on Linguist alone.  See Keynoyer 1998 Ancient Cities of the Indus Valley Civilization. Oxford University Press and American Institute of Pakistan Studies, Karachi.  "there is no archaeological or biological evidence for invasions or mass migrations into the Indus Valley between the end of the Harappan phase, about 1900 B.C. and the beginning of the Early Historic Period around 600 B.C. [pg. 174]"  See also B B Lal, S.P Gupta, R.Rao among most archeologists who have questioned Aryan Invasion / Migration theory.  For studies on Genetics that question the Aryan Invasion Migration theory please see  Mait Metspalu et al 9,December, 2011, The American Journal of Human Genetics, Volume 89, Issue 6  Toomas Kivisild et al, “An Indian Ancestry: a Key for Understanding Human Diversity in Europe and Beyond”, ch. 31 of Archaeogenetics: DNA and the population prehistory of Europe, ed. Colin Renfrew & Katie Boyle (Cambridge: McDonald Institute for Archaeological Research, 2000), pp. 267-275.  T. Kivisild et al “The Genetic Heritage of the Earliest Settlers Persists Both in Indian Tribal and Caste Populations,” American Journal of Human  Genetics and the Aryan Debate / p. 13  Sanghamitra Sengupta et al “Polarity and Temporality of High-Resolution Y-Chromosome  Distributions in India Identify Both Indigenous and Exogenous Expansions and Reveal  Minor Genetic Influence of Central Asian Pastoralists,” American Journal of Human  Genetics, February 2006; 78(2):202-21. | Since these texts are in Sanskrit, an ancient language which is similar to the Indo-European family of languages, some scholars posited that Sanskrit speaking people might have come from outside of India possibly by way of Iran. But other scholars disagree. This is a complex unsolved question whose answer is still being searched through the findings of archeology and lingusitics. |
| 8 | Line 823 to 825  In this era, Vedic culture (or Brahmanism in the existing standards) emerged as a belief system that combined the beliefs of Indic speakers with those of older populations. | There seems to be confusion between the words ‘Brahman’ which means ‘all pervading reality’ or ‘divine principle of being’and ‘Brahmin’ which is a varna or a community. This section should talk in essence about the philosophy of ‘Brahman’ and its manifestation as a thought and culture which is essentially the Vedic culture and not about the ‘Brahmin’ caste. To avoid this confusion, using only the word ‘Vedic culture’ is suggested.  The erroneous usage of the two words ‘Brahmanism’ and ‘Brahminim’ interchangeably should be avoided as it undermines the contribution of different non-Brahmin communities to the Vedic culture. Elements of Vedic culture have come from contributions from diverse communities over a span of thousands of years. Also Vedic culture is not a belief system so need to change the sentence to reflect correct understanding of the concepts. | In this era, Vedic culture blended with the rituals, customs, and beliefs of the various communities that dotted the landscape of the Indian subcontinent and provided an environment in which cultural exchange and diversity thrived. |
| 9 | Line 827 to 829  Brahmins, that is, priestly families, assumed authority over complex devotional rituals, but many important sages, such as Valmiki and Vyasa, were not brahmins. | Request deletion of these lines.  This section should talk about the concept of ‘Brahman’ or Vedic culture and not about the ‘Brahmin’ caste.  Also the authority over many rituals remained distributed among different communities. . Several other communities are known to perform rituals and priestly function. There is no evidence that Brahmins assumed monopoly over the rituals.  For example Nishads, the boatmen have authority over the prestigious Ganga pujaiya for newly wed couples.  As another example please refer to Thurston, Edgar; Rangachari, K 1855-1935; 'Castes and tribes of southern India', Volume 6, Madras Government Press  It compiles a number of non-Brahmin communities that performed priestly functions and temple rituals like Vairavis from Melakkaran community who officiate rituals at Nattukottai Chetti community. Chemmis or Shemmis were temple priests that were appointed by Cheiftens of Paniyans etc. This has been a continuing tradition in India.  Also Valmiki and Vyasa are not exceptions but have been central to Hinduism having composed the most important epics Ramayana and Mahabharata. Vyasa is also known as the original Guru in Hindu tradition for having collected, compiled and catalogued the Vedas. But while deleting the second line, the essence of this fact has to be captured and we suggest it be captured in the wordings in our edit for line number 812 above. |  |
| 10 | Line 829 and 830  The brahmin class expounded the idea of the oneness of all living things and of Brahman as the divine principle of being. | The worldview of ‘Brahman’ emerged out of the Vedas whose composers are known as Rishis (sages) and not Brahmins (the priests). Please see our edit for line 812 above. | Rishis, or sages expounded the idea of the oneness of all living things and of Brahman as the divine principle of being. |
| 11 | Line 833  preserver of the world, and Shiva, creator and destroyer of the world. | Change the word ‘destroyer’ to ‘transformer’, as it could be stereotyped as evil. | preserver of the world, and Shiva, creator and ~~destroyer~~ transformerof the world. |
| 12 | Line 838 to 849  Performance of duties and ceremonies became one dimension of the supreme quest to achieve oneness with divine reality. That fulfillment, however, demands obedience to the moral law of the universe, called dharma, which also refers to performance of social duties. Success or failure at existing in harmony with dharma determines how many times an individual might  be subject to reincarnation, or repeated death and rebirth at either lower or higher positions of moral and ritual purity. Progress toward spiritual realization is governed by karma, the principle that right deeds done in one lifetime condition an individual’s place in the next one. | This paragraph on the teachings on Hinduism has several problems on counts of accuracy and emphasis. A lot of teachings seem to be jumbled up and even used interchangeably.  1)For example the first line talks of “Performance of duties and ceremonies” as “one dimension of the supreme quest to achieve oneness with divine reality.” The other dimensions are not mentioned. To bring holisticity it is important to mention this in terms of Yoga as it has been explained in the Upanishads, the Bhagavad Gita. It would be wrong to cull some pieces from them and present them in isolation.  2) ‘obedience’ is a wrong word, as unlike the Abrahamic religions, Dharama has no strict rules or commandments. ‘follow’is the right word.  3) Spiritual progress is not just by Karma but through the four paths of Yoga which include Jnana, Bhakti, Karma and Raja Yoga.  4) Moksha (liberation from birth) is through spiritual realization. | The teachings propounded the concept of Yoga which expounded different ways by which one could attain spiritual progress and achieve oneness with the divine reality.These paths inculded path of selfless action (Karma), path of Knowledge (Jnana), path of devotion (Bhakti) and path of meditation (Raja).  One’s actions are governed by karma, the principle that right deeds done in one lifetime condition an individual iin this life as well as the next in the infinite cycyles of births. But one could liberate oneself from this causality by spiritual relaization. One could live a harmonious life by following Dharma which refered to natural law of the universe included ones performance of social duties. |
| 13 | Line 846 and 847  Many of the central practices of Hinduism today, including home and temple worship, yoga and meditation, rites of passage (samskaras) | Include Ahimsa as it developed over the Vedic period and has been central to Hinduism. Please read the reference TBD - Mahatma Gandhi  Also add Ayurveda which developed over this period of time and ritual music and dance which later developed into Indian classical music.Bharata’s nAtyashAstra which is a seminal text on Hindu art is described as the fifth Veda. | Many of the central practices of Hinduism today, including Ahimsa (non harming), home and temple worship, yoga and meditation, rites of passage (samskaras), the ancient Indian medical system of Ayurveda, |
| 14 | Line 858  to a particular varna by his professional excellence and his good conduct, not by | It is erroneous to say that the varna were decided by “good conduct”. “good conduct” was a requirement for all varnas in their respective duties. A ‘vaishya’ (businessman), for example, would not move to any other varna like say being a kshatriya (warrior) based on being ethical in his business.. ‘Good conduct’ will help that person to become a better vaishya. | to a particular varna by his professional excellence ~~and his good conduct~~, not by |
| 15 | Line 872 to 877  Caste, however, is a term that social scientists use to describe any particularly  unbending social structure, for example, slave-holding society in the American  south before the Civil War, which can make the “caste” label offensive. Today many Hindus, in India and in the United States, do not identify themselves as belonging to a caste. Teachers should make clear to students that this was a social and cultural structure rather than a religious belief. | Request deletion of the first part that makes references to slave-holding society. Since this is a complex issue and it has been evident that teachers also find it hard to understand and present it, any references that can lead to innacurate understanding and stereotyping should be completely avoided. | ~~Caste, however, is a term that social scientists use to describe any particularly~~  ~~unbending social structure, for example, slave-holding society in the American~~  ~~south before the Civil War, which can make the “caste” label offensive.~~ Today many Hindus, in India and in the United States, do not identify themselves as belonging to a caste. Teachers should make clear to students that this was a social and cultural structure rather than a religious belief. |
| 16 | Line 877 to 833  social and cultural structure rather than a religious belief. As in Mesopotamia and Egypt, priests, rulers, and other elites used religion to justify the social hierarchy. The teacher has students draw a social hierarchy pyramid of the varnas and  880 compare that pyramid with the Mesopotamian social hierarchy pyramid they made earlier. In both cases, rulers, political elites (warriors and officials) and  priests were on the top of the social hierarchy. This was a common pattern of premodern societies. | Request the deletion of this paragraph. Many children have expressed that such activities can lead to stereotyping of children. Also this is a very simplistic comparison. |  |
| 17 | Line 883 and 884  premodern societies. Although ancient India was a patriarchy, women had a right | Almost all socities, ancient and modern have been by and large patriarchal. But in the framework only Hinduism and ancient India is being singled out and characterized as patriirachal. Hinduism is the only religion that has women as authors of the sacred texts whereas this is unheard of in any other ancient society.Please consider this against the fact that most modern nations (including United States of America) have had no founding authors to their Constitution. | ~~Although ancient India was a patriarchy,~~ In ancient India women had a right |
| 18 | Line 884  to their personal wealth, especially jewelry, gold, and silver, but fewer property | Fewer property rights for women is true for most cultures, and true for even modern nations till very recently, so to single out ancient India and Hinduism to make this point is wrong and violates the standards.  In fact, many communities in India like the famous Marumakkathayam in the Southern Indian state of Kerala had matrilinear inheritance. | to their personal wealth, especially jewelry, gold, and silver, ~~but fewer property~~ |
| 19 | After line 885 | Cosider adding the suggested text.  See 1) Swamini Atmaprajnananda Saraswati, May 2, 2013, 'Rishikas of the Rigveda', D.K. Printworld (P) Ltd. The Rig Veda itself records the names of 27 female sages and the hymns they composed. We know of no other female poets who were as old as the Rishikas of the Rig Veda, hence it is essential to mention this from a point of view of covering the contributions of women as per the standards. We know of no women poets as old as the Rig Vedic composers hence this fact also needs to be mentioned.  2) For a brief introduction of Gargi Vachaknavi the Wikipedia article also could be refered to (https://en.wikipedia.org/wiki/Gargi\_Vachaknavi) Gargi is an example of a women who were considered authority in spiritual matters. She was given the title Brahmavadini and represented all the learned sages in debating the famous Sage Yagnavalakya. Their dialogue is a famous treatise in the Brihadaranyaka Upanishad. Women being debaters and authorities on spiritual matters is unique to Hinduism. We do not have any such examples in other major religions. And hence has to be mentioned. | Many women were composers of the sacred texts, the Vedas, from the earliest times. These sages are probably the world's earliest known female poets. Many women also participated in public debates and were considered authorities on spiritual matters. |
| 20 | Line 892  always make the correct moral decisions in this epic work. The teacher might | For Hindus, mythology is reflective and not prescriptive by Hindus.  See Devdutt Pattanaik, [Myth=Mithya: A Handbook of Hindu Mythology](http://www.penguinbooksindia.com/en/content/myth-mithya). Penguin Books India, 2006. [ISBN 9780143099703](https://en.wikipedia.org/wiki/Special:BookSources/9780143099703).  and Business Sutra : A Very Indian Approach to Management. Aleph Book Company, 2013. [ISBN 9788192328072](https://en.wikipedia.org/wiki/Special:BookSources/9788192328072). | ~~always make the correct~~ ~~moral decisions~~ ***always strive to make the right*** ***moral choices even when confronted with difficult situtaions***, in this epic work. The teacher might |
| 21 | After Line 895 | For Hinduis, Hindu mythology is reflective and not prescriptive by Hindus.  See Devdutt Pattanaik, [Myth=Mithya: A Handbook of Hindu Mythology](http://www.penguinbooksindia.com/en/content/myth-mithya). Penguin Books India, 2006. [ISBN 9780143099703](https://en.wikipedia.org/wiki/Special:BookSources/9780143099703).  and Business Sutra : A Very Indian Approach to Management. Aleph Book Company, 2013. [ISBN 9788192328072](https://en.wikipedia.org/wiki/Special:BookSources/9788192328072). | 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. |
| 22 | After Line 907 | Request adding a line on Jainism that reflects its teachings. We think Jainism is under-represented in the section. | 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. |
| 23 | Line 909  It has continued to play a role in modern India, notably in Mohandas Gandhi’s | Mahatma Gandhi was inspired by the idea of Ahimsa from his readings of the Bhagavad Gita as he himself has noted in his writings. He has extensively written about the influences in his writings.   In Gita, My Mother, Paperback (1965) Gandhi writes “After 40 years of unremitting endeavor fully to enforce the teaching of the Gita in my own life, I have in all humility felt that perfect renunciation is impossible without perfect observance of satya and ahimsa in every shape and form.”   Mahatma Gandhi relied on the teachings of Bhagavad Gita especially its ideas of 'Aprigraha' and 'Sambhava' to understand the concept of Ahimsa and also in nurturing the concept of 'satyagraha' which was the application of Ahimsa (non-harming) to the political and social spheres, especially in the political resistance against the Colonial rulers. Bhagavad Gita had a deep influence on him.   He wrote in his autobiography "I started reading Swami Vivekananda's Rajayoga with some of these friends, and M. N. Dvivedi's Rajayoga with others. I had to read Patanjali's Yoga Sutras with one friend, and the Bhagavad Gita with quite a number. We formed a sort of Seekers' Club where we had regular readings. I already had faith in the Gita, which had a fascination for me. Now I realized the necessity of diving deeper into it. I had one or two translations, by means of which I tried to understand the original Samskrit." "What effect this reading of the Gita had on my friends only they can say, but to me the Gita became an infallible guide of conduct. It became my dictionary of daily reference. Just as I turned to the English dictionary for the meanings of English words that I did not understand, I turned to this dictionary of conduct for a ready solution of all my troubles and trials. Words like aparigraha (non-possession) and samabhava (equability) gripped me. How to cultivate and preserve that equability was the question. How was one to treat alike insulting, insolent, and corrupt officials, co-workers of yesterday raising meaningless opposition, and men who had always been good to one?" | The key ideas of Indian civilization like Dharma, Yoga and Ahimsa as propounded by Hinduism, Jainism and Buddhism have continued to influence and shape the Indian society, notably in influencing leaders like Mahatma Gandhi, in inspiring the struggle for Independence against the Colonial rule and in the formation of the Republic of India in 1947. |
| 24 | Line 911  In the late fourth century BCE Chandragupta Maurya unified most of India | The Artha Shastra is one of the most important texts of ancient Indians that is used to date to understand and shape Indian political thought. Learning about the Artha Shastra will plant a seed for a point of comparison to other political theories, such as Adam Smith's The Invisible Hand or Karl Marx's the Communist Manifesto. | In the late fourth century BCE Chandragupta Maurya unified most of India through conquests and diplomacy and established the Maurya Empire. The Artha Shastra, a treatise which covers topics from statecraft to economics to ethics, is ascribed to Maurya's royal advisor, Chanakya, and still referred to today as a basis for Indian political thought. |
| 25 | Line 919  change of heart, converted to Buddhism, and devoted the rest of his rule to | ‘Conversion’ is a very euro-centric concept. Indic religions did not have the concept of religious conversion. | change of heart, ~~converted to~~ embraced Buddhism, and devoted the rest of his rule to |

Grade Seven – World History and Geography: Medieval and Early Modern Times

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| 1 | Line 685  ten numerical system and the concept of zero. Travel and internal colonization by | Colonization is not the right word as there was no colonization as it is understood today. | ten numerical system and the concept of zero. Trave ~~and internal colonization~~ l***, internal migrations and cultural exchange by*** |
| 2 | Line 686  settlers from northern into southern India helped produce a common Indic culture | ‘produce’ is not the right word, change it to ‘develop’ | settlers from northern into southern India helped ~~produce~~ ***develop*** a common Indic culture |
| 3 | Line 689  temples and schools spread. Sanskrit became the principal literary language throughout India. Enduring contributions of ancient Indian civilization to other | Add the two very famous Hindu and Buddhist poets. | temples and schools spread. Sanskrit became the principal literary language throughout India ***with landmark works being produced by writers such as the Hindu poet Kalidasa and the Buddhist monk Vasubandhu.*** |
| 4 | Line 690  areas of Afroeurasia include the cotton textile industry, the technology of | Mathematics was one of the foremost of contributions of Indian civilization. | areas of Afroeurasia include mathematics, the cotton textile industry, the technology of |
| 5 | Line 694  achievements in science, math, art, architecture, and Sanskrit literature. After the | Add and emphasize music and dance. | achievements in science, math, art (including Music and Dance), architecture, and Sanskrit literature. After the |
| 6 | Line 709  and Ramananda. Even though India was not unified into one state, nor did its | Add Ravidas and Alvars to give a geographical and social diversity in Bhakti movement | Ravidas, Alvars, and Ramananda. Even though India was not unified into one state, nor did its |
| 7 | Line 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. | modern rulers displayed their own faith, patronage to the arts, philanthropic aims, and military achievements through temples (and their associated inscriptions) and that the architectural |
| 8 | Line 724  region. In addition to personal religious motives, Southeast Asian kings could | Many kings, including those of the Chola Empire, were well known for building temples belonging to religious traditions other than their own. For example, the Chudamani Vihara, a Buddhist monastery, was built in Nagapattinam, Tamil Nadu with the patronage of a Chola king. Rajendra Chola also reconstructed many Buddhist monastaries, and renovated and expanded many in Sri Lanka. The suggestion that personal religious motives was a primary motivating factor misses the mark. | region. ~~In addition to personal religious motives,~~ Southeast Asian kings could |