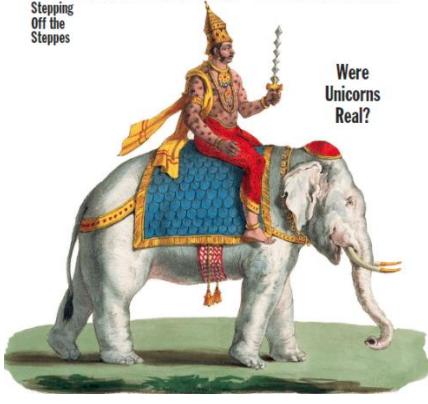# Appendix 1: HMH K-6 citations referred to IQC recommendation to reject

#	Page #	Present text	Evaluation Criteria violated & Academic Justification
1	Cover page	Were Unicorns Real?	**[Social Content Violation Category 1.2 & 1.10].** This question on the cover mocks Hindus by implying that Hindus believe in Unicorns. Just because Indus-Sarasvati valley seals show a unicorn does not mean that they believed in unicorns. Hindu temples were vast complexes and something similar is provided for the Christianity & Rome's legacies section
2	Cover page	How's Your Karma Doing?	**[Social Content Violation Category 1.10].** Such a question mocks a key religious concept of Hinduism. The cover page on other religions presents snippets from those groups respectfully and without mockery.
3	Cover page	Stepping off the Steppes	**[Social Content Violation Category 1.4].** Privileges the discredited Aryan invasion theory wherein IE speakers came from the Steppes.

4	Cover page		**[Social Content Violation Category 1.4, 1.10].** Unclear why a picture with Indra w/ eyes all over his body is shown w/ a physically impossible sword. The picture comes across as mocking especially compared to other covers which show the greatness of other civilizations.
5	2	No one knows for sure how people lived thousands of years ago in India. Compared with other ancient civilizations, India didn't leave many clues behind.	**[Social Content Violation Category 1.10].** The current text makes it appear that there are few artefacts from Ancient India. This is incorrect. What are missing are tombs with treasures, and written records. Otherwise, there is a lot of pottery, terracotta images, ruined cities and so on. For that matter, there are hardly any ancient written records from China during the same period (other than texts on bones), but the text makes it appear otherwise.
6	2	But the civilization that arose along the Indus River is different, because there's so much we don't know.	**[Social Content Violation Category 1.2 & 1.10].** The Sarasvati River is mentioned in the HSS framework, and accounts for 60% of the sites of the Harappan Civilization (~1000 sites). Why can't the Indian civilization originate between two rivers when the Mesopotamian can originate between Tigris and Euphrates? There are only 15 are on the Indus plain itself. Therefore, it is misleading and antiquated to refer to only the Indus River. It would be helpful to add a map showing the courses of these two rivers.

For information on the Sarasvati River, refer:

Chakrabarti, Dilip and Saini, Sukhdev. 2009. The Problem of the Sarasvati River and Notes on the Archaeological Geography of Haryana and Indian Punjab. Aryan Books International: New Delhi
Michel Danino, 2010. The Lost River. Penguin Books: New Delhi

See also: McIntosh, Jane R. 2002. A Peaceful Realm- The Rise and Fall of the Indus Civilization. Westview Press: Boulder (Colorado)
She says –
"…Suddenly it became apparent that the "Indus" Civilization was a misnomer – although the Indus had played a major role in the development of the civilization, the "lost Saraswati" River, judging by the density of settlement along its banks, had contributed an equal or greater part to its prosperity. Many people today refer to this early state as the "Indus-Sarswati Civilization" and continuing references to the "Indus Civilization" should be seen as an abbreviation in which the "Saraswati" is implied." (Page 24)
"…there are some fifty sites known along the Indus whereas the Saraswati has almost 1,000. This is actually misleading figure because erosion and alluviation has between them destroyed or deeply buried the greater part of settlements in the Indus Valley itself, but there can be no doubt that the Saraswati system did yield a high proportion of the Indus people's agricultural produce." (page 53)

Most western archaeologists now understand that the civilization largely existed outside the Indus valley. Therefore, some of them (e.g. Dilip Chakrabarti) omit the word 'Valley' and call it 'Indus Civilization', whereas others use 'Indus – Sarasvati Civilization'.
The latter is the preferred term used by a vast majority of archaeologists based within India. It also highlights the fact that the Sarasvati river formed the epicenter of this culture. Most Indian

			Archaeologists, who are doing the actual work of excavation in India, have already adopted this term. A neutral term used alternately everywhere is 'Harappan Culture' following archaeological conventions.
7	2	The Indus Valley civilization	**[Social Content Violation Category 1.2 & 1.10].** See #6
8	3	"Another sign of planning, besides the carefully laid-out cities, was the system of weights and measures that developed in the Indus Valley."	**[Social Content Violation Category 1.2 & 1.10].** For replacing 'Indus Valley', see justification in #6
9	4	The Indus Valley civilization	**[Social Content Violation Category 1.2 & 1.10].** See #6
10	4	have two major cities – Mohenjo-Daro and, 400 miles to the northeast, Harappa."	**[Social Content Violation Category 1.2 & 1.10].** It is wrong to suggest that only Harappa and Mohenjodaro were 'major settlements', when in fact archaeologists speak of at least five major sites. The students should not be made to infer, as 50 year old texts on archaeology stated, that there are only two major Harappan cities. Adding more cities to the list and on the map will make students fully appreciate the geographical extent of the Harappan culture. See any of the following books that also list cities in addition to Harappa and Mohenjodaro: Possehl, Gregory L.; 1999; Indus Age – The Beginnings; University of Pennsylvania Press; Philadelphia Possehl, Gregory. 2002. The Indus Civilization. Walnut Creek (California): Alta Mira Press

			McIntosh, Jane R. 2002. A Peaceful Realm- The Rise and Fall of the Indus Civilization. Boulder (Colorado): Westview Press
11	5	Ancient people of the Indus Valley	**[Social Content Violation Category 1.10].** For replacing 'Indus Valley', see justification in #6
12	5	"Archaeologists have found many thousands of these postage-stamp-size stone seals in the ruins of Mohenjo-Daro."	**[Social Content Violation Category 1.10].** The current text makes it appear that only Mohenjodaro has yield seals, whereas in fact they have been found distributed in dozens of Harappan sites.
13	5	"Throughout the Indus Valley, archaeologists have discovered seals depicting an animal with a single horn."	**[Social Content Violation Category 1.10].** The Unicorn seals are found on several Harappan sites outside of the Indus Valley as well.
14	7	Archaeologists have uncovered public baths in most other Indus cities."	**[Social Content Violation Category 1.10].** The public bath is a feature of ONLY one city, Mohenjodaro.
15	8	The Indus Valley civilization lasted about 1,000 years.	**[Social Content Violation Category 1.9, 1.10].** The Indus Sarasvati Civilization lasted around 5,700+ years. The statement is inaccurate and relies on 50-year old research at best There is no such thing as the Indus Valley civilization. It is referred to as the 'Harappan Culture' by archeologists and as the Indus Sarasvati Civilization.

Rao states the following and is supported by Sarkar et al. (2016), who also refer to a proposal by Possehl, and various radiocarbon dates from other sites presents the following dates:

7000 – 3300 BCE = Pre-Harappan (Mehrgarh)

3300 – 2600 BCE = Early Harappan

2600 - 2500 BCE = Early-Mature Harappan

2500 – 1900 BCE = Mature Harappan

1900 – 1300 BCE = Posturban Harappan

By 1900BCE, the civilization started breaking down, and it was only by 1500 BCE or even later that we see the cultural traits vanish in archaeological record. In some places, these traits survive even as late as 1300 BCE. See Jonathan Mark Kenoyer. 1998. Ancient Cities of the Indus Civilization. OUP; pp. 160-161.

It is also wrong to suggest that all we know comes from Harappa and Mohenjodaro, when archaeologists speak of at least five major sites and thousands of minor ones that have been studied. The students should not be made to infer, as 50 year old texts on archaeology stated, that there are only two major Harappan cities. Adding more

			cities to the list and on the map will make students fully appreciate the geographical extent of the Harappan culture.
			See any of the following books that also list cities in addition to Harappa and Mohenjodaro:
			Possehl, Gregory L.; 1999; Indus Age – The Beginnings; University of Pennsylvania Press; Philadelphia
			Possehl, Gregory. 2002. The Indus Civilization. Walnut Creek (California): Alta Mira Press
			McIntosh, Jane R. 2002. A Peaceful Realm- The Rise and Fall of the Indus Civilization. Boulder (Colorado): Westview Press
			Gupta, S.P. (1999), "The dawn of civilisation", in Pande, G.C.; Chattophadhyaya, D.P., History of Science, Philosophy and Culture in Indian Civilization, vol I Part 1, New Delhi: Centre for Studies in Civilizations
			Dikshit, K.N. (2013), "Origin of Early Harappan Cultures in the Sarasvati Valley: Recent Archaeological Evidence and Radiometric Dates" (PDF), Journal of Indlan ocean archaeology no. 9, 2013
			Sarkar, Anindya (2016), "Oxygen isotope in archaeological bioapatites from India: Implications to climate change and decline of Bronze Age Harappan civilization", Nature Scientific reports
1 6	8	One reason for its collapse may have been changes in the flow of the Indus and other rivers, making some places too dry for farming.	**[Social Content Violation Category 1.2 & 1.7].** This comment leaves students assuming that that was the end of the civilization and a brand-new civilization came up near the Ganges with no relation to the Harappa civilization. An alternate theory (and

conventionally accepted view) is that the drying up of the Sarasvati River after 1900 BCE left most of the settlements of this civilization without water. Most people therefore moved east towards the Ganges, which still had a good supply of water. After several centuries, the plains of the Ganges River became the new center of the Indian Civilization. Numerous cities and kingdoms started arising in that area after 900 BCE. Some people of the Indus Sarasvati Civilization may have moved into southern India also. Some believe that these immigrants then founded Tamil kingdoms in the valley of the Kaveri River. Indians preserved the memory of River Sarasvati by worshipping her as a 'Devi', a Goddess Sarasvati who gives knowledge and wisdom to humanity. Many features of that civilization, like the chess, weight measures, fire altars, yogic postures, water tanks, and many religious motifs like the 'Namaste' gesture for greeting others have continued in the Hindu communities to this day."
See:
Kenoyer, Jonathan M. 1998. Ancient Cities of the Indus Valley Civilization. OUP: Karachi.
Shaffer, J.G. 1986. Cultural development in eastern Punjab. In J. Jacobson (ed.), Studies in the Archaeology of India and Pakistan, pp. 195–235. New Delhi: Oxford & IBH Publishing Co.
Shaffer, J.G. and Lichtenstein, D.A. 1999. Migration, philology and South Asian archaeology. In J. Bronkhorst and M.M. Deshpande (eds), Aryan and Non-Aryan in South Asia – Evidence, Interpretation and Ideology, pp. 239–60. Cambridge, MA: Harvard Oriental Series, Opera Minora, Vol. 3, Harvard University.
See also: McIntosh, Jane R. 2002. A Peaceful Realm- The Rise and Fall of the Indus Civilization. Westview Press: Boulder (Colorado)
McIntosh [2002:28] states –
"Continuing work along the course of the "lost Saraswati River" system added further data to the picture that had already emerged of the Saraswati as the civilization's breadbasket. The now-dry Hakra

			River forms part of this river system. Surveys along its dry bed revealed that this was one of the most densely populated areas of the 3rd millennium, the agricultural heartland of the civilization, although it is now virtually desert. The 19th century geographer R. D. Oldham had already painstakingly surveyed and mapped the dry river courses along much of the Saraswati system. His work has been reassessed over recent years, using modern scientific aids such as satellite photography, and the sequence and timing of the gradual drying up of this river system caused by tectonic activity, is being worked out. As a result, a powerful new explanation has been formulated for the demise of the Indus Civilization: that the progressive desiccation of this region played a significant part in the decline of Indus Civilization by drastically reducing agricultural output in the heartland." Also missing are pictures of with the Pashupati seal and terracotta doll in Namaste greeting pose as both of these artifacts have been mentioned in the HSS framework.
2 1	13	Picture of cows in a pile of garbage	**[Social Content Violation Category 1.10].** Current picture is derogatory to Hindus.
2 2	15	THE CASTE SYSTEM evolved over many years, but untouch-ables remained at the bottom of Indian society. Untouchables did work oth-ers considered "unclean," such as skinning animals and tanning hides for leather. They were butchers, gravediggers, and waste collectors, too. They were not allowed to live in villages but instead built their huts on the	**[Social Content Violation Category 1.10].** This is discriminatory and derogatory. Indic social system is not presented on parity with how Christian and Muslim social systems are described in their respective sections of the text. The marginality of untouchability as a practice in ancient India (even

<table>
<tr>
<td colspan="3">outskirts. Sometimes, Hindus would claim that "purity laws" made it necessary to keep untouchables separate from the rest of Indian society</td>
<td>though it is elaborated considerably in the textbook which is supposed to deal with a period before 600 AD) is summarized in a standard work as follows:
"The Rgveda shows no knowledge of people who must not be touched. Neither do the later Vedic texts give any indication of untouchability, although tribal groups of Candalas and the Pulkasas are mentioned with malice and revulsion. In the second phase, extending up to AD 200, certain tribal groups like Candalas and the Pulkasas emerge clearly as untouchables. The third phase being a continuation of the second, throws up some more ethnic groups as untouchables, but the peak is attained in the fourth phase from AD 600 to 1200 AD, when a number of occupational groups such as the carmakaras and the rajakas are degraded to the untouchable status and several new ethnic groups are added to the list."
See Jaiswal, Suvira,. Caste: Origin, Function and Dimensions of Change. Manohar Books: New Delhi (1998), Pp. 86-87

Therefore, the statement on untouchability in this chapter is anachronistic.</td>
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<td>2
3</td>
<td>15</td>
<td>Cartoon "Lets keep in touch. Lets not"</td>
<td>**[Social Content Violation Category 1.10].**

This is derogatory. Need to present Indic social systems on parity with how Christian and Muslim social systems are described in their respective sections of the text</td>
</tr>
<tr>
<td>2
4</td>
<td>15</td>
<td>Picture of Gandhi</td>
<td>**[Social Content Violation Category 1.2 & 1.10].**

See #25</td>
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<tr>
<td>2
5</td>
<td>15</td>
<td>IN THE 1940S, the great Indian leader Mohandas K. Gandhi, known as Mahatma</td>
<td>**[Social Content Violation Category 1.2 & 1.10].**</td>
</tr>
</table>

		("Great Soul"), called on all Indians to stop the harsh treatment of untouchables. He called them Harijans, or "Children of God." Because of his and others' efforts, the 1950 Indian con-stitution outlawed discrimination against Harijans. It also set aside places for them in schools and gov-ernment. In 1997, K. R. Narayana, a Harijan, was elected president of India. However, customs change slowly, especially in Indian villages, and many Harijans still suffer.	The current text provides no context for the genesis of untouchability. It also ignores the persistent efforts by Hindu sages to root out this practice that is not mentioned or sanctioned in the Hindu scriptures. The HSS framework also mentions these saints but the Harcourt draft does not say anything.
2 6	16	But there are important differences between early Hinduism, sometimes called Brahmanism, and later Hinduism. Early Hinduism focused on rituals and the search for true reality (also called Brahman). Modern Hinduism, by contrast, mostly centers on individ-ual worship of multiple gods that are believed to be a part of Brahman.	**[Social Content Violation Category 1.2 & 1.10].** Remove term Brahmanism which is rejected by the current HSS Framework because it is colonial and demeaning to Hindus, and because it does not have any standard definition In addition, this is a completely false statement. Brahmanism is a misleading term itself, and it is not clearly defined (the draft itself gives two different connotations). Second, there is no clear-cut distinction between the so called Brahmanism and later Hinduism. For instance, a so called 'Brahmanist' passage says: "They said: 'Revered one, you are the teacher, you are the teacher. What has been said has been duly fixed in mind by us. Now answer a further question. Fire, air, sun, time, whatever it is, breath, food, Brahma, Rudra, Vishnu- some meditate upon one, some meditate upon another. Tell us- which one is the best for us?' Then he replied to them: "All these are merely the manifest/frontal forms of Brahman, the Immmortal, the Formless. To whichever form each man is devoted here, in the realm of that deity does that man rejoices. For it has been

			said- 'Verily, this whole is Brahman. Verily, these, which are its manifest forms that one meditates on, worships and discards. For by meditation upon these forms, one moves into higher and higher realms. And when all things perish, he attains unity with the Purusha!" Yajurveda, Maitrāyaṇīya Āraṇyaka 4.5-6
			And then, a text of 'later Hinduism' states something similar, but with a different emphasis:
			Vajra asked Markandeya: You have told me that the Supreme Being does not have any form, odor, taste, sound or touch (the objects of the five senses0. Then how can a form of Him be made? Markandeya responded: Prakriti and Vikriti are the two 'Forms' of Paramatman. The Form which is not seen is called the Prakriti. The Form which is seen is called the Vikriti and is the Universe. Worship and meditation etc. of the Supreme Being are possible only the aid of His manifested form (the Vikriti). Therefore, the Divine Form of the Supreme Being should be worshipped with the appropriate rites. It is only with great difficulty that living beings can apprehend the non-manifest nature of Brahman. For this reason, out of his own free will, Brahman has assumed various forms. These various forms, in the shape of Mūrtis, actually point to Its different manifestations. Therefore, the scriptures enjoin the worship of these manifested forms (Mūrtis) of the Supreme Being. Vishnudharmottara Purana 3.46.1-6
2 7	16	The process contin-ues until a person leads such a good life that the soul reaches perfection	**[Social Content Violation Category 1.10].** The original text is simply inaccurate. As per Hindu scriptures, the process continues until a person realizes their relationship with God.

			The soul is always considered to be perfect and immutable as per the Bhagawad Gita.
28	16	god	**[Social Content Violation Category 1.2 & 1.10].** The CAPEEM lawsuit against the State of California noted that using lower case for Hindu divinities is demeaning to the Hindu religion. The court ruling acknowledged that using lower case 'g' is discriminatory.
29	16,17	gods	**[Social Content Violation Category 1.2 & 1.10].** See #28
30	16	godesses	**[Social Content Violation Category 1.2 & 1.10].** See #28
31	17	Everything someone does in this life affects that person's position in a future life.	**[Social Content Violation Category 1.10].** Factually inaccurate description of Karma as only impacting future lives. Kriyamana karma is one of the three main categories of karma described in the Vedas and is sometimes referred to as future karma. In general, karma is the effect that actions in past lives or the current life have on the current or future lives of an individual. Kriyamana karma, in particular, is that which is being created in the present life. It is basically the concept that is popularly thought of when the term, karma, is used in Western culture. https://www.yogapedia.com/definition/8477/kriyamana-karma

3 2	17		**[Social Content Violation Category 1.4, 1.10].** Hanuman is seen as a Diety in his own right. This picture is offensive and inaccurate.
3 4	17	THE RAMAYANA tells a story about Hanuman, the mon-key god. He helps the good king Rama rescue his wife, Sita, from the evil demon Ravana. Here, Hanuman expresses his devotion to Rama and Sita by revealing they are in his heart	**[Social Content Violation Category 1.10].** This is a really ridiculous way of describing the contents of a Hindu scripture. The Ramayana revolves around Rama, and not around Hanuman, who makes his first appearance towards the 4th of the 7 books of the text. See Valmiki Ramayana or https://en.wikipedia.org/wiki/Ramayana
3 5	19	After Indus Valley cities declined, Vedic society grew up on the banks of another great river – the Ganges, which flows through northeastern India. Called Ganga in the Hindi language, the river is so important to Indian life that it is considered holy by many Hindus	**[Social Content Violation Category 1.2, 1.10].** This comment leaves students assuming that that was the end of the civilization and a brand new "Vedic" civilization came up near the Ganges with no relation to the Harappa civilization. An alternate theory (and conventionally accepted view) is that the drying up of the Sarasvati River after 1900 BCE left most of the settlements of this civilization without water. Most people therefore moved east towards the Ganges, which still had a good supply of water. After several centuries, the plains of the Ganges River became the new center of

the Indian Civilization. Numerous cities and kingdoms started arising in that area after 900 BCE. Some people of the Indus Sarasvati Civilization may have moved into southern India also. Some believe that these immigrants then founded Tamil kingdoms in the valley of the Kaveri River. Indians preserved the memory of River Sarasvati by worshipping her as a 'Devi', a Goddess Sarasvati who gives knowledge and wisdom to humanity. Many features of that civilization, like the chess, weight measures, fire altars, yogic postures, water tanks, and many religious motifs like the 'Namaste' gesture for greeting others have continued in the Hindu communities to this day."

See:
Kenoyer, Jonathan M. 1998. Ancient Cities of the Indus Valley Civilization. OUP: Karachi.
Shaffer, J.G. 1986. Cultural development in eastern Punjab. In J. Jacobson (ed.), Studies in the Archaeology of India and Pakistan, pp. 195–235. New Delhi: Oxford & IBH Publishing Co.
Shaffer, J.G. and Lichtenstein, D.A. 1999. Migration, philology and South Asian archaeology. In J. Bronkhorst and M.M. Deshpande (eds), Aryan and Non-Aryan in South Asia – Evidence, Interpretation and Ideology, pp. 239–60. Cambridge, MA: Harvard Oriental Series, Opera Minora, Vol. 3, Harvard University.

Further, Indus Valley is an outdated term stricken out in the revised HSS content framework. The revised term is Indus-Sarasvati

| 3 6 | 19 | Discuss the significance of the Aryan invasions. | **[Social Content Violation Category 1.2 & 1.10].**

Aryan invasion is a 50-year-old belief that has long been disproven |

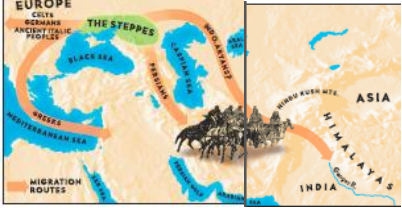| 3 7	19	Explain the major beliefs and practices of Brahmanism in India and how they evolved into early Hinduism	**[Social Content Violation Category 1.2 & 1.10].** See #26
			and removed from the HSS Framework. Further, it is not discussed in the text.
3 8	9	1500 BCE period begins velop in India — *Indra, Indo-Aryan god of war*	**[Social Content Violation Category 1.4 & 1.10].** Unclear why a picture with Indra w/ eyes all over his body is shown w/ a physically impossible sword. The picture comes across as mocking and is not a typical illustration of Indra. Further, Indra is not the "Indo-Aryan god of war". Rather, he is often referred to as either a Vedic Diety or as the King of the Deva-s.

| 3 9 | 9 | ▼ c. 500 BCE

In India, sacred texts called the Vedas are written down in Sanskrit, after being passed down by word of mouth for more than 1,000 years.

 | **[Social Content Violation Category 1.4, 1.5, 1.8 & 1.10].**

The implied date for the authorship of the Vedas of 1,500 BCE is inaccurate. The Vedas themselves state a significantly older date and also provide evidence (geography, astronomy, etc) which provide older dates. |

| 40 | 10-11 | | **[Social Content Violation Category 1.4, 1.5, 1.8 & 1.10].**

Picture of obscure tribe that uses decoys of birds on their head depicts Indians as exotic and weird. Further, the picture is stand-alone, does not discuss the people or practices and so doesn't provide a detailed/accurate perspective. It does not show history as well-told as it is dropped in w/o any substantiation. Time & place are not emphasized. |
| 41 | 12-13 | | **[Social Content Violation Category 1.4, 1.5, 1.6, 1.7, 1.9].**

The present picture privileges the Aryan migration theory and is outdated in the light of current archaeological data.

Most archaeologists DO NOT believe in out of India origins of the Vedic Aryans.

Moreover, the text fails to show continuity between Harappan culture and later Hinduism.

Further, Hindus use multiple rivers (or other landmarks like ocean or mountain along with rivers) to refer to regions/locations. For instance Krishna-Godavari, Ganga-Yamuna. If internal consistency is to be seen, the rise of Ganga in popular consciousness is enshrined in Ramayana while fading of Saraswati is documented in Mahabharata. So there is definitely a phase when both are known as civilizational forces. In fact Saraswati represented two main functions – knowledge and waters. Even in Mahabharata both are retained. |

			Also whereas Ganga in Ramayana represents consciousness and water. Post Mahabharata period uses Ganga as symbol for water and Saraswati for knowledge, which is a clear transformation. Ref https://padmavajrablog.wordpress.com/2017/06/11/vasi%e1%b9%a3%e1%b9%adhas-stava-to-sarasvatifrom-the-mahabharata/ http://sanskritdocuments.org/mirrors/mahabharata/txt/mbh09.itx
4 2	12	The people of this group tamed horses	**[Social Content Violation Category 1.4].** False. Archeological evidence has determined that horses were tamed prior to the Indo-Aryans. In the description of Neolithic sites (5-7th millennia BCE) of Mahagara and Koldihawa in the eastern Gangetic basin (see reference at the end), SHARIF and THAPAR [1992:151] state - "The subsistence economy of these people was based upon both hunting and farming, as attested by the occurrence of both wild and domesticated cattle, sheep, goat and horse, and rice."

The same dates for the presence of domesticated horse at these sites are given by THAPAR [1984] and G. R. SHARMA *et al* [1980]. GHOSH [1985:4] also confirms-

> "In India, the earliest evidence for the domesticated horse occurs in c. 4500 B.C. at Bagor."

See:

SHARIF, M. and **THAPAR, B. K**. 1992. "Food Producing communities in Pakistan and northern India" (pg. 127-151) in vol. 1 of "History of Civilizations of Central Asia" edited by A. H. Dani and V. M. Masson; published by UNESCO Publishing: Paris.1992 (second impression in 1996)

THAPAR. B. K.1984. Fresh Light on the Neolithic Culture of India; JCA, vol. 7, pg. 191-206

SHARMA G.R., **MISHRA V. D**., **MANDAL, D.**, **MISHRA, B. B**. and **PAL, J N**. 1980. Beginnings of Agriculture. Abinasha Prakashan:Allahabad

GHOSH A. 1985. Encyclopaedia of Indian Archaeology, vol. I (Subjects). Indian Council of Historical Research, Munshiram Manoharlal Publishers Pvt. Ltd.: Delhi

43	13		**[Social Content Violation Category 1.4, 1.10].** Offensive picture -- shows Cows as eating trash while discussing that they are a sign of wealth. This picture depicts poverty.
44	15		**[Social Content Violation Category 1.10].** Offensive cartoon depicting untouchability. Privileges negative portrayal of Hindu/Indian social structure as compared to social classes in other parts of the world
45			**[Violates Evaluation Criterion 1.2]** The HSS Framework requires inclusion of the "Namaste Seal" from the Harrapan Civilization archeological finds. This is missing
46			**[Violates Evaluation Criterion 1.2, 1.5, 1.7]**

			The HSS Framework requires inclusion of alternate theories to the Aryan migration theory and explicitly includes mention to "There is another point of view that suggests that the language was indigenous to India and spread northward". This is missing.
47			**[Violates Evaluation Criterion 1.2]** The HSS framework requires discussion of Hindu sages expounding the idea of the oneness of all living things and of Brahman as the divine principle of being. This is missing
48			**[Violates Evaluation Criterion 1.2]** The HSS framework requires discussion of the idea of Brahman and it manifestation in all Deities. This is missing
49			**[Violates Evaluation Criterion 1.2]** The HSS framework requires discussion / inclusion of verses from the Bhumi sukta, Vedas or Upanishads. These are missing
50			**[Violates Evaluation Criterion 1.2]** The HSS framework requires discussion of the development of Vedic teachings over time covering both spiritual and moral teachings that form a key foundation of Hinduism as it is practiced today. This is missing
51			**[Violates Evaluation Criterion 1.2]** The HSS framework requires a discussion on Yoga. This is missing
52			**[Violates Evaluation Criterion 1.2]**

			The HSS framework requires a discussion on the 4 purposes of life (purursharatas) of Dharma, Artha, Kama Moksha. Only Dharma is mentioned in the context of reincarnation and not in the context of the 4 purursharthas.
5 3			**[Violates Evaluation Criterion 1.2]** The HSS framework requires discussion of many of the central practices of Hinduism today, including home and temple worship, yoga and meditation, rites of passage (samskaras), festivals, pilgrimage, respect for saints and gurus, and, above all, a profound acceptance of religious diversity, developed over time. All of these are missing
5 4	14	Eventually, there were people who did work no one else would do; they were referred to as untouchables and later known as Harijans or Dalits.	**[Social Content Violation Category 1.10].** There is no evidence of any untouchables the ancient Hindu society. To draw out negatives that developed later-on in society is to intentionally create adverse reflection to Hindu social structure. For a detailed study, see: R S Sharma. 2014. Sudras in Ancient India. Motilal Banarsidass: New Delhi
5 5	14	When Europeans came to India many centuries later, they used the word caste to describe the levels in India's rigid social system. Social mobility also became more restricted	**[Social Content Violation Category 1.10].** This is a very stereotypical and negative remark, because these rigid customs were observed only in a few parts of India in late medieval times (and certainly not in ancient times, which is what the textbook concerns with).

		over many centuries, as caste became part of daily Indian life.	
			When the Europeans came to India, they could not understand the complex social structure in India and incorrectly simplified it into "caste" based on their limited understanding of the social structure and some local rigidity they observed. In fact, it was no more or less rigid in India than the European class system at the time. To call this out here while not calling it out for Europe is adverse reflection. One example of social mobility at the time is that of the Maheshwari jati which started out as a kshatriya jati and later becoming vaishya jati of traders, bankers, etc.
5 6	14	By the Middle Ages, caste mobility was all but gone, and there existed many castes and subcastes, each with its own rules. Over time, caste often determined not only what work people did but also what they ate and wore and where they lived. It could even define whom they mar-ried. People were I AT FIRST, THE Vedas were open to all. Over time, some priests assumed control over how to inter-pret them. The control over reli-gious ceremonies would later lead to Hindu reform movements. Some movements even became their own religions, like Jainism, Buddhism, and Sikhism. born into their caste for life. From birth, the children in each caste knew they would have the same place in society their par-ents and grand-parents had.	**[Social Content Violation Category 1.10].** This section confuses varna, jati and caste. There was no such thing as caste in the middle-ages as the caste terminology was introduced by the Portuguese in the 18th century as they could not understand the complex social structure they found in India The term caste is not even an Indian word. According to the Oxford English Dictionary, it is derived from the Portuguese casta, meaning "race, lineage, breed" and, originally, "'pure or unmixed (stock or breed)". There is no exact translation in Indian languages, but varna and jati are the two most proximate terms See Theory of Varna, Hindupedia, the Hindu Encyclopedia

			Jaiswal, Suvira,. Caste: Origin, Function and Dimensions of Change. Manohar Books: New Delhi (1998), Pp. 86-87 https://www.britannica.com/topic/caste-social-differentiation Corbridge, Stuart; Harriss, John; Jeffrey, Craig (2013), India Today: Economy, Politics and Society, John Wiley & Sons, ISBN 978-0-7456-6535-1
5 7	15	OTHER (NON- Hindu) religious groups in India eventually also had their own caste rules that includ-ed higher and lower status. But many Hindus and non-Hindus over the years tried to change the caste system in India. Some Hindu sects rejected the caste system, saying caste divisions were not part of Hindu teachings	**[Social Content Violation Category 1.10].** Accuracy and clarity. Why make students guess who the other religious groups are?
3 7	16	Hinduism developed slowly, over 3,500 years in its Vedic phase, and it is still evolv-ing.	**[Social Content Violation Category 1.10].** Presumes aa starting point for Hinduism of `1,500 BCE which is false. Hindu texts describe and date events prior to this. Archeological findings of the Indus-Sarasvati civilization have found seals, figurines and other evidence of Hindu practices which certainly predate 1,500 BCE.

Appendix 2: HMH 6-8 citations referred to IQC recommendation to reject

#	Page #	Present text	Evaluation Criteria violated & Academic Justification
33	198	"…Gupta temples were topped by huge towers and were covered with carvings of the god worshipped inside…."	**[Violates criterion 1.2 and 1.10]** The HSS Framework recommends using Deities (with uppercase D) in lieu of gods and goddesses, because the latter is disrespectful to Hindus. The CAPEEM lawsuit against the State of California noted that using lower case for Hindu divinities is demeaning to the Hindu religion. The court ruling acknowledged that using lower case 'g' is discriminatory.