

ANCIENT INDIA

WORLD HISTORY

APPLYING COMMON CORE

ACTIVITIES TO MEET ANCHOR STANDARDS



CHARLIE BOONE



WORLD HISTORY

ANCIENT INDIA

CHARLIE BOONE



SOCIAL STUDIES SCHOOL SERVICE
CULVER CITY, CALIFORNIA



SOCIAL STUDIES SCHOOL SERVICE

Editorial Director: Dawn P. Dawson
Copy Editor: Emily Rose Oachs
Editorial Assistant: Melissa R. R. Gutierrez
Book Layout: Linda Deverich
Cartography: Grant Hubert
Cover Design: Mark Gutierrez

© 2016 Social Studies School Service
All rights reserved.

Printed in the United States of America

Social Studies School Service
10200 Jefferson Boulevard, P.O. Box 802
Culver City, CA 90232-0802
United States of America

(310) 839-2436
(800) 421-4246

www.socialstudies.com
access@socialstudies.com

Only those pages intended for student use as handouts may be reproduced by the teacher who has purchased this volume. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means—electronic, mechanical, photocopying, recording—without prior written permission from the publisher.

Links to online sources are provided in the teacher pages and text. Please note that these links were valid at the time of production, but the websites may have since been discontinued.

ISBN: 978-1-56004-898-5
E-book ISBN: 978-1-56004-925-8
Product Code: Z352 v1.0

Contents

1	Introduction
2	Common Core Standards
3	Tracking Common Core Standards
5	CHAPTER 1: KEY IDEAS AND DETAILS
6	ACTIVITY 1: “Buddhacritic” Seminar
11	ACTIVITY 2: Key Events in the History of Ancient India
19	CHAPTER 2: CRAFT AND STRUCTURE
20	ACTIVITY 3: Ancient Indian Texts on Castes
26	ACTIVITY 4: Influential India
33	CHAPTER 3: INTEGRATION OF KNOWLEDGE AND IDEAS
34	ACTIVITY 5: <i>Ramayana</i>
41	ACTIVITY 6: Harappa
53	CHAPTER 4: WRITING STANDARDS
54	ARGUMENTATIVE WRITING: The “Untouchables”
65	INFORMATIVE WRITING: Current Event
69	NARRATIVE WRITING: A Scene from the Life of an Important Indian—Bollywood Style
75	Selected Answers
79	Bibliography



Introduction

Goals

The main goal of this book is to help students develop skills outlined in the Common Core Standards by clarifying what the standards are asking for and by giving teachers specific activities they can use to address the standards.

Organization

The book is mostly organized by the categories into which Common Core places its standards. The first three chapters are “Key Ideas and Details,” “Craft and Structure,” and “Integration of Knowledge and Ideas.” Because “Range of Reading and Level of Text Complexity” is addressed every time students read, it does not have its own chapter. Also, because it is common for many writing categories to overlap on a paper, the fourth chapter covers all the writing standards and is divided into the three main paper types: argumentative, informative, and narrative.

Activities open with an introductory page that includes every standard covered by the activities, directions, estimated lesson length, and additional teaching ideas. At the back of the book are selected answers for the reading activities.

Tracking Common Core Standards

On page 3, there is a chart that can help you track which Common Core Standards you have addressed and with which activities.

Narrative Writing

Narrative writing is not required for social studies teachers, which is why there is no WHST.6-8.3. However, this form of writing was included in this book because numerous social studies teachers also teach language arts, for the many educators who find creative writing a valuable way to explore history, and because other required writing standards can be covered with narrative writing.

Common Core Standards

If a teacher covers the six reading activities and three papers outlined in this book, he or she will have addressed every 6–8 History/Social Studies Common Core Standard at least once. Although it is not expected that teachers cover every standard in each unit of study, this gives teachers a great way to see examples of every standard and have numerous assignments to choose from.

Common Core Standards

READING

Key Ideas and Details

RH.6-8.1

Cite specific textual evidence to support analysis of primary and secondary sources.

RH.6-8.2

Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

» *Summarize primary or secondary sources.*

RH.6-8.3

Identify key steps in a text's description of a process related to history/social studies (e.g., how a bill becomes law, how interest rates are raised or lowered).

» *Summarize the steps of a process or historical event.*

Craft and Structure

RH.6-8.4

Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies.

» *Use context to decipher the meanings of difficult words.*

RH.6-8.5

Describe how a text presents information (e.g., sequentially, comparatively, causally).

» *Determine how the author has ordered the information.*

RH.6-8.6

Identify aspects of a text that reveal an author's point of view or purpose (e.g., loaded language, inclusion or avoidance of particular facts).

Integration of Knowledge and Ideas

RH.6-8.7

Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts.

» *Interpret a reading with a visual.*

RH.6-8.8

Distinguish among fact, opinion, and reasoned judgment in a text.

RH.6-8.9

Analyze the relationship between a primary and secondary source on the same topic.

Range of Reading and Level of Text Complexity

RH.6-8.10

By the end of grade 8, read and comprehend history/social studies texts in the grades 6–8 text complexity band independently and proficiently.

SPEAKING AND LISTENING

Comprehension and Collaboration

SL.6.1–SL.8.1

Engage effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grade 6–8 topics, texts, and issues, building on others' ideas and expressing their own clearly.

WRITING

Text Types and Purposes

WHST.6-8.1

Write arguments focused on *discipline-specific content*.

» *Argumentative writing.*

WHST.6-8.2

Write informative/explanatory texts, including the narration of historical events, scientific procedures/experiments, or technical processes.

» *Informative writing.*

W.6.3–W.8.3

Write narratives to develop real or imagined experiences or events using effective technique, relevant descriptive details, and well-structured event sequences.

» *Creative writing. (This is not required for social studies teachers.)*

Production and Distribution of Writing

WHST.6-8.4

Produce clear and coherent writing in which the development, organization,

and style are appropriate to task, purpose, and audience.

» *Write for a specific audience.*

WHST.6-8.5

With some guidance and support from peers and adults, develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach, focusing on how well purpose and audience have been addressed.

» *Use writing process.*

WHST.6-8.6

Use technology, including the Internet, to produce and publish writing and present the relationships between information and ideas clearly and efficiently.

» *Publish writing for an audience.*

Research to Build and Present Knowledge

WHST.6-8.7

Conduct short research projects to answer a question (including a self-generated question), drawing on several sources and generating additional related, focused questions that allow for multiple avenues of exploration.

» *Research to answer a question.*

WHST.6-8.8

Gather relevant information from multiple print and digital sources, using search terms effectively; assess the credibility and accuracy of each source; and quote or paraphrase the data and conclusions of others while avoiding plagiarism and following a standard format for citation.

» *Use multiple credible sources when researching and summarize findings in own words.*

WHST.6-8.9

Draw evidence from informational texts to support analysis, reflection, and research.

» *Support essays with information or quotes from texts.*

Range of Writing

WHST.6-8.10

Write routinely over extended time frames (time for reflection and revision) and shorter time frames (a single sitting or a day or two) for a range of discipline-specific tasks, purposes, and audiences.

Tracking Common Core Standards

CCSS.ELA-LITERACY	Assignment	Assignment	Assignment	Assignment
<u>RH.6-8.1</u>				
<u>RH.6-8.2</u>				
<u>RH.6-8.3</u>				
<u>RH.6-8.4</u>				
<u>RH.6-8.5</u>				
<u>RH.6-8.6</u>				
<u>RH.6-8.7</u>				
<u>RH.6-8.8</u>				
<u>RH.6-8.9</u>				
<u>RH.6-8.10</u>				
<u>SL.6.1–SL.8.1*</u>				
<u>WHST.6-8.1</u>				
<u>WHST.6-8.2</u>				
<u>W.6.3–W.8.3*</u>				
<u>WHST.6-8.4</u>				
<u>WHST.6-8.5</u>				
<u>WHST.6-8.6</u>				
<u>WHST.6-8.7</u>				
<u>WHST.6-8.8</u>				
<u>WHST.6-8.9</u>				
<u>WHST.6-8.10</u>				

*Not required for social studies teachers.

Key Ideas and Details

ACTIVITY 1

“Buddhacratic” Seminar

RH.6-8.1

RH.6-8.2

ACTIVITY 2

Key Events in the History of Ancient India

RH.6-8.2

RH.6-8.3

ACTIVITY 1

CHAPTER
Key Ideas and Details

DURATION
1–2 class periods

“Buddhacracatic” Seminar

COMMON CORE STANDARDS

RH.6-8.1

Cite specific textual evidence to support analysis of primary and secondary sources.

RH.6-8.2

Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

RH.6-8.10

By the end of grade 8, read and comprehend history/social studies texts in the grades 6–8 text complexity band independently and proficiently.

SL.6.1

Engage effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grade 8 topics, texts, and issues, building on others’ ideas and expressing their own clearly.

DIRECTIONS

- The teacher arranges the desks into a circle.
- The class reads “Buddha Quotations” together, with students independently placing a plus sign by quotations they agree with and a minus sign by quotations they disagree with.
- Students go back through the quotations independently, choosing a quotation they particularly agree with and a quotation they particularly disagree with. In the margins for each, students should explain why they agreed or disagreed.
- The class reads “Socratic Seminar Guidelines” and goes over the rubric together.
- The teacher asks “Questions on Buddha Quotations,” not necessarily in order, and allows students to discuss them. Teachers should guide the seminar but also allow for students to explore ideas that aren’t necessarily directly related to the questions.
- At the end of the period, the class assesses the quality of the seminar.
- The teacher may want to give students an alternate method to show their understanding, like allowing students to hand in a written answer to one of the questions.

SENTENCE STARTERS

It can be helpful to supply students with sentence starters to aid them in engaging with the text and building on peers’ ideas.

- “When he says ____, I think he means . . .”
- “According to ____, it appears . . .”
- “Building on what ____ said . . .”
- “I see a connection with . . .”
- “Not only ____, but also . . .”
- “On the one hand ____, while on the other . . .”

SOCRATIC SEMINAR GUIDELINES

1. Don't raise hands.
2. Take turns speaking.
3. Listen carefully.
4. Build on what your peers say.
5. Do not dominate the seminar; the goal is for everyone to speak.
6. Refer to and quote from the text throughout the discussion.
7. Stick to the point currently under discussion.
8. Speak up so everyone can hear you.
9. Talk to each other, not to the teacher.
10. This is not a debate; the purpose is to understand the text better.
11. Try to make connections from the reading to your life, subjects you are learning in other classes, and/or current events.
12. You are responsible for the seminar, even if you don't know it or admit it.

Rubric

	Exceeding	Proficient	Developing	Beginning
Citing Textual Evidence	Cites specific textual evidence multiple times to support analysis.	Cites specific textual evidence to support analysis.	Analysis is about text, but doesn't cite the text.	Analysis is not about the text.
Determining Central Ideas	Determines the central idea of a passage from the text at a deep level.	Determines the central idea of at least one passage from the text.	Determines parts of a central idea from the text.	Is unable to determine a central idea from the text.

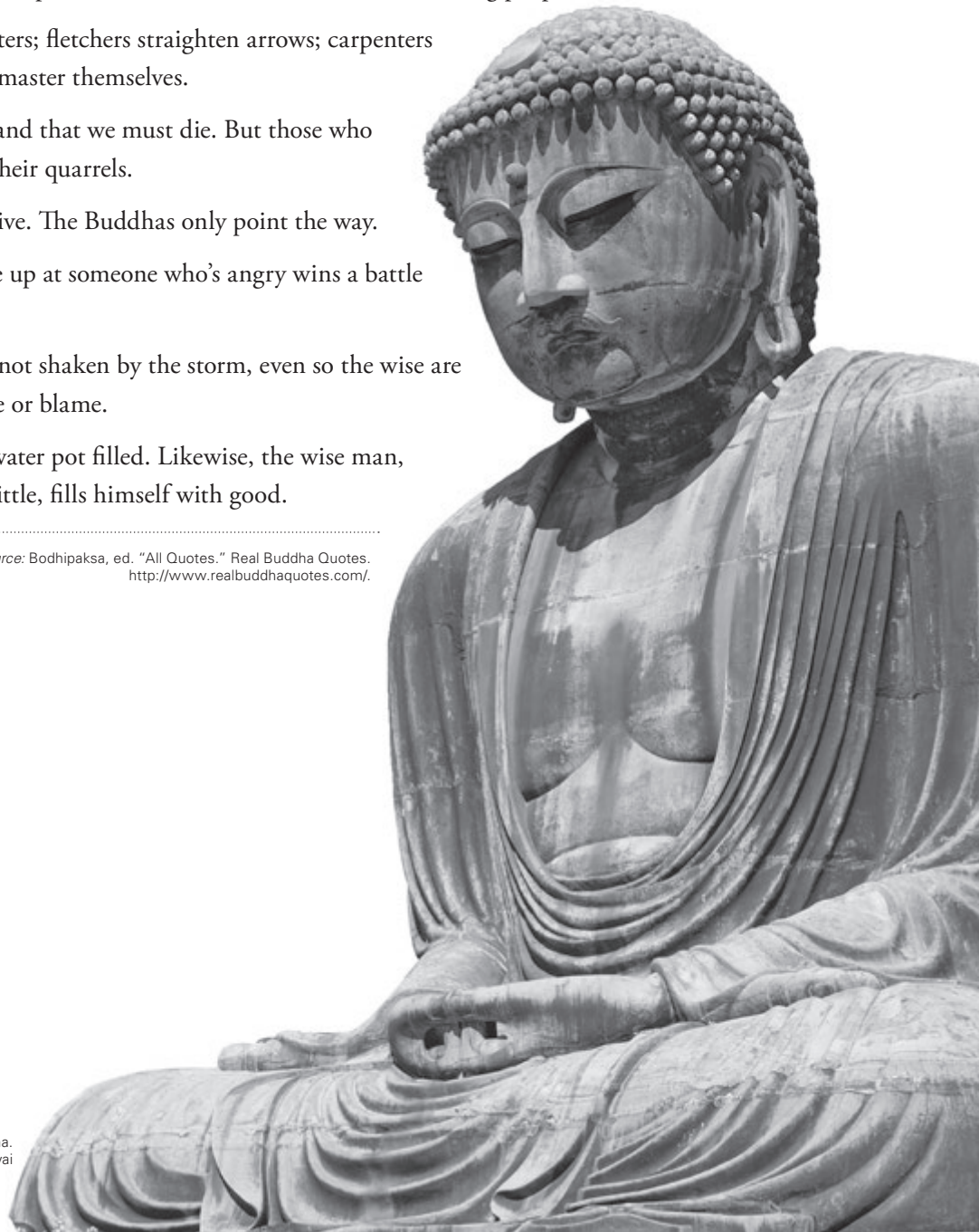
BUDDHA QUOTATIONS ^{1/2}

Siddhartha Gautama was born in India around the fifth century BCE. It is believed that during a meditation, he discovered the answers to the question of why people suffered. He became the founder and spiritual leader of those who practice Buddhism. Below are a number of individual quotations attributed to him.

- 1- Better than a thousand hollow words, is one word that brings peace.
- 2- It is easy to see the faults of others, but difficult to see one's own faults. One shows the faults of others like chaff winnowed in the wind, but one conceals one's own faults as a cunning gambler conceals his dice.
- 3- Ardently do today what must be done. Who knows? Tomorrow, death comes.
- 4- Give, even if you only have a little.
- 5- Much though he recites the sacred texts, but acts not accordingly, that heedless man is like a cowherd who only counts the cows of others—he does not partake of the blessings of the holy life.
- 6- Should you find a wise critic to point out your faults, follow him as you would a guide to hidden treasure.
- 7- Should a seeker not find a companion who is better or equal, let them resolutely pursue a solitary course.
- 8- Meditate . . . do not delay, lest you later regret it.
- 9- One is not called noble who harms living beings. By not harming living beings one is called noble.
- 10- There is no fear for one whose mind is not filled with desires.
- 11- A disciplined mind brings happiness.
- 12- The one in whom no longer exist the craving and thirst that perpetuate becoming; how could you track that Awakened one, trackless, and of limitless range.
- 13- Purity and impurity depend on oneself; no one can purify another.
- 14- They blame those who remain silent, they blame those [who] speak much, they blame those who speak in moderation. There is none in the world who is not blamed.
- 15- Conquer anger with non-anger. Conquer badness with goodness. Conquer meanness with generosity. Conquer dishonesty with truth.
- 16- In whom there is no sympathy for living beings: know him as an outcast.
- 17- Radiate boundless love towards the entire world—above, below, and across—unhindered, without ill will, without enmity.
- 18- If a man going down into a river, swollen and swiftly flowing, is carried away by the current—how can he help others across?

- 19- The world is afflicted by death and decay. But the wise do not grieve, having realized the nature of the world.
- 20- When watching after yourself, you watch after others. When watching after others, you watch after yourself.
- 21- As I am, so are these. As are these, so am I.
- 22- The root of suffering is attachment.
- 23- As a water bead on a lotus leaf, as water on a red lily, does not adhere, so the sage does not adhere to the seen, the heard, or the sensed.
- 24- As an elephant in the battlefield withstands arrows shot from bows all around, even so shall I endure abuse.
- 25- Those who cling to perceptions and views wander the world offending people.
- 26- Irrigators channel waters; fletchers straighten arrows; carpenters bend wood; the wise master themselves.
- 27- Some do not understand that we must die. But those who do realize this settle their quarrels.
- 28- You yourself must strive. The Buddhas only point the way.
- 29- Whoever doesn't flare up at someone who's angry wins a battle hard to win.
- 30- Just as a solid rock is not shaken by the storm, even so the wise are not affected by praise or blame.
- 31- Drop by drop is the water pot filled. Likewise, the wise man, gathering it little by little, fills himself with good.

Source: Bodhipaksa, ed. "All Quotes." Real Buddha Quotes.
<http://www.realbuddhaquotes.com/>.



QUESTIONS ON BUDDHA QUOTATIONS

These should not be read in order. The teacher should choose the question he or she thinks will stimulate the most interesting class discussion.

1. Which is a Buddha quotation you agree with? Explain.
2. Which is a Buddha quotation you disagree with? Explain.
3. Which is a Buddha quotation you have a question about? What's your question?
4. Which is a Buddha quotation you think students should keep in mind more? Why?
5. Which is a Buddha quotation you think your parents should keep in mind more? Why?
6. Which is a Buddha quotation you think teachers should keep in mind more? Why?
7. Buddha reputedly said, "The root of suffering is attachment." How might attachment cause suffering? Can you think of an example in your life where this was true?
8. One quotation says, "If a man going down into a river, swollen and swiftly flowing, is carried away by the current—how can he help others across?" What might the river and current represent?
9. Buddha reputedly said, "Conquer anger with non-anger. Conquer badness with goodness. Conquer meanness with generosity. Conquer dishonesty with truth." Can you think of a time in history one of these played out? Can you think of a time in history this would not have been a good strategy?
10. What is the lesson in the following quotation: "They blame those who remain silent, they blame those [who] speak much, they blame those who speak in moderation. There is none in the world who is not blamed."
11. What are some common themes throughout the quotations? Cite specific examples to support your answer.
12. How does Buddhism seem similar to other religions you are familiar with? How does it seem different? Cite specific examples to support your answer.

ACTIVITY 2

CHAPTER
Key Ideas and Details

DURATION
1 class period

Key Events in the History of Ancient India

COMMON CORE STANDARDS

RH.6-8.2

Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

RH.6-8.3

Identify key steps in a text's description of a process related to history/social studies (e.g., how a bill becomes law, how interest rates are raised or lowered).

RH.6-8.5

Describe how a text presents information (e.g., sequentially, comparatively, causally).

RH.6-8.7

Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts.

RH.6-8.10

By the end of grade 8, read and comprehend history/social studies texts in the grades 6–8 text complexity band independently and proficiently.

DIRECTIONS

- Students read through the dates independently, placing a question mark next to any they have a question about. Students should write their question in the margins. Students share their questions with a neighbor, then the class.
- Students read through the dates again independently, starring the six dates they think are the most essential and placing a minus sign by three dates they think could have been left out. Students share their annotations with a partner, then the class.
- With a partner, students complete "Key Events Questions." Students share their answers with the class.
- The teacher shows students sample time lines. At least one of the time lines should include a date from a much earlier or later date than the other others. This outlier date should be represented by extending the time line with a dotted line. This is necessary in case students choose to include the Indian event from 7500 BCE on their time line. Students independently place the six most essential dates that they chose on "Ancient India Time Line."
- Students share their time line with a partner who was not near them while they created it. They discuss (1) similarities/differences between their time lines, (2) why they included certain events, and (3) why they did not include certain events.
- The teacher may want to have the class explore how Hitler used incorrect historical ideas about the Aryans to support his discriminatory beliefs.

IMPORTANT/DIFFICULT VOCABULARY

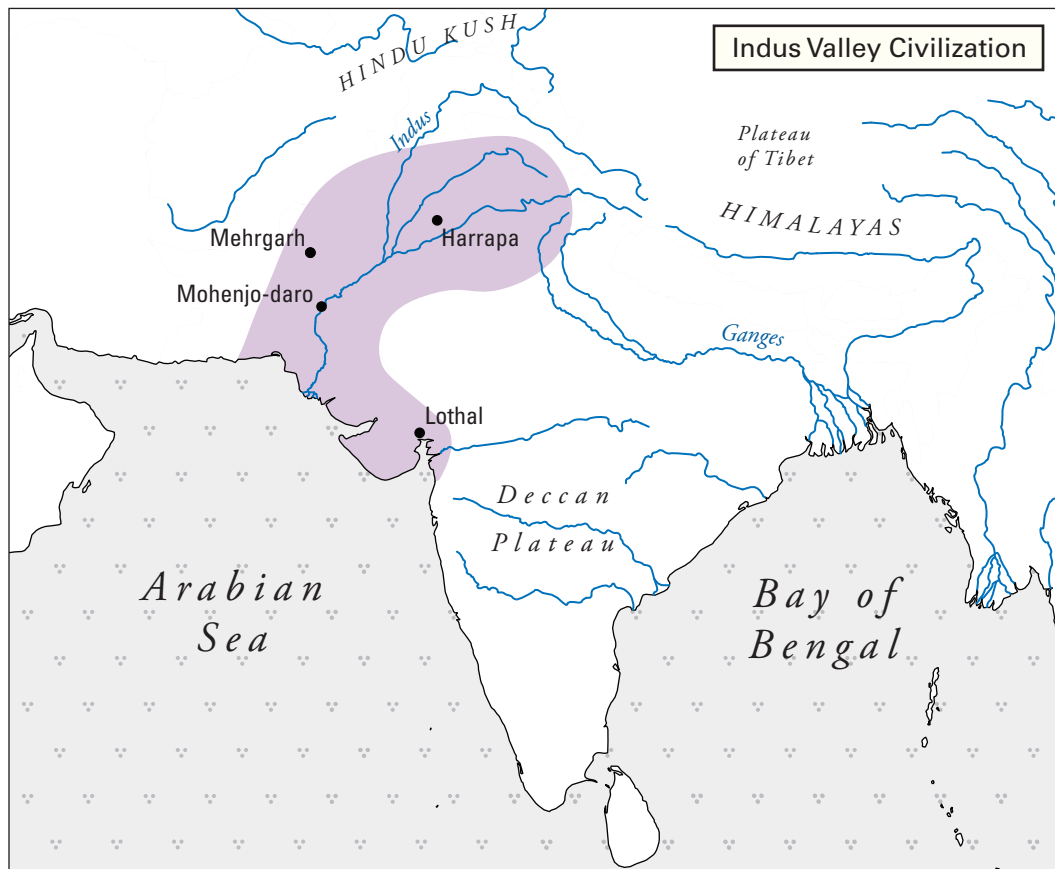
There are many ways to review vocabulary. Below are some words you may choose to create a review activity with.

- | | | |
|----------------|-------------------------|-----------------|
| ▪ Aryans | ▪ Gupta Empire | ▪ Jainism |
| ▪ Buddhism | ▪ Harappan civilization | ▪ Maurya Empire |
| ▪ Central Asia | ▪ Indo-European tribe | ▪ Pastoral |
| ▪ Ganges River | ▪ Indus River | ▪ Tributaries |

KEY EVENTS IN THE HISTORY OF ANCIENT INDIA ^{1/4}

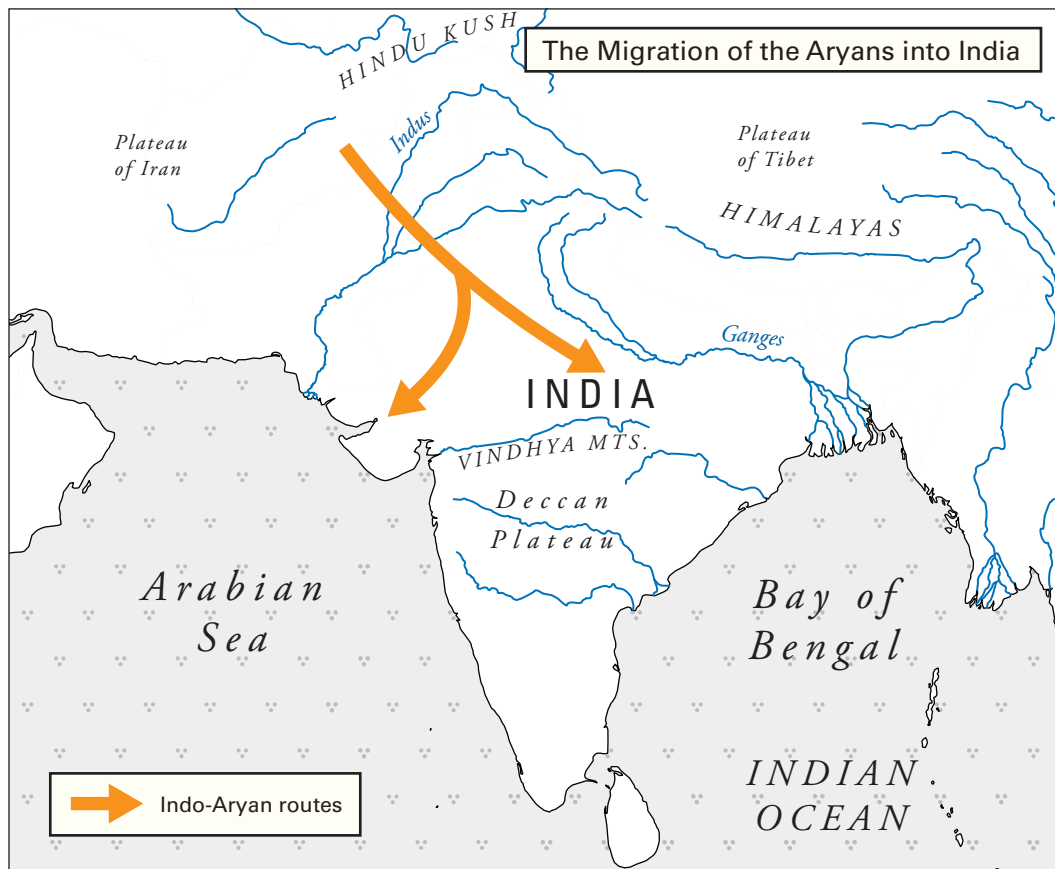
ca. 7500 BCE. Date of the earliest evidence of civilization found in the Indus Valley.

ca. 2600 BCE. People in the Indus Valley Civilization start gathering in bigger cities. Sometimes these people are referred to as the Harappan civilization because Harappa was the first major city excavated in this area. Since then, many other settlements have been unearthed, mainly close to the Indus River or one of its tributaries. Over four hundred unique symbols have been found engraved on artifacts. Although as of 2015 these had not been translated, many academics believe these show the people there had a written language.



ca. 1800 BCE. Despite no evidence of fighting, most of the Harappan cities begin to be abandoned. There are various theories for their demise, including a natural disaster, a disease, or an invasion.

ca. 1500 BCE. The Aryans, an Indo-European tribe from Central Asia, begin to move into northern India. They are believed to have started as a pastoral society.



ca. 1500–1200 BCE. The *Rig-Veda* is composed, a book of hymns and religious texts used in Hinduism. It is written in Sanskrit, one of the world's oldest written languages.

ca. 1200 BCE. The use of iron tools begins to spread throughout northern India.

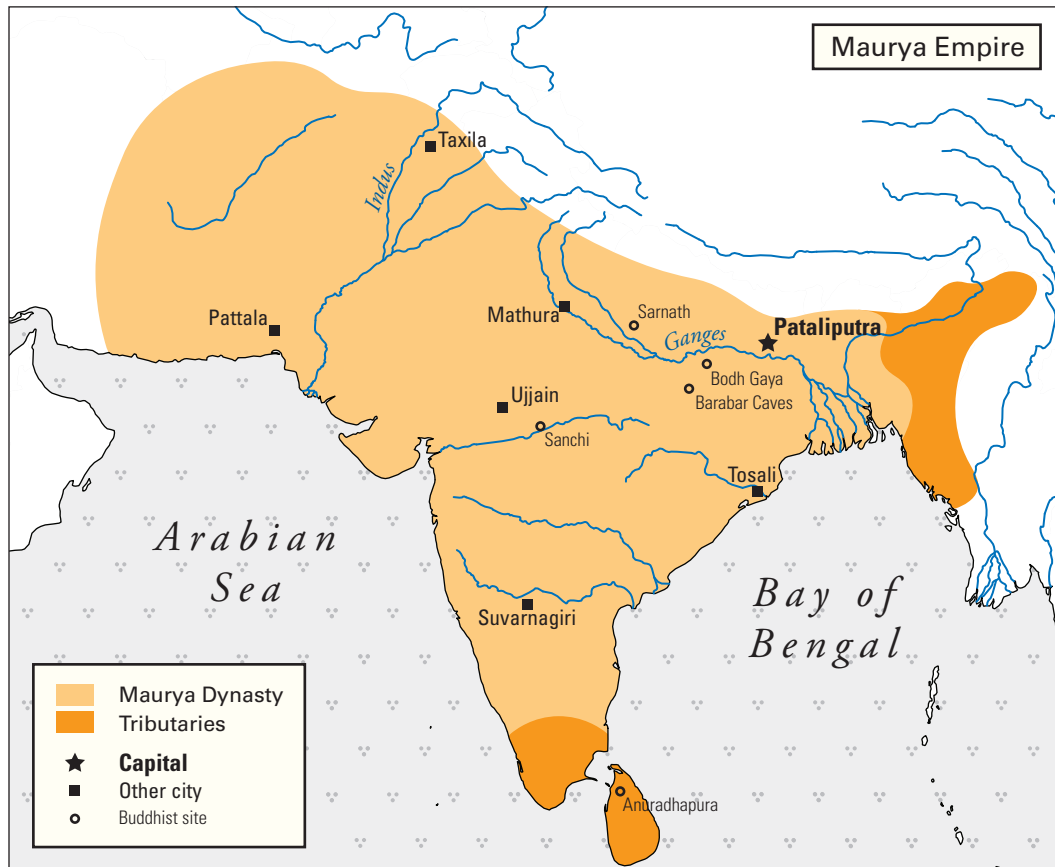
ca. 1100 BCE. The Aryans expand into the Ganges River area of India and start to become settled farmers.

876 BCE. One of the world's first uses of a symbol for zero is documented in India.

ca. 500 BCE. Siddhartha Gautama is born (there is disagreement over the year). According to Buddhists, he becomes enlightened and takes on the name Buddha. His sermons will be the basis of Buddhism.

599 BCE. Mahavira is born. Jains do not believe their religion, Jainism, had a single founder, but Mahavira is its most famous early teacher.

327 BCE. After defeating the Persian Empire, Alexander the Great begins to take over parts of today's India. He intends to conquer more territory, but his troops refuse to keep fighting and he ultimately decides to turn back.

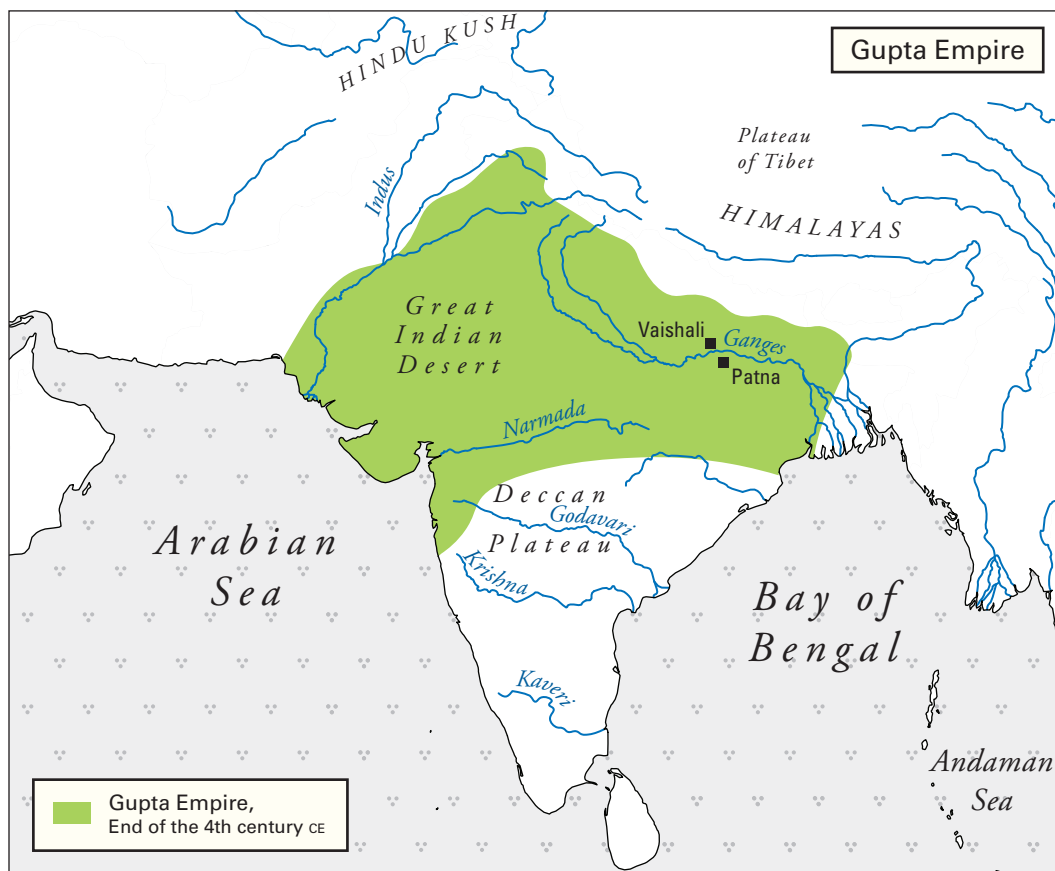


322 BCE. Chandragupta Maurya overthrows the Nanda State, in northern India, beginning the Maurya Empire. He is the first ruler to unite most of India.

ca. 297 BCE. Bindusara, Chandragupta's son, succeeds his father and expands south.

ca. 272 BCE. Ashoka succeeds Bindusara. He is famous for his laws, for his work to spread Buddhism, and for ruling a territory that covered most of today's India.

232 BCE. Ashoka dies. Soon after the Maurya Empire begins to decline.



320 CE. After centuries of various states fighting each other, Chandra Gupta I ascends to the throne, uniting various kingdoms and beginning the Gupta Empire.

330 CE. The son of Chandra Gupta I, Samudra Gupta, comes to power. Under him the empire expands to cover most of the valley of the Ganges River.

499. Aryabhata writes "Aryabhatiya." It includes much of the Indian math and scientific achievements from that time, including place value, an approximation of pi, trigonometry, and various astronomic discoveries.

ca. 550. Weak rulers and Hun invasions result in the Gupta Empire's demise.

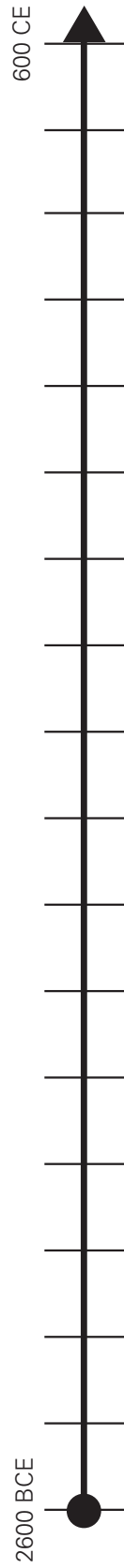
KEY EVENTS QUESTIONS ^{1/2}

1. Is this information organized sequentially, causally, or comparatively? Explain.
2. Many of the early dates have “ca.” What might that be telling us? Why might it be more common with early dates?
3. What are two important dates in terms of religion?
4. What is a fact that appears in the maps that was also mentioned in the events?

5. What aspect of Indian history do you understand better because a map was included?
6. List three dates from the timeline that you thought were least essential to the history of ancient India. Explain why you chose those.
7. Summarize what happened politically in India, starting with the Indus Valley Civilization and ending with the fall of the Gupta Empire.

NAME _____ DATE _____

ANCIENT INDIA TIME LINE



Craft and Structure

ACTIVITY 3

Ancient Indian Texts on Castes

RH.6-8.4

RH.6-8.6

ACTIVITY 4

Influential India

RH.6-8.5

ACTIVITY 3

CHAPTER
Craft and Structure

DURATION
1 class period

Ancient Indian Texts on Castes

COMMON CORE STANDARDS

RH.6-8.1

Cite specific textual evidence to support analysis of primary and secondary sources.

RH.6-8.2

Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

RH.6-8.4

Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies.

RH.6-8.6

Identify aspects of a text that reveal an author's point of view or purpose (e.g., loaded language, inclusion or avoidance of particular facts).

RH.6-8.7

Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts.

RH.6-8.10

By the end of grade 8, read and comprehend history/social studies texts in the grades 6–8 text complexity band independently and proficiently.

DIRECTIONS

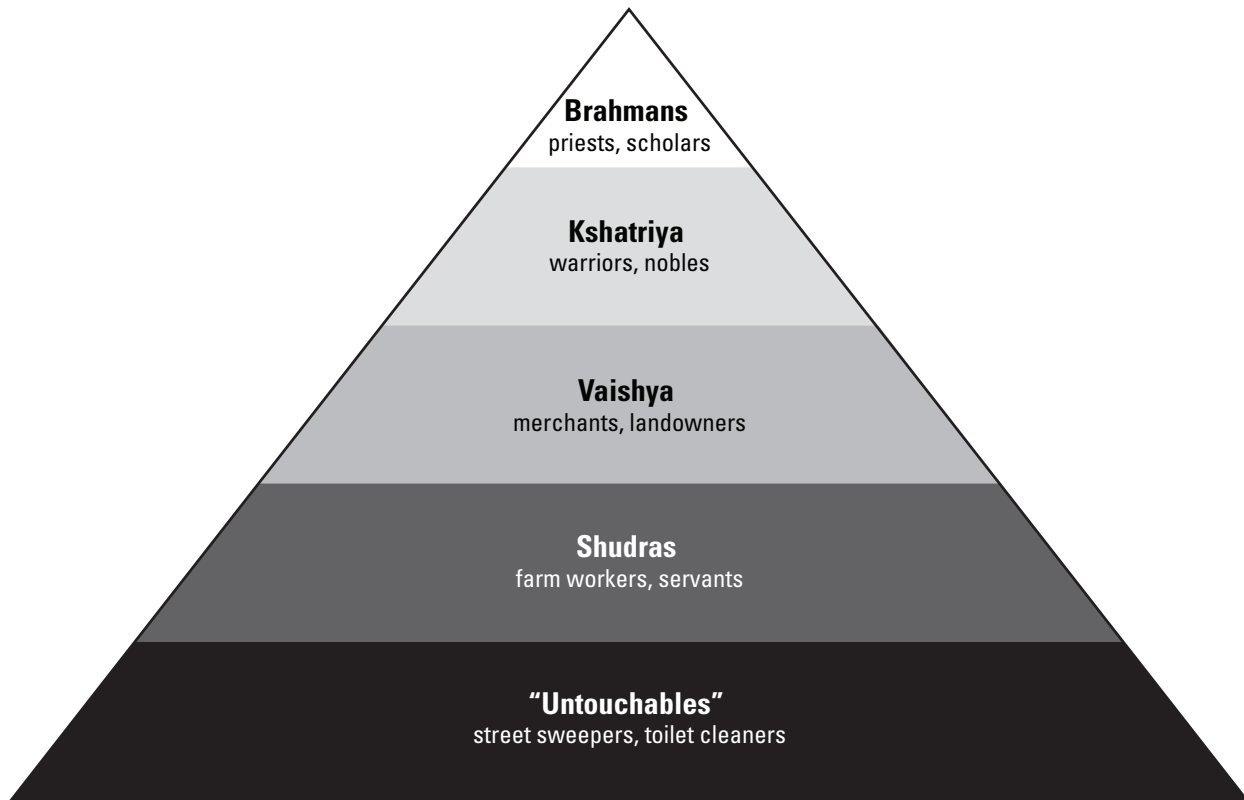
- Students respond in their journals to the following prompts: "What is a social class? What is a caste? How are castes similar to and different from social classes?"
- Students go through the readings with a partner and use context to try to determine a synonym for every bold word. Students draw a line from each bold word and write the synonym in the margins. Students share their synonyms with the class, fixing incorrect synonyms as they go.
- The class reads the excerpts from the *Rig-Veda* and the *Khandogya Upanishad* together, underlining lines or phrases that discuss lower classes disrespectfully and highlighting lines or phrases that discuss upper classes respectfully.
- Students read the rest independently, underlining lines or phrases that discuss lower classes disrespectfully and highlighting lines or phrases that discuss upper classes respectfully. Students share what they highlighted and underlined with a neighbor, then the class.
- Students independently answer the "Ancient Indian Texts on Castes Questions."

EXTENSIONS

- Have the class explore the effects the British had on the caste system.
- Assign students to investigate arguments that ancient Indian texts do not support a caste system.

EXCERPTS FROM ANCIENT INDIAN TEXTS ON CASTES ^{1/3}

Indian Caste System



Rig-Veda

The *Rig-Veda* is one of the four Vedas and the oldest sacred Hindu text. It was written in approximately 1500 BCE.

BOOK 10, HYMN 90, VERSE 12

12- The Brahman* was his mouth, of both his arms was the Rājanya [Kshatriya] made.
His thighs became the Vaishya, from his feet the Shudra was produced.

Khandogya Upanishad

The Upanishads discuss key Hindu concepts. There are over two hundred, with the *Khandogya* being one of them. It is estimated that most of the Upanishads were written between 800 and 400 BCE.

BOOK 5, TENTH KHANDA, VERSE 7

7- Those whose **conduct** has been good, will quickly attain some good birth, the birth of a Brahman, or a Kshatriya, or a Vaishya. But those whose conduct has been evil, will quickly attain an evil birth, the birth of a dog, or a hog, or a Kandala [Untouchable].

Vishnu Smriti

The *Vishnu Smriti* begins with the Hindu god Vishnu saving the Earth goddess from drowning. She is thankful, but concerned about her future. Vishnu assures her that, thanks to the people following laws, they will take care of her. The Earth goddess asks, "Tell me, O Eternal One, the Laws of the social classes and orders of life." The rest of the book is Vishnu answering this request. Approximate dates for when this book was written are not known, with estimations ranging from 300 BCE to 1000 CE.

CHAPTER V, VERSES 24–25, 104–105

- 24- If a (low-born) man through pride give instruction (to a member of the highest **caste**) concerning his duty, let the king order hot oil to be dropped into his mouth.
- 25- If a (low-born man) mentions the name or caste of a superior **revilingly**, an iron pin, ten inches long, shall be thrust into his mouth (red hot). . . .
- 104- If one who (being a member of the Kandala or some other low caste) must not be touched, intentionally **defiles** by his touch one who (as a member of a twice-born caste) may be touched (by other **twice-born** persons only), he shall be put to death.
- 105- If a woman in her courses (touches such a person), she shall be lashed with a whip.

Manusmriti

Manusmriti means "the laws of Manu" in Sanskrit. The book is structured as a dialogue between a teacher and his disciples, beginning with the first human, Manu, explaining the law of the social classes. The book goes into depth about the responsibilities of each social class. The text was compiled in approximately 100 CE, but was written earlier.

CHAPTER I, VERSES 87–91

- 87- But in order to protect this universe He, the most **resplendent** one, assigned separate (duties and) **occupations** to those who sprang from his mouth, arms, thighs, and feet.
- 88- To Brahmans he assigned teaching and studying (the Veda), sacrificing for their own benefit and for others, giving and accepting (of alms).
- 89- The Kshatriya he commanded to protect the people, to **bestow** gifts, to offer sacrifices, to study (the Veda), and to abstain from attaching himself to sensual pleasures;
- 90- The Vaishya to tend cattle, to bestow gifts, to offer sacrifices, to study (the Veda), to trade, to lend money, and to **cultivate** land.
- 91- One occupation only the lord **prescribed** to the Shudra, to serve meekly even these (other) three castes.

CHAPTER VIII, VERSES 37, 270–271

- 37- When a learned Brahman has found treasure, deposited in former (times), he may take even the whole (of it); for he is the master of everything. . . .
- 270- [A Shudra] who insults a twice born man with gross **invective**, shall have his tongue cut out; for he is of low origin.
- 271- If he mentions names and castes of the (twice born) with **contumely**, an iron nail, ten fingers long, shall be thrust red hot into his mouth.

CHAPTER X, VERSES 121–125, 129

- 121- If a Shudra (unable to subsist by serving Brahmans) seeks a **livelihood**, he may serve Kshatriyas, or he may also seek to maintain himself by attending on a wealthy Vaishya.
- 122- But let a Shudra serve Brahmans, either for the sake of heaven, or with a view to both (this life and the next); for he who is called the servant of a Brahmans thereby gains all his ends.
- 123- The service of Brahmans alone is declared to be an excellent occupation for a Shudra; for whatever else besides this he may perform will bear no fruit.
- 124- They must **allot** to him [Shudra] out of their own family [property] a suitable maintenance, after considering his ability, his **industry** and the number of those whom he is bound to support.
- 125- The **remnants** of their food must be given to him, as well as their old clothes, the **refuse** of their grain, and their old household furniture. . . .
- 129- No collection of wealth must be made by a Shudra even though he be able (to do it); for a Shudra who has acquired wealth gives pain to Brahmans.

CHAPTER XII, VERSES 4, 96–97

- 96- All those (**doctrines**), differing from the (Veda), which spring up and (soon) perish, are worthless and false, because they are of modern date.
- 97- The four castes, the three worlds, the four orders, the past, the present, and the future are all severally known by means of the Veda.

*Names of the castes have been modernized and standardized for clarity.

Sources:

Griffith, Ralph T. H., ed. *The Rig-Veda: Complete*. Translated by Ralph T. H. Griffith. Santa Cruz: Evinity Publishing, 2009.

Müller, F. Max, ed. *The Institutes of Vishnu*. Vol. 7 of *The Sacred Books of the East*. Translated by Julius Jolly. Oxford: Clarendon Press, 1880. <http://www.sacred-texts.com/hin/sbe07/index.htm>.

———. *The Laws of Manu*. Vol. 25 of *The Sacred Books of the East*. Translated by George Buhler. Oxford: Clarendon Press, 1886. <http://www.sacred-texts.com/hin/manu.htm>.

———. *The Upanishads*. Vol. 1 of *The Sacred Books of the East*. Translated by F. Max Müller. Oxford: Clarendon Press, 1879. <http://www.sacred-texts.com/hin/sbe01/sbe01000.htm>.

ANCIENT INDIAN TEXTS ON CASTES QUESTIONS ^{1/2}

1. Which caste is left out in the *Rig-Veda*'s description of how the castes came to be? Why might it have been left out?
2. Quote three lines or phrases that discuss lower castes in a disrespectful manner.
3. Quote three lines or phrases that discuss upper castes in a respectful manner.
4. *Manusmriti*: "When a learned Brahman has found treasure, deposited in former (times), he may take even the whole (of it); for he is the master of everything." What do you think this means?

5. *Manusmriti*: "[A Shudra] who insults a twice born man with gross invective, shall have his tongue cut out; for he is of low origin." Why might there be such a harsh punishment for insulting someone?
6. Which quotation did you find most surprising? Cite it and explain why.
7. Which quotation did you have a question about? Cite it, ask your question, and state a possible answer.
8. Hindus believe that, after you die, you are reincarnated. How you lived your life affects the caste into which you are reincarnated. How might this result in some people being less sympathetic to lower classes?

ACTIVITY 4

CHAPTER
Craft and Structure

DURATION
1 class period

Influential India

COMMON CORE STANDARDS

RH.6-8.2

Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

RH.6-8.10

By the end of grade 8, read and comprehend history/ social studies texts in the grades 6–8 text complexity band independently and proficiently.

RH.6-8.5

Describe how a text presents information (e.g., sequentially, comparatively, causally).

DIRECTIONS

- The class reads the first two paragraphs together, highlighting parts they can connect to or are surprised by. Students should draw a line from the highlighted part to the margins and explain their connection or describe why they were surprised.
- Students read the rest of the text independently, annotating the text as they did with the first two paragraphs. Students share what they highlighted with a neighbor, then the class.
- Students answer the “Influential India Questions” with a partner.
- At the end of class, students complete an exit ticket for the question, “How was ancient India influential?”

IMPORTANT/DIFFICULT VOCABULARY

There are many ways to review vocabulary. Below are some words you may choose to create a review activity with.

- | | | |
|------------------|-------------------------|--------------|
| ▪ Adherents | ▪ Pagoda | ▪ Spire |
| ▪ Base 10 system | ▪ Reincarnation | ▪ Stupa |
| ▪ Karma | ▪ Rock-cut architecture | ▪ Ubiquitous |

INFLUENTIAL INDIA ^{1/3}

Ancient India's accomplishments are many. Most Americans probably do not realize that a popular band, their numbers, and many people's choice of exercise all derived from or were influenced by ideas there. Ancient India has had a great impact on the world. In particular, its architecture, math and science discoveries, and religions changed the world thousands of years ago, and many of their achievements continue to do so today.

For example, ancient India's structures still stand as influential and impressive pieces of architecture. The stupa, in particular, had a broad influence that expanded to India's neighbors. Stupas began as burial mounds for kings or heroes and later became important religious monuments for Buddhists.

Buddhist stupas contain sacred relics, with the original stupas housing Buddha's cremated remains. Eventually, they began to be built as a place to worship the Buddha. Their appearance changed as well, with a spire, railing, and/or carved images depicting Buddha's life often added to the original stone dome. As Buddhism spread so did stupas, and new countries made their own unique



Stupa

versions of them. For example, the tower-shaped pagodas of China, Korea, and Japan began as stupas. India is also famous for its rock-cut architecture, which is the practice of carving a structure out of natural rock. These are found all over the world, but no country appears to have created as many. It is estimated that there are over 1,500 in India. These can range in size from a single room to entire complexes. Many include detailed carvings that show off India's intricate art.

Ancient India also possessed an extraordinary amount of scientific and mathematic knowledge for the time. The people of the Indus Valley Civilization showed an early interest in astronomy, describing movements of various constellations, the sun, and the moon. In 499 CE, the Indian mathematician-astronomer Aryabhata wrote the *Aryabhatiya*, a book so ahead of its time it would influence academics for centuries. In it Aryabhata described the Earth as a sphere that revolves around the sun, accurately estimated the circumference of the Earth, approximated pi to 3.1416, and examined mathematical concepts such as trigonometry, place value, and algebra. Indian mathematicians are credited with being the first to treat zero as a number and recording a base 10 number system. This last achievement has had an incredibly

lasting effect. After Arabs conquered India in the eighth century CE, they adopted the Indian number system. European traders in the Middle East also saw how much more efficient a base 10 system would be than the Roman numerals they were using. Place value systems have many advantages, with the most obvious being that they usually express numbers with fewer symbols. (For example, the Roman numeral CLXIII equals 143, and MMMMCDXXXIV equals 4,434.) This led to the Europeans adopting it as well, and gradually, most of the world. The actual symbols have changed significantly over time, but the numbers that the United States and most of the world use today were derived from the Indian numbers. This number



Ellora Caves

system is called the Hindu-Arabic numeral system because of its Indian (the majority of whom are Hindu) and Arabic past.

Most prominently, ancient India has impacted the world as the birthplace of two major world religions, Hinduism and Buddhism. Hinduism and Buddhism originated in ancient India, and they are the third and fourth most popular religions in the world, with one of out every five people in the world identifying as either Hindu or Buddhist. Hinduism means “the belief of the Indians,” and is

a collection of spiritual practices that has evolved throughout India’s history. It is actually considered the oldest major religion. Buddhism is based on the beliefs of Buddha (born Siddhartha Gautama in India), and various Buddhist ideas became integrated into Hinduism. What they share now are their beliefs in reincarnation and that there are different paths to becoming enlightened. They differ in that Buddhism does not have gods and adherents believe any individual, no matter the caste, can reach the highest stage of enlightenment. The majority of Indians are Hindu, and Buddhism is now the biggest religion in Bhutan, Cambodia, Laos, Macau, Mongolia, Singapore, Sri Lanka, Thailand, and Vietnam. According to Buddhism and Hinduism, how people live their lives will decide what they will come back as in their next lives. They call this karma. Karma is often referenced in non-Hindu countries, but without the reincarnation aspect. People will do something nice and claim that they’ve gained “good karma.” Some use it as a reason to act in a kind manner. Nirvana is another essential Hindu and Buddhist concept people often mention in modern-day America. For Hindus and Buddhists, nirvana was the goal of their religion, a place without suffering or desire that they sought to reach. This term is not as common as “karma,” but it was used by Kurt Cobain as the name of his trailblazing grunge band in the 1990s. Perhaps India’s best known religious contribution is yoga, a 5,000-year-old tradition with ties to Buddhism and Hinduism. Hindus

and Buddhists use yoga as a mental, physical, and spiritual exercise. In America modernized versions of yoga have become particularly ubiquitous. It was estimated in 2013 that 15 million Americans practiced yoga and that \$27 billion was spent on it. Many credit yoga with getting more people to exercise and bringing a more mindful approach to how people live their lives.

India has continued to be impactful since its early days as a civilization. In the fifteenth century CE yet another major religion was born there, Sikhism. Today there are over 25 million Sikhs. Indian architecture has also continued to impress. In the seventeenth century CE, an Indian emperor built the Taj Mahal; in 2007 it was voted one of the New Seven Wonders of the World. India's scientific past may be reflected in how much modern India has embraced the computer. In 2013 India had around 2.75 million software developers, the second-most in the world. (The United States had the most.) It can be assumed that India will continue to influence its neighbors and the world for a long time to come.



Shiva, Hindu god

Image source: Shiva Nataraja. By unknown artist, 11th century, the Guimet Museum, Paris

INFLUENTIAL INDIA QUESTIONS ^{1/2}

1. What is a stupa used for?
2. Why is the number system Americans use called Hindu-Arabic?
3. How is the Hindu concept of karma different from the term's use in America today?
4. How was the architecture of ancient India influential?

5. Why was ancient India's number system influential?
6. How has India been influential in terms of religion?
7. Do you think the contributions in this reading are organized from least to most influential or most to least influential? Explain.
8. Make an argument that India's accomplishments in math were more influential than the religions it produced.

Integration of Knowledge and Ideas

ACTIVITY 5

Ramayana

RH.6-8.7

ACTIVITY 6

Harappa

RH.6-8.7

RH.6-8.8

RH.6-8.9

ACTIVITY 5

CHAPTER
Integration of Knowledge and Ideas

DURATION
2 class periods

Ramayana

COMMON CORE STANDARDS

RH.6-8.1

Cite specific textual evidence to support analysis of primary and secondary sources.

RH.6-8.2

Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

RH.6-8.3

Identify key steps in a text's description of a process related to history/social studies (e.g., how a bill becomes law, how interest rates are raised or lowered).

RH.6-8.7

Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts.

RH.6-8.10

By the end of grade 8, read and comprehend history/social studies texts in the grades 6–8 text complexity band independently and proficiently.

W.6.3

Write narratives to develop real or imagined experiences or events using effective technique, relevant descriptive details, and well-structured event sequences.

WHST.6-8.10

Write routinely over extended time frames (time for reflection and revision) and shorter time frames (a single sitting or a day or two) for a range of discipline-specific tasks, purposes, and audiences.

SL.6.1

Engage effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grade 8 topics, texts, and issues, building on others' ideas and expressing their own clearly.

DIRECTIONS

- The class reads the introduction to "Story Inspired by a Picture" together. The teacher may want to find the included image on the Internet and project it so students can see it in color. Students independently write their stories. Students share what they wrote with the class.
- Each student is assigned one of the five main characters: Rama, Sita, Lakshmana, Ravana, or Hanuman. Students read "Summary of the Ramayana" independently, underlining any lines or phrases that mention their character and highlighting any lines or phrases that surprise them.
- Students meet in groups of four or five, with each student having been assigned a different character. Each student shares: (1) a line or phrase they were surprised by and why it surprised them; (2) a question they have; and (3) the significant events that happened to their character.
- Students complete "Ramayana Questions" as a group.
- The teacher shows additional examples of illustrated *Ramayana* scenes. (Sahibdin and Manohar are two famous Indian artists who created various depictions of the *Ramayana*.) The class discusses common elements in the scenes.
- Students independently complete "Picture Inspired by a Story Questions" and draw a picture based on the *Ramayana*. Students will most likely greatly differ in how much time they spend drawing the picture. Students who finish early should be encouraged to draw more than one scene.
- The teacher may want to show scenes from the animated 2008 film *Sita Sings the Blues*.

STORY INSPIRED BY A PICTURE

Introduction

The *Ramayana* is one of the most famous stories from ancient India. It is a 24,000-verse poem that tells the epic tale of Rama. The story is attributed to Valmiki and was written in approximately the fourth century BCE. The *Ramayana* is still popular in India and there are countless versions, with adaptations including plays, movies, and comic books. Also, many Indian artists have illustrated scenes from this famous story, including the below image, which was painted by Sahibdin in the seventeenth century CE. Below, write a story about what this image could be illustrating.



Battle at Lanka

SUMMARY OF THE *RAMAYANA* ^{1/2}

Ravana, the king of Lanka (today's Sri Lanka) was causing problems. As payment for helping the god Brahma, he had been given protection from the gods. Knowing the gods could not kill him, he began to destroy the earth. He had forgotten though, to ask Brahma for protection from humans, so the god Vishnu decided to become a human to stop Ravana. Vishnu

took the form of a baby named Rama, who was the son of a king. When Rama turned sixteen, he was sent with his stepbrother and best friend, Lakshmana, to kill demons in a forest.

Later, a female baby was found in a furrow by a different king. He was overjoyed, took her as his own, and named her Sita (which means "furrow"). When Sita was ready to be married, the king declared that any prospective husband would need to wield the giant bow he had received as a gift from the god Shiva. Although the bow was so heavy that no man have ever been able to lift it, Rama picked it up and drew the string. He and Sita were married soon after.

As Rama's father grew old, he decided he wanted Rama to succeed him. Unfortunately, one of his wives (not Rama's mother) wanted her son, Bharata, to be king. She reminded the king of an old promise the king had made her, and the king was forced to exile Rama to the wilderness for fourteen years. Despite

Rama trying to convince her otherwise, Sita insisted that she join him. They left for the forest with Lakshmana. Rama's father, devastated that he had sent his son away, died of grief, making Bharata king.

When Bharata found out what his mother had done, he set out to find Rama to convince him to return and rule the kingdom. Rama refused, saying he must follow his father's instructions to stay in the forest for fourteen years. After seeing that Rama would not break his



Rama's coronation: Rama depicted with Sita and with their sons and his brothers and Hanuman

pledge, Bharata relented, but took Rama's sandals back with him. Throughout Bharata's rule he will leave these on his throne as a reminder that he was not the true king, but only ruling for Rama.

While in exile, Rama, Sita, and Lakshmana battled Ravana's siblings, maiming Ravana's sister and killing two of Ravana's brothers. Ravana hatched a plan to get revenge. First, he sent a demon in the form of a golden deer. Sita was enchanted by the deer and told Rama to capture it. Lakshmana stayed with her, but when they heard (what they thought was) Rama yelling for help, she demanded he go help Rama. Lakshmana reluctantly agreed, but insisted that she stay in the house and not let anyone in. He also drew a line around the house in chalk and told Sita she would be safe as long she stayed in it. But after Lakshmana left, Ravana took the form of someone needing help. Sita stepped out of the circle to help him and he kidnapped her, taking her to Lanka. Once there he demanded that she marry him, but Sita refused, saying she would always be faithful to Rama.

When Rama and Lakshmana found out what happened, they left to go find her. On their journey, they visited the monkey kingdom and befriended Hanuman, a great monkey warrior. Hanuman believed that Sugriva should be king of the monkey kingdom and introduced them. Sugriva promised to help Rama and Lakshmana find Sita if they aided him in retaking his throne. They did so, and once Sugriva was king he sent out four search parties. They traveled to each end of the Earth. Three of the search parties came back having found nothing. But the fourth search party returned with news, which they had learned from a vulture, that Sita was in Lanka.

To get to Sita, Hanuman grew exceptionally large and jumped across the ocean to Lanka. After finding Sita, Hanuman proposed that she return with him. Sita refused, saying Rama needed to come to Lanka and avenge her kidnapping. Before returning to Rama, Hanuman rampaged through Lanka and was captured by Ravana's soldiers. Upon meeting Ravana, Hanuman demanded Sita's release. Ravana responded by lighting Hanuman's tail on fire. Hanuman escaped by leaping off the island and back to Rama and Lakshmana.

Rama, Lakshmana, Hanuman, and an army of monkeys returned to Lanka, by way of a floating bridge built by two monkeys, and waged war on Ravana. Rama's forces won, and Ravana was killed. Before Rama would take Sita back though, he needed proof that she did not marry Ravana. Sita agreed and leaped into a fire, coming out unharmed. This "agni pariksha" (test of fire) proved she was faithful. They returned to Rama's kingdom.

Sadly, people around Rama's kingdom continued to spread rumors that Sita had married Ravana. Rama buckled under public pressure and sent her into exile in the wilderness. There she gave birth to their twin boys. When the boys grew up they learned how to sing the *Ramayana*. They left the wilderness and sang the *Ramayana* to Rama. When they got to the part about Sita's banishment, Rama became depressed. At that moment Sita stepped out and called out to the Earth. The Earth opened up and she jumped into it. Soon after, the gods let Rama know that he no longer needed to be a human, and Rama ascended up into the heavens.

RAMAYANA QUESTIONS ^{1/2}

- Ananya Common Core: Ancient India Permission granted to reproduce for classroom use only © 2016 Social Studies School Service

6. Use bullets to summarize the five to seven key events that happened to each character.

a. Rama

b. Sita

c. Ravana

d. Lakshmana

e. Hanuman

PICTURE INSPIRED BY A STORY QUESTIONS

1. What are some common elements in the Indian illustrations of the *Ramayana*?
2. What elements from Indian art do you plan to include in your drawing?
3. Which paragraph of the story do you plan to illustrate?
4. What details from the paragraph will you draw?
5. Draw it below.

ACTIVITY 6

CHAPTER
Integration of Knowledge and Ideas

DURATION
1 class period

Harappa

COMMON CORE STANDARDS

RH.6-8.1

Cite specific textual evidence to support analysis of primary and secondary sources.

RH.6-8.2

Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

RH.6-8.7

Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts.

RH.6-8.8

Distinguish among fact, opinion, and reasoned judgment in a text.

RH.6-8.9

Analyze the relationship between a primary and secondary source on the same topic.

RH.6-8.10

By the end of grade 8, read and comprehend history/social studies texts in the grades 6–8 text complexity band independently and proficiently.

DIRECTIONS

- The class chooses two images from the “Harappa Images” and together fills out two rows of “Archaeologist Notes.”
- Independently, students choose two to four images and fill out the applicable rows of “Archaeologist Notes.” Students share what they wrote in groups of three, adding to their chart any new observations or inferences they agree with. The whole chart does not need to be filled out.
- Students read the “Harappa Reading” independently, highlighting any connections between the reading and the images. Students share what they highlighted with a neighbor, then the class.
- Students independently complete “Harappa Questions.”

IMPORTANT/DIFFICULT VOCABULARY

There are many ways to review vocabulary. Below are some words you may choose to create a review activity with.

- | | | |
|-----------------|--------------|------------------|
| ▪ Archaeologist | ▪ Ingenious | ▪ Prosper |
| ▪ Artifact | ▪ Integrated | ▪ Seal (stamp) |
| ▪ Barter | ▪ Legacy | ▪ Secular |
| ▪ Cuneiform | ▪ Metropolis | ▪ Uniform (same) |

HARAPPA IMAGES ^{1/4}

The following pictures are either photos of Harappa, items found at Harappa, or items found at nearby cities during the same time period.



Harappan ruins



Coach and driver sculpture

Image sources:

Harappan ruins. By Smn121, Pakistan; CC BY-SA 3.0

Coach and driver sculpture. By unknown artist, Late Harappan period, the National Museum, New Delhi



Well and bathing platform



Pottery fragment

Image sources:

Well and bathing platform. By Hassan Nasir, 2200–1900 BCE, Pakistan; CC BY-SA 3.0

Pottery fragment. By unknown artist, circa 2500 BCE, the Brooklyn Museum



Harappa archaeological site



Seals

Image sources:
 Harappa archaeological site. By Smn121, Pakistan; CC BY-SA 3.0
 Seals. By unknown artist, the National Museum, New Delhi



Female figurine



Pottery



Female figurine 2

Image sources:
 Female figurine. By unknown artist, 2700–2000 BCE, the National Museum, new Delhi
 Female figurine 2. By unknown artist, 2700–2000 BCE, the National Museum, new Delhi
 Pottery. By unknown artist, 2500–1900 BCE, Royal Ontario Museum

ARCHAEOLOGIST NOTES ^{1/2}

Photo/Item	What do you notice?	What can you infer about the civilization from it?
Harappan Ruins		
Coach and Driver Sculpture		
Well and Bathing Platform		
Pottery Fragment		

Harappa Archaeological Site		
Seals		
Female Figurine		
Female Figurine 2		

HARAPPA READING ^{1/2}

The phrase “early civilizations” usually conjures up images of Egypt and Mesopotamia, and their pyramids, mummies, and golden tombs.

But in the 1920s, a huge discovery in South Asia proved that Egypt and Mesopotamia were not the only “early civilizations.” In the vast Indus River plains (located in what is today Pakistan and western India), under layers of land and mounds of dirt, archaeologists discovered the remains of a 4,600 year-old city. A thriving, urban civilization had existed at the same time as Egyptian and Mesopotamian states—in an area twice each of their sizes.

The people of this Indus Valley civilization did not build massive monuments like their contemporaries, nor did they bury riches among their dead in golden tombs. There were no mummies, no emperors, and no violent wars or bloody battles in their territory.

Remarkably, the lack of all these is what makes the Indus Valley civilization so exciting and unique. While others civilizations were devoting huge amounts of time and resources to the rich, the supernatural, and the dead, Indus Valley inhabitants were taking a practical approach to supporting the common, secular, living people. Sure, they believed in an afterlife and employed a system of social divisions. But they also believed resources were more valuable in circulation among the living than on display or buried underground.

Amazingly, the Indus Valley civilization appears to have been a peaceful one. Very few weapons have been found and no evidence of an army has been discovered.

Excavated human bones reveal no signs of violence, and building remains show no indication of battle. All evidence points to a preference for peace and success in achieving it.

So how did such a practical and peaceful civilization become so successful?

The Twin Cities

The ruins of two ancient cities, Harappa and Mohenjo-Daro (both in modern-day Pakistan), and the remnants of many other settlements, have revealed great clues to this mystery. Harappa was, in fact, such a rich discovery that the Indus Valley civilization is also called the Harappan civilization.

The first artifact uncovered in Harappa was a unique stone seal carved with a unicorn and an inscription. Similar seals with different animal symbols and writings have since been found throughout the region. Although the writing has not yet been deciphered, the evidence suggests they belonged to the same language system. Apparently, Mesopotamia’s cuneiform system had some competition in the race for the world’s first script.

The discovery of the seals prompted archaeologists to dig further. Amazing urban architecture was soon uncovered across the valley and into the western plains. The findings clearly show that Harappan societies were well organized and very sanitary.

For protection from seasonal floods and polluted waters, the settlements were built on giant platforms and elevated grounds. Upon these foundations, networks of streets were laid

out in neat patterns of straight lines and right angles. The buildings along the roads were all constructed of bricks that were uniform in size.

The brick houses of all city dwellers were equipped with bathing areas supplied with water from neighborhood wells. Sophisticated drainage systems throughout the city carried dirty water and sewage outside of living spaces. Even the smallest houses on the edges of the towns were connected to the systems—cleanliness was obviously of utmost importance.

The Fall of Harappan Culture

No doubt, these cities were engineering masterpieces of their time. The remains of their walls yield clues about the culture that thrived in the Indus Valley. Clay figurines of goddesses, for example, are proof that religion was important. Toys and games show that even in 3000 BCE, kids—and maybe even adults—liked to play. Pottery, textiles, and beads are evidence of skilled craftsmanship and thriving trade.

It was this intensive devotion to craftsmanship and trade that allowed the Harappan culture to spread widely and prosper greatly. Each time goods were traded or neighbors entered the gates of the cities to barter, Indus culture was spread.

Eventually, though, around 1900 BCE, this prosperity came to an end. The integrated cultural network collapsed, and the civilization became fragmented into smaller regional cultures. Trade, writing, and seals all but disappeared from the area.

Many believe that the decline of the Harappan civilization was a result of Aryan invasions from the north. This theory seems logical because the Aryans came to power in the Ganges Valley shortly after the demise of the Indus Valley civilization. Because there is little evidence of any type of invasion though, numerous historians claim that it was an environmental disaster that led to the civilization's demise. They argue that changing river patterns disrupted the farming and trading systems and eventually led to irreparable flooding.

Although the intricate details of the early Indus Valley culture might never be fully known, many pieces of the ancient puzzle have been discovered. The remains of the Indus Valley cities continue to be unearthed and interpreted today. With each new artifact, the history of early Indian civilization is strengthened and the legacy of this ingenious and diverse metropolis is made richer.

Source: "Early Civilization in the Indus Valley." USHistory.org. Accessed September 24, 2015.

<http://www.ushistory.org/civ/8a.asp>.

Available under the Creative Commons Attribution 4.0 International License, <http://creativecommons.org/licenses/by/4.0/>.

- Ankita Common Core: Ancient India Permission granted to reproduce for classroom use only © 2016 Social Studies School Service

6. Is “Harappa Reading” a primary or a secondary source? Explain.
7. What is an inference you made that the reading also mentioned?
8. What is an inference you made that the reading did not mention?
9. What is impressive about the Harappan civilization?
10. What two theories are mentioned for why Harappan civilization declined?

Writing Standards

ARGUMENTATIVE WRITING

The “Untouchables”

WHST.6-8.1
WHST.6-8.4
WHST.6-8.5
WHST.6-8.9
WHST.6-8.10

INFORMATIVE WRITING

Current Event

WHST.6-8.2
WHST.6-8.6
WHST.6-8.7
WHST.6-8.8
WHST.6-8.9
WHST.6-8.10

NARRATIVE WRITING

A Scene from the Life of an Important Indian:
Bollywood Style

W.6.3
WHST.6-8.5
WHST.6-8.7
WHST.6-8.8
WHST.6-8.9
WHST.6-8.10

ARGUMENTATIVE WRITING

CHAPTER
Writing Standards

DURATION
3–5 class periods

The “Untouchables”

COMMON CORE STANDARDS

WHST.6-8.1

Write arguments focused on *discipline-specific content*.

WHST.6-8.4

Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.

WHST.6-8.5

With some guidance and support from peers and adults, develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach, focusing on how well purpose and audience have been addressed.

WHST.6-8.9

Draw evidence from informational texts to support analysis, reflection, and research.

WHST.6-8.10

Write routinely over extended time frames (time for reflection and revision) and shorter time frames (a single sitting or a day or two) for a range of discipline-specific tasks, purposes, and audiences.

DIRECTIONS

- The class reads “History” together, highlighting lines or phrases that show how the Dalit have been oppressed and underlining lines or phrases that discuss what India’s government has done to improve life for the Dalit.
- Students read the first five quotations with a neighbor, summarizing each in the margins. Students share what they wrote with the class.
- Students read the rest of the quotations independently, summarizing each in the margins. Students share what they wrote with a neighbor, then the class.
- Students read the statistics independently, placing an “S” by statistics that show the Dalit are struggling and an “I” by ones that show the situation for Dalits is improving. Students share what they wrote with a neighbor, then the class.
- Students read “Laws Protecting Dalit” independently, highlighting parts they have questions about. Students should draw a line from the part they highlighted and write their question in the margin. Students share their questions with the class.
- Students complete “The ‘Untouchables’ Outline.”
- Students use the outline to write a final draft.
- The teacher may want to show clips from *Slumdog Millionaire*, a 2008 Academy Award–winning movie about a boy from the Indian slums who has success on a game show. Although not technically a Dalit, his life experiences are indicative of what many Dalit endure.

THE “UNTOUCHABLES”

Overall

For centuries, India’s caste system divided Indians into five different social classes: the Brahmans, or priests and teachers; the Kshatriyas, or nobles and warriors; the Vaishya, or merchants; the Shudras, or laborers; and the “untouchables,” who held the very lowest jobs in society. Today the “untouchables” are called the Dalit people. They have endured centuries of discrimination. In the 1930s, Mahatma Gandhi fought to end this discrimination, and since gaining independence from Britain in 1947, India’s government has instituted multiple measures to improve the situation of the Dalit. What measures were these? How have they been received? Have they been successful? What should India’s government do next? After looking at quotations, statistics, and laws about the Dalit people, you will write a paper addressing these questions. The paper should be 1 to 2 pages long.

Paragraphs

- An introductory paragraph that presents the overall topic and previews the subtopics that will be covered.
- A body paragraph that uses facts and quotations to show how the Dalit people have been oppressed.
- A body paragraph that summarizes what India’s government has done to improve life for the Dalit and cites evidence for how the situation has improved.
- A body paragraph that discusses what India’s government should do in the future. Of the following options, choose one that India’s government should implement and one that India’s government should not. Explain your reasoning.
 - Increase the number of reservations Dalits get in schools, government jobs, and democratic institutions.
 - Require reservations in private-sector industries.
 - Pass stricter laws to protect the Dalit people.
 - Implement a public education campaign about why people should not discriminate against Dalits.
 - Lower taxes on businesses, freeing up the economy for everyone.
 - Plan more public works projects in areas that are predominately Dalit.
 - Be patient, allow for change to happen naturally.
 - Spend more on education in areas that have many Dalit people.
- A concluding paragraph that discusses what the U.S. government can learn from India about how best to support the poor as they struggle to rise up from the lower class.

Rubric

	Exceeding	Proficient	Developing	Beginning
Support	Uses extensive support to show Dalit oppression and the actions India’s government has taken to reverse it.	Uses sufficient support to show Dalit oppression <i>and</i> the actions India’s government has taken to reverse it.	Uses sufficient support to show Dalit oppression <i>or</i> the actions India’s government has taken to reverse it.	Does not use sufficient support to show Dalit oppression <i>or</i> the actions India’s government has taken to reverse it.
Reasoning	Convincingly articulates why a specific government intervention is a good idea and a different government intervention is a bad idea.	Uses logical reasoning to explain why a specific government intervention is a good idea and a different government intervention is a bad idea.	Uses logical reasoning to explain why a specific government intervention is a good idea.	Is unable to satisfactorily explain why a specific government intervention is a good idea.

THE DALIT

History

In a Hindu creation myth, people came from the Creator. The highest class, priests, came from the Creator's mouth, his arms formed the warriors and kings, his thighs produced landowners and merchants, and his feet made the artisans and servants. These were the four *varnas* that evolved into the caste system. The lowest social class, occupied by the "untouchables," was not even mentioned.

The caste system became increasingly complex, with each *varna* having thousands of subcastes, and most subcastes having prescribed roles in society. According to Hinduism, the way you lived your life determined the caste you would be reincarnated into in your next life. This led many to embrace an attitude that the poorest people in India should live hard lives as punishment for sins from previous lives. They were ascribed jobs deemed "impure," such as collecting trash, cleaning toilets and sewers, and butchering animals. They were considered so beneath the rest of the castes that other Indians did not want to even be touched by them. This earned them the disrespectful label "the untouchables." They faced other types of discrimination as well, including not being allowed to enter temples, getting barred from attending schools, or being forced to live on the outskirts of villages. They also suffered from violence, often as retribution if they were seen as trying to act as equals to those in a higher caste.

Gandhi brought attention to the plight of the "untouchables," renaming them *harijans* (which means "children of God"), and the Indian Constitution of 1949 specifically protects them. As discrimination and violence have continued, various other laws have been passed to protect the Dalits including the Protection of Civil Rights Act of 1955, the Prevention of Atrocities Act of 1989, and the Prohibition of Employment as Manual Scavengers and Their Rehabilitation Act of 2013. India also instituted a "reservations" system. This is similar to affirmative action in America, and it requires schools, some government jobs, and seats in democratic institutions to be reserved for them.

The official government name for people from this caste today is the Scheduled Castes, but they are more often referred to as the Dalit, which means "oppressed." Life for Dalits has improved, but they still lag behind the average Indian on almost any measure. It is clear that there is still significant progress that can be made toward lessening their poverty and the discrimination they deal with. It is less evident what the government's next steps should be. Some attribute the Dalits' advances to new laws and the reservation system. Others believe the biggest agent of change has been the general economic growth India has undergone over the last two decades.

QUOTATIONS ^{1/4}

Juliette de Rivero (advocacy director at Human Rights Watch)

.....

New laws are useless unless implemented, as we have seen with previous efforts to ensure protection of Dalit rights.

.....

Aidan McQuade (director of Anti-Slavery International)

.....

Slavery emerges at the conjunction of individual vulnerability, social exclusion, and failure of rule of law. So it should be no surprise that those countries that tolerate systemic and often institutional discrimination against their citizens on spurious grounds such as caste should also be the ones with the most extensive enslavement of their citizens. Slavery is one of the cruelest manifestations of caste discrimination.

.....

Stalin K (filmmaker)

.....

If you have come across an Indian, not just in India but anywhere in the world, who have told you that the caste system and caste discrimination is a thing of the past, then that person was either fooling you or was downright ignorant. That person, I can guarantee you, must also belong to the privileged caste.

.....

Kala bai Lavre (Dalit man)

.....

When people say it has been 60 years of India's liberation, I find it difficult to believe, for we are still slaves, working for others, picking up human excreta with our bare hands.

.....

Smita Narula

.....

Dalits are not allowed to drink from the same wells, attend the same temples, wear shoes in the presence of an upper caste, or drink from the same cups in tea stalls.

.....

Naresh (13-year-old Dalit)

.....

In school I was made to sit in the back together with the other Dalits. That made me very angry because I never had the same chance as the others. The teacher had much less attention for us in the back. It was difficult to listen to what he was saying. . . . We Dalits were not allowed to participate in song and drama programmes in the school. If there was a festival, our parents never came. In the morning assembly the Dalits had to sit in the back. Only the upper caste children were allowed to say the prayer.

.....

Dominant caste woman

The Dalits were used in the construction of the temple but once the deity was placed, their entry into the temple was forbidden for fear of pollution.

Manisha (a Dalit)

I clean toilets in 20 houses every day. I use a tin plate and broom to remove the excrement that has collected in the toilet, I collect the excrement in a basket, and then I take it and throw it away. This work is so awful I don't feel like eating.

Bimal (a Dalit who wants to stop cleaning toilets but fears being kicked out of her house if she takes a different job)

We have farming and labor work, but then if I go for farming work I get threats from the *panchayat*—"If you don't work, empty the house." I am afraid to lose my house. If I had a place to live I would not do this dirty work.

Kailash (a Dalit)

I studied commerce and banking, but I couldn't find work. Even though I am educated, the *panchayat* hired me to clean toilets because I am from this community.

Bablu (a Dalit)

I studied till 8th standard, but here we don't get any other job no matter where we go. I have tried. If I go to a hotel to find work, they ask my caste. Once I tell them I am Valmiki, they will only give me work cleaning the toilets. I want to do something else, I know this is discrimination, but what can I do?

Rahul (8-year-old Dalit)

I was sitting with my friends and touched a bowl belonging to an upper caste boy. It was an accident. The boy ran to the teacher and told him. The teacher called me. He beat me with a stick—five times on my back. Each time he beat me, the teacher would say—"You are not allowed to touch it! If you touch it again, I will beat you again!"

A social worker explains what happened in one town after Dalit parents complained about discrimination

The parents learned that their children were being asked to come early to school to clean the toilets. When a group of parents approached the school authorities to complain, they were beaten and chased away from the school premises. When the children returned to the school,

each child that had complained to their parents, was physically punished. They were lifted off the ground by their ears 50 times each.

Seema (a Dalit mother)

I learned my daughters were being made to sweep the floors in school because I would give them a bath, but they would return dirty, with dust in their hair. I went to the school and asked why my children were being made to sweep. First, the teacher said—“They are not being singled out.” Then, she said, “What do you expect? Your caste is responsible for this work.”

Nirmala (a Dalit)

I was not allowed to wear shoes when I walked in front of the homes of higher caste people in the village. I was made to wear a *lugade* [a half sari] so that everyone could tell that I did the dirt cleaning work.

Chandra Prasad (Dalit newspaper columnist)

Capitalism is beginning to break the caste system.

Gangashri (a Dalit)

They sent a jeep with police officers. The police officers went to those [dominant caste] houses and said, “You cannot force them to do this work.” The police told them, “If you try and force them, we will put you in jail.” After the police came, no one has come to force us to do this work. . . . As long as we don’t disturb the crops, no one bothers us.

Shantabai Nemichal Kundare (a Dalit working for the government)

They don’t give us payment. I don’t know the reason. Every time it is delayed. . . . We have to go as a beggar to the *panchayat* and ask for our wages. . . . Every week in the market, we go with our baskets and beg and everyone gives us a small portion. Then I also go to the houses in the village and ask for food. Since I came here 30 years back, I have been asking for food. If I got payment I would not have to do this. If my payment came on time, why would I ask?

Lalibai (a Dalit on what happens when they attend local government meeting)

Whenever I speak, they stop me. They say, “Why are you speaking? You cannot speak here.” While I was attending a meeting, my brother-in-law raised a question and the *sarpanch* asked him to leave the meeting. When I was asking what happened, they asked me to shut up. My brother-in-law was asking questions about blocked water, the roads, and the work guarantee.

Statistics

- The Dalit people make up an estimated 16 percent of Indians.
- According to Navsarjan, a Dalit advocacy group, Dalits earn 68 percent as much as the average Indian, and over 300,000 crimes were committed against them from 1992 to 2000.
- According to a 1999 Human Rights Watch report, tens of millions of Dalit adults and millions of Dalit children were bonded workers, striving to pay off family debts. They worked daily at menial jobs for meager wages to settle these debts, which could be passed to the next generation if left unpaid.
- The Dalits' representation in Group A (the highest level) government jobs increased from 1.6 percent in 1965 to 11 percent in 2011.
- According to the National Crime Records Bureau, registered crimes against Dalit have gone up: 14,318 were committed against them in 1981; 33,501 were committed against them in 2001; and 33,594 were committed against them in 2009.
- According to a 2007 Human Rights Watch report, 38 percent of village schools seat Dalit children separately, 33 percent of health workers refuse to visit the homes of Dalit, 12 percent of villages stop Dalit from voting, 48 percent of villages won't allow Dalits to drink from their water, and 64 percent of villages won't allow Dalits to enter temples.
- In 2003, 48 percent of Dalit lived below the poverty line (compared to 31 percent of total population).
- Between 2001 and 2011 the literacy rates for the Dalit population increased from 55 percent to 66 percent. India's overall literacy rate increased from 65 percent to 73 percent over the same period.
- A study found that in the Azamgarh district of Uttar Pradesh, the Dalit ownership of the following increased between 1990 and 2007: televisions (1 percent to 22 percent), mobile phones (0.1 percent to 36 percent), chairs (1.6 percent to 17 percent), and fans (2 percent to 37 percent).
- In the same study, personal grooming habits improved as well. Brushing one's teeth with toothpaste increased from 2 percent to 54 percent and shampooing one's hair increased from 1 percent to 85 percent.
- The study also found less caste discrimination. For example, 91 percent of Dalits were not seated separately at non-Dalit weddings (up from 23 percent), 73 percent of non-Dalits who come to Dalit houses will eat or drink offered food or water (up from 2 percent), and 63 percent of children are going to school (up from 29 percent).

Sources (for quotations and statistics):

Kapur, Devesh et al. "Rethinking Inequality: Dalits in Uttar Pradesh in the Market Reform Era." *Economic and Political Weekly* 45, no. 35 (August 28, 2010): 39–49. <https://casi.sas.upenn.edu/sites/casi.sas.upenn.edu/files/uploads/Rethinking%2BInequality%2BDK%2C%2BCBP%2C%2BLP%2C%2BDSB.pdf>.

"Indian Reservations." *Economist*. June 29, 2013. <http://www.economist.com/blogs/banyan/2013/06/affirmative-action>.

"Cleaning Human Waste: 'Manual Scavenging,' Caste, and Discrimination in India." Human Rights Watch. August 25, 2014. <http://www.hrw.org/reports/2014/08/25/cleaning-human-waste-0>.

Das, Maitreyi and Soumya Kapoor Mehta. "Poverty and Social Exclusion in India: Dalits." World Bank. http://siteresources.worldbank.org/EXTSOCIALDEVELOPMENT/Resources/244362-1265299949041/6766328-1307475897842/India-PSE_Dalits_Brief.pdf.

Holzwarth, Simone et al. "Untouchable in School: Experiences of Dalit Children in Schools in Gujarat." UNICEF. <http://navsarjan.org/Documents/Unicef%20interns%20study%20on%20discrimination%20in%20education.pdf>.

Mayell, Hillary. "India's 'Untouchables' Face Violence, Discrimination." *National Geographic*. June 2, 2002. http://news.nationalgeographic.com/news/2003/06/0602_030602_untouchables_2.html.

"Quotes." International Dalit Solidarity Network. <http://idsn.org/resources/quotes/>.

"Still Untouchable: Should India's Caste System Be Equated with Racism?" *Economist*. June 14, 2001. <http://www.economist.com/node/656502>.

"World Development Book Case Study: The Dalit Minority in India." *New Internationalist*. <http://newint.org/books/reference/world-development/case-studies/inequality-dalits-in-india/>.

LAWS PROTECTING DALIT ^{1/2}

Article 15 in the Constitution Of India 1949

15. Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth

(1) The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them

(2) No citizen shall, on grounds only of religion, race, caste, sex, place of birth or any of them, be subject to any disability, liability, restriction or condition with regard to

(a) access to shops, public restaurants, hotels and palaces of public entertainment; or

(b) the use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partly out of State funds or dedicated to the use of the general public

Source: "Article 15 in the Constitution Of 1949." Indian Kanoon. <http://indiankanoon.org/doc/609295/>.

Excerpts from the Protection of Civil Rights Act, 1955

3. Punishment for enforcing religious disabilities—Whoever on the ground of “untouchability” prevents any person—

(a) from entering any place of public worship which is open to other persons professing the same religion or any section thereof, as such person, or

(b) from worshipping or offering prayers or performing any religious service in any place of public worship, or bathing in, or using the waters of, any sacred tank, well, spring or water course . . .

5. Punishment for refusing to admit person to hospitals, etc. . . . on the ground of “untouchability” . . .

6. Punishment for refusing to sell goods or render services—Whoever on the ground of “untouchability” refuses to sell any goods or refuses to render any service to any person at the same time and place and on the same terms and conditions at or which such goods are sold or services are rendered to other persons in the ordinary courses of business.

Source: "The Protection of Civil Rights Act, 1955." Department for the Welfare of the SC/ST/OB/Minorities, Government of Delhi. <http://scstwelfare.delhigovt.nic.in/act%20no22.html>.

Atrocities Act of 1989

.....

An Act to prevent the commission of offences of atrocities against the members of the Scheduled Castes and the Scheduled Tribes, to provide for Special Courts for the trial of such offences and for the relief and rehabilitation of the victims of such offences and for matters connected therewith or incidental thereto.

.....

Source: "The Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act, 1989."
Ministry of Tribal Affairs, Government of India.
<http://tribal.nic.in/WriteReadData/CMS/Documents/201303131039493105468poaact989E4227472861.pdf>.

The Prohibition of Employment as Manual Scavengers and Their Rehabilitation Act, 2013

.....

An Act to provide for the prohibition of employment as manual scavengers, rehabilitation of manual scavengers and their families, and for matters connected therewith or incidental thereto. . . . No person, local authority or any agency shall, after the date of commencement of this Act,—

- (a) construct an insanitary latrine; or
 - (b) engage or employ, either directly or indirectly, a manual scavenger, and every person so engaged or employed shall stand discharged immediately from any obligation, express or implied, to do manual scavenging.
-

Source: "The Prohibition of Employment as Manual Scavengers and Their Rehabilitation Act, 2013." India Code: Legislative Department. <http://indiacode.nic.in/acts-in-pdf/252013.pdf>.

THE “UNTOUCHABLES” OUTLINE ^{1/2}

Applying Common Core: Ancient India. Permission granted to reproduce for classroom use only. © 2016 Social Studies School Service.

Introduction (Overall topic and a preview of subtopics to be covered)	
Transition/Topic Sentence	
Body Paragraph 1 (Quotations and facts that show how the Dalit are, and have been, oppressed)	

Transition/Topic Sentence	
Body Paragraph 2 (Summaries of what India’s government has done and evidence of improvements)	
Transition/Topic Sentence	
Body Paragraph 3 (What India’s government should do and not do in the future for the Dalit)	
Conclusion (What America’s government could learn from this)	

Current Event

COMMON CORE STANDARDS

WHST.6-8.2

Write informative/explanatory texts, including the narration of historical events, scientific procedures/ experiments, or technical processes.

WHST.6-8.6

Use technology, including the Internet, to produce and publish writing and present the relationships between information and ideas clearly and efficiently.

WHST.6-8.7

Conduct short research projects to answer a question (including a self-generated question), drawing on several sources and generating additional related, focused questions that allow for multiple avenues of exploration.

WHST.6-8.8

Gather relevant information from multiple print and digital sources, using search terms effectively; assess the credibility and accuracy of each source; and quote or paraphrase the data and conclusions of others while avoiding plagiarism and following a standard format for citation.

WHST.6-8.9

Draw evidence from informational texts to support analysis, reflection, and research.

WHST.6-8.10

Write routinely over extended time frames (time for reflection and revision) and shorter time frames (a single sitting or a day or two) for a range of discipline-specific tasks, purposes, and audiences.

DIRECTIONS

- Students go to news sites and find a current event in India they'd like to learn more about.
- Students research the current event, recording facts on the "Current Event Research Table." Students should make sure to keep track of their sources as they go.
- Students use information from the research table to write the paper.
- Students are given a map of India and then meet in groups of four. Students place a star on their map where each group member's current event took place. Students share highlights from their paper as group members complete the "Current Event Share Chart."

CURRENT EVENT

Overall

Being the second most populated country in the world, India always has lots going on. Research a current event, summarize and analyze it, and share what you learned with your classmates.

Requirements

- Basics
 - Who
 - What
 - Where
 - When
- Analysis (choose three)
 - Why it is important
 - Connection to ancient India
 - Connection to a current event in which America is involved
 - Connection to your life
 - What it says about India
 - How it shows similarities to or differences from America
 - What role geography played
 - Other
- 1 page
- Works Cited page

Possible Topics

- Elections
- Technology
- Relations with another country
- Trade
- Economy
- Crime
- Protests
- Natural disasters
- Politics
- Kashmir
- The environment
- Education
- Sports or entertainment (check with teacher)

Rubric

	Exceeding	Proficient	Developing	Beginning
Informative	Covers a current event in India comprehensively and efficiently, describing important aspects in detail and leaving out superfluous facts.	Sufficiently covers the basics of a current event in India.	Includes many accurate facts about a current event in India, but does not cover all the basics in enough detail.	Includes few to no accurate facts about a current event in India.
Analysis	Is able to make accurate connections to, comparisons with, and/or conclusions from a current event for three of the analysis questions.	Is able to make accurate connections to, comparisons with, and/or conclusions from a current event for two of the analysis questions.	Is able to make accurate connections to, comparisons with, and/or conclusions from a current event for one of the analysis questions.	Is not able to make accurate connections to, comparisons with, and/or conclusions from a current event for any of the analysis questions.

CURRENT EVENT RESEARCH TABLE

Who? (e.g., people involved, groups involved, jobs of the people, roles those people played)	
What? (e.g., details, causes, possible effects)	
Where? (e.g., city, region, geography of area, other relevant places)	
When? (e.g., date, time of day, how time was a factor, duration)	
Analysis (e.g., importance, connections, conclusions, comparisons)	

CURRENT EVENT SHARE CHART

	Basics	Most Surprising Fact	Connections You Can Make (e.g., to your current event, to your life, to the United States)
Current Event #1			
Current Event #2			
Current Event #3			

NARRATIVE WRITING

CHAPTER
Writing Standards

DURATION
4–6 class periods

A Scene from the Life of an Important Indian—Bollywood Style

COMMON CORE STANDARDS

W.6.3

Write narratives to develop real or imagined experiences or events using effective technique, relevant descriptive details, and well-structured event sequences.

WHST.6-8.5

With some guidance and support from peers and adults, develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach, focusing on how well purpose and audience have been addressed.

WHST.6-8.7

Conduct short research projects to answer a question (including a self-generated question), drawing on several sources and generating additional related, focused questions that allow for multiple avenues of exploration.

WHST.6-8.8

Gather relevant information from multiple print and digital sources, using search terms effectively; assess the credibility and accuracy of each source; and quote or paraphrase the data and conclusions of others while avoiding plagiarism and following a standard format for citation.

WHST.6-8.9

Draw evidence from informational texts to support analysis, reflection, and research.

WHST.6-8.10

Write routinely over extended time frames (time for reflection and revision) and shorter time frames (a single sitting or a day or two) for a range of discipline-specific tasks, purposes, and audiences.

DIRECTIONS

- Students choose which historical figure they want to learn about.
- Students research their figure, recording facts on the “Important Indian Research Table.” Students should make sure to keep track of their sources.
- The class watches clips from Bollywood movies and discusses common elements of them that are different from Hollywood movies (possible observations: almost always have song and dance routines, more dramatic than U.S. movies, fewer special effects, and so on). *Mughal-e-Azam*, *Sholay*, *Lagaan*, and *Taj Mahal* all have multiple scenes that could be used as examples.
- Students complete “Important Indian Screenplay Brainstorm,” bouncing ideas off of neighbors as they work. Students do not have to complete the questions in order.
- The teacher gives students an example of a screenplay. The class discusses what to keep in mind when writing in screenplay format.
- Students independently write their screenplay.

A SCENE FROM THE LIFE OF AN IMPORTANT INDIAN—BOLLYWOOD STYLE

Overall

Bollywood is a nickname given to movies produced in India's biggest city, Mumbai (formerly known as Bombay). But the term is often used to describe Indian cinema in general. Although Hollywood movies earn more money, more total films are produced in India. In 2012 alone 1,602 Indian movies were made! For this assignment, you will research a famous ancient Indian and then tell part of his or her story using elements common in Bollywood movies.

Requirements

- Written in a screenplay format
- Includes at least one song and dance routine
- Length of 1 to 2 pages
- Includes a Works Cited page

Indian Historical Figures

- Chandragupta Maurya (founder of the Maurya Empire)
- Bindusara (succeeded Chandragupta and expanded the empire southward)
- Ashoka (Maurya king famous for his laws)
- Samudragupta (ruled Gupta Empire during the "Golden Age of India")
- Siddhartha Gautama (Buddha)
- Mahavira (important teacher of Jainism)
- Aryabhata (wrote an important book on math and astronomy)
- Valmiki (wrote *Ramayana*)
- Gargi Vachaknavi (female philosopher)
- Maitreyi (female scholar)

Rubric

	Exceeding	Proficient	Developing	Beginning
Information	Fluidly integrates many accurate facts about the subject's life.	Includes a sufficient number of accurate facts about the subject's life.	Includes accurate facts about the subject's life, but either needs more or many were inaccurate.	Contains few accurate facts about the subject's life.
Writing	Writes an extremely engaging scene, using correct screenplay format, strong dialogue, an interesting plot, and a captivating song and dance routine.	Writes an engaging scene, using correct screenplay format, fitting dialogue, and a plot that can be followed. Also, a song and dance routine is included that enhances the scene.	Writes an engaging scene, but has significant issues with the screenplay format. <i>or</i> Scene uses correct screenplay format, but is not engaging due to issues with dialogue, plot, or song and dance routine.	Significant issues with screenplay format, plot, and/or song and dance routine.

IMPORTANT INDIAN RESEARCH TABLE

Use the below table to record information you find out about your subject as you research. Make sure to keep track of the sources you use. There may be some overlap between subjects (there is no need to write any information twice), and not all categories will have the same number of facts.

Accomplishments	
Childhood/Family	
Challenges	
Death	
Other	

$\frac{1}{2}$

- Applying Common Core: Ancient India. Permission granted to reproduce for classroom use only. © 2016 Social Studies School Service.

6. How will the scene begin?

7. How will the scene end?

8. What will your song be about? What will the dance routine be like?

9. Use bullet points to plan out your scene below.

Selected Answers

ACTIVITY 2

Key Events Questions

1. Sequentially—The events are listed in chronological order.
2. “Ca.” stands for circa, which means approximately. It makes sense that earlier dates would be approximate because they happened longer ago and would be more difficult to verify.
3. Between 1500 and 1200 BCE the important Hindu text the *Rig-Veda* was written. Around 500 BCE the man who founded Buddhism was born. In 599 BCE an important teacher for the religion Jainism was born.
4. Answers will vary, but the following is one possible answer: I notice that the maps and events both include the Indus Valley, the Aryans, the Maurya Empire, and the Gupta Empire.
5. Answers will vary, but the following is one possible answer: The maps really help me understand what parts of India these groups lived in and how big their territories were.
6. Answers will vary.
7. Around 2600 BCE people living in the Indus Valley began to create larger cities. This group continued to live there until around 1500 BCE, when they abandoned their cities and a new group of people, the Aryans, moved in. By 1100 BCE the Aryans had spread into the Ganges River area as well. In 327 BCE Alexander the Great arrived and began to take over parts of India. However, his troops refused to continue on, and he turned back. In 322 BCE the Maurya Empire took over northern India. This dynasty eventually controlled most of India, but in 232 BCE it began to decline. In 320 CE Chandragupta began the Gupta Empire. It dominated much of India until 550 CE.

ACTIVITY 3

Ancient Indian Texts on Castes Questions

1. The “untouchables” (or Dalits) are not mentioned in the *Rig-Veda* excerpt. Maybe ancient Indians thought so lowly of the “untouchables” that they did not think they were worth mentioning.
2. “If one who (being a member of the Kandala or some other low caste) must not be touched, intentionally defiles by his touch one who (as a member of a twice-born caste) may be touched (by other twice-born persons only), he shall be put to death”; “One occupation only the lord prescribed to the Shudra, to serve meekly”; “[A Shudra] who insults a twice born man with gross invective, shall have his tongue cut out; for he is of low origin”; and so on.
3. “To Brahmans he assigned teaching and studying (the Veda), sacrificing for their own benefit and for others”; “For he who is called the servant of a Brahman thereby gains all his ends”; “The service of the Brahmans alone is declared to be an excellent occupation for a Shudra”; and so on.
4. Answers will vary, but the following is one possible answer: I think it’s saying that a Brahman can take someone’s else’s treasure since it supposedly would have been theirs in a past life.
5. Answers will vary, but the following is one possible answer: Maybe the punishment was so severe because society really looked down on people in the Shudra caste.
6. Answers will vary.
7. Answers will vary.
8. Answers will vary, but the following is one possible answer: They might believe people in the lower classes deserved their fate because of mistakes they made in their past lives.

ACTIVITY 4

Influential India Questions

1. A stupa is a place for holding sacred Buddhist relics and for Buddhists to worship.
2. It is called the Hindu-Arabic system because the original system was recorded by Indians (most of whom are Hindu) and spread to Europe by Arabs.
3. In Hinduism, a person's good or bad karma determines what that person will be reincarnated as in a future life. The American use of the word also denotes that one will be rewarded for good deeds and punished for bad deeds, but that those rewards and punishments will happen during one's life.
4. The stupas spread to many other countries, with different iconic buildings, such as pagodas, starting as stupas.
5. The Indian number system eventually became the number system used by most of the world.
6. Hinduism, Buddhism, and Sikhism all originated in India. A significant percentage of the world practices one of these three religions.
7. It is organized by what the author believes is least influential to most influential. The reader can tell this because the last paragraph starts, "Most prominently, ancient India has impacted the world as the birthplace of two major world religions, Hinduism and Buddhism."
8. Answers will vary, but the following is one possible answer: Although India has created three major religions, many of their followers live in India. In much of the rest of the world, very few people are Sikh, Buddhist, or Hindu. But in most places in the world people use their number system.

ACTIVITY 5

Ramayana Questions

1. Answers will vary.
2. Answers will vary.
3. They had multiple gods, there were monkeys where they live, kings could have multiple wives, it was important to keep your word, and so on.
4. The part where Rama and the monkeys wage war on Ravana is in the picture. The building of the bridge and Sita jumping into the fire are not in it.
5. Answers will vary.
6.
 - a. Rama:** He is Vishnu in human form, he marries Sita, he is exiled to the forest, Ravana kidnaps Sita, Rama rescues Sita, and he ascends to the heavens.
 - b. Sita:** She marries Rama, she accompanies Rama into the forest when he is exiled, Ravana kidnaps her, Rama rescues her, she proves her faithfulness by jumping into a fire, Rama banishes her, and she jumps into the earth.
 - c. Ravana:** For helping the god Brahma, he is given protection from the gods; he ravages the earth; his sister is maimed and brothers killed by Rama and Lakshmana; he kidnaps Sita; Sita won't marry him; and Rama battles him with a monkey army and kills him.
 - d. Lakshmana:** He and Rama are sent to kill demons; he joins Rama in exile; he leaves Sita to help Rama; Ravana kidnaps Sita; and he, Rama, and an army of monkeys kill Ravana and rescue Sita.
 - e. Hanuman:** He believes Sugriva should be king of the monkeys; he becomes friends with Lakshmana and Rama, who help Sugriva become king; he grows gigantic and jumps to Lanka to find Sita; he offers to bring her back with him, but she says Rama needs to save her; he ravages Lanka, lets himself get captured, tells Ravana to free Sita, gets his tail lit on fire, and escapes; and he returns with Rama and Lakshmana to defeat Ravana's army.

ACTIVITY 6

Archaeologist Notes

The following are possible answers:

Photo/Item	What do you notice?	What can you infer about the civilization from it?
Harappan Ruins	All the remaining walls are low. If they were all built up, that would be a lot of houses. They used bricks.	I think the Harappans lived in a city.
Coach and Driver Sculpture	It's made of some type of dark clay. There's a man on a platform with wheels being dragged by cows. The man looks bald.	The Harappans were farmers.
Well and Bathing Platform	The well must be the circular formation. I don't see a bathing platform. There are high walls here.	The Harappans valued hygiene and bathing.
Pottery Fragment	They had pottery. The pottery has a design that keeps on repeating. The design looks like a leaf at times and a goose at other times.	The Harappa may have had excess grain.
Harappa Archaeological Site	They used bricks. There are various buildings of different height. They put something (sand?) over the bricks.	The bricks on the their buildings were usually covered up.
Seals	They are square shaped. Three of the seals are very similar. The seals have an animal and other symbols.	The Harappa had a written language.
Female Figurine	It is two statues of women. The woman in front is holding her head. It looks like she has a necklace on.	Perhaps only rich Harappans had jewelry.
Female Figurine 2	It is a statue of a woman. She is missing an arm. She is wearing something on her head.	The type of headdress a woman wore might have shown what class she was.

Harappa Questions

1. They had wells and a bathing platform.
2. "For protection from seasonal floods and polluted waters, the settlements were built on giant platforms and elevated grounds"; "The brick houses of all city dwellers were equipped with bathing areas supplied with water from neighborhood wells"; "Sophisticated drainage systems throughout the city carried dirty water and sewage outside of living spaces"; and so on.

3. Answers will vary, but the following is one possible answer: "It was this intensive devotion to craftsmanship and trade that allowed the Harappan culture to spread widely and prosper greatly." This is an opinion because this seems like quite a leap. They find a few old sculptures and decide that the culture was successful? And how can they even be so sure they greatly prospered and that its craftsmanship and trade were the cause?
4. Answers will vary, but the following is one possible answer: "The first artifact uncovered in Harappa was a unique stone seal carved with a unicorn and an inscription." The statement that it is the first is very specific and could be easily proved wrong if it was not true.
5. The Harappan images are primary sources because they are photographs of artifacts or buildings from that time.
6. "Harappa Reading" is a secondary source because it was written long after the Harappan civilization existed.
7. Answers will vary, but the following is one possible answer: I inferred and the reading mentioned that the Harappans may have had a written language.
8. Answers will vary, but the following is one possible answer: I wondered whether the type of head-dresses a woman wore showed her social class. It seems like cultures often use fashion for this purpose.
9. They appear to have had a written language, they had a drainage system attached to every house, the Harappans were very sanitary, and so on.
10. The reading mentions that the Aryans may have conquered them and that a possible change in the river pattern hurt trade and led to damaging floods.

Bibliography

- "Article 15 in the Constitution of 1949." Indian Kanoon. <http://indiankanoon.org/doc/609295/>.
- Bodhipaksa, ed. "All Quotes." Real Buddha Quotes. <http://www.realbuddhaquotes.com/>.
- Central Intelligence Agency. "Religions." World Factbook. <https://www.cia.gov/Library/publications/the-world-factbook/fields/2122.html>.
- . "World: People and Society." World Factbook. <https://www.cia.gov/library/publications/the-world-factbook/geos/xx.html>.
- Chatterjee, Manini, and Anita Roy. *Eyewitness Books: India*. New York: Dorling Kindersley Limited, 2002.
- "Cleaning Human Waste: 'Manual Scavenging,' Caste, and Discrimination in India." Humans Rights Watch. August 25, 2014. <http://www.hrw.org/reports/2014/08/25/cleaning-human-waste-0>.
- Das, Maitreyi Bordia, and Soumya Kapoor Mehta. "Poverty and Social Exclusion in India: Dalits." World Bank. http://siteresources.worldbank.org/EXTSOCIALDEVELOPMENT/Resources/244362-1265299949041/6766328-1307475897842/India-PSE_Dalits_Brief.pdf.
- "Early Civilization in the Indus Valley." USHistory.org. Accessed September 24, 2015. <http://www.ushistory.org/civ/8a.asp>.
- Griffith, Ralph T. H., ed. *The Rig-Veda: Complete*. Translated by Ralph T. H. Griffith. Santa Cruz: Evinity Publishing, 2009.
- "Hinduism." Internet Sacred Text Index. <http://www.sacred-texts.com/hin/index.htm>.
- "The History and Civilization of Ancient India, Including Timeline and Overview." TimeMaps. <http://www.timemaps.com/civilization/Ancient-India>.
- Holzwarth, Simone, Soumya Kanthy, and Rosarie Tucci. "Untouchable in School: Experiences of Dalit Children in Schools in Gujarat." UNICEF. <http://navsarjan.org/Documents/Unicef%20interns%20study%20on%20discrimination%20in%20education.pdf>.
- "Indian Reservations." *Economist*. June 29, 2013. <http://www.economist.com/blogs/banyan/2013/06/affirmative-action>.
- Kapur, Devesh, et al. "Rethinking Inequality: Dalits in Uttar Pradesh in the Market Reform Era." *Economic and Political Weekly* 45, no. 35 (August 28, 2010): 39–49. <https://casi.sas.upenn.edu/sites/casi.sas.upenn.edu/files/uploads/Rethinking%20Inequality%20BDK%2C%20BCBP%2C%20BLP%2C%20BDSB.pdf>.
- Maxwell School of Syracuse University. "The *Ramayana*: A Telling of the Ancient Indian Epic." South Asia Center. http://www.maxwell.syr.edu/moynihan/sac/The_Ramayana_A_Telling_Of_the_Ancient_Indian_Epic/.
- Mayell, Hillary. "India's 'Untouchables' Face Violence, Discrimination." *National Geographic*. June 2, 2002. http://news.nationalgeographic.com/news/2003/06/0602_030602_untouchables_2.html.
- McCarthy, Niall. "Bollywood: India's Film Industry by the Numbers [Infographic]." *Forbes*. September 3, 2014. <http://www.forbes.com/sites/niallmccarthy/2014/09/03/bollywood-indias-film-industry-by-the-numbers-infographic/>.
- Müller, F. Max, ed. *The Institutes of Vishnu*. Vol. 7 of *Sacred Books of the East*. Translated by Julius Jolly. Oxford: Clarendon Press, 1880. <http://www.sacred-texts.com/hin/sbe07/index.htm>.

- . *The Laws of Manu*. Vol. 25 of *The Sacred Books of the East*. Translated by George Buhler. Oxford: Clarendon Press, 1886. <http://www.sacred-texts.com/hin/manu.htm>.
- . *The Upanishads*. Vol. 1 of *The Sacred Books of the East*. Translated by F. Max Müller. Oxford: Clarendon Press, 1879. <http://www.sacred-texts.com/hin/sbe01/sbe01000.htm>.
- Paley, Nina. "Sita's Adventures in the *Ramayana*." NinaPaley.com. <http://www.ninapaley.com/Sitayana/epic.html>.
- "The Prohibition of Employment as Manual Scavengers and Their Rehabilitation Act, 2013." India Code: Legislative Department. <http://indiacode.nic.in/acts-in-pdf/252013.pdf>.
- "The Protection of Civil Rights Act, 1955." Department for the Welfare of the SC/ST/OB/Minorities, Government of Delhi. <http://scstwelfare.delhigovt.nic.in/act%20no22.html>.
- "Quotes." International Dalit Solidarity Network. <http://idsn.org/resources/quotes/>.
- "The Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act, 1989." Ministry of Tribal Affairs, Government of India. <http://tribal.nic.in/WriteReadData/CMS/Documents/201303131039493105468poaact989E4227472861.pdf>.
- "Still Untouchable: Should India's Caste System Be Equated with Racism?" *Economist*. June 14, 2001. <http://www.economist.com/node/656502>.
- "Stupa." *Encyclopaedia Britannica Online*. Accessed September 24, 2015. <http://www.britannica.com/EBchecked/topic/570059/stupa>.
- "World Development Book Case Study: The Dalit Minority in India." *New Internationalist*. <http://newint.org/books/reference/world-development/case-studies/inequality-dalits-in-india/>.