

Scholars for People

To

Instructional Quality Commission

1430 N Street, Suite 3207
Sacramento, CA 95814

May 10, 2016

Re: Alternative Scholarly Edits to History Social Science Frameworks in Response to Errors and Omissions in South Asia Faculty Group Submissions

Attachments:

Appendix A: A Scholarly Critique of SAFG Edits and Submissions

Appendix B: The Ancient Uses of ‘India’, ‘Hindu’ and their Cognate terms

Appendix C: Review of all Edits pertaining to India and Hinduism with our Suggestions

Dear Members of the Instructional Quality Commission:

We are a group of scholars and faculty with interdisciplinary training and expertise in history, archaeology, religious studies, postcolonial studies, media and cultural studies and education (with specialist credentials in the teaching of K-12 history). We have, to our record, several publications on India and Hinduism in scholarly circles and in the full gaze of scrutiny of the public sphere. While we are well aware of current debates in the field of South Asia Studies and several of us teach and conduct research at the university level, some of us are also active public intellectuals and are conscious of the fact that translating academic debates for use in the context of the K-12 curriculum requires a different set of sensitivities and insights, which are sometimes lost when university professors enter such debates.

For one thing, it is unfortunate that some of your perceptions of this issue have tended, inaccurately, to believe that SAFG represents the full range of scholarly opinion on Indian history today. *They do not, and in fact, several of their recommendations represent highly contested, contentious, and archaic positions in many cases.* In the past, the IQC has received letters from several independent scholars, as well as the Uberoi Foundation, which is guided by renowned archaeologists and historians, and yet a misperception has persisted that this is a conflict between “scholarship” and “community” at best. We hope this letter will make the facts of who we are and what we stand for a little clearer. In addition to being a group of well-

credentialed scholars, we also have widespread community support. This is evident from the 24,763 signatures of support received on our online petition on [Change.org](https://www.change.org/p/academia-don-t-replace-india-with-south-asia-in-california-history-textbooks?) (https://www.change.org/p/academia-don-t-replace-india-with-south-asia-in-california-history-textbooks?)

We must therefore point out that some claims that might be presented by some university professors as “consensus” in their field, might well be only a form of dogma, and at the heart of several positions being fought for in the South Asia studies dogma today, is a reckless allegation about Hindus and Hinduism sharing common origins with Nazis and Nazism, and maybe even worse. Scholars like Wendy Doniger, for example, have written that the “Vedic drive toward wandering ... had developed into what the Nazis called... Anschluss”¹ and have also made comparisons to the Native American genocide, and other scholars like Sheldon Pollock (credited as a consultant in the SAFG letters) have faced questions from over 150 traditional Indian scholars as well as thousands of readers for flaws in their scholarship as well as their attempts to somehow connect ancient Indian texts revered by millions of Hindus with the horrors of the Holocaust² (please see this report in *Time* magazine here <http://time.com/4244326/india-harvard-sheldon-pollock-academics-petition-murty-library/> and this opinion from Professor Makarand Paranjape here <http://indianexpress.com/article/opinion/columns/the-problem-with-pollock/>)

Even if these allegations have not explicitly entered the California textbooks debate, the fact remains that the persistent and systematic denial of India and Hinduism (and Indian and Hindu-American ways of knowing both) by the South Asia Studies paradigm is deeply entwined with this academic fantasy about Hindus somehow being fascist conquerors of their own land! This sort of thinking comes from the 19th century Aryan Invasion Theory mumbo-jumbo, and if our colleagues in South Asia Studies Faculty group really do reject the Aryan Invasion Theory as they profess to, they should be prepared to renounce it completely and help decolonize the curriculum, rather than merely prevaricate with excuses that we simply don't know enough to reject the “migration” part. There are surely several creative ways in which the children of California can be taught that the origins of an ancient and diverse spiritual culture like Hinduism cannot be located in any simple fashion, while also steering us away from this lurking colonial-era “Hindus are Nazi” taint underlying the South Asia Studies dogma. What this dogma has done in higher education is problematic, and what it is poised to do in what ought to be the pristine and positive atmosphere of the K-12 classroom would be even worse. We are very disappointed

¹ Wendy Doniger (2009). *The Hindus: An Alternative History*. New York: Penguin, p. 144

² See, for example, Sheldon Pollock (1993). Deep Orientalism? Notes on Sanskrit and Power beyond the Raj. In C. Breckenridge & P. van der Veer (Eds.). *Orientalism and the Postcolonial Predicament: Perspectives on South Asia* (pp. 76-133). Philadelphia: University of Pennsylvania Press.

that the SAFG suggestions in their present form amount to an erasure of the histories of not only Indians and Hindus, but also Hindu Dalits and Hindu Women, contrary to what they claim.

We recognize that deeply held beliefs in any institution are slow to change. Higher education can take its time as necessary before it comes around to revising its current positions. However, it is important that we should forge a way ahead at this time for California's schoolchildren that transcends the currently polarized atmosphere. The entrenched resistance to honest debate and change among some of our South Asia studies colleagues should not be used to perpetuate ignorance any longer, and certainly not in the lives of 12 year old children who deserve better than an obscure, rusty, colonial-era racist paradigm that blames Hinduism for Hitler!

We therefore wish to place on record with you in the clearest possible terms our concerns about several errors, inconsistencies, self-contradictions and omissions evident in the three submissions made to you by the South Asia Studies Faculty (in November 2015, February 2016, and finally on March 23, 2016), and to urge you to reconsider some of your earlier decisions. While we appreciate the fact that the IQC in its March 24 meeting addressed a few of our concerns emanating from the CHSSP's overwhelming last-minute acceptance of the South Asia Studies group edits related to its November 2015 recommendation that "most references to India before 1947 should be changed to South Asia" (p. 12), it is imperative for you to reconsider several of your apparent assumptions and prior positions in order to bring your hard work to fruition.

In our view, the IQC's review on March 24th gave undue weight to the "South Asia Faculty Group" and largely ignored the submissions by Scholars for People, the Uberoi Foundation scholars, HEF, and almost all of the public commentary. There were many occasions during the discussions when the members of the IQC, CHSSP, and the publisher teams clearly admitted their lack of knowledge of the historic points being debated and gave undue deference to the scholars of the "South Asia Faculty Group" at the cost of considering the views of other scholars. As a result of this bias towards the SAFG, many edits were accepted that, as we show in the Appendix, are factually incorrect or at the very least severely confuse political, geographic and civilizational references. For example, the IQC decided to change "India" to "India (South Asia)" in most cases in an apparent bid to accommodate the SAFG and also not violate content standards. This move cannot be justified by either scholarly rigor or by community sentiment. It is singularly discriminatory considering that such a change is not being made for other ancient but still living civilizations whose borders may have changed over time such as China.

We have reviewed every edit that was discussed by the IQC (as listed in March 24th meeting's Summary of Actions). We understand the challenging situation presented to you by the submission of multiple edits by various scholars, parents and community groups, and we have in the attached appendix evaluated several of these to offer our best recommendation (and avoid the unfortunate deletion of several important changes on the grounds of there simply being

“conflicting suggestions”). We hope you will find our scholarly evaluations, easy-to-compare presentation format, as well as recommended actions helpful (Appendix C). Finally, we wish to convey our appreciation to you for not closing this issue prematurely and for revisiting your earlier decisions. We cannot emphasize enough how important it is for the IQC to treat the Indian American community with the same respect and fairness that other communities are treated in the process, and hope that our additional scholarly input will help you do your best for California’s school children.

Sincerely,

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Appendix A:

A Scholarly Critique of SAFG Edits and Submissions

A. Background on the South Asia Faculty Group (SAFG) Submissions

The ‘South Asia Faculty Group’ (henceforth SAFG) submitted a letter on 18 November 2015 (henceforth SAFG-1) followed by another letter on 24 February 2016 (henceforth SAFG-2) to the California Board of Education objecting to corrections to the Social Sciences Framework proposed earlier by other scholars and various Indian and Hindu community groups in California. Both SAFG-1 and 2 are somewhat rambling letters that purport to present the current ‘scholarly consensus.’ They also present some 70 odd Edits to the current text of the Framework.

It is our position that the recommendations and other communications from the SAFG suffer from the following flaws:

1. They are unsound from a pedagogical perspective, especially for K-12.
2. They are academically untenable because of selective use of scholarly sources, tendentious interpretations, and contradictions to the publications of the very experts cited by them.
3. They advocate contested opinions as ‘scholarly consensus’.
4. They are discriminatory against Indians in general and Hindus in particular.
5. They ignore or downplay the contributions of women, and marginalized social classes in India despite claims to the contrary. Some edits erase the heritage of Dalit Hindus.
6. They are insulting to Sikhs.
7. They normalize imperialist political agendas instead of supporting objective scholarship.
8. They make ad hominem attacks against organizations and individuals that disagree with them for sound academic reasons, and often indulge in blatantly false accusations.

In general, these submissions (and especially the Appendices of the SAFG letters) give an overall impression of a mass of undigested and disparate academic sources that are referenced selectively rather than a professionally acceptable argument.

The following is our scholarly dissent against the edits and other communications submitted by SAFG to the California Board of Education.

B. Demeaning Sikh Religion

In Edit 2849, SAFG describes Guru Nanak, the founder of a global faith, as a ‘religious thinker and a poet of significant talent’. We find this description quite reductionist, demeaning and condescending to the Sikhs, who consider him as a divinely inspired spiritual teacher and

founder of their religion. It is also demeaning to millions of Hindus and others who revere him a divinely inspired saint of the highest order.

In Edit 2993, SAFG suggests that the honorific ‘Sri Guru Granth Sahib’ in the current text be replaced with ‘Guru Granth.’ This reflects insensitivity towards the fact that Sri Guru Granth Sahib is treated very respectfully as the living Guru and regarded as the very physical embodiment of the teachings of the Gurus in the Sikh community. In this regard, the role of the scripture in Sikhism is quite different from that in other religions, a fact that is missed by SAFG.³ There was absolutely no need to propose this edit.

C. Erasing the Heritage of Hindu Dalits

Contrary to their claims to support Dalits, SAFG edits actually demean Dalits. We give two examples below:

Edit # 2482	
Current Text	SAFG proposed text
Brahmins, that is, priestly families, assumed authority over complex devotional rituals, but many important sages, such as Valmiki and Vyasa, were not brahmins.	Brahmins, that is, priestly families, assumed authority over complex devotional rituals.

Comment: In justification for their edit, SAFG glibly states “They were Brahmins”, without giving any further reasons. This cavalier and unscholarly ‘justification’ betrays their selective bias and erases the heritage of Dalits. Even Jain texts like Nilakeshi⁴ refer to Vyasa as the son of a fisherwoman and a non -Brahmana, Buddhist texts like the Vajrasuchika of Ashvaghosha,⁵ and Hindu texts like the Bhavishya Purana (Braahma Parva) and versions of the Ramayana call Valmiki a Chandala (“untouchable”). There is an entire Valmiki Dalit community in India that reveres the heritage of Valmiki and regards him as their ancestor, but the South Asia Faculty wants to erase their self-identity.⁶ Similarly, the Bala Shahis, another marginalized community (in Pakistan), revere Valmiki.⁷ Ancient India had numerous powerful ruling dynasties, Rishis and saints that belonged to communities that would be termed as Dalits by activists today. But SAFG

³ The Sikh holy book is ceremoniously woken up, put to sleep, bowed to, fanned and so on as a living Guru. Dilapidated old copies of the scripture are given a traditional ceremonial funeral, with processions, mourning and post funeral ceremonies as is done for humans. SAFG deletion is therefore very insensitive to the special role that the Shri Guru Granth Sahib plays in the Sikh psyche and tradition.

⁴ Chakravarti (1936)

⁵ Bharadwaj (2007), p. 141

⁶ For the Valmiki community and how it uses the legacy of Valmiki Rishi as one of their own, refer to Leslie (2003).

⁷ For this, see O'Brien (2012).

erases even the two revered Hindu sages mentioned in the current text in its anxiety perhaps to defend its rigid and doctrinal orientalism-era beliefs about Hinduism and caste.

Edit # 2532	
Current Text	SAFG proposed text
Caste, however, is a term that social scientists use to describe any particularly unbending social structure, for example, slave-holding society in the American south before the Civil War, which can make the “caste” label offensive.	Caste, however, is a term that social scientists use to describe any particularly unbending social structure, for example, slave-holding society in the American south before the Civil War.

Comment: It is indeed inaccurate to equate race with caste and this equation is very offensive to Hindus. This sort of loose generalization is not expected from academicians who ought to know better about the differences between slavery and caste. The current text also obfuscates and mitigates the immense suffering that slaves underwent when they were captured, shackled, transported over thousands of miles, worked for no wages, sold and purchased, not even allowed to procreate (e.g. in the Middle east, the black slaves have left no descendants) and often killed at will. An accurate critique of the caste system would be very different from such a vague and imprecise superimposition of the extreme cruelties of racism onto the Indian history of caste discrimination. The current text is nuanced and acknowledges that the indiscriminate use of ‘caste’ for race’ is offensive, but the SAFG unjustifiably deletes this nuance and makes Indian/Hindu students vulnerable to the charge by their classmates that their tradition is inherently racist.

It is also revealing that in their first letter, SAFG suggest that social inequalities ought to be discussed under every religion and culture, but all of their actual edits relate only to Hinduism. This makes us wonder as to why they did not submit edits about social and other forms of inequality in other traditions that are squarely found within ‘South Asia.’ In their second letter, they shed even this pretense of parity between how different traditions are considered, and want only Hinduism to be depicted as a faith that advocates social inequality.

We are disappointed that our colleagues in the SAFG also denounced the attempts of Indian American and Hindu American groups and individuals to highlight the contributions of Hindu Dalits. Edits such as Uberoi Foundation’s Edit 2515 celebrate the heritage of Hindu Dalit saints like Chokhamela and Nandanar, but SAFG seems to seek only to oppose them and promote a narrow, objectifying narrative of defeat and victimization for Hindu Dalits. The SAFG also does not do anything to celebrate the heritage of Hindu women, and instead opposes others who do so (e.g. Uberoi Foundation’s Edit 2547, 2734 etc.). It would appear that SAFG is guided by a dogmatically confrontational attitude in proposing their own edits and opposing those of others.

The only Dalit heritage that SAFG seems to recognize is that their ancestors were powerless, lacking in agency, and perpetually enslaved and passive recipients of upper caste Hindu tyranny. More than 280 million members of the Dalit and Tribal communities in India gave their religious affiliation as ‘Hindu’ in the 2011 population census but SAFG wants us to believe that they are antagonistic to Hinduism. We argue instead that SAFG views are non-representative and amount to a silencing of Dalit Hindus and women. The fact that they propose not one positive edit on the contribution of women and Dalits to Hindu culture is an indicator of SAFG’s approach to Hinduism as a whole.

Caste and Hierarchies

Although the IQC did initially make some progress on broadening the discussion of social systems in ancient India beyond the stereotypically simplistic and objectifying notions of caste present in the earlier framework, this is an issue that still remains misunderstood and somewhat misrepresented in the South Asia Faculty position. We sympathize with the predicament of the IQC in having to preside over an issue that has been approached (inaccurately in our view) as a zero-sum game where the interests of Hindu community groups and Dalit community groups are somehow inherently at odds. Where does this zero-sum thinking leave, for example, activist members of lower-caste communities who believe that the depiction of caste in the present manner is denigrating to them, and to the fact that they do not see Hinduism as necessarily discriminatory to them in the manner of some other lower-caste communities who might not identify as Hindus as such?

This dilemma, as well as important recent research on caste such as the book *Castes of Mind* by Nicholas Dirks, has also not been addressed in the South Asia Faculty position. Our colleagues have instead broadly tarred some of the Hindu community groups as seeking to do nothing more than sanitize caste-oppression, and in the process, also precluded the possibility of broadening the frameworks to include mentions of several lower-caste contributors to Hinduism. Our position, briefly, is that the continuing usage of the colonial-essentialist terminology of caste, including its attendant insinuations about the other as lacking agency and somehow being reducible to nothing more than some social or religious determinisms, is a relic of colonial-era propaganda against colonial cultures and peoples. It would be more useful to bring the discussion into the present in a manner that is historically accurate, and also politically and culturally sensitive to the perceptions of lower-caste communities that identify as Hindus as well as those who do not.⁸

⁸ It is important to note that the largest number of caste related edits were submitted by Professor Ramdas Lamb, who has actually spent several years in Chattisgarh (India) living with the Ramnamis – a Dalit Hindu community. None of the SAFG members can boast of that extensive an engagement with the Dalits.

There are three broad colonialist-orientalist trends in the current position and edits offered by the South Asia faculty on caste which we believe can be constructively modified.

- First, there is the question of whether caste in the modern and colonial sense is an accurate term for the discussion about ancient India rather than the terms varna and jati, given the fact that much of the *discourse* on caste, including the word itself, come from colonial Eurocentric thinking (see Nicholas Dirks's *Castes of Mind*).⁹ Recognizing this nuance does not in our view amount to denying the existence of social stratification or sanitizing, but only helps to decolonize the curriculum and bring it up to more current scholarship.
- Second, the discussion on caste and religion, whether the South Asia Faculty group wishes to call it “ancient Indian religion” or “Hinduism,” is in the present form still deeply entwined in nineteenth century Eurocentric-colonial biases that led early European scholars to impose a Catholics versus Protestants sort of framework on the historiography of Indian religion (see Vishwa Adluri and Joydeep Bagchi's *The Nay Science*).
- Third, there is a tendency to deny the historical evidence about the elements of social mobility, contestation, and agency that existed¹⁰ (and continues to exist) in the interplay between varna and jati, presumably because of the anxiety that recognizing these elements is tantamount to sanitizing its undoubtedly discriminatory and oppressive elements. Or even deny that the evils of casteism and untouchability are rapidly waning in India and soon will be a thing of the past.¹¹

Ironically, SAFG wishes to erase India and Hinduism on the pretext of anachronism, but alleges (along with some activists) that the Indian American and Hindu American edits are trying to ‘erase’ their identity, even though the word ‘Dalit’ this was popularized as late as 1970s¹² and has gained currency only in the past 10 years or so, is used mainly by the activists of the community,¹³ who may not always represent the majority of the community,¹⁴ since the members of the community themselves do not often use it as a common self-referential term.¹⁵

The South Asia Faculty group offers as evidence tenuous notions about how modern day caste is religious because the Vedas are considered revelation and some verses in the Vedas talk about the four varnas. One must ask if this indeed the most compelling evidence that they can offer,

⁹ In this connection, refer also Banerjee-Dube (2008).

¹⁰ See for instance Arunachalam (1977), Ramachandran (2001).

¹¹ See Deliege (2010) which actually denies that untouchability as we traditionally understood it exists any longer in India at all due to rapid changes in the past few decades. We disagree to this extreme view, but overall it is a fact that untouchability has largely ceased in India although pockets of this practice remain here and there.

¹² Joshi (1986), pp. 141-147

¹³ Nirula (1999), see the glossary section of the book.

¹⁴ Deliege (1999), page x.

¹⁵ Mendelsohn et al (1998), p. 4

because there are barely 50 verses out of more than **20,000** verses in the four Vedas that mention varna. SAFG mentions in particular the Purusha Sukta of the Rig Veda, where the four varna are mentioned in a mere 2 verses (in a book of 10552 verses) and it is debatable whether these verses necessarily imply a hierarchy.¹⁶

Finally, the textbooks for Grade VI cover the entire period before 600 AD. The marginality of untouchability as a practice in ancient India (even though it is elaborated considerably in these textbooks dealing 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.”¹⁷

Our position on caste, jati and varna is simply that there needs to be a respectful, sensitive, and honest presentation of facts. The kind of loose and baseless victimhood narrative we have seen from SAFG will quite frankly not help children of Dalit descent attending schools in California. What SAFG is doing will harm their self-esteem, besides promoting a simplistic divisive narrative about a complex reality.

D. Erasing ‘India’: Renaming India as ‘South Asia’ (and Seven Other Variations)

Over thirty of 72 edits submitted by SAFG propose replacing ‘India’ with one of four alternatives: ‘South Asia’, ‘Ancient India’, ‘India’ and ‘Indian Subcontinent.’ In fact, in some of their edits, they have also replaced India with a fifth alternative, ‘Indian Ocean Littoral’ or with ‘Indus Valley’ as the sixth. In a couple of edits, they even replace India with ‘Islamic Empire’ and ‘Islamic Civilization’! Although SAFG claims that their specific choices to replace ‘India’ are context sensitive and done after due deliberation, they state no scholarly reasons in their edits, and appear to make quite arbitrary and inconsistent recommendations in this regard. It seems that SAFG follows the philosophy of ‘Anything but India, please.’

For instance, in their most recent letter of March 23, 2016, the SAFG claimed that it was only suggesting some “context-dependent” edits out of sensitivity to some archaeological sites lying

¹⁶ Venkatraman, Swaminathan (2016)

¹⁷ Jaiswal (1998), pp. 86-87

in modern day Pakistan or Afghanistan and stoutly denied that it was not attempting to “eradicate India or Hinduism.” However, the facts remain otherwise. **The South Asia faculty group did explicitly make a case for sweeping changes in their November letter where they write that “Most references to India before 1947 should be changed to South Asia” (p. 12).** The CHSSP accepted around 30 edits that had only to do with changes to India or Hinduism. While some of these changes could arguably be viewed as context-dependent nuances (though not without contestation), there are also several key edits that completely eliminate India, or at the very least reduce it to a mere geographical entity without any trace of human agency, culture, or social institutions. These moves lead us to concerns that the South Asia Faculty have embarked on a project, even if unwittingly perhaps, to enact their own sort of imperialistic “terra nullius” ideology on the people of India!

For example: the word “India” was eliminated by them in ways that radically alter the meaning in Edits 2749, 2754, and 2781. These edits have nothing to do with the location of the Indus Valley, or merely respecting present-day borders. Edit 2749 replaces the phrase “After 1000, Turks from Central Asia, who were recent converts to Islam, began to conquer states in Northwestern India” to “ ... began to expand their territory across the Indus Valley to parts of the Northern Indian plains.” Are “plains” the same thing as “states”? Is “expanding territory” not a euphemism for the violence of “conquest”? Is this not “white-washing” or “sanitizing” history? And in Edit 2781 (subsequently reconsidered by the IQC), India is eliminated altogether and conveniently subsumed under the phrase “the world of Islamic civilization stretching from the Mediterranean to the Indian Ocean region.” Changes like these suggest a much deeper and problematic approach from our colleagues, and do a tremendous disservice to all students in California.

It is our considered scholarly position that the whole “no India before 1947” premise of the South Asia letter is deeply flawed (see Appendix B for an extensive list of historical sources). Using the term “India” for “Ancient India” is no more a projection of the modern, post-1947 nation-state backwards than “Ancient China” might be. Any concerns about certain locations of the Harappan culture lying in modern-day Pakistan can easily be addressed by including a line to the same effect as suggested by the Uberoi Foundation scholars in their March 21 letter. We strongly oppose both the complete removal of India in important edits like 2749, 2759, and 2781, as well as the superfluous obfuscation of references to India with phrases like South Asia, South Asian, Indian subcontinent, Indian plains, deserts, or the like elsewhere. The term India, like China, and Greece, has a profound historical validity and currency in popular global discourse, and the evidence from Greek, Roman and Chinese sources to the time of British colonial rule, are too clear for this to be dismissed as a post-1947 projection. If indeed the South Asia faculty wish to impose some new criterion unheard of in the Content Standards in such a manner, then it should not be done in a discriminatory manner and all references to all civilizations be changed so that students don’t project modern-day nations to the past.

We have several objections to their replacement of India with eight alternatives:

1. These changes are primarily proposed in textbooks meant for middle school students in grade VI, VII and for high school students in grade X. Using at least eight different names for the same entity will confuse students (and even their adult teachers) and serves no educational purpose. For pedagogical reasons, it is absurd to have six different designations for the same region.
2. SAFG admits that ‘Ancient India’ is the phrase used in most textbooks (i.e., it is a scholarly consensus to use ‘Ancient India’) but argue that India is a merely a ‘modern nation state’, and using India deprives students from learning the shared heritage between India and Pakistan, especially because the bulk of the Indus Valley lies in Pakistan. We see no persuasive logic in this argument. First, to use the term ‘South Asia’, a Cold War Era neologism (or ‘Indian Subcontinent’, a colonial term) in lieu of an ancient civilizational entity ‘India’ while discussing ancient and medieval periods is poor judgment. In contrast to the modern usage of terms like Pakistan, South Asia and Indian subcontinent, the term ‘India’ to denote the region and civilization/culture being studied in the textbooks has been in continuous use since at least the 6th century BCE. Indians themselves have used the words ‘Bharat’ and so on to denote the same landmass and civilization. **Please refer to Appendix B for more details, with scholarly references that underscore this point.**
3. SAFG ignores the fact that modern nation states like China, Greece, Egypt did not overlap completely with ancient or medieval regions or countries of that name. For instance, Alexander the Great himself would be termed as a Macedonian. SAFG does not advocate replacing any of these ancient civilizations’ names with other designations. Therefore, it is discriminatory to single out India and point to the non-equation between its modern and ancient territory when the same is not being done for other modern nation states.
4. There is no ‘South Asian Civilization.’ In contrast, India is well known as the region where ‘Indian Civilization’ flourishes.
5. Contrary to what SAFG claims, the phrase ‘South Asia’ itself has considerable ambiguity. Sometimes it includes Tibet (China), Afghanistan, or even Iran and Myanmar. At other times, it excludes these countries and even Nepal, Bhutan and Sri Lanka. Therefore, to replace a clear cut term ‘India’ with an ambiguous phrase ‘South Asia’ that has no scholarly consensus is not very judicious.¹⁸

¹⁸ https://en.wikipedia.org/wiki/South_Asia <checked on 08 May 2016 >

6. And often, ‘Indian Subcontinent’ is used interchangeably with ‘South Asia.’¹⁹ Therefore, it is unclear why SAFG select one in some cases, and the second nomenclature in other cases
7. The Standards of Learning (SOLs) and the Framework itself requires a mention of ‘India’ and not ‘South Asia’. Therefore, SAFG edits violate SOLs and the California education Framework.

The extremely haphazard and unscholarly way in which SAFG has erased ‘India’ can be seen through an examination of **some** of the SAFG edits:

Edit # 2794	
Current Text	SAFG proposed text
Most states and empires supported trade as the rulers and elite groups wanted access to products such as silk from China, Persia, Syria, and Egypt; spices from India and Southeast Asia; cotton cloth from India and Egypt; and gold from West Africa.	Most states and empires supported trade as the rulers and elite groups wanted access to products such as silk from China, Persia, Syria, and Egypt; spices from South and Southeast Asia; cotton cloth from India and Egypt; and gold from West Africa.

Comment: The absurdity of this edit is obvious because spices were not grown in any part of the present day Pakistan or Bangladesh. They were largely grown in Southern India and Sri Lanka. Conversely, cotton cloth from areas currently in Pakistan is attested archaeologically for several millennia.²⁰ SAFG should have therefore added ‘Sri Lanka’ for spices and ‘Pakistan’ for cotton cloth instead of erasing India in the first instance.

Edit # 2763	
Current Text	SAFG proposed text
Unlike Mesopotamia, Egypt, China, or India, these civilizations did not develop along great rivers.	Unlike Mesopotamia, Egypt, China, or Indus Valley, these civilizations did not develop along great rivers.

Comment: The current text lists different regions/countries. The SAFG recommendation misses that logic because only for India, it replaces the country with a river valley. Their proposal is in fact academically flawed because the earliest sites of the Harappan Culture are Mehrgarh and Bhirrana, both of which are outside the Indus Valley, which in fact contains only 15% of the total number of sites.²¹ Moreover, 'Indus Valley Civilization' is not even the most commonly

¹⁹ Ibid.

²⁰ This can be verified easily even online. See <https://en.wikipedia.org/wiki/Cotton> <checked on 6th May 2016>

²¹ See Possehl (1999) for lists of these sites.

used phrase for this civilization. When discovered, the Harappan culture was thought to center around the Indus Valley...hence the name. Since then, archeology has found more cities along the route of the now dried up Saraswati river than along the Indus.

Archeologists (the bulk of them in India, who are doing the actual groundwork) now commonly refer to the term Saraswati-Sindhu civilization (referring to the two rivers) or Indus Sarasvati Civilization for the Harrapan culture.²² In fact, the South Asia Faculty Member Rita Wright herself acknowledges in her own book that the Ghaggar Hakra region is the second area of the civilization with a heavy concentration of sites.²³ Recently, Qasid Mallah and Nilofer Shaikh have mapped more than 100 sites in upper Nara, that Rita Wright acknowledges as the most probable continuation of the Ghaggar Hakra (= Sarasvati river) in the same book. It is therefore a well published fact that more than 60% of the Harappan sites are in the Sarasvati (Ghaggar-Hakra-Nara) plain, another 20% in Gujarat and only the remaining in the Indus plains. Indus Valley Civilization is thus an outdated term. In fact the South Asia Faculty Member Jonathan Kenoyer himself prefers to use just 'Indus Civilization' in his publications (omitting the word 'Valley').

Edit # 2377	
Current Text	SAFG Recommendation
During those three millennia, numerous technical and intellectual innovations appeared, especially in the dense agricultural societies that arose in the Middle East (notably Mesopotamia, Syria, Anatolia, and Persia), the Nile Valley of Africa, northern India , China, and the lands around the Aegean Sea.	During those three millennia, numerous technical and intellectual innovations appeared, especially in the dense agricultural societies that arose in the Middle East (notably Mesopotamia, Syria, Anatolia, and Persia), the Nile Valley of Africa, Indus Valley Civilization, China, and the lands around the Aegean Sea.

Comment: The South Asia Faculty edit is puzzling and not well thought out. The current text refers to geographical regions where advancements were made between 4000-1000 BCE and the edit mars this text by adding the name of a civilization in a list of regions. The edit is factually wrong, because this period also includes the Late Harappan period (1900 – 1300 BCE) during which there was intense agriculture not merely in the Indus Valley but also in the interfluvium of

²² For a contemporary view specifically on the spread of Harappan culture outside the Indus Valley, consult Chakrabarti (ed.), 2004. See more about this in Section I.

²³ See Wright (2010), p. 131-133 etc.

Ganges and Yamuna, and in several areas of the Gangetic plains further east, as evidenced from recent archaeobotanical discoveries.²⁴

Edit # 2440	
Current Text	SAFG proposed text
During the Harappa civilization, the Vedic period, and the Maurya Empire, how did the connections between India and other regions of Afroeurasia increase?	During the Indus civilization, the Vedic period, and the Maurya Empire, how did the connections between the Indian subcontinent and other regions of Afroeurasia increase?

Comment: It is unclear why India is replaced with ‘Indian Subcontinent’. A Harappan site Shortughai is found in Afghanistan (according to some archaeologists like Gregory Possehl, Mundigak in Afghanistan is also a Harappan site). Likewise, vast portions of Afghanistan were included in the Vedic geography as well as in the Mauryan Empire. Therefore, the name ‘Indian Subcontinent’, which does not include ‘Afghanistan’ (although it is included within Harappan-Vedic and Mauryan cultures/empires) in this context is incongruous.

Edit # 2724	
Current Text	SAFG proposed text
The level of interaction in all aspects of life–commercial, cultural, religious–among the people of various parts of India was intensive and widespread during this time period, much more so than in earlier periods.	The level of interaction in all aspects of life–commercial, cultural, religious–among peoples across various regions of the Indian subcontinent was intensive and widespread during this time period, much more so than in earlier periods.

Comment: The change of ‘India’ to ‘Indian Subcontinent’ and ‘people’ to ‘peoples’ is politically motivated by the view that India is a mere geographical entity without a unified culture or civilization. SAFG does not use the plural ‘peoples’ for any other part of the world, nor does it change China to ‘East Asia’, or ‘Persia’ to ‘Iran’ in any other edit.

To conclude, the fact that more than 30 out of the 70 odd edits of SAFG are dedicated to deleting India and replace it with six different names demonstrates their antipathy to the culture and

²⁴ See Singh (2010).

civilization of India. See also section H below to see examples of how SAFG goes a step further and replaces India with ‘Islamic Civilization’ and ‘Islamic Culture.’

E. Erasing Hindus and Hinduism:

In numerous cases, SAFG edits replace Hinduism with ‘Ancient Indian Religion’ and other names. **It is indicative of the discriminatory and hostile attitude with which they seem to view Hinduism considering that the name of no other religion in California has ever been toyed around with so imperiously in curriculum debates in this manner.** In SAFG-1, they argue that ‘Hinduism’ is not a ‘meaningful template’ to describe residents of because it did not become organized till the 13th century, and because it is probably not an organized religion even today. This of course begs the question as to whether Hinduism has to be organized like Islam or Christianity in order that its existence is accepted. And if it is anachronistic to reject the name ‘Hinduism’, then how appropriate is it to use colonial and Cold-War era terms like ‘Indian-Subcontinent’ and ‘South Asia’ in lieu of India?

There seems to be profound confusion in the South Asia Studies Faculty position(s) on this issue. They believe that it is inaccurate to use the term “Hinduism” for Ancient India since they believe that Hinduism did not show signs of being an organized religion at least until the 13th century (and also write that “arguably it does not exist now” on page 13 of the November letter— though presumably that was not what they meant). However, they suggested not “religions of ancient India” but “religion of Ancient India,” and also made a clear case for religious origins for caste. This is part of a systemic contradiction in a part of the academic discourse on Hinduism today; on the one hand, even merely subscribing to the use of the phrase Hinduism with all its plural, diverse, and eclectic origins is alarmingly condemned as “Hindu nationalism,” but on the other, Hinduism is treated as one singular, all-determining entity when it comes to discussions of social hierarchies in ancient India. It is quite clear that the South Asia studies faculty position would have the language in the curriculum twisted in all sorts of ways just to accommodate this bizarre self-contradiction in their position, leading, for example, to the phrase “Ancient religions including but not limited to Hinduism” that appeared at the March 24 meeting after much needless confusion and hand-wringing brought on by this muddled South Asia Studies Faculty intervention.

We understand and sympathize with the IQC’s efforts to accommodate what it might have considered important scholarly views, but sometimes commonsense is quite enough to spot a self-contradiction in an argument. Consider the following statements about Hinduism from our colleagues’ November letter:

“It is important to note that Vedic and non-Vedic tradition and not just Hinduism are ... part of the larger Indic tradition ... we recommend deleting ‘Hinduism’ from this passage and substituting the word ‘Vedas’.. ” (p. 5)

“There is a problem in taking ancient South Asia to be coterminous with the Vedas, with Sanskrit and Hinduism. This excludes the great corpus of Sanskrit literary, scientific, philosophical and inscriptional texts and the entire Sangam Tamil literature which again cannot be reduced to Hinduism.” (p. 6)

“There are clear differences between Vedism and what is generally referred to as Hinduism contrary to the statement that the major components of Hinduism are ‘easily discernible in the Vedic period’... We recommend deleting a ‘profound acceptance of religious diversity’.” (p. 6)

We can infer from this that the scholars believe that Hinduism is “different” from Vedism; it is also different from the great corpus of Sanskrit literary, philosophical, and inscriptional texts, as well as the Sangam Tamil literature.

What then, according to them, is Hinduism? Is it merely because they do not know how to talk about it that they would rather see the very word eliminated as a “Hindu nationalist” conspiracy?

The needless trouble caused here is that while the South Asia Studies faculty submit that that the Vedas are not *the* foundation of Hinduism but “*a* key foundation of Hinduism” (an edit to which we have no objection), they seem determined to also equate their implicit treatment of “Hinduism” in the narrative as being coterminous with an Aryan/Vedic colonization of India much as the 19th century colonial orientalist did (even if the word “migration” is used by them instead of “invasion”). It is not difficult to connect the dots in their argument.

- 1) They deleted the line about the Indus Valley Civilization that said “some of the statues and figurines show features that are all present in modern Hinduism, such as a male figure that resembles the Hindu God Shiva in meditating posture” – and insist adamantly that the IVC cannot be viewed as “Hindu” in any way
- 2) They deny several elements of what modern day Hindus consider part of Hinduism’s diverse and pluralistic past including (Tamil, Sanskrit, philosophy etc.) as somehow “not Hindu”
- 3) They delete any reference to the idea of a “profound acceptance of religious diversity” in the Vedas
- 4) And set up a straw-man idea of the Vedic period as being about little more than the caste-system prescribed by verses in the Rig Veda (more about this in the following section).

These prevarications might be a condition of existence for some scholars determined to hold that the term Hinduism is a modern invention and must therefore be stamped out with puritanical zeal. However, it is quite evident that these scholars hardly offer any definitions of what they mean by Hinduism, except to somehow keep denying every element of it that modern Hindus might identify with. It would be more productive and honest if the frameworks could show a minimum level of courtesy, and sanity, and stick to the use of the globally acceptable term “Hinduism,” with the appropriate language added to recognize that the term refers to multiple traditions and sources.

The term “Hinduism” might be a historically recent coinage, but it is a legally accepted one in worldwide usage. The Indian census recognizes it as a category, and nine-hundred million people identified with it in the last census. Most importantly, it is a term that Hindus of very diverse backgrounds, including supposedly “lower” or formerly marginalized communities, identify with as well. It is well understood among practitioners and objective scholars though that the word Hinduism refers to a multitude of past traditions and practices drawn from various regions and traditions of the Indian subcontinent over several millennia. The Vedas and Sanskrit are an important part of it, but it is not necessary for a Hindu to identify with them as the originary text, nor for a Hindu to even be a “believer” in the conventional sense. **The most accurate and practical way to deal with the complexities of the questions of origins would be to suggest that ancient India had several diverse religious practices many of which would be familiar to modern Hindus as a form of Hinduism; not to erase the words “Hinduism” and “Hindu” altogether as the SAFG have sought to do.**

Please find below several specific edits by SAFG that should be corrected:

Edit # 2956	
Current Text	SAFG Recommendation
The Gold Rush in California, the building of the transcontinental railroad, and agricultural labor in Hawaii and the mainland spurred Chinese, Korean, Japanese, Filipino, Hindu, and Sikh immigration to the United States.	The Gold Rush in California, the building of the transcontinental railroad, and agricultural labor in Hawaii and the mainland spurred Chinese, Korean, Japanese, Filipino, and South Asian (mostly Sikh) immigration to the United States.

Comment: The context is of Gold Rush in California, and Hindus and Sikhs are mentioned among the immigrant communities. **SAFG totally erases ‘Hindus’ and proposes ‘South Asian (mostly Sikh)’ instead.** This reflects SAFG’s disdain for historical facts in the following ways –

First, the immigrants were mainly from the Jalandhar Doab region,²⁵ which falls squarely within present day boundaries of India (not in other parts of ‘South Asia’ or ‘Indian Subcontinent’). Therefore, there is no need of replacing Hindus with ‘South Asians’. Second, at the time of this immigration (late 19th to early 20th cent.), the boundaries between Hinduism and Sikhism were still porous²⁶. Finally, the locals in California themselves referred to the immigrants as Hindus.²⁷ By erasing ‘Hindus’ and replacing them with ‘South Asians’, SAFG has denied the shared aspect of the heritage of Hindus and Sikhs. The use of ‘South Asian’ by SAFG is also an affront to the support that Indian immigrants gave to the Indian (not ‘South Asian’) Freedom Movement through the Gadar Movement. The immigrants fought for the legal rights in American courts and represented themselves as Indians, not as South Asians.²⁸ SAFG erases and insults this aspect of Indian American history through its edit.

Edit # 2734	
Current Text	SAFG Recommendation
Building on their previous study of Hinduism in 6 th grade, students study the question: How did Hinduism change over time?	Building on their previous study of Hinduism in 6thgrade, students study the question: How did the religion of ancient India change over time?

Comment: Unclear why Hinduism (the only major religion of ancient India) is being obfuscated here. Also, the textbooks talk only of the evolution of Hinduism from the Vedic period to classical period. This question cannot be answered for Buddhism or Jainism on the basis of the material in the textbooks, if it is rephrased as 'religion of ancient India'.

Edit # 2552	
Current Text	SAFG Recommendation
Through the story of his life, his Hindu background, and his search for enlightenment, students may learn about his fundamental ideas: suffering, compassion, and mindfulness.	Through the story of his life, and his search for enlightenment, students may learn about his fundamental ideas: suffering, compassion, and mindfulness.

²⁵ Margaret A. Gibson (1988), *in passim*.

²⁶ In the 1881 population census of India, almost 1/3 of the Sikhs still listed themselves as ‘Hindu-Sikh.’ Works of W H McLeod and Harjot Oberoi may be consulted in this regard.

²⁷ Adriane Ruggiero, p. 23, 32, 33 etc.

²⁸ *Ibid*, pp. 23-26

Comment: SAFG claims to be all-inclusive in emphasizing the shared heritage of all ‘South Asians’, but wants to erase the Hindu background of everyone but modern Hindus in the region! Perhaps, SAFG does not believe that ‘Hinduism’ is a meaningful term to describe the ‘ancient Indian religion’ (sic!) of that period, but has no qualms in injecting colonial terms like ‘Indian Subcontinent’ and Cold War Era terms like ‘South Asia’ into chapters of ancient and medieval Indian history.

Edit # 2439	
Current Text	SAFG Recommendation
How did the religion of Hinduism support individuals, rulers, and societies?	How did the religion of Ancient India support individuals, rulers, and societies?

Comment: This is another example of a rather indefensible edit from SAFG. It concerns line #777 of the framework. Now, the next Line 778 refers to Buddhism and therefore the context warrants that line 777 should indeed state 'Hinduism.' This rephrasing will only create confusion because the text largely talks about the relationship of Hinduism with monarchy. Ironically, the South Asian Faculty reject the use of India in other contexts, but replace Hinduism with 'Ancient India' in this edit without any justification. Is it their case (like what Pakistani Islamists say) that Hinduism is the heritage of only present day Indians and not Pakistanis?"²⁹ SAFG is trying to distort California history textbooks to mimic Pakistani history textbooks.

Edit # 2452	
Current Text	SAFG Recommendation
Some of the statues and figurines, as well as images on the seals, show features that are all present in modern Hinduism, such as a male figure that resembles the Hindu God Shiva in a meditating posture, as well as small clay figures in the posture of the traditional Hindu greeting “Namaste.”	Although not much is known about the religious practices and beliefs of the Indus Valley civilization, some form of mother goddess may have been worshipped.

Comment: SAFG presents a controversial, negationist and a Hinduphobic viewpoint that refuses to see parallels between modern day Indian and Hindu practices with ancient Harappan practices. South Asia faculty inexplicably erases archaeological data in pursuit of its preconceived

²⁹ For descriptions of how Pakistani textbooks erase their several millennia of Hindu past, refer Aziz (1993).

conclusions. There is evidence to suggest continuity in terms of religious practices between the people of Harappan Culture (such as Yoga, worship of feminine deities) and present day Hinduism. Hindus employ the conch shell (*Turbinella pyrum*) as libation vessel during worship and rituals and also use it as a trumpet. Their own group member Kenoyer points out very similar conch-shell trumpet, decorated with vermilion-filled incised lines that have been excavated in Harappan contexts.³⁰

To summarize what scholarly literature points out regarding these similarities:³¹

1. **Fire Altars:** *“An unexpected feature of Indus worship has been the discovery, doubted at first but repeated now at many sites including the recent excavations at Rakhigarhi, of the sacrificial hearths known as fire altars. Fire altars are a central feature of the religion of the Indo-Aryans, and their apparent discovery has fueled the cause of those who are convinced – wrongly, as I and many other scholars believe – that the Indus people were also Indo-Aryans, while it has proved an embarrassment to those who don’t support this view. But are the Indus hearths really fire altars in the Vedic sense? The similarities have been overemphasized and the shared elements of fire and animal sacrifice are too common, being found in many religions, to be a culturally diagnostic link.”*³² Fire altars made of bricks are actually found in Harappan contexts.³³ Many of these fire altars have configurations described in Vedic literature.³⁴ In fact, a notable scholar has shown how the arrangement of hymns in Rigveda itself follows the pattern of laying out of bricks in the Agnichayana Vedic rite.³⁵
2. **Domestic Shrines:** *“...In some settlements, namely Kalibangan, Banawali and Lothal, the houses also included a room set apart as a domestic shrine, a feature also common in modern Indian homes, although such shrines have not been found at Mohenjo Daro.”*³⁶
3. **Weights and Metrology:** *“The most common Indus weight was equivalent to about 13.7 grams. Taking this as the basic unit the Indus people used smaller weights that were 1/16, 1/8, 1/4 and 1/2 of this basic unit and larger ones that were multiples of 2, 4, 10, 12.5, 20, 40, 100, 200, 400, 500, and 800 times the basic unit. The basis for the whole weight system was probably the ratti, around 0.109 gram, the weight of a seed of the gunja creeper (*Abrus precatorius*), equivalent to 1/128 part of the Indus basic unit. The ratti is still used in India as a jeweler’s weight and was the basis, among other things, for the weight standards of the first Indian coins that were first issued in the 7th century B.C. A*

³⁰ See, Kenoyer (1998), pp. 105-127. Note that he is an SASF member, and therefore his edit is contradictory to what he has published elsewhere.

³¹ This section is largely taken verbatim from Agarwal (2014) with the author’s permission.

³² McIntosh, p. 121

³³ McIntosh (2002), p. 212

³⁴ Sonawane and Mehta (1985)

³⁵ Kak (2000).

³⁶ McIntosh, p. 100

*number of the early states issued coins of 1 or 2 karshapanas, a karshapana being 32 rattis, so these coins were equivalent to the Indus weights of ¼ and ½ the basic unit.*³⁷

4. **Yogic posture terracottas:** Even though referring to Marshall's report, Doniger fails to mention that both Harappa and Mohenjo Daro have yielded terracotta figurines in yogic postures.³⁸ Some of these clearly show the Namaste gesture of Hindus today.
5. **Burial Customs:** *"In most of the burials, the body was fully stretched in the north south direction, with the feet pointing towards south – the direction associated with Lord Yamaraj in the later Hindu tradition."*³⁹ Fractional burials and cremation are also attested in Harappan culture – again paralleled in the Rigveda.
6. **Urban planning patterns:** The ratios of the dimensions of Harappan settlements often correspond to those recommended in later Hindu scriptures on architecture (Vastushastras).⁴⁰ The orientation of the streets also demonstrate concern for the principles of these texts.
7. **Feminine Ornaments:** Sindhoor in women's hair parting; Harappan ornaments and ornaments worn by women in that region today⁴¹
8. **Harappan and modern carts in that region today:** Transportation vehicles in the Indus region still resemble the images of vehicles in Harappan art.⁴²
9. **Agricultural Practices:** *"Striking parallels exist, however, between the rural economy of later India and that which we can reconstruct from Indus evidence. The Early Indus field discovered at Kalibangan, for example, was ploughed in exactly the same pattern as is used in the region today...The tools and equipment by the Indus farmers, such as ploughs and solid-wheeled carts drawn by bullocks, are still in use today. The same is true of many other tools and domestic equipment, underlining the antiquity of agricultural practices in the Indian subcontinent and the strong similarities that exist between the daily lives or ordinary people in Indus times and today – 4,500 years later."*⁴³

In the light of all this evidence, it is unfortunate that SAFG gives no scholarly reasons for erasing the connection between Hinduism and the Harappan Culture artefacts.

F. Opposing Attempts to Highlight Dravidian Heritage

SAFG accuses Indian American and Hindu American groups and individuals of trying to erase Dalit and Dravidian heritage, which is a blatant falsehood given that Edit 2376 of the Hindu

³⁷ McIntosh, p. 125

³⁸ Lal (2002), p. 127

³⁹ McIntosh, p. 118

⁴⁰ Michel Danino (2008).

⁴¹ Lal (2002), pp. 82-89

⁴² Lal (2002). pp. 107-110

⁴³ McIntosh, p. 200

Education Foundation (HEF) actually asks the Board to remove the word ‘northern’ from ‘northern India’ in a discussion of global areas marked by ancient intellectual and technical advances. Their edit is meant to recognize the fact that these advances were made not merely in northern India, but also in southern India where Dravidians predominate.

HEF Edit 2563 asks the Board to add information on Tamil Sangam literature and praises the Sanga, anthologies. In Edit 2753, they (=HEF) celebrate the efflorescence of Kannada and Telugu literature under the Vijayanagara Empire. In fact, one of the SAFG edits seems to plagiarize HEF edits to pretend that they too want the Framework to mention Sangam literature of the Tamils.

We conclude this section by stating that the leading lights of the Uberoi Foundation follow the Shaiva Siddhanta Hindu philosophy which is of Dravidian Hindu origin. They and other Hindu groups therefore are better representatives of South Indians, rather than the activist scholars of SAFG.

G. Distorting History

Many of the edits proposed by SAFG are historically untenable and makes one question their professional competence.

Edit #	
Current Text	SAFG Recommendation
After 1000, Turks from Central Asia, who were recent converts to Islam, began to conquer states in northwestern India.	After 1000, Turks from Central Asia, who were recent converts to Islam, began to expand their territory across the Indus Valley to parts of the northern Indian plains.

Comment: Around 1000 AD, the Turks invasion was limited to northwestern India (as in the current text). It was almost 200 years after the period being discussed did the expansion cover the Northern Indian plains. “Expand territory” is in inaccurate characterization of the violent conquest of the states of northwestern India. Such whitewashing of history is an unjustified change. The first major conquest of northern Indian plains beyond the Indus valley happened in 1192 after the Second Battle of Tarain. Therefore, the proposed edit is historically inaccurate, if not wrong.

Edit #	
Current Text	SAFG Recommendation

After the fall of the Gupta Empire, India had many states.	After the fall of the Gupta Empire, the Indian subcontinent was divided into a number of regional states and kingdoms.
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Comment: India was divided into multiple states and regional kingdoms both during the Gupta Empire **and** after it. The Gupta Empire, even at its zenith, did not cover vast areas of India. Therefore, their edit is historically unacceptable and the only motivation appears to be to erase India once again and replace it with ‘Indian Subcontinent.’

H. Normalizing Islamic Imperialism:

In some edits, SAFG erases the predominantly Hindu affiliation of the Indian society, and deletes ‘India’ to replace it with ‘Islamic Empires/Civilization.’

Edit # 2814	
Current Text	SAFG Recommendation
For this entire period, therefore, the major Afroeurasian centers – China, India , and the Islamic World – were too strong for Europeans to conquer.	For this entire period, therefore, the major Afroeurasian centers of power – the Islamic Empires and China – were too strong for Europeans to conquer.

Comment: This erasure of India is absurd, and even more absurd is its replacement with ‘Islamic Empires.’ It is incorrect to include India into the ‘Islamic Empires’ because more than 80% of Indians still followed Hinduism in those centuries. Calling India an ‘Islamic Empire’ merely because the dominant political powers (not all) of India were Muslim during that time is elitist, and erases the religious identity of an overwhelming majority of Indians of that time. Vasco da Gama, the first European to find the sea route from Europe to India, himself encountered a Hindu ruler of Kerala (India). The period in question is 1470-1750, during which large parts of coastal peninsular India were squarely within Hindu kingdoms and Empires, and not a part of ‘Islamic Empire.’

Edit #2781	
Current Text	SAFG Recommendation
In the center, the Muslim world (now divided into many states) and India prospered as producers of goods such as	At the center, the world of Islamic civilization stretching from the Mediterranean to the Indian Ocean region,

cotton cloth, spices, and swords, and also as middlemen along the east-west trade routes.	prospered as producers of goods such as cotton cloth, spices, and swords, and also as middlemen along the east-west trade routes.
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Comment: In other words, SAFG suggest that India be subsumed under ‘Islamic Civilization’ as if there were no non-Muslims or no Hindu civilization in India at that time, despite more than 80% of the population being Hindu.

It is a pity that on one hand, SAFG erases India and Hindus from the textbooks, and on the other hand, they are bracketing the entire region, with a >80% Hindu population (in the period concerned) with ‘Islamic Empires’ and ‘Islamic Civilization.’

I. Erasing the Saraswati River

In several edits, SAFG have suggested a deletion of ‘Saraswati River’ in discussions related to the Harappan Culture. Their ‘scholarly’ justification is actually an amorphous mass of selective publications that does not prove anything, and falsely claims that Saraswati is merely one tributary of Ghaggar-Hakra and that the existence of Saraswati as a large river is recognized by only a small minority. In fact, the SAFG viewpoint is a minority view, and a revisionist one at that. This is amply demonstrated in the work of Michel Danino (2010) whom they seek to dismiss flippantly because ‘he does not have a PhD.’ In fact, Danino demonstrates how dozens of scholars of various disciplines, and of various nationalities have equated Ghaggar Hakra with the Vedic Saraswati since at least the 18th century. Suffice it to say that SAFG scholars are guided by political considerations and Hinduphobia rather than by academic honesty and rigor.

The ‘argument’ and the disjointed/selective ‘evidence’ of SAFG in this regard confounds at least five issues:

1. The Ghaggar Hakra Basin contains the bulk of the sites of the Harappan Culture.
2. The Ghaggar Hakra river is the Vedic Saraswati.
3. The Saraswati River reached the ocean at some point of time because it was glacial fed or because of a more wet rainfall regime in the past.
4. Scholars have begun to use the phrase ‘Indus-Saraswati Civilization’ for Harappan Culture.
5. Equating the Ghaggar-Hakra with Saraswati is driven by the agenda of Hindu Nationalists who want to equate the Harappan Culture with the Vedic Culture.

The first point, viz, the Ghaggar Hakra basin does indeed contain more than half the known Harappan sites is undisputable,⁴⁴ but is not at all mentioned by SAFG for obvious reasons.

Regarding the equation of Ghaggar-Hakra with Saraswati, not just Danino but scores of geologists, archaeologists, linguists, historians, philologists and scholars of other disciplines accept this as a fact. SAFG is simply in a denial about this plain fact, and aligns itself to a minority of Marxist Historians in India who have political reasons for their stance.⁴⁵

Now as to whether Saraswati reached the ocean or not, whether it was glacial fed or not, and whether it carried more water during the Harappan phase or not – the fact remains that over 1000 Harappan sites are found in the vicinity of a dried river bed. In fact, the densest concentration of Harappan sites is found in the Cholistan region, along and around the dried Hakra. Even Rita Wright (of SAFG) acknowledges in her publication that the Hakra most likely continued onward through the Nara channel.⁴⁶ The Nara course was considered to be sparse in Harappan sites, but in recent years, Pakistani archaeologists have mapped well over 100 sites in Upper Sindh along Nara.⁴⁷ The conclusion is obvious – most of the Ghaggar-Hakra-Nara course is teeming with Harappan sites, and this dried river perhaps represented the epicenter of the Culture. Whereas today, less than 200,000 people live in the Cholistan region in Pakistan and the adjacent areas of the Ganganagar district of India due to inhospitable topography.

Now as to SAFG objections on the use of ‘Indus-Saraswati Civilization’, the plain fact is that most Indian Archaeologists, who are doing the actual work of excavation in India, have already adopted this term.⁴⁸ SAFG itself uses two names – Indus Civilization and Indus Valley Civilization, which indicates their own confusion. In their letters, they also use ‘Harappan Civilization’ as well. Therefore, to allege that the name Indus-Saraswati civilization is driven by Hindu Nationalism is politically motivated, and innocent of the above facts when the SAFG itself cannot decide between three other names for the same civilization.

⁴⁴ See Possehl (1999) for the lists of sites.

⁴⁵ We consider it jejune to list academic references that depict the academic consensus (held by a vast majority of scholars of numerous disciplines) but the following are good pointers: Danino (2010), Chakrabarti et al (2009), Khan (1978), Airi (1977), Reusch (1995), Ludwik (2007), Sharma (1993). Suffice it to say that the SAFG scholars are in a minority and are in a state of denial. By no stretch of imagination can we call all these scholars and the works they cite as ‘Hindu Nationalists.’

⁴⁶ See also Valdiya (2002), pp. 27-32. It may be noted that the Nara is still called the Saraswati by rural Sindhis and its dried up delta in Kutch is still regarded as that of Saraswati by the locals.

⁴⁷ For recent discoveries along the Nara, see Mallah (2008), Mallah et al (2002).

⁴⁸ Deo Prakash Sharma, R S Bisht, B B Lal, S P Gupta, A K Narain, Michel Danino, Makkhan Lal, Amarendra Nath, Dilip Chakrabarti (a former colleague of Jonathan M. Kenoyer) etc.

J. Aryanism in the Name of Scholarship⁴⁹

SAFG accuses the various Indian American and Hindu American organizations of being fundamentalist, and yet the arguments of SAFG regarding the non-Aryan affiliation of the Harappan Culture are precisely the type that are invoked by the Aryanists.⁵⁰

We must remind the CDE and our colleagues in South Asia Studies that the concern about the geographical “origins” of Hinduism (multiple and pluralistic as they are) among modern Hindus is less about a quest for purity or nativism, and more about responding to the systematic intellectual and moral devastation caused by a century of unchecked propaganda in some parts of academia about some mythical Hindu-Vedic-Nazi connection. As one of our articles in [Foreign Affairs \(http://www.foreignaffairs.com/articles/142805/vamsee-juluri/modis-civilizational-moment\)](http://www.foreignaffairs.com/articles/142805/vamsee-juluri/modis-civilizational-moment) has argued, a generational dimension is essential to understanding the present discourse about Hindu identity that is beginning to emerge in the Hindu community in the United States and in India. Simply put, **Hindus and Hindu American youth today have to be recognized as being merely two generations out of surviving European colonization of their country.** Their grandparents’ generational position was that of vulnerable colonial subjects. They therefore did not resist the Aryan theory of origins imposed by their European masters. The subsequent generation too did not see it fit to against this old racial narrative about them given their economic and professional insecurities in newly independent, Nehruvian India. The first generation of Indian immigrants to the United States and their children too did not resist the unfortunate misrepresentations that were made of them in the curriculum and culture. **However, the millennial generation of Indian Americans are more confident, assertive, and eagerly engaged with the question of representation and identity. They would really like to know if Hindus really were the Nazi-like conquerors of India in 1500 BCE, and if scholars agree that they were not, then what is the delay in changing it, really?**

It is unfortunate that the South Asia studies position on this issue has failed to understand the deeply felt reasons in the community behind the quest for a better account of Hinduism’s history, and shied away from even engaging respectfully with the growing scholarship emerging at the peripheries of the South Asia studies canon that makes the case for an Indian homeland for Hinduism, broadly speaking. The arguments raised in Appendix 2 of their November letter, for example, dismiss the possibility of even mentioning emerging challenges to the Aryan theories as being on par with “creationism.” They further insist in the same letter that “there is no real scientific disagreement about the origins of the Indo-Aryans outside of India and their gradual arrival in the subcontinent in early – mid 2nd millennium BCE” and that “the linguistic evidence in incontrovertible.” In their February letter, they further add that neither “geo-archeological” evidence nor “genetic” evidence are conclusive, either way, and insist on merely linguistic evidence in the form of the absence of horses and chariots in the IVC. In addition, they further

⁴⁹ This section is considerably taken verbatim from Agarwal (2005) with the author’s permission.

⁵⁰ See Poliakov (1974) and Arvidsson (2006) in this regard.

attempt to personally discredit scholars whose views differ from their own, such as Michel Danino, whose work on the Saraswati has been published by the finest of publishers (who have also published Wendy Doniger's *The Hindus: An Alternative History*) and who was appointed by the previous, non-BJP government in India to oversee the creation of a high school curriculum on traditional Indic knowledge systems. These actions make the South Asia Studies letters seem more about turf-protection rather than genuine engagement and debate.

The larger picture to bear in mind is simply that 12 year old children should not be denied the simple joy of seeing their civilizational heritage recognized in its appropriate geographical context in the curriculum simply because of a lingering malady known as the Aryan theory. We should also point out that the South Asia letter of November contradicts itself in the very first page on the issue of where the Hindu community stands today on the word, "Aryan." In lines 6-7, it complains that the draft has removed the word "Aryan," and then in lines 10-11, accuses the draft of trying to establish "Aryans as indigenous inhabitants of South Asia." The simple truth is that while the term "Aryan" might have some currency in ancient Vedic texts, it has not been an enduring form of identity in Hindu life and practice for at least two millennia, unarguably. It increasingly appears that the only groups wedded to its continuing usage are a group of politically motivated actors somehow trying to concoct an idea of an alien Nazi Hindu race occupying India!

One solution to the impasse about Hinduism's geographical origins though might be to build on the pluralistic origins approach outlined in the previous section. The language of the frameworks could refrain from making specific claims about the IVC and Vedic culture as this is a debate that would take much too long for any new consensus to emerge, but instead emphasize that the Vedas and other cultures of the region are among several foundations upon which Hinduism has emerged.

The following is a set of important arguments against Aryanism which the SAFG letters have not adequately or honestly presented.

Horse Chariot Argument

SAFG repeats the argument that a small group of Aryans with horses and chariots could have overpowered the Harappans, who did not have these, without leaving much archaeological trace. Let us examine the non-tenability of this argument in the light of hard data.

SAFG argued that Harappans could not have employed chariots in warfare because they did not possess horses. However, the sum total of evidence attests to the presence of horse in Harappan contexts, and this is contested now only by very few zoo-archaeologists (e.g., Richard Meadow) with vested interests in opposite theories that they have propagated for 3 decades. In summary,

horse bones have been found in Harappan and pre-Harappan levels⁵¹ at Kuntasi⁵², Surkotada, Lothal, Ropar⁵³, Kalibangan, Shikarpur⁵⁴, Malvan etc. Horse figurines have emerged in Rakhigarhi, Lothal, Nausharo and several other places, and painted horse on pottery sherds at Kunal⁵⁵.

And horse remains have been unearthed not just in Harappan contexts, but also in non-Harappan chalcolithic sites in the interior of India from strata predating the supposed time of arrival of Aryans at or after 1500 BCE. For instance, in Kayatha, a site in Central India excavated in 1968, a part of a horse jaw was unearthed from a level dated to 2000–1800 BC and a few other bones from levels dated from 1800–1600 BCE.⁵⁶ Likewise, Hallur in Karnataka has yielded horse bones at levels dated to 1500 BCE which is too early for the arrival of Aryans in this part of India.⁵⁷ This same scholar concludes⁵⁸, working within the Aryan invasion paradigm–

“Historical and Archaeological evidence is there to prove that Aryans brought horses along with them during their migration. But this should not lead one to conclude that India had no horses of its own. The local breed was there, not only in Karnataka (Hallur) but all over in India as evidenced by the excavation reports of Navadatoli, Kayatha, Malvan, Peddabankur and Pochampad. Perhaps the Aryan horses were a different breed, when compared to local animals.”

Numerous other reports on Kayatha, Malwa and other chalcolithic cultures in the interior of India attest the presence of horse between 2000–1500 BCE. So whether an Aryan migration took place or not, it is clear that the elite dominance model cannot explain the Aryanization of India because horse was already present in India and there is no proof for the arrival of the chariot.

In any case, it should be noted that the introduction of the chariot and horse in other cultures such as ancient Egypt, ancient China, ancient Iraq etc., did not lead to a new civilization, language, religion and culture.⁵⁹ So why should India be an exception?

B.K. Thapar and R. Mughal (1994: 253) mention that a sherd depicting a canopied cart with spoked wheels was unearthed from pre-Harappan levels at Banawali. Bisht (1997: 252) reports that at Banawali, a pot sherd depicting a canopied cart with spoked wheels was found at pre-Indus levels. Bisht is the excavator of the site. This shows that the Harappans apparently possessed the relevant technology to fashion light vehicles with spoked wheels. Chariots as such are not attested in the archaeological record of the Indian subcontinent till about the middle of

⁵¹ Thomas and Joglekar 1994; Lal 1998: 109–13

⁵² Dhavalikar et al. 1996: 297–330

⁵³ Dutta (1984)

⁵⁴ Thomas et al. (1995)

⁵⁵ Bisht et al. 2000: 49

⁵⁶ Alur 1990: 188–91

⁵⁷ *ibid.*: 144

⁵⁸ *ibid.*: 93–4

⁵⁹ Frawley 2001: xx

first millennium BCE, and therefore their absence in Harappan contexts need not lead us to conclude that they were absent in that civilization.

SAFG seems to hold that the chariot was invented in the Steppes and the vehicle or the technology of its manufacture and use were imported into India from the Steppes. However, there is no evidence (archaeological, historical, literary or linguistic) that chariots were imported from Steppes into India. There is also no evidence that the technology was imported into India from a distance of thousands of miles. The possibility of independent origination/invention cannot be rejected at this point. The Vedic chariot is very different from the chariot remains unearthed in Steppes. First of all, the Vedic chariot is totally fashioned out of Indian woods like khadira, simsapa, aratu (Rigveda 10.85.20; 3.53.19; 6.46.27 etc.) whereas in the case of the Egyptian chariot that was imported, many parts were made of imported woods. In ancient China too, where the chariot was imported, the foreign origin is evident from the remains of graves containing chariots and related material that clearly indicate a foreign provenance. This should be sufficient to negate a scenario where the chariots were hauled from across the Khyber into India.

Most references to Vedic chariot pertain to the realm of deities, without any earthly/mundane basis. For instance, here are some ‘chariots’ described in Rigveda: RV 1.30.16 – Made of gold; RV 1.34.9, RV 1.47.2 – Chariot of Ashvinau had 3 passengers; RV 1.53.9 – The number of warriors on the chariot is said to be 60,099; RV 1.7.2, 1.84.3 – Two horses are hitched to the chariot; RV 1.102.3 – Indra’s chariot in the battlefield; RV 2.18.4 – Ten horses yoked to a chariot; RV 3.6.9 – Chariot carrying 67 people; RV 4.2.4 – Chariot meant for carrying 7–8 people; RV 8.3.23 – A chariot yoked with 10 horses is given in charity; RV 10.33.5 – Chariot pulled by 3 horses; RV 10.131.3 – War chariots or chariots meant for long journeys are pulled by several bullocks, and so on.⁶⁰ Now surely the Steppe chariots were not like that.

Terracotta representations of spoked wheels have been discovered in Rakhigarhi and Banawali at Harappan levels. See B.B. Lal (2003: 74–5). This is significant, because many scholars believe that horse driven chariots must have spoked wheels, because solid wheels make the vehicle too heavy to be used as a warfare chariot pulled by horses. Many scholars want to deny this evidence of spoked wheels, and even the SAFG member J M Kenoyer does admit reluctantly that the Rakhigarhi artefact could represent a spoked wheel.⁶¹

Genetic and Skeletal Evidence

SAFG presents a very confused picture of the genetic evidence, citing publications selectively and dismissing evidence that does not fit their Aryan Migration narrative. The dominant direction in which these studies are leading us is that there is no evidence for an Aryan

⁶⁰ Kulkarni (1994)

⁶¹ Kenoyer (2011), p. 19

immigration into India in the 2nd millennium BCE. For instance, they harp on the ANI/ASI dichotomy in Indian populations and use it as a ‘proof’ to argue that Indo-Aryan speakers displaced Dravidian speaking Harappans. In fact, the paper by Perur (2013) clearly ends with the emphasis that the ANI population was present in India in large numbers at least 12,500 years ago, although it started mixing with ASI later (around 2200 BCE, as stated earlier in the same paper). This totally undercuts the SAFG narrative based on colonial and racist Aryanist theories, and represents the evolving consensus that genetic evidence rejects the arrival of ANI populations into north India in recent millennia. SAFG omits this conclusion of Perur’s paper and misrepresents his views in a very blatant falsehood.

Understandably, SAFG does not cite any publication on skeletal anthropology of Harappan sites, because it goes against their views. Publications reviewing the skeletal evidence related to AIT are all summarized and discussed in the recent *magnum opus* by Kennedy (2000) and he adheres to the old and settled conclusion that the skeletal record in the Indus region does not show any break from 4500 – 800 BCE, thereby negating the possibility of any abrupt or even gradual but large-scale migrations from Central Asia into India. He says (*ibid.*: 304):

“As these data were being interpreted, it became apparent that two demographic discontinuities had occurred in the northwestern sector of the subcontinent. The first took place between 6000 and 4500 B.C. between the Neolithic and Chalcolithic inhabitants of Mehrgarh; the second after 800 B.E. with the discontinuity between the peoples of Harappa, chalcolithic Mehrgarh, and post Harappan Timargarha on one hand and the iron-using inhabitants of Sarai Khola on the other. Had an Aryan presence been coincident with the decline in the Harappan civilization (with or without cemetery H people involved), then the period immediately after 2000 B.C. would have been marked by the introduction of a novel phenotype pattern. Such is not the case. There is no evidence of demographic disruptions either immediately before or after the period of Harappan cultural decline.”

As a result, he concludes (*ibid.*: 376):⁶²

“Biological anthropologists are hesitant to support any theories concerning Aryan demographic or biological presence in south Asian paleoanthropology. The linguistic fact of Indo-European languages in south Asia is not disputed any more than are the Vedic texts as indisputable sources of Indian culture history. But less certain is support for the announcements made from time to time that specific pre-historic or proto-historic populations possessed cultures identifiable as Aryan or that human skeletal remains discovered from reputed Aryan burial deposits possess a unique phenotype pattern marking them as distinct (Lincoln 1981:179–84; Mallory 1989). Nowhere in the south Asian skeletal record is there a case of the abrupt introduction of exotic “races”. Furthermore, their biological affinities with living peoples of the subcontinent are well established in most cases

⁶² See also now Danino (2016).

across time and space. IF invasions of Aryans or other foreign peoples had taken place, we should encounter various discontinuities that can be documented (as at Mehrgarh and Sarai Khola) fall outside the temporal limits of the Aryan chronology. Gradual infiltration of foreigners has taken place, of course, but this type of common demographic phenomenon does not constitute an invasion.”

Clearly then, skeletal evidence shows that there is no evidence for any AIT or even any significant migration of Aryans into India from Central Asia.

K. Miscellaneous Errors:

1. In SAFG-1, the scholars suggest that ‘Telagu’ should be spelled as ‘Telegu. In fact, the correct standard spelling is ‘Telugu.’
2. Sections on Islam (for which there are no corresponding edits) are apologetic in tone, sanitize “conquest” as mere “expansion,” and even go onto prescribe the study of something called “Steppe Humanism.” The attempt to present the Mughal conqueror Babar as a humanist is awkward to say the least, given that the revered Guru Nanak himself condemned Babar for his wanton slaughter of Indians.
3. In an edit about “anti-Western violence” and 9/11 terrorist attacks, SAFG recommends that instead of discussing Islamic fundamentalism alone, students should learn about religious-nationalist texts of other traditions like Buddhism, Hinduism and Judaism – in an edit about “anti Western violence”!
4. SAFG recommends that the words ‘gods’, ‘deities’ in the context of Hinduism should always be in lower case. They overlook the fact that in the American context, using the lower case often denotes disrespect.

L. Unscholarly Ad-Hominem Attacks by SAFG

The SAFG submissions indulge in unprofessional and unethical behavior in linking their critics with religious fundamentalism and other agendas, and in making snide remarks against the so called inadequacy of their scholarship. For instance, they reject the work of Michel Danino on the grounds that he does not have a PhD and therefore has no competence, ignoring his numerous scholarly peer-reviewed publications, his prestigious teaching appointments and the fact that he is setting up a program on the academic study of archaeology at a prestigious institute in India.

Both SAFG-1 and 2 make wild charges against the supposed motives of the Indian American and Hindu American organizations/individuals who had submitted corrections to the Board earlier. The groups that SAFG demonizes actually represent a much broader section of the lay and scholarly members of our communities than SAFG.

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Appendix B: References for Ancient use of ‘Hindu’, ‘India’ and their Cognate Terms

#	Source	Details from the Source	Date of the Sources	Published/ Online References
1	Ancient Persian Sources	Haptahindu occurs as the name of a region in the Avesta of Parsis. This is cognate with saptasindhavah (all rivers or seven rivers - the region of NW India and Northern Pakistan today) in the Rigveda.	Before 600 BCE	
		Inscriptions of the Achaemenid Emperors like Darius the Great (522 – 486 BCE) mention the people of the Indus Valley (then included in the Persian Empire) as ‘Hindus’. Ironically, these are the very areas that the edits of the South Asia Faculty Group seek to detach from India, and name differently as ‘Indus Valley’.	6 th to 5 th cent. BCE	
2	Ancient Greek, Roman and other European Sources 63	Herodotus in his ‘The Histories’ mentions India and Indians clearly.	5 th cent. BCE	The following works may be consulted: Klaus Karttunen (1989), <i>India in Early Greek Literature</i> , Finnish Oriental Society: Helsinki _____. 1997. <i>India and the Hellenistic World</i> . Finnish Oriental Society: Helsinki
		Several other pre-Alexander writers mention India: Skylax of Karyanda in Karia (c.500 BC) - Indoi, Indus, indika Ktesias (405-397 B.C.)-India/Indika Callisthenes, Onesikritos, Aristobulos,	6 th to 4 th cent. BCE	

⁶³ In this brief compilation, we are leaving out Christian references to India from before 1000 CE as in ‘The Gospel According to Thomas’ and in the writings of the Catholic Church expressing the hope of help from King Prestor John of India during the Crusades against the Arab invaders of the Holy Land. In any case, these writings clearly indicate the foreign consciousness of the existence of a distinct country and civilization named India even in early Christian literature. The location of India in these sources is mythical, but nevertheless, at least some of them point to regions in what is today Pakistan and Afghanistan, the very areas that the South Asia Studies Faculty wants to detach from India.

		Nearchos, Ptolemaios(c.330 BC) - India/Indika		Wilhelm Halbfass (1988). <i>India and Europe – An Essay in Understanding</i> . SUNY: Albany
		Megasthenes (3rd cent BCE) wrote another book of the same title Indica, describing some parts of India during the reign of Chandragupta Maurya.	~ 300 BCE	https://en.wikipedia.org/wiki/Megasthenes Also, the references above.
		Arrian (97-175 CE) wrote a book named 'Indica' stating that India begins from the Pamir region. His book purported to describe the history of Alexander's invasion of India. The name of his book clearly indicates that he regarded the region as India.	97 – 175 CE	https://en.wikipedia.org/wiki/Indica_(Arrian) Also, the references above.
		Pliny the Elder has a separate chapter in his book on India that describes all the lands east and south of the Hindukush.	~100 CE	See the references above. Also: A A Vigasin, <u>The Ancient Map of South Asia</u> , pp. 123-134 in Eugenia Vanina (ed), <i>Indian History – A Russian Viewpoint</i> , ICHR: New Delhi For a related work, see also: J W McCrindle (1885), <i>Ancient India as described by Ptolemy</i> , Trubner: London
3	Ancient Chinese Sources	Chinese traveler Fa-hien describes the country that they visited as Shintu (= Hindu/India) and their description leaves no one in doubt that they are referring to various parts of the Indian subcontinent as belonging to one civilization.	4 th – 5 th cent. CE	James Legge (1886), <i>Record of Buddhistic Kingdoms by the Chinese Monk Fa-Hien</i> , Clarendon Press: Oxford
		Chinese traveler Xuanzang (7th cent.) describes	7 th cent.	Xuanzang (translated by

		the country that they visited as Shintu (= Hindu/India) and his detailed description of the various regions and peoples of the Indian subcontinent leaves no one in doubt that he is referring to a single civilizational unit.	CE	Samuel Beal, edited by Susil Gupta), 1957, <i>Siyu-ki: Buddhist records of the Western World</i> : Calcutta
4	Early Arab and other Muslim Sources	The Arab invaders adopted several Indian sciences like Mathematics after the conquest of Sindh in 712 CE. Their translations of the Indian scientific texts clarified that these sciences were from 'Hind'. For instance, the Indian numerals were called 'Al-Hindsa'.	8 th to 11 th cent. CE	See for instance: <i>'Kitab Fi Usul Hisab Al-Hind'</i> by Kushyar Ibn Labban (1965), translated and edited by Martin Level and Marvin Petruck, University of Wisconsin Press: Madison
		Al Beruni wrote his <i>Tarikh Al-Hind</i> (History of India) largely while in Katas (northern Pakistan). He describes many peoples, texts and customs of the land that he designates as 'Hind'.	11 th cent. CE	Manfred Sachau (2000), <i>Al Beruni's India</i> , Routledge: London B C Law, <i>Al-Biruni's Knowledge of Indian Geography</i> , in <i>Indo-Iranica</i> , vol. 7. No. 4 (Dec 1954), pp. 1-26
5	Ancient Indian Sources before Common Era, or during early centuries of Common Era	The oldest occurrence of the word 'Bharat' is in the phrase 'vishvamitrasya rakshati brahmedam bhaaratam janam' (Rigveda 3.53.12) – "This prayer of Vishvamitra protects the people of the Bharata tribe." The Bharatas were a branch of the Purus, who were responsible for the major part of this most ancient Hindu scripture.	1500 BCE or earlier	Any printed translation of the Rigveda may be consulted.
		Vedic texts like the Aitareya Brahmana and Shatapatha Brahmana continue to mention the Bharata rulers who expanded their domain progressively from 'ocean to ocean'. The eastern and western ocean (The Bay of Bengal, and The Arabian Sea today) are explicitly mentioned.	800 – 600 BCE. The Hindu tradition places these	The following may be consulted: Hari Pada Chakraborti (1981), <i>Vedic India – Political and Legal Institutions in Vedic</i>

			texts to a much earlier time.	<p><i>Literature</i>, Sanskrit Pustak Bhandar (Calcutta)</p> <p>Jogiraj Basu (1969), <i>India in the Age of Brahmanas</i>, Sanskrit Pustak Bhandar (Calcutta)</p>
		The Mahabharata is the book of the ‘Bharatas’, and specifically of the Kuru descendants of the Bharatas. The 9 th chapter of the sixth book (Bheeshma Parva) of this text gives a detailed description of the extent of the Indian subcontinent, and calls it ‘Bhaarata’. Many other sections (e.g. Rājasūya section in Book 2 of the text) give similar information and terms for India and its various regions.	400 BCE to 400 CE	<p>http://ancientvoice.wikiid.com/src-mbh-06:section-9</p> <p>See also: Pande Shyam Narayan (1980), <i>Geographical Horizon of Mahabharata</i>, Bharat-Bharati: Varanasi</p>
		Numerous Buddhist texts from before Common Era, and Buddhist and Jain texts from before Common Era and early centuries of the Common Era mention Bhaarata, Jambudweepa etc., as distinct geographical regions, along with their subdivisions. The description corresponds to ancient India, or the modern Indian Subcontinent.	3 rd cent. BCE to	<p>See: Debarchana Sarkar (2003), <i>Geography of Ancient Buddhist Literature</i>, Sanskrit Pustak Bhandar: Calcutta</p>
		The Arthashastra of Kautilya: Gives an overview of all regions of the Indian Subcontinent from an economic perspective.	200 BCE – 200 CE. Core of the text dates from ~300 BCE	
		The Natya Shastra of Bharat Muni too refers to the languages and characteristics of different regions including Dravid - indicating once	200 BCE to 200 CE.	Refer: Manmohan Ghosh (1967), <i>The Natyasastra</i>

		<p>again that they were a part of the same cultural/civilizational continuum. It also gives the various preferences of the regional people for different aspects of drama and provides the audience tastes in India.</p> <p>It treats the whole of India as one touring place for performers and talks of a theatre (unique in the history of the world) in which several languages were used at the same time. The word used for the land where performances were held was 'karmabhumi' which was the place of sukha and dukha. pleasure and pain that make drama possible. It is also called 'bharatavarsha' in chapter 17 of the text.</p>	Tradition places the text to 5 th cent BCE	<i>ascribed to Bharata-Muni</i> (2 vols). Granthalaya Private Limited: Calcutta
		The Yuga Purana (a chapter of the larger Vriddha Garga Samhita), mentions regions of the entire Indian subcontinent and the invasion of the NW by Greeks.	~25 BCE	Page 16 of John E Mitchiner, 1986, The Yuga Purana, The Asiatic Society: Calcutta
6	Ancient and early Medieval Indian Sources before 1000 CE	The Kamasutra refers to sexual practices of various regions, all of which fall within the Indian subcontinent. He ignores the practices of regions falling outside of this region. Clearly, he saw these regions comprising a single civilizational entity.	~ 200 CE	Kamasutram with commentary of Yasodhara (2 nd ed.), 1900, Nirnayasagarayantralaya: Bombay
		Works of Mimamsa like Shabara Bhashya (~500 CE), Tantra Varttika of Kumarila (~650CE) likewise refer to languages of different parts of India in relation to Sanskrit, local customs etc.	500 – 650 CE	Refer to any standard editions of these texts e.g. those by the Anand Ashram (Pune)
		Atharvaveda Parishishta 56 (=Kuurmavibhaaga) likens the Indian subcontinent to a tortoise shape, and lists each and every part of India, Nepal, Pakistan, eastern Afghanistan, Bangladesh etc.	~ 600 CE	The Parisistas of the Atharvaveda, ed. By George Melville Bolling and Julius von Negelein. Devanagari edition by Ram Kumar Rai (1976), Chaukhamba Orientalia:

			<p>Varanasi.</p> <p>For the dating, refer: B R Modak (1993), <i>Ancillary Literature of the Atharvaveda</i>, Rashtriya Veda Vidya Pratishthan: New Delhi</p>
		<p>Buddhaswamin's Brihatkathashlokasamgraha refers to habits and customs of peoples of the Indus valley, southern India etc., in its compendium of stories, indicating their inclusion in a single civilizational entity.</p>	<p>~ 500 CE</p> <p>Refer to: Ram Prakash Poddar and Neelima Sinha (1986), <i>Buddhasvamin's Brhatkatha Slokasangraha</i>, Tara Print Works: Varanasi</p>
		<p>The Sutras 3.72 onwards of Brihaspati Arthashastra (6th-7th cent CE) also list all the regions of the Indian subcontinent from Kamboj to Sri Lanka.</p>	<p>6th – 7th cent. CE</p> <p>F W Thomas (1921), <i>Brihaspati Sutra</i>, Moti Lal Banarsi Dass: Lahore</p>
		<p>The Puranas like the Vishnu Purana 2.3.1 explicitly define Bhaarat as the land that lies to the north of the ocean and to the south of the snowy mountains. The detailed descriptions of various Puranas, dating from 400 CE (or even earlier) and onwards are too detailed to quote here. In a nutshell, the Puranas use Bhaarata-Varsha, and Jambudveepa to denote the land of India and describe its mountains, rivers, lakes, holy places and peoples very extensively.</p>	<p>400 CE and later</p> <p>S M Ali, <u>Geography in Ancient India</u>, 258-280 in <i>Bulletin of the National Institute of Sciences of India</i>, No, 21 (1963): Calcutta</p> <p>C A Lewis, <u>Geographical Text of the Puranas</u>, pp. 112-276 in <i>Puranam</i>, Vol 4, No. 2 (July 1962)</p> <p>G.P. Singh, <i>Early Indian Historical Tradition and Archaeology</i>, DK Printworld New Delhi, 1994</p> <p>Radha Kumud Mookerji</p>

				(1954), <i>The Fundamental Unity of India</i> , Bharatiya Vidya Bhavan: Bombay
		Rajatarangini of Kalhana, while focusing on Kashmir, nevertheless takes pains to explain why the Kashmiri king did not participate in the Mahabharata war (because the king was a minor) whereas all other kings of India did. Quite clearly, Kalhana was concerned why the region of Kashmir was excluded in what was seen as a pan-Indian civil war by his times.		
		The Guru Granth, the sacred scripture of the Sikhs, too uses the word 'Hindustan' four times to denote India. Notably, the region of Punjab is not mentioned even once in the Granth in its entire 1440+ pages		
7	Late Medieval and early Modern European Sources	Contemporary histories around writings on Marco Polo, Columbus, Magellan, Vasco Da Gama; and subsequent European traders and colonialists (French, Danish, Dutch, Portuguese, British) routinely refer to the country as India, and the peoples as Hindus and Muslims. For this reason, the Native Americans were referred to as 'Indians', S E Asian archipelago was named as 'East Indies', and S E Asia (mainland) was called 'Indochina'. The largest country in S E Asia is called 'Indonesia'. Conversely, the islands in the Caribbean were called 'West Indies.' All these facts point to the acceptability of the name 'India' in historical contexts.	15 th cent. CE and later	There is no need to cite these references which are commonly known and available.

Appendix C: **Scholars for People Evaluation of Various Edits & Suggestions**

These edits should be read in conjunction with Appendices A and B. We particularly find the edits of the SAFG very problematic as they seem intent upon erasing India and Hinduism from as many contexts as possible, and seek to present a negative opinion of the native religious traditions of India.

Although we have considered all the edits, we comment below only on those where we have something to offer. We have not reproduced edits on which we have no opinion, or on which we accept the CHHSP decision.

A Note on ‘Conflicting Edits’: In March 16, the IQC decided not to accept a number of edits stating that they conflicted which didn’t necessarily conflict.

For example, the current text, on page 176, lines 36-37 states:

The development of new political institutions (monarchy, empire, democracy) and new ideas (citizenship, freedom, morality, law).

Comment # 2334 states:

The development of new political institutions (monarchy, empire, democracy) **self-organizing social structures called Jati and self-governing communities (such as grama), evolution of** ideas (citizenship, freedom, morality, law).

And Comment # 2335 states:

The development of new political institutions (monarchy, empire, democracy, **constitutional republic**) and new ideas (citizenship, freedom, morality, law).

While both comment on the same source, the two edits do not conflict. The first adds details on Jati and Grama while the latter request is to add a reference to constitutional republic.

In our analysis, we have grouped the so called ‘conflicting edits’ together and have stated the best alternative that should be accepted. On several edits, we have no comments and therefore we will not reproduce them here.

Comment Number	2334
Source	Tushar Pandya
Comments	<p>Page 176, lines 36-37:</p> <p>Current text: “• The development of new political institutions (monarchy, empire, democracy) and new ideas (citizenship, freedom, morality, law).”</p> <p>Suggested change: “• The development of new political institutions (monarchy, empire, democracy) self-organizing social structures called Jati and self-governing communities (such as grama), evolution of ideas (citizenship, freedom, morality, law).”</p>
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT reconciled change
Justification for our recommendation	Does not conflict with edit 2335. While both comment on the same source, the two edits do not conflict. The first adds details on Jati and Grama while the latter request is to add a reference to constitutional republic.
Proposed revision	“The development of new political institutions (monarchy, empire, democracy, constitutional republic) self-organizing social structures called Jati and self-governing communities (such as grama), evolution of ideas (citizenship, freedom, morality, law).”

Comment Number	2335
Source	Sandra Alfonsi
Comments	<p>Page 176, lines 36-37:</p> <p>Current text: "The development of new political institutions (monarchy, empire, democracy) and new ideas (citizenship, freedom, morality, law)."</p> <p>Suggested change: "The development of new political institutions (monarchy, empire, democracy, constitutional republic) and new ideas (citizenship, freedom, morality, law)."</p>
CDE Notes	This edit conflicts with another submission.

CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT reconciled change
Justification for our recommendation	Does not conflict with edit 2334. While both comment on the same source, the two edits do not conflict. The first adds details on Jati and Grama while the latter request is to add a reference to constitutional republic.
Proposed revision	“The development of new political institutions (monarchy, empire, democracy, constitutional republic) self-organizing social structures called Jati and self-governing communities (such as grama), evolution of ideas (citizenship, freedom, morality, law).”

Comment Number	2376
Source	Hindu Education Foundation
Comments	<p>Page 182, lines 175-179:</p> <p>Current text: “During those three millennia, numerous technical and intellectual innovations appeared, especially in the dense agricultural societies that arose in the Middle East (notably Mesopotamia, Syria, Anatolia, and Persia), the Nile Valley of Africa, northern India, China, and the lands around the Aegean Sea.”</p> <p>Suggested Change: delete “northern”.</p>
CDE Notes	This comment was previously submitted and considered by the Commission. This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT
Justification for our recommendation	Do not qualify India with 'northern'. Analogously, various parts of Persia and China became culturally advanced at different stages, but the current text does not qualify them as 'riverine valleys of China' etc. Therefore, there is no need to single out India for demarcating a particular region within it. Refer to Appendix A, Section F in our submission for more justification.

Comment Number	2377
Source	South Asia Faculty Group
Comments	<p>Page 182, lines 175-179:</p> <p>Current text: “During those three millennia, numerous technical and intellectual innovations appeared, especially in the dense agricultural societies that arose in the Middle East (notably Mesopotamia, Syria, Anatolia, and Persia), the Nile Valley of Africa, northern India, China, and the lands around the Aegean Sea.”</p> <p>Suggested change: “During those three millennia, numerous technical and</p>

	intellectual innovations appeared, especially in the dense agricultural societies that arose in the Middle East (notably Mesopotamia, Syria, Anatolia, and Persia), the Nile Valley of Africa, Indus Valley Civilization, China, and the lands around the Aegean Sea.”
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	REJECT this edit and accept proposed alternate in EDIT 2376

Justification for our recommendation

The South Asia Faculty edit is puzzling and not well thought out. The current text refers to geographical regions where advancements were made between 4000-1000 BCE and the edit mars this text by adding the name of a civilization. Their edit is factually wrong, because this period covers the Late Harappan period during which there was intense agriculture not merely in the Indus Valley but also in the interfluvium of Ganges and Yamuna, and in several areas of the Gangetic plains further east, as evidenced from recent archaeobotanical discoveries. [See '*India's First Farmers*', by Ranjit Pratap Singh, 2010, Kala Prakashan, New Delhi]. Moreover, 'Indus Valley Civilization' is not even the most commonly used phrase for this civilization. When discovered, the Harappan culture was thought to center around the Indus Valley...hence the name. Since then, archeology has found more cities along the route of the now dried up Saraswati river than along the Indus. Archeologists (the bulk of them in India, who are doing the actual groundwork) now commonly refer to the term Saraswati-Sindhu civilization (referring to the two rivers) or Indus Saraswati Civilization for the Harappan culture. For a contemporary view specifically on the spread of Harappan culture outside the Indus Valley, consult:

Indus Civilization Sites in India, New Discoveries. Ed by Dilip Chakrabarti, New Delhi (2004).

In fact, the SAFG Member Rita Wright herself acknowledges in her own book that the Ghaggar Hakra region is the second area of the civilization with a heavy concentration of sites. See her book: '*The Ancient Indus*' (2010), Cambridge University Press, p. 131-133 etc. Recently, Qasid Mallah and Nilofer Shaikh have discovered more than a 100 sites in upper Nara, that Rita Wright acknowledges as the most probable continuation of the Ghaggar Hakra (= Saraswati river) in the same book. It is therefore a well published fact that more than 60% of the Harappan sites are in the Saraswati (Ghaggar-Hakra-Nara) plain, another 20% in Gujarat and only the remaining in the Indus plains.

Indus Valley Civilization is thus an out-dated term. In fact the South Asia Faculty Member Jonathan Kenoyer himself prefers to use just 'Indus Civilization' in his publications (omitting the word 'Valley').


See Appendix A, Sections I and J of our submission for more justification.

Comment Number	2382
Source	Tushar Pandya
Comments	<p>Page 183, lines 195-196:</p> <p>Current text: “Some of the religions of this era, such as early Hinduism and Judaism, set the stage for later world belief systems.”</p> <p>Suggested change: “Some of the religions of this era, such as Hinduism and Judaism, set the stage for later world belief systems.”</p>
CDE Notes	
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT proposed change
Justification for our recommendation	<p>Presupposes there are differences in early Hinduism and later Hinduism that are relevant while presupposing that there is no difference between early and later Judaism which is not true. To appropriately present both religions, we propose that the change is accepted. Later Talmudic Judaism is very different from that of the earlier Judaism and if no distinction between 'early' and 'late' Judaism is made, then why is this distinction made for Hinduism? In fact, South Asia Faculty member Jonathan Mark Kenoyer himself has pointed out similarities between Classical Hindu practices and the artefacts in the Harappan sites. There is evidence to suggest continuity in terms of religious practices between the people of the Indus Civilization (such as Yoga, worship of feminine deities) and present day Hinduism. Hindus employ the conch shell (<i>Turbinella pyrum</i>) as libation vessel during worship and rituals and also use it as a trumpet. Kenoyer points out very similar conch-shell trumpet, decorated with vermillion-filled incised lines that have been excavated in Harappan contexts.</p> <p>See, J M Kenoyer, <i>Ancient Cities of the Indus Valley Civilization</i>, pp. 105-127</p> <p>In Appendix A, Section E of our submission, we have discussed the same point for Edit 2452, and the scholarly references may be</p>

	<p>consulted there.</p>
Proposed revision	Some of the religions of this era, such as Hinduism and Judaism, set the stage for later world belief systems.

Comment Number	2386
Source	Tushar Pandya
Comments	Page 185, lines 230-233: Current text: “In this period, the religions of Hinduism, Judaism, Buddhism, and Christianity and the philosophies of Confucianism and Greek thought emerged and spread within empires and along trade routes.” Suggested change: “While Hinduism existed before, in this period the religions of Judaism, Buddhism and Christianity and the philosophies of Confucianism and Greek thought emerged. All these spread within various empires and along trade routes.”
CDE Notes	
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	Accept Edit
Justification for our recommendation	Unclear why this was rejected. It is well established that Hinduism as well as Judaism predate this period as stated in page 183, lines 187-190 of this same document!
Proposed revision	“While Hinduism existed before, in this period the religions of Judaism, Buddhism and Christianity and the philosophies of Confucianism and Greek thought emerged. All these spread within various empires and along trade routes.”

Comment Number	2392
Source	Ved Chaudhary, Educators Society for Heritage of India
Comments	<p>Pages 188-189, lines 317-321:</p> <p>Current text: “Archaeological evidence indicates that in the Middle East, and probably Egypt, foraging bands settled near stands of edible grasses, the genetic ancestors of wheat and other grains. People began deliberately to sow plants that had favorable qualities, for example, varieties that were large, tasty, and easy to cook. In this way, they gradually domesticated those plants.”</p> <p>Suggested change: “Archaeological evidence indicates that in the Middle East, and probably Egypt and India, foraging bands settled near stands of edible grasses, the genetic ancestors of wheat and other grains. People began deliberately to sow plants that had favorable qualities, for example, varieties that were large, tasty, and easy to cook. In this way, they gradually domesticated those plants.”</p>
CDE Notes	
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	Accept Edit
Justification for our recommendation	Unclear why this was rejected. See archeological references that indicate cultivation of edible grasses in India along similar time frames in Gregory Possehl (2002), <i>The Indus Civilization-Contemporary Perspectives</i> , Alta Mira (Walnut Creek, CA), p. 23 sqq where the author argues in great detail how the cultivation of grains was started independently in the Kachi Plans and in the Fertile Crescent at roughly the same time (now there is also evidence from Bhirrana in the Sarasvati Valley). See also the book <i>India's First Farmers</i> cited in edit 2377, that gives examples from the Gangetic Plains for cultivation of rice around the same period.
Proposed revision	“Archaeological evidence indicates that in the Middle East, and probably Egypt and India, foraging bands settled near stands of edible grasses, the genetic ancestors of wheat and other grains. People began deliberately to sow plants that had favorable qualities, for example, varieties that were large, tasty, and easy to cook. In this way, they gradually domesticated



those plants.”

Comment Number	2395
Source	Hindu Education Foundation
Comments	<p>Page 191, lines 380-382:</p> <p>Current text: “A similar process got under way in the Indus River valley in India and in the Huang He (Yellow) River valley in northern China some centuries later.”</p> <p>Suggested change: “A similar process got under way in the Indus and Saraswati River banks in India and in the Huang He (Yellow) River valley in northern China some centuries later.”</p>
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT proposed change
Justification for our recommendation	It is currently unclear whether the process began first along the Indus or the Saraswati but it is clear that it was underway along both river banks as evidenced by the number of urban centers found along both river banks that are dated back to this period. As of now, the oldest Harappan site is Bhirrana, which is in the Saraswati River plain.
Proposed revision	A similar process got under way in the Indus and Saraswati River banks in India and in the Huang He (Yellow) River valley in northern China some centuries later.

Comment Number	2396
Source	South Asia Faculty Group
Comments	<p>Page 191, lines 380-382:</p> <p>Current text: “A similar process got under way in the Indus River valley in India and in the Huang He (Yellow) River valley in northern China some centuries later.”</p> <p>Suggested change: “A similar process got under way in the Indus River valley in India and Pakistan and in the Huang He (Yellow) River valley in northern China some centuries later.”</p>

CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	Reject proposed change in lieu of edit 2395
Justification for our recommendation	<p>There was no Pakistan during this time period. The region was known as India for most of the ancient period. Furthermore, archeological findings indicate a vast number of settlements along both the Indus and Saraswati rivers. More urban centers have been found along the Saraswati vs the Indus leading archeologists to rename the Indus Valley civilization to the Indus Sarasvati Civilization. See comments under edit 2377.</p> <p>See also Appendix A, Sections I and J of our submission for further academic justification.</p>
Proposed revision	Keep original text

Comment Number	2397
Source	Tushar Pandya
Comments	<p>Page 191, lines 380-382:</p> <p>Current text: “A similar process got under way in the Indus River valley in India and in the Huang He (Yellow) River valley in northern China some centuries later.”</p> <p>Suggested change: “Archeological evidence shows that earliest urban centers and aqueducts were in India and hence we can deduce that earliest advances in agriculture were also in India.”</p>
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	Reject proposed change in lieu of edit 2395

Comment Number	2400
Source	Gay Atmajian, Tulare COE
Comments	<p>Pages 192-193, lines 409-412:</p> <p>Current text: “Teachers guide students through the development of each of these three civilizations separately, while frequently pointing out connections, similarities, and differences among the civilizations (and also the Harappa civilization along the Indus River and Chinese civilization along the Huang He [Yellow] River).”</p> <p>Suggested change: “Teachers guide students through the development of each of these three civilizations separately, while frequently prompting students to make connections and observations regarding similarities and differences among the civilizations (and also the Harappa civilization along the Indus River and Chinese civilization along the Huang He [Yellow] River).”</p>
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	Reject and accept proposed revision <u>below</u>.
Justification for our recommendation	<p>Proposal is to prompt students to make connections vs pointing them out. This is a better way of engaging students and encouraging active learning skills</p> <p>However, the Civilization along the Indus was also along the Saraswati. Suggest including both rivers as that is more accurate historically (as proven through numerous archeological studies)</p> <p>Further, as per archeological convention, the Indus-Sarasvati civilization is also noted as the Harappan culture (not Harappa civilization). Refer also to comments under Edit 2377. Or, as suggested, change Harappa Civilization to 'India.' For the archaeological convention, see page 152 of Dilip Chakrabarti (1997), <i>Colonial Indology</i>, Munshiram Manoharlal (Delhi).</p> <p>Also see Appendix A, Section I of our submission for more justification on inclusion of Saraswati River.</p>

Proposed revision	Teachers guide students through the development of each of these three civilizations separately, while frequently prompting students to make connections and observations regarding similarities and differences among the civilizations (and also the Harappan culture along the Indus & Saraswati Rivers and Chinese civilization along the Huang He [Yellow] River).
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Comment Number	2401
Source	Ved Chaudhary, Educators Society for Heritage of India
Comments	<p>Pages 192-193, lines 409-412:</p> <p>Current text: “Teachers guide students through the development of each of these three civilizations separately, while frequently pointing out connections, similarities, and differences among the civilizations (and also the Harappa civilization along the Indus River and Chinese civilization along the Huang He [Yellow] River).”</p> <p>Suggested change: “Teachers guide students through the development of each of these three civilizations: Mesopotamia, Egypt and India, while frequently pointing out connections, similarities, and differences among these civilizations and with the Chinese civilization along the Huang He (Yellow) River.”</p>
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT our proposed text in Edit 2400 above
Justification for our recommendation	Harappa Civilization' should be changed to 'Harappan Culture', keeping in view the archaeological convention of naming cultures versus civilization. Or, as suggested, change Harappa Civilization to 'India.' For the archaeological convention, see page 152 of Dilip Chakrabarti (1997), Colonial Indology, Munshiram Manoharlal (Delhi).

Proposed revision	Merchants imported a red stone called carnelian from the Indus Valley (in modern day Pakistan), a blue stone called lapis lazuli from what is now Afghanistan, and silver from Anatolia (modern Turkey), which were used for jewelry and decorations in temples and palaces.
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Comment Number	2409
Source	Ved Chaudhary, Educators Society for Heritage of India
Comments	<p>Page 199, lines 531-533:</p> <p>Current text: “Students may create maps showing the trade routes and products that circulated among Egypt, Mesopotamia, Syria, Anatolia, Persia, and South Asia, as well as in the eastern Mediterranean.”</p> <p>Suggested change: “Students may create maps showing the trade routes and products that circulated among Egypt, Mesopotamia, Syria, Anatolia, Persia, and Northwest India, as well as in the eastern Mediterranean.”</p> <p>Or</p> <p>“Students may create maps showing the trade routes and products that circulated among Africa, Middle East and South Asia.”</p>
CDE Notes	The commenter provided two alternative suggestions for this sentence.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	REJECT the Edit and instead accept the proposed Revision below.
Justification for our recommendation	Location references are based on ancient names E.g., Anatolia and Persia. History does not recognize South Asia and that region was collectively known as India during this time period. The proposed edit is another attempt to erase India. It is a historical fact that Civilization did not develop in the entire territory of Syria or Persia or China or Egypt and therefore it is <u>discriminatory</u> to single out India and specify a region within it.
Proposed revision	Students may create maps showing the trade routes and products that circulated among Egypt, Mesopotamia, Syria, Anatolia, Persia, and India, as well as in the eastern Mediterranean.

Comment Number	2412
Source	South Asia Faculty Group
Comments	<p>Page 201, lines 566-569:</p> <p>Current text: “Mapping the trade of Kush merchants with the Arabian Peninsula, India, and equatorial Africa shows students how networks of trade expanded to more and more areas. The Kush state did not seriously decline until the fourth century CE.”</p> <p>Suggested change: “Mapping the trade of Kush merchants with the Arabian Peninsula, the Indian Ocean littoral and equatorial Africa shows students how networks of trade expanded to more and more areas. The Kush state did not seriously decline until the fourth century CE.”</p>
CDE Notes	
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	Reject Edit and keep original
Justification for our recommendation	<p>Misleading reference. Ships went through the Indian ocean to land on Indian ports. Trade did not get distributed across multitudes of islands in the Indian Ocean (here referenced as the Indian Ocean littoral) [Ref. Periplus Maris Erythraei; Ray, P. H. (2003); The archaeology of seafaring in ancient South Asia. Cambridge: Cambridge University Press]. The Indian Ocean Littoral also includes areas that did not participate in the trade, like the west coast of Australia. From this perspective also the original text must be retained rather than using a new phrase for students and confusing them.</p> <p>See Appendix A, Section D of our submission for more justification.</p>
Proposed revision	Keep original text

Comment Number	2417
Source	Uberoi Foundation
Comments	Page 202, lines 592-596: Current text: “While many of main teachings of Judaism, such as a weekly day of rest, observance of law, practice of righteousness and compassion, and belief in one God, originated in the early traditions of the Jews, other early traditions disappeared over time to be replaced by increased emphasis on morality and commitment to study.” Suggested change: add the following, “Judaism was a patriarchy in which family law favored men over women. For example, in biblical times, a man could divorce his wife, but a wife could not divorce her husband without his consent. It was rare for women to own property, and men and women prayed separately at the temple.”
CDE Notes	
CHSSP Recommendation	Yes, but use this portion of suggested text: “Judaism was a patriarchy in which family law favored men over women. It was rare for women to own property, and men and women prayed separately at the temple.”
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	Accept
Justification for our recommendation	Moves text towards equal treatment of multiple civilizations in the issue of Patriarchy

Comment Number	2432
Source	South Asia Faculty Group
Comments	<p>Page 209, lines 756-760:</p> <p>Current text: “The following two centuries are known as the Hellenistic period. “Hellenistic” refers to the influence of Greek cultural forms in regions far beyond the Aegean, though in fact a lively interchange of products and ideas took place in the broad region from the Mediterranean to India.”</p> <p>Suggested change: “The following two centuries are known as the Hellenistic period. “Hellenistic” refers to the influence of Greek cultural forms in regions far beyond the Aegean, though in fact a lively interchange of products and ideas took place in the broad region from the Mediterranean to the Indian subcontinent.”</p>
CDE Notes	
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	Reject Edit and keep original text.

Justification for our recommendation

The "Indian subcontinent" is a relatively new term. The term India is synonymous both the region and is also the civilizational identity of the (Hindu) civilization that developed there over a period spanning thousands of years [Ref. Civilizations and World Order: Geopolitics and Cultural Difference edited by Fred Dallmayr, M. Akif Kayapınar, İsmail Yaylacı; Chakrabarty B., Social and Political Thought of Mahatma Gandhi]Furthermore, There was no Pakistan in the time period being referred to. That region has been known as India for a long time. Even Columbus in 1485 set sail searching for the western route to India [Ref. Morison, Samuel Eliot, Admiral of the Ocean Sea: The Life of Christopher Columbus Boston, 1942]. Vasco da Gama (d. 1524) sailed around Africa to India in 1498 [Ref. Davies Europe p. 451]. Spice Garden of India was the place all traders and explores wanted to reach including Christopher Columbus , Vasco da Gama etc. [Ref "Of Kerala Egypt and the Spice link". The Hindu (Thiruvananthapuram, India). 28 January 2014.]. India has been mentioned frequently in Greco-Roman periplus such as the Periplus Maris Erythraei. Pakistan does not find any references in historical documents prior to its creation in 1947

Furthermore, The term here and throughout the History and Social Sciences Framework is termed for the Civilization that spanned beyond boundaries of current day India as a modern nation, not just for a modern nation. This is on the parallel lines with how terms Greece, China, Rome are referred. Framework and Content Standards refer to them as Civilizations. This is in Historical context, not in political context. Using the South Asian faculty group's logic will also mean CDE remove Rome as a country since it does not exist now. This will be in violation of Content Standards.In addition, the concept of 'South Asia' was invented a few decades ago.

See Appendix B and also Appendix A, Section D in our submission for more justification.

Proposed revision

Keep original text

Comment Number	2436
Source	South Asia Faculty Group
Comments	Page 210, line 774 (section header, bold in original): Current text: "The Early Civilizations of India" Suggested change: "The Early Civilizations of South Asia"
CDE Notes	
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Changed to read, "The Early Civilizations of India (South Asia)"
Our request to REJECT or ACCEPT proposed changes	REJECT & KEEP ORIGINAL
Justification for our recommendation	See Appendix B and also Appendix A, Section D in our submission for more justification. See also our comments on Edit 2432.
Proposed revision	Keep original text

Comment Number	2437
Source	Ved Chaudhary, Educators Society for Heritage of India
Comments	<p>Page 210, lines 775-776:</p> <p>Current text: “• How did the environment influence the emergence and decline of the Harappa civilization?”</p> <p>Suggested change: “• How did the environment influence the emergence and decline of the Sindh-Saraswati civilization?”</p>
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	REJECT EDIT & REPLACE WITH PROPOSED text below.
Justification for our recommendation	<p>The Indus Valley civilization was re-named to the Indus-Saraswati Civilization after archeological studies found more sites on the Saraswati river basin than on the Indus river basin [Ref. Danino, M. <i>The Lost River - On the Trail of the Saraswati</i>; McIntosh, Jane R. 2002. <i>A Peaceful Realm- The Rise and Fall of the Indus Civilization</i>. Westview Press: Boulder (Colorado); "Sarasvati" by Dr Kalyanaraman] .</p> <p>Harappan refers to Culture (per the archaeological convention of naming it after the first type site identified). We suggest using 'Harappan Culture'. See also comments under edits 2377 and 2400.</p> <p>See Appendix A, Section I for more justification for the use of ‘Indus-Sarasvati Civilization’.</p>
Proposed revision	<p>“ How did the environment influence the emergence and decline of the Indus-Saraswati civilization?”</p> <p>or</p> <p>“ How did the environment influence the emergence and decline of the Harappan culture?”</p>

Comment Number	2438
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Source	South Asia Faculty Group
Comments	<p>Page 210, lines 775-776:</p> <p>Current text: “• How did the environment influence the emergence and decline of the Harappa civilization?”</p> <p>Suggested change: “• How did the environment influence the emergence and decline of the Indus civilization?”</p>
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	REJECT EDIT & REPLACE WITH PROPOSED text below.
Justification for our recommendation	<p>The Indus Valley civilization was re-named to the Indus-Saraswati Civilization after archeological studies found more sites on the Saraswati river basin than on the Indus river basin [Ref. Danino, M. The Lost River - On the Trail of the Saraswati; McIntosh, Jane R. 2002. A Peaceful Realm- The Rise and Fall of the Indus Civilization. Westview Press: Boulder (Colorado); "Sarasvati" by Dr Kalyanaraman] .</p> <p>Harappan refers to Culture (per the archaeological convention of naming it after the first type site identified).</p> <p>We suggest using 'Harappan Culture'. See references and comments under edits 2377 and 2400. See Appendix A, Section I for more justification for the use of 'Indus-Saraswati Civilization'.</p>
Proposed revision	“ How did the environment influence the emergence and decline of the Indus-Saraswati civilization?”or“ How did the environment influence the emergence and decline of the Harappan culture?”

Comment Number	2439
Source	South Asia Faculty Group
Comments	<p>Page 210, line 777:</p> <p>Current text: “• How did the religion of Hinduism support individuals, rulers, and societies?”</p> <p>Suggested change: “• How did the religion of Ancient India support individuals, rulers, and societies?”</p>
CDE Notes	Concurring edit would be needed on pages 212-213, lines 836-837.
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Changed to read, “• How did religions of Ancient India, including, but not limited to early Hinduism, support individuals, rulers, and societies?”
Our request to REJECT or ACCEPT proposed changes	REJECT EDIT & KEEP ORIGINAL
Justification for our recommendation	<p>The rephrasing supposes that the religion of Ancient India that is being referred to is different from Hinduism (which is untrue). Line 778 refers to Buddhism and therefore the context warrants that line 777 should indeed state 'Hinduism.' Buddhism was born in the context of Hinduism [Ref. Christopher E. Mauriello, Prof History, Brown University, Course notes for Classical Civilizations of the Ancient World] . Moreover, if the Faculty members deny the existence of India in ancient times, how can they paradoxically name Hinduism as 'Religion of Ancient India'?</p> <p>This rephrasing will only create confusion because the text largely talks about the relationship of Hinduism with monarchy. Ironically, the South Asian Faculty reject the use of India in other contexts, but replace Hinduism with 'Ancient India' in this edit without any justification. Is it their case (like what Pakistani Islamists say) that Hinduism is the heritage of only present day Indians and not Pakistanis?</p>
Proposed revision	Keep original text

Comment Number	2440
Source	South Asia Faculty Group
Comments	<p>Page 210, lines 780-782:</p> <p>Current text: “• During the Harappa civilization, the Vedic period, and the Maurya Empire, how did the connections between India and other regions of Afroeurasia increase?”</p> <p>Suggested change: “• During the Indus civilization, the Vedic period, and the Maurya Empire, how did the connections between the Indian subcontinent and other regions of Afroeurasia increase?”</p>
CDE Notes	
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	REJECT & USE MODIFIED TEXT PROPOSED
Justification for our recommendation	<p>Replace 'Indus Civilization' with 'Harappan Culture' because the former is not a standard academic usage, and its use is restricted largely to the writings and projects of J M Kenoyer, one of the South Asian Faculty members. Most specialists still use either Indus Valley Civilization, or increasing, Indus-Saraswati Civilization. In fact, most of the archaeologists currently working on Harappan Culture are Indians, and their works predominantly use the nomenclature of 'Indus Sarasvati Civilization.' The use of 'Indus Valley Civilization' is largely passe, and 'Indus Civilization' is a minority usage, not a scholarly consensus. The SAFG suggestion offers an outdated term.</p> <p>See Appendix B and Appendix A, Sections D and I of our submissions, in addition to similar discussions in the Edits above.</p>
Proposed revision	Keep original text

Comment Number	2441
Source	South Asia Faculty Group
Comments	<p>Page 210, line 783:</p> <p>Current text: "In this unit students learn about ancient societies in India."</p> <p>Suggested change: "In this unit students learn about ancient societies in South Asia."</p>
CDE Notes	
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Changed to read, "In this unit students learn about ancient societies in India (South Asia)."
Our request to REJECT or ACCEPT proposed changes	REJECT EDIT & KEEP ORIGINAL OR REJECT & REPLACE WITH PROPOSED
Justification for our recommendation	The ancient societies being discussed all belong to India (there are no distinct South Asian societies). Unnecessary confusion will be caused by this revision. Please do not erase India. See Appendix B, and Appendix A section D of our submission for more discussion.
Proposed revision	"In this unit students learn about societies in Ancient India."

Comment Number	NEW
Source	Uberoi Foundation
Comments	Page 210, line 783: Insert sentence, ""The region of Ancient India is today sometimes called 'South Asia,' and encompasses the modern states of Afghanistan, Bangladesh, Bhutan, Maldives, Nepal, India, Pakistan, and Sri Lanka.""
CDE Notes	NA
CHSSP Recommendation	NA
HSS SMC Action March 24, 2016	Inserted sentence on line 783, after the sentence in entry #2441 above.
Our request to REJECT or ACCEPT proposed changes	Accept
Justification for our recommendation	Adds relevant context according to modern day political boundaries without confusing historical naming of the region within each mention of the area

Comment Number	2443
Source	South Asia Faculty Group
Comments	<p>Page 210, lines 784-785 (bold in original):</p> <p>Current text: “How did the environment influence the emergence and decline of the Harappa civilization?”</p> <p>Suggested change: “How did the environment influence the emergence and decline of the Indus civilization?”</p>
CDE Notes	This edit conflicts with another submission. The commenter also suggested “Indus Valley Civilization” as an alternative.
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	REJECT & Accept proposed below.
Justification for our recommendation	Use 'Harappan Culture' or 'Indus-Sarasvati Civilization'. See edits 2377, 2400, 2440 for justification above. The phrase 'Indus Civilization' is used only by Jonathan Kenoyer in his own writings, or in projects managed by him (e.g. the RHIN 'Indus Project'.) The South Asia faculty is using idiosyncratic phrases in the guise of 'scholarly consensus' when in fact SAFG itself uses three different designations in their own submission.
Proposed revision	“How did the environment influence the emergence and decline of the Harappan culture?”

Comment Number	2444
Source	South Asia Faculty Group
Comments	<p>Page 210, lines 788-790:</p> <p>Current text: “The Indus River and its tributaries, along with Saraswati (or Sarasvati) River, flow from the Himalaya mountains southward across the plain now called the Punjab, fan out into a delta, and pour into the Arabian Sea.”</p> <p>Suggested change: “The Indus River and its tributaries flow from the Himalaya mountains southward across the plain now called the Punjab, fan out into a delta, and pour into the Arabian Sea.”</p>
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	REJECT EDIT & ACCEPT EDIT 2445 below
Justification for our recommendation	<p>Unclear why the Saraswati is being removed from this text. The Saraswati river was a major river of the time and has recently been rediscovered [Ref. A. V. Sankaran. "Saraswati – the ancient river lost in the desert". Indian Institute of Science]. Many Hindu texts refer to it [e.g., Ref Rig Veda 3.23.4, 6.61; Yajur Veda 34.11; Jaiminiya Brahmana 2.297; Mahabharata 3.82.111; 3.130.3; 6.7.47; 6.37.1-4., 9.34.81; 9.37.1-2] and many cities have been discovered along side its banks (e.g., Kalabangan) [Ref. Lal, BB (2002). "<i>The Homeland of Indo-European Languages and Culture: Some Thoughts</i>". Purātattva. Indian Archaeological Society].</p> <p>See Appendix A, Section I of our submission for more details.</p>
Proposed revision	Keep original text

Comment Number	2445
Source	Hindu Education Foundation

Comments	<p>Page 210, lines 788-790:</p> <p>Current text: “The Indus River and its tributaries, along with Saraswati (or Sarasvati) River, flow from the Himalaya mountains southward across the plain now called the Punjab, fan out into a delta, and pour into the Arabian Sea.”</p> <p>Suggested change: “The Indus and Saraswati Rivers along with their tributaries flow from the Himalaya mountains southward across the plain now called the Punjab, fan out into a delta, and pour into the Arabian Sea.”</p>
CDE Notes	This comment was previously submitted and considered by the Commission. This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT
Justification for our recommendation	It is doubtful if Sarasvati was a tributary of Indus, and it is more likely that it flowed through Hakra and Nara channels, as is accepted by South Asia Faculty member Rita Wright herself in her publications. Therefore, the HEF edit is correct. See edits 2377 and 2400 for some references. See also Appendix A, Section I of our submission for academic justification.

Comment Number	2447
Source	South Asia Faculty Group
Comments	<p>Page 211, lines 792-794:</p> <p>Current text: “Lessons two and four of the California EEI Curriculum Unit 6.5.1, “The Rivers and Ancient Empires of China and India,” have students locate and describe the physical features of the Indus and Ganges river systems in India.”</p> <p>Suggested change: “Lessons two and four of the California EEI Curriculum Unit 6.5.1, “The Rivers and Ancient Empires of China and India,” have students locate and describe the physical features of the Indus and Ganges river systems in the Indian subcontinent.”</p>
CDE Notes	This edit conflicts with another submission.

CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	REJECT EDIT, and instead ACCEPT ALTERNATIVE TEXT BELOW, to include the Saraswati River, and revert 'Indian Subcontinent' to 'India'.
Justification for our recommendation	<p>This creates a disconnect between the EEI Curriculum (as well as nearly all other source material), which uses India and the terminology in the Framework?</p> <p>The "Indian subcontinent" is a relatively new term. The term India is synonymous both the region and is also the civilizational identity of the (Hindu) civilization that developed there over a period spanning thousands of years [Ref. Civilizations and World Order: Geopolitics and Cultural Difference edited by Fred Dallmayr, M. Akif Kayapınar, İsmail Yaylacı; Chakrabarty B., Social and Political Thought of Mahatma Gandhi].</p> <p>See Appendix A, Section D for the reason why 'Indian Subcontinent' is vague.'</p>
Proposed revision	"The Rivers and Ancient Empires of China and India," have students locate and describe the physical features of the Saraswati, Indus and Ganges river systems in India."

Comment Number	2450
Source	Hindu Education Foundation
Comments	<p>Page 211, lines 805-809:</p> <p>Current text: “Some of the statues and figurines, as well as images on the seals, show features that are all present in modern Hinduism, such as a male figure that resembles the Hindu God Shiva in a meditating posture, as well as small clay figures in the posture of the traditional Hindu greeting “namaste.”</p> <p>Suggested change: “Some of the statues and figurines, as well as images on the seals, show features that are all present in modern Hinduism, such as a male figure that resembles the Hindu God Shiva in a meditating posture, small clay figures in the posture of the traditional Hindu greeting “Namaste,” and dolls with vermilion on their foreheads, like that worn by many Hindu men and women today.”</p>
CDE Notes	This comment was previously submitted and considered by the Commission. This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT
Justification for our Decision	See Appendix A, Section E where we discuss the reasons in great detail under Edit 2452.
Proposed Text	“Some of the statues and figurines, as well as images on the seals, show features that are all present in modern Hinduism, such as a male figure that resembles the Hindu God Shiva in a meditating posture, small clay figures in the posture of the traditional Hindu greeting “Namaste,” and dolls with vermilion on their foreheads, like that worn by many Hindu men and women today.”

Comment Number	2451
Source	Sandeep Dedge
Comments	<p>Page 211, line 809:</p> <p>References to vermilion is missing, needs to be added.</p>

CDE Notes	See above.
CHSSP Recommendation	NSER
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	See above for Edit 2450

Comment Number	2452
Source	South Asia Faculty Group
Comments	<p>Page 211, lines 805-809:</p> <p>Current text: “Some of the statues and figurines, as well as images on the seals, show features that are all present in modern Hinduism, such as a male figure that resembles the Hindu God Shiva in a meditating posture, as well as small clay figures in the posture of the traditional Hindu greeting “namaste.”</p> <p>Suggested change: “Although not much is known about the religious practices and beliefs of the Indus Valley civilization, some form of mother goddess may have been worshipped.”</p>
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	See above for Edit 2450.
Justification for our recommendation	See Appendix A, Section E where we discuss the reasons in great detail under this very Edit 2452.
Proposed revision	“Some of the statues and figurines, as well as images on the seals, show features that are all present in modern Hinduism, such as a male figure that resembles the Hindu God Shiva in a meditating posture, small clay figures in the posture of the traditional Hindu greeting “Namaste,”and dolls with vermilion on their foreheads, like that worn by many Hindu men and women today.”

Comment Number	2453
Source	Ved Chaudhary, Educators Society for Heritage of India
Comments	<p>Page 211, lines 811-812:</p> <p>Current text: "A flourishing urban civilization developed in India from as early as 3300 BCE along the Indus River."</p> <p>Suggested change: "A flourishing urban civilization developed in India from as early as 3300 BCE along the Sindh and Saraswati River valleys."</p>
CDE Notes	
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	REJECT & REPLACE WITH PROPOSED Revision Below, adding name of the Saraswati river
Justification for our recommendation	<p>Archeological studies have found more sites on the Saraswati river basin than on the Indus river basin [Ref. Danino, M. The Lost River - On the Trail of the Saraswati; McIntosh, Jane R. 2002. A Peaceful Realm- The Rise and Fall of the Indus Civilization. Westview Press: Boulder (Colorado)] . Unclear why this outdated name has been proposed and accepted.</p> <p>The Indian subcontinent was simply known as India (or Bharat) during all three periods that are being referred to. The term India is synonymous both the region and is also the civilizational identity of the (Hindu) civilization that developed there over a period spanning thousands of years [Ref. Civilizations and World Order: Geopolitics and Cultural Difference edited by Fred Dallmayr, M. Akif Kayapınar, İsmail Yaylacı; Chakrabarty B., Social and Political Thought of Mahatma Gandhi]. There is no civilizational identity associated with South Asia</p> <p>Furthermore, Using India is clear and consistent; all research on this civilization says it is in "India." The oldest known Harappan site now is Bhirrana and it is in the Saraswati basin.</p> <p>See Appendix A, Section I in our submission.</p>

Proposed revision	Page 211, lines 811-812: Proposed text: “A flourishing urban civilization developed in India from as early as 3300 BCE along the Indus & Saraswati Rivers.”
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Comment Number	2454
Source	South Asia Faculty Group
Comments	<p>Page 211, lines 811-812:</p> <p>Current text: “A flourishing urban civilization developed in India from as early as 3300 BCE along the Indus River.”</p> <p>Suggested change: “A flourishing urban civilization developed in South Asia from as early as 3300 BCE along the Indus River.”</p>
CDE Notes	
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Changed to read, “A flourishing urban civilization developed in India (South Asia) from as early as 3300 BCE along the Indus River.”
Our request to REJECT or ACCEPT proposed changes	REJECT & REPLACE WITH PROPOSED below, adding name of the Sarasvati river
Justification for our recommendation	<p>Archeological studies have found more sites on the Saraswati river basin than on the Indus river basin [Ref. Danino, M. The Lost River - On the Trail of the Saraswati; McIntosh, Jane R. 2002. A Peaceful Realm- The Rise and Fall of the Indus Civilization. Westview Press: Boulder (Colorado)] . Unclear why this outdated name has been proposed and accepted.</p> <p>The Indian subcontinent was simply known as India (or Bharat) during all three periods that are being referred to. The term India is synonymous both the region and is also the civilizational identity of the (Hindu) civilization that developed there over a period spanning thousands of years [Ref. Civilizations and World Order: Geopolitics and Cultural Difference edited by Fred Dallmayr, M. Akif Kayapınar, İsmail Yaylacı; Chakrabarty B., Social and Political Thought of Mahatma Gandhi]. There is no civilizational identity associated with South Asia</p> <p>Furthermore, Using India is clear and consistent; all research on this civilization says it is in "India." The oldest known Harappan site now is Bhirrana and it is in the Sarasvati basin.</p>

	<p>See Appendix A, Section I in our submission.</p>
<p>Proposed revision</p>	<p>Page 211, lines 811-812:</p> <p>Proposed text: “A flourishing urban civilization developed in India from as early as 3300 BCE along the Indus & Saraswati Rivers.”</p>

Comment Number	2456
Source	South Asia Faculty Group
Comments	<p>Page 212, lines 815-818:</p> <p>Current text: “The Harappan civilization steadily declined after 1900 BCE, perhaps owing to ecological factors such as seismic events, deforestation, salt buildup in the soil, and persistent drought, including the drying up of the Sarasvati River around 2000 BCE.”</p> <p>Suggested change: “The Harappan civilization steadily declined after 1900 BCE, perhaps owing to ecological factors such as seismic events, salt buildup in the soil, and persistent drought, including the drying up of the Sarasvati River around 2000 BCE.”</p> <p>See also CDE Notes.</p>
CDE Notes	The commenter suggested removing the reference to the Sarasvati River, but did not submit language on how to change the sentence. This edit conflicts with another submission.
CHSSP Recommendation	NSER
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	REJECT EDIT
Justification for our recommendation	<p>It is unclear why deforestation has been removed by South Asia Faculty Group. This is distinctly regarded as one of the possible ecological causes leading to the demise of the Harappan culture. See “<i>The Decline and Fall of the Indus Civilization</i>”, ed. By Nayanjot Lahiri; Permanent Black; Delhi (2000). However, replace Harappan Civilization by Harappan Culture, because the Harappan is used in conjunction with ‘culture’ in scholarly literature due to the archaeological convention of naming an ancient culture after its first typical site (Harappa in this case) that was discovered. See page 152 of Dilip Chakrabarti’s ‘Colonial Indology for the archaeological convention.</p> <p>The current text uses ‘perhaps’, and therefore SAFG is quibbling in their submission by saying that there is ‘no proof for deforestation.’</p>

Proposed revision

Current text stays.

Comment Number	2457
Source	Hindu Education Foundation
Comments	<p>Page 212, lines 819-821:</p> <p>Current text: “Indian history then entered the Vedic period (ca. 1500-500 BCE), an era named for the Vedas, Sanskrit religious texts passed on for generations through a complex oral tradition.”</p> <p>Suggested change: add sentence after above, “These texts contain thousands of hymns, and were composed over several millennia by many generations of sages called Rishis (male) and Rishikas (female). These Rishis and Rishikas came from diverse communities and social backgrounds, and have been highly revered in the Hindu tradition.”</p>
CDE Notes	This comment was previously submitted and considered by the Commission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT 2459 instead of this one

Comment Number	2458
Source	Uberoi Foundation
Comments	<p>Page 212, lines 819-821:</p> <p>Current text: “Indian history then entered the Vedic period (ca. 1500-500 BCE), an era named for the Vedas, Sanskrit religious texts passed on for generations through a complex oral tradition.”</p> <p>Suggested change: “Indian history then entered the Vedic period (ca. 2000?-500 BCE), an era named for the Vedas, Sanskrit religious texts passed on for generations through a complex oral tradition.</p>
CDE Notes	This comment was previously submitted and considered by the Commission. This edit conflicts with another submission.
CHSSP Recommendation	No

HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT 2459 instead of this one

Comment Number	2459
Source	South Asia Faculty Group
Comments	<p>Page 212, lines 819-821: Current text: “Indian history then entered the Vedic period (ca. 1500-500 BCE), an era named for the Vedas, Sanskrit religious texts passed on for generations through a complex oral tradition.”</p> <p>Suggested change: “Ancient South Asia experienced a Vedic period (ca. 1500-500 BCE), named for the Vedas which were composed in Sanskrit. While Sanskrit texts, both religious and secular, continued to be produced in subsequent centuries, texts in Old Tamil also began to appear around 300 BCE, and Tamil literary production flourished during the Sangam period in South India in following centuries. Sanskrit and Tamil texts passed on for generations through a complex oral tradition.”</p>
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT except that replace ‘South Asia’ with Ancient India. After all, Tamil is not spoken in Pakistan, Afghanistan, Bangladesh, Nepal and so on.
Justification for our recommendation	Accept proposed with a slight change (Change Ancient South Asia to Ancient India). See justification in #2436
Proposed revision	“Ancient India experienced a Vedic period (ca. 1500-500 BCE), named for the Vedas which were composed in Sanskrit. While Sanskrit texts, both religious and secular, continued to be produced in subsequent centuries, texts in Old Tamil also began to appear around 300 BCE, and Tamil literary production flourished during the Sangam period in South India in following centuries. Sanskrit and Tamil texts passed on for generations through a complex oral tradition.”

Comment Number	2461
Source	Uberoi Foundation
Comments	<p>Page 212, lines 821-823: Current text: “In that period, according to many scholars, people speaking Indic languages, which are part of the larger Indo-European family of languages, entered South Asia, probably by way of Iran.”</p> <p>Suggested change: “In that period, according to many scholars, people speaking Indic languages, which are part of the larger Indo-European family of languages, entered South Asia, probably by way of the northwestern regions of India.”</p>
CDE Notes	This comment was previously submitted and considered by the Commission. This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT with proposed verbiage below.
Justification for our recommendation	South Asia is a meaningless term that erases the Indian identity.
Proposed Revision	“In that period, according to many scholars, people speaking Indic languages, which are part of the larger Indo-European family of languages, entered India, probably from the northwest direction.”

Comment Number	2462
Source	Ved Chaudhary, Educators Society for Heritage of India
Comments	<p>Page 212, lines 821-824:</p> <p>Current text: “In that period, according to many scholars, people speaking Indic languages, which are part of the larger Indo-European family of languages, entered South Asia, probably by way of Iran. Gradually, Indic languages, including Sanskrit, spread across northern India.”</p> <p>Suggested change: “In that period, according to many scholars, people along the Sindh and Saraswati River valleys were speaking Indic languages, which are part of the larger Indo-European family of languages. Gradually, Indic languages, including Sanskrit, spread across northern</p>

	India.”
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT 2461 with changed wording in lieu of this one.

Comment Number	2463
Source	Tushar Pandya
Comments	<p>Page 212, lines 821-823:</p> <p>Current text: “In that period, according to many scholars, people speaking Indic languages, which are part of the larger Indo-European family of languages, entered South Asia, probably by way of Iran.”</p> <p>Suggested change: “According to Hindu scriptures, India is Holy Land and the Indian civilization and most of mankind is made up of people who are descendants of Manu Maharaj and the Sapt-Rishis.”</p>
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	REJECT EDIT and accept the proposed verbiage in Edit 2461 above.

Comment Number	2465
Source	Uberoi Foundation
Comments	<p>Page 212, lines 826-829:</p> <p>Current text: “The early Indic speakers were most likely animal herders. They may have arrived in India in scattered bands, later intermarrying with populations perhaps ancestral to those who speak Dravidian languages, such as Tamil and Telagu in southern India and Sri Lanka today.”</p> <p>Suggested change: “The early Indic speakers were most likely animal herders. They may have arrived in India in scattered bands, later intermarrying with the local populations. Historically, there was a significant dispersion of Harappan-Saraswati society from 1900 bce onward, likely caused by ecological changes, with a large section of the population moving to the Ganga plains and other areas within and even beyond India.”</p>
CDE Notes	This edit conflicts with another submission. This comment was previously submitted and considered by the Commission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT
Justification for our recommendation	The proposed text is neutral whereas the current text is premised on the disputed Aryan Invasion Theory. There is no consensus on whether the Harappans spoke Indo-Aryan, Dravidian or Austro-Asiatic (or a combination of these) languages.

Comment Number	2469
Source	Vamsee Juluri, University of San Francisco
Comments	<p>Please note that the change in line 828 was incorrectly advised in the South Asia faculty letter. Please google "Telugu". This is a major south Indian language spoken by nearly 80 million people. The Telugu population in California is among the largest ones among all the South Asian groups. It is not Telegu or Telagu. But Telugu (I am a native speaker, and an expert on Telugu cinema and politics, and hence my request).</p> <p>Thank you.</p> <p>line 828</p> <p>who speak Dravidian languages, such as Tamil and Telagu in southern India and</p>
CDE Notes	This edit conflicts with another submission. The South Asia Faculty Group submitted the same edit acknowledging the error. Recommend making the spelling correction.
CHSSP Recommendation	Yes – correct spelling is Telugu
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	ACCEPT CHHSP Recommendation

Comment Number	2471
Source	South Asia Faculty Group
Comments	<p>Page 212, lines 831-832:</p> <p>Current text: “There is another point of view that suggests that the language was indigenous to India and spread northward, but it is a minority position.”</p> <p>Suggested change: delete sentence.</p>
CDE Notes	
CHSSP Recommendation	No
HSS SMC Action March	Approved CHHSP recommendation—no change

24, 2016	
Our request to REJECT or ACCEPT proposed changes	REJECT EDIT AND RETAIN ORIGINAL TEXT
Justification	SAFG seeks to stamp out the diversity of scholarly opinions on this regard
Proposed revision	Keep original text

Comment Number	2475
Source	Hindu Education Foundation
Comments	<p>Page 212, lines 834-836: Current text: “In this era, Vedic culture emerged as a belief system that combined the beliefs of Indic speakers with those of older populations.”</p> <p>Suggested change: (We suggest that the alternative be moved to after line 833 after the concept of Brahman is explained so that it provides context.) “The Vedic worldview, being monistic and pantheistic, allowed the blending of rituals, customs, and beliefs of different communities throughout India. This meshing together of different traditions led to the emergence of Vedic culture. Many theistic, atheistic and agnostic philosophical schools of thoughts grew as part of the Vedic tradition and have continued to exist as spiritual traditions in Hinduism.”</p>
CDE Notes	This edit conflicts with another submission. This comment was previously submitted and considered by the Commission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	REJECT this one and accept edit 2476 instead.
Justification for our recommendation	Accept edit 2476 instead because edit 2475 is too complicated for sixth graders.

Comment Number	2476
Source	Uberoi Foundation
Comments	<p>Page 212, lines 834-836:</p> <p>Current text: “In this era, Vedic culture emerged as a belief system that combined the beliefs of Indic speakers with those of older populations.”</p> <p>Suggested change: replace with, “By 600 bce the social, religious and philosophical ideas and practices central to early Hinduism are fully evident and in continuity with the Harappan culture, the teachings and ceremonial worship described in the Vedas, and elements from the non-Aryan tribal</p>

	people mentioned in the Rig Veda."
CDE Notes	This edit conflicts with another submission. This comment was previously submitted and considered by the Commission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT
Justification for our recommendation	The current text is premised on the discredited Aryan invasion theory. In view of scholarly disagreements as to whether the speakers of Harappan Culture were Indo-Aryan, Dravidian or Austro-Asiatic, it is best to use a neutral language that acknowledges the amalgamation of Rigvedic and tribal cultural and religious elements, as proposed in edit 2476.

Comment Number	2477
Source	Tushar Pandya
Comments	Page 212, lines 834-836: Current text: "In this era, Vedic culture emerged as a belief system that combined the beliefs of Indic speakers with those of older populations." Suggested change: "Vedic culture is a culture built around the Vedas. Since Veda literally means knowledge, this was a culture built upon a knowledge system. The society in Vedic times was divided into a sophisticated system of Varna-Ashrama where there were prescribed codes for each stage of life for people. Specifically the Grihastha saw it as their duty to support all the other ashramas of life i.e. Brahmacharya, Vanaprastha and Sanyasa. Offering 'Bhiksha' to Brahmachari, Sanyasi and any guest is a founding principle of Hindu-Indian civilization which was responsible for many intellectual, social and cultural advancements of the civilization."
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	No

HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT 2476 in lieu of this one
Justification for our recommendation	The current text is premised on the discredited Aryan invasion theory. In view of scholarly disagreements as to whether the speakers of Harappan Culture were Indo-Aryan, Dravidian or Austo-Asiatic, it is best to use a neutral language that acknowledges the amalgamation of Rigvedic and tribal cultural and religious elements, as proposed in edit 2476.

Comment Number	2478
Source	South Asia Faculty Group
Comments	<p>Page 212:</p> <p>Comment: There is a problem in taking ancient South Asia to be coterminous with the Vedas, with Sanskrit, and with Hinduism. This excludes the great corpus of Sanskrit literary, scientific, philosophical and inscriptional texts and the entire Sangam tradition of Tamil literature, which again cannot be reduced to Hinduism.</p>
CDE Notes	
CHSSP Recommendation	NSER
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT CHHSP Recommendation
Justification for our recommendation	The objection of South Asia Faculty is politically motivated. Several other edits of HEF and other groups actually ask for inclusion of the heritage of Tamils and other linguistic groups of South India. See Appendix A, Section F of our submission.
Proposed revision	Keep current text.

Comment Number	2479
Source	South Asia Faculty Group
Comments	Pages 212-213, lines 833-840: Comment: There is a shift here from Vedic culture Brahmanism to Hinduism that is unwarranted in this passage. It is important to note that Vedic and non-Vedic traditions are as a part of the larger Indic tradition and not just Hinduism.
CDE Notes	
CHSSP Recommendation	NSER
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT CHHSP Recommendation
Proposed revision	0

Comment Number	2480
Source	South Asia Faculty Group
Comments	<p>Pages 212-213, lines 836-837 (bold in original):</p> <p>Current text: “Teachers focus students on the question: How did the religion of Hinduism support individuals, rulers, and societies?”</p> <p>Suggested change: “Teachers focus students on the question: How did the religion of Ancient India support individuals, rulers, and societies?”</p> <p>Also suggested: “Teachers focus students on the question: How did the religion of the Vedas support individuals, rulers, and societies?”</p>
CDE Notes	The group submitted two contradictory suggestions for this sentence.
CHSSP Recommendation	Yes to first recommendation
HSS SMC Action March 24, 2016	Changed to read, “Teachers focus students on the question: How did religions of Ancient India, including, but not limited to early Hinduism, support individuals, rulers, and societies?”
Our request to REJECT or ACCEPT proposed changes	REJECT EDIT & KEEP ORIGINAL
Justification for our recommendation	The context requires the use of Hinduism in this sentence because the next sentence (line 778) explicitly mentions Buddhism separately. The rephrasing supposes that the religion of Ancient India that is being referred to is different from Hinduism (which is untrue). Other religions like Buddhism was born in the context of Hinduism [Ref. Christopher E. Mauriello, Prof History, Brown University, Course notes for Classical Civilizations of the Ancient World] This rephrasing will only create confusion.
Proposed revision	Keep original

Comment Number	2481
Source	Hindu Education Foundation
Comments	Page 213, lines 838-840: Current text: “Brahmins, that is, priestly families, assumed authority over complex devotional rituals, but many important sages, such as Valmiki and Vyasa, were not brahmins.” Suggested change: deletion of these lines.
CDE Notes	This comment was previously submitted and considered by the Commission. This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT CHHSP Recommendation

Comment Number	2482
Source	South Asia Faculty Group
Comments	Page 213, lines 838-840: Current text: “Brahmins, that is, priestly families, assumed authority over complex devotional rituals, but many important sages, such as Valmiki and Vyasa, were not brahmins.” Suggested change: “Brahmins, that is, priestly families, assumed authority over complex devotional rituals.”
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	REJECT & KEEP ORIGINAL WITH MODIFICATION: “...WERE NOT BORN BRAHMINS”

Justification for our recommendation

Edit is Factually inaccurate. Key texts in Hinduism were not always developed by Brahmins nor were all the authorities limited to Brahmins. [See Hindupedia, the online encyclopedia of Hinduism; Suresh Chandra (1998). Encyclopaedia of Hindu Gods and Goddesses. Sarup & Sons. pp. 262–3. ISBN 9788176250399.; Valmiki Ramayana ; "Ancient India History", Amar Singh Dudi]. The revision indicates selective bias and erases the heritage of Dalits. Even Jain texts like Nilakeshi refer to Vyasa as the son of a fisherwoman and a non Brahmana, and Hindu texts like the Skanda Purana and versions of the Ramayana call Valmiki a Chandala. There is an entire Valmiki Dalit community in India that reveres the heritage of Valmiki. For the Valmiki community and how it uses the legacy of Valmiki Rishi as one of their own, refer to Julia Leslie's book 'Authority and Meaning in Indian Religions - Hinduism and the Case of Valmiki', Ashgate, Cornwall (UK), 2003. Similarly, the Bala Shahis, another marginalized community (in Pakistan), revere Valmiki. For this, see John O'Brien, 'The Unconquered People', OUP (Karachi), 2012.

Refer to Appendix A, Section C of our submission for further justification. SAFG edit amounts to erasing the heritage of Dalit Hindus.

Comment Number	2486
Source	South Asia Faculty Group
Comments	<p>Page 213, lines 841-842:</p> <p>Current text: “The Hindu tradition is thus monistic, the idea of reality being a unitary whole.”</p> <p>Suggested change: delete this sentence.</p>
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	REJECT EDIT and keep the original text.
Justification	The deletion robs the student of the opportunity to learn how Hinduism is different from Abrahamic faiths, and that it is monistic, not monotheistic as Christians, Muslims and Jews understand the Divinity.
Proposed Revision	Keep the original text.

Comment Number	2487
Source	Tushar Pandya
Comments	<p>Page 213, lines 841-842:</p> <p>Current text: “The Hindu tradition is thus monistic, the idea of reality being a unitary whole.”</p> <p>Suggested change: remove the word “monistic”</p>
CDE Notes	This edit conflicts with another submission. The commenter suggested the alternative term “advaita” but recommended revising the draft to remove the reference.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change

**Our request to REJECT
or ACCEPT proposed
changes**

Keep Original Text.

Comment Number	2488
Source	Uberoi Foundation
Comments	<p>Page 213, lines 843-844:</p> <p>Current text: “Brahman, an all-pervading divine supreme reality, may be manifested in many ways, including incarnation in the form of Deities.”</p> <p>Suggested change: “Brahman, the all-pervading divine Supreme Reality, manifests as the various Deities with multiple names and forms.”</p>
CDE Notes	This edit conflicts with another submission. This comment was previously submitted and considered by the Commission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT
Justification for our recommendation	All Deities are not incarnations as the current text seems to imply. The proposed edit gives a more accurate picture of Hindu theology.

Comment Number	2489
Source	Hindu Education Foundation
Comments	<p>Page 213, line 846 (after text noted above):</p> <p>Suggested addition: Students read a few hymns from the 'Bhumi Sukta' excerpted from the Vedas to discover the nature of Vedic hymns. While reading the translation of this hymn dedicated to mother earth, the teacher may point out that since its composers lived close to nature, Vedas adore rivers, forests, mountains and natural elements.</p> <p>"Earth, in which lie the sea, the river and other waters, in which food and cornfields have come to be, in which lives all that breathes and that moves, may she confer on us the finest of her yield.</p> <p>Earth, in which the waters, common to all, moving on all sides, flow unflinching, day and night, may she pour on us milk in many streams, and endow us with luster,</p> <p>May those born of thee, O Earth, be of our welfare, free from sickness and waste, wakeful through a long life, we shall become bearers of tribute to thee.</p> <p>Earth, my mother, set me securely with bliss in full accord with heaven, O wise one, uphold me in grace and splendor." (Atharva Veda 12 1.1)</p>
CDE Notes	
CHSSP Recommendation	Yes, but use some of it. Name the 'Bhumi Sukta,' do not provide excerpt of it. Use this sentence: "Students might read a few hymns from the "Bhumi Sukta" excerpted from the Vedas to discover the nature of Vedic hymns."
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	ACCEPT
Justification for our recommendation	Not clear why the additional text cannot be added for the convenience of the students.

Comment Number	2490
Source	South Asia Faculty Group
Comments	<p>Page 213, lines 846-848:</p> <p>Current text: “Vedic teachings gradually built up a rich body of spiritual and moral teachings that formed the foundation of Hinduism as it is practiced today”</p> <p>Suggested change: “Vedic teachings gradually built up a rich body of spiritual and moral teachings that form a key foundation of Hinduism as it is practiced today.”</p>
CDE Notes	
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	ACCEPT CHSSP Recommendation

Comment Number	2492
Source	Hindu Education Foundation
Comments	<p>Pages 213-214, lines 850-860:</p> <p>Current text: “Performance of duties and ceremonies, along with devotion and meditation, became dimensions of the supreme quest to achieve oneness with God. That fulfillment, however, demands obedience to the moral law of the universe, called dharma, which also refers to performance of social duties. Dharma consists of natural, universal laws that underlie every person’s duty towards themselves, their family, their community and nation. Success or failure at existing in harmony with dharma determines how many times an individual might be subject to reincarnation, or repeated death and rebirth at either lower or higher positions of moral and ritual purity. Progress toward spiritual realization is governed by karma, the principle of cause and effect by which human actions, good and bad, affect this and future lives.”</p> <p>Suggested change: “The objectives of human life were broadly categorized into Dharma (fulfilling responsibility towards other beings in harmony with the natural law of the universe), kāma (fulfilling desires), artha (achieving material prosperity) and mokṣa (attaining spiritual liberation). As one goes through the cycle of reincarnation, various actions the individual performs were said to be subject to the principle of ‘karma’, which suggested that the fruits of good or bad deeds done in one lifetime would affect one’s well-being in this life as well as the next. A person wishing to step out of the cycle of reincarnation would pursue mokṣa (spiritual liberation). The Upanishads and Bhagavad Gita propounded the concept of yoga by which one could progress spiritually and achieve oneness with the divine reality. Yoga expounded different paths to achieve this including the path of selfless action (Karma), the path of Knowledge (Jnana), path of devotion (Bhakti) and path of meditation (Raja).”</p>
CDE Notes	This edit conflicts with another submission. This comment was previously submitted and considered by the Commission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change

Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT
Justification for our recommendation	The current text omits the doctrine of Purusharthas which is very central to Hindu teachings. The edit adds this doctrine and also the major paths towards Moksha.

Comment Number	2493
Source	Tushar Pandya
Comments	Page 213, lines 850-852: Current text: “Performance of duties and ceremonies, along with devotion and meditation, became dimensions of the supreme quest to achieve oneness with God.” Suggested change: “The goals of Hindu life are in four broad categories. These are called the four ‘purusharths’. Literally ‘purusharth’ means human endeavor or area for applying human endeavor. The four purusharths are: Dharma, Artha, Kama and Moksha. Each is a complex topic in itself, and the four goals are generally understood as we understand the Maslow’s pyramid of needs, stage of human evolution is indicated based on the emphasis on the purushartha an individual works on. While all individuals works in all four areas of endeavor, the emphasis at any one time tends to be on one of the four goals. The highest or final goal is ‘Moksha’ or the quest to attain oneness with God.”
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT 2492 and REJECT this one.

Comment Number	2495
Source	Uberoi Foundation
Comments	Page 213, lines 854-855: Current text: “Dharma consists of natural, universal laws that underlie every person’s duty towards themselves, their family, their community and nation.”

	Suggested change: “Fulfilling dharma is one of the four primary goals of human life, along with kama (love), artha (wealth) and moksha (oneness with God).”
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT
Justification for our recommendation	The current text defines Dharma correctly, but fails to note that it is only 1 of the four legitimate goals of a human being, per Hindu tradition. The proposed edit should be added as an additional sentence after the current text.
Proposed revision	“Fulfilling dharma is one of the four primary goals of human life, along with kama (love), artha (wealth) and moksha (oneness with God).”

Comment Number	2496
Source	Uberoi Foundation
Comments	<p>Page 213, lines 855-858:</p> <p>Current text: “Success or failure at existing in harmony with dharma determines how many times an individual might be subject to reincarnation, or repeated death and rebirth at either lower or higher positions of moral and ritual purity.”</p> <p>Suggested change: “Success or failure at existing in harmony with dharma determines how many times an individual might be subject to reincarnation, or repeated death and rebirth.”</p>
CDE Notes	This comment was previously submitted and considered by the Commission. This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change

Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT 2496 or 2497 (Either is better than the current text)
Justification for our recommendation	The current verbiage misrepresents the basic definition of Karma in Hindu philosophies.

Comment Number	2497
Source	Tushar Pandya
Comments	<p>Page 213, lines 855-858:</p> <p>Current text: “Success or failure at existing in harmony with dharma determines how many times an individual might be subject to reincarnation, or repeated death and rebirth at either lower or higher positions of moral and ritual purity.”</p> <p>Suggested change: “Leading a fulfilling life is a goal and the compassionate nature of ONE Truth is such that multiple opportunities are provided for fulfilment through cycle of re-birth. An individual who does not wish to go through more cycles of re-birth can take up the path of Moksha and unite with God.”</p>
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT 2496 or 2497 (Either is better than the current text)
Justification for our recommendation	The current verbiage misrepresents the basic definition of Karma in Hindu philosophies

Comment Number	2499
Source	Hindu Education Foundation
Comments	<p>Page 214, lines 860-864:</p> <p>Current text: “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 this period.”</p> <p>Suggested change: “Many of the central practices of Hinduism today, including Ahimsa (non harming), home and temple worship, yoga and meditation, rites of passage (samskaras), spiritual art (music, dance, sculpture) and Ayurveda (the practice of good health), festivals, pilgrimage, respect for saints and gurus, and, above all, a profound acceptance of religious diversity, developed over this period.”</p>
CDE Notes	This comment was previously submitted and considered by the Commission. This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT 2499 or CHSSP Recommendation for EDIT 2501

Comment Number	2501
Source	South Asia Faculty Group
Comments	<p>Page 214, lines 860-864:</p> <p>Current text: “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 this period.”</p> <p>Suggested change: “Many of the central practices of Hinduism today,</p>

	including home and temple worship, yoga and meditation, rites of passage (samskaras), festivals, pilgrimage, and respect for saints and gurus, developed over this period.”
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Changed to read, “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.”
Our request to REJECT or ACCEPT proposed changes	ACCEPT CHSSP Recommendation or EDIT 2499
Justification for our recommendation	<p>The idea that religious tolerance was deeply pervasive in ancient Indian thought is so well known as to almost sound like a cliché! It is supported in dozens of scholarly publications such as A L Basham’s “The Wonder that was India” or even the preface of E B Cowell’s and F W Thomas’ translation of Harshacharita published in 1929. Therefore, removal of 'above all, a profound acceptance of religious diversity' removes one of the defining features of Hinduism -- that of acceptance of plurality [Ref. Stanford Encyclopedia of Philosophy, "Religious Diversity (Pluralism)"]. A well-known Rig Vedic hymn says: "Truth is One, though the sages know it variously" (Ékam sat vipra bahudā vadanti) [Ref. Rig Veda 1.164.46]</p> <p>A 1986 decision of the Supreme Court of India included this statement in its definition of the Hindu religion: "recognition of the fact that the means or ways to salvation are diverse."</p> <p>The original text provides students with a unique opportunity to discuss pluralism and religious diversity which is removed with this edit.</p>
Proposed revision	Keep original text

Comment Number	2502
Source	South Asia Faculty Group
Comments	Page 214, lines 866-867: Current text: “Ancient Indian society formed into self-governing groups, jatis, that emphasized birth as the defining criteria.” Suggested change: “Ancient Indian society formed into groups, jatis, that emphasized birth as the defining criteria.”
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	REJECT THIS EDIT & ACCEPT EDIT 2504 in LIEU
Justification for our recommendation	Unclear why self-governing is removed. Self-governing is one of the defining characteristics of Jati that exists even today [Ref. Nandita Prasad Sahai Politics of Patronage and Protest: The State, Society, and Artisans in Early Modern Rajasthan. Oxford Scholarship Online: October 2012; To this day, the jatis in India have individual governing councils at the village level. See also Appendix A, Section C of our submission.
Proposed revision	Keep original text

Comment Number	2504
Source	Ramdas Lamb, et al.
Comments	Page 214, lines 866-867: Current text: “Ancient Indian society formed into self-governing groups, jatis, that emphasized birth as the defining criteria.” Suggested change: “Ancient Indian society formed into self-governing groups, jatis, that emphasized birth as one of the defining criteria.”
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change

Our request to REJECT or ACCEPT proposed changes	ACCEPT THE EDIT
Justification for our recommendation	Birth was only one of the defining criteria. Other criteria were shared traditions, professions and so on. See Appendix A, Section C for a detailed discussion.

Comment Number	2507
Source	Uberoi Foundation
Comments	Page 214, lines 870-872: Current text: “The Vedas also describe four main social categories, known as varnas, namely: Brahmins (priests); Kshatriyas (kings and warriors); Vaishyas (merchants, artisans, and farmers) and Sudras (peasants and laborers).” Suggested change: “The Vedas also describe four main social categories, known as varnas, namely: Brahmins (priests, scholars, advisors to the king); Kshatriyas (kings and warriors); Vaishyas (merchants, artisans, and farmers) and Sudras (peasants and laborers).”
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT
Justification for our recommendation	The current text gives a very restrictive description of Brahmins (projecting the colonial-era Protestant mythology about a “priesthood” as critiqued in Adluri & Bagchi). Uberoi Foundation edit offers a more accurate picture of the diversity of Brahmin roles and professions.

Comment Number	2508
Source	Tushar Pandya
Comments	Page 214, lines 870-874: Current text: “The Vedas also describe four main social categories, known as varnas, namely: Brahmins (priests); Kshatriyas (kings and warriors); Vaishyas (merchants, artisans, and farmers) and Sudras (peasants and laborers).”

	Suggested change: “The Vedas also describe four main social categories, known as varnas, namely: Brahmana; Kshatriyas; Vaishyas and Shudras.”
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	REJECT THIS EDIT AND ACCEPT EDIT 2507

Comment Number	2509
Source	Hindu Education Foundation
Comments	<p>Page 214, lines 872-874:</p> <p>Current text, “A person belonged to a particular varna by his professional excellence and his good conduct, not by birth itself.”</p> <p>Suggested change, “A person belonged to a particular varna by his professional inclination, not by birth itself.”</p>
CDE Notes	This edit conflicts with another submission. A similar edit was suggested previously by another group.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	REJECT THIS EDIT & KEEP ORIGINAL OR ACCEPT EDIT 2510

Comment Number	2510
Source	Uberoi Foundation
Comments	<p>Page 214, lines 872-874:</p> <p>Current text, “A person belonged to a particular varna by his professional excellence and his good conduct, not by birth itself.”</p> <p>Suggested change: “A person belonged to a particular varna not by birth itself, but according to their nature and professional abilities.”</p>
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT WITH MODIFICATION “NOT NECESSARILY BY BIRTH ITSELF”
Justification for our recommendation	The proposed edit is more accurate and simpler to understand than the current text. In the period under consideration, the varna system was quite flexible allowing for considerable movement between varnas for both

individuals and entire communities. However, we do acknowledge that in later times it became more rigid and birth became the main criterion.

Comment Number	2511
Source	South Asia Faculty Group
Comments	<p>Page 214, lines 872-874:</p> <p>Current text, “A person belonged to a particular varna by his professional excellence and his good conduct, not by birth itself.”</p> <p>Suggested change: “A person belonged to a particular varna not just by his professional excellence and his good conduct, but mainly by birth.”</p>
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	REJECT EDIT & ACCEPT EDIT 2510
Justification for our recommendation	<p>The varnas as mentioned in the Purusha Suktam (in the Rig Veda) are described as essential and vital parts of the body of the one supreme God, each part making the body whole. There is no suggestion that varna is based on birth in the Purusha Suktam. Further descriptions of Varna and how one gains entry into a varna are also seen in historical texts that describe ancient Indian / Hindu culture and society. They describe them in a way quite similar to the language in the current text above. The Bhagavad Gita, for example, discusses this too in similar language. [See Hindupedia, the online Encyclopedia of Hinduism, "Varna Ashrama Dharma"; Bhagavad Gita, Chapter 4].</p> <p>See also Appendix A, Section C in our submission.</p>
Proposed revision	Keep original text or accept edit 2510

Comment Number	2512
Source	Tushar Pandya

Comments	<p>Page 214, lines 872-874:</p> <p>Current text, “A person belonged to a particular varna by his professional excellence and his good conduct, not by birth itself.”</p> <p>Suggested change: “The varna is a category based upon mental, spiritual and emotional make-up of the person and is not by birth itself.”</p>
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	REJECT EDIT & ACCEPT EDIT 2510
Justification for our recommendation	The proposed edit is a bit too complex for a 6th grade book.

Comment Number	2513
Source	Ramdas Lamb, et al.
Comments	<p>Page 214, lines 872-874:</p> <p>Current text, “A person belonged to a particular varna by his professional excellence and his good conduct, not by birth itself.”</p> <p>Suggested change: “A person was to contribute to society through a particular varna by his professional excellence and his good conduct, not by birth itself.”</p>
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	REJECT & ACCEPT EDIT 2510
Justification for our recommendation	The proposed edit is too complex for a 6th grade book.

Comment Number	2514
Source	Uberoi Foundation
Comments	<p>Page 214, lines 874-876:</p> <p>Current text: “In addition, by 500 CE or earlier, there existed certain communities outside the jati system, the “Untouchables,” who did the most unclean work, such as cremation, disposal of dead animals, and sanitation.”</p> <p>Suggested change: “In addition, by 500 ce or earlier, there existed certain socially and economically disadvantaged communities who did the most dirty work, such as cremation, disposal of dead animals, and sanitation. These communities were considered unclean because of their occupation. In the present day, their situation has changed both legally and socially, as it has for similarly disadvantaged communities in the West.”</p>
CDE Notes	The first sentence of this comment was previously submitted and considered by the Commission. Two versions of this edit were submitted during the field review; the most recent version is shown here.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT 2518 in lieu of this ONE

Comment Number	2515
Source	Uberoi Foundation
Comments	<p>Page 214, line 876 (add after above):</p> <p>Suggested change: “Regardless of his or her jati, any Hindu could realize oneness with God through personal devotion and meditation. Over the centuries, recognized gurus and religious teachers have come even from the most disadvantaged jatis, such as Nandanar of Tamil Nadu in the 8th century, Chokhamela of Maharashtra in the 14th century and Harichand Thakur of Bengal in the 19th century.”</p>
CDE Notes	
CHSSP Recommendation	No

HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT
Justification for our recommendation	The disapproval of the edit by CHSSP erases the heritage of Dalits and the contributions that they have made to Indian/Hindu cultures. See Appendix A, Section C of our Submission for further justification.

Comment Number	2517
Source	Sandeep Dedge
Comments	Page 214, lines 874-876: Current text: “In addition, by 500 CE or earlier, there existed certain communities outside the jati system, the “Untouchables,” who did the most unclean work, such as cremation, disposal of dead animals, and sanitation.” Suggested change: delete the sentence.
CDE Notes	This edit conflicts with another submission. Ramdas Lamb, et al., submitted the same edit.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT 2518 in lieu of this one

Comment Number	2518
Source	Hindu American Foundation
Comments	Page 214, lines 874-876: Current text: “In addition, by 500 CE or earlier, there existed certain communities outside the jati system, the “Untouchables,” who did the most unclean work, such as cremation, disposal of dead animals, and sanitation.” Suggested change: ““In addition, by 500 CE or earlier, there existed certain socially ostracized and economically disadvantaged communities who did the most unclean work, such as cremation, disposal of dead animals, and sanitation.”
CDE Notes	This edit conflicts with another submission.

CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT
Justification for our recommendation	It is incorrect to say that the untouchables did not have jatis. They did NOT have varna, but were surely members of specific jatis. For example, the Doms are a jati although they have no varna (or are of Shudra varna in some accounts).

Comment Number	2521
Source	Uberoi Foundation
Comments	<p>Page 214, lines 877-878:</p> <p>Current text: “Relations between classes came to be expressed in terms of ritual purity or impurity, higher classes being purer than lower ones.”</p> <p>Suggested change: delete the sentence.</p>
CDE Notes	This deletion was suggested previously by this group and others. This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT
Justification for our recommendation	Hinduism is being singled out by the textbook for a negative treatment. The Bible too regards non Christians or non Jews as inferior and the Koran too promotes negative attitudes against the infidels. If the textbooks do not mention these facts and the ensuing social and religious discrimination in traditional Christian and Islamic societies based on religion, then why is Hinduism being singled out? The Bible and the Koran permit slavery and the latter has also been used to accept enslavement of women as war booty. If these are not being mentioned for those religions, then why mention things only about Hinduism? This edit violates equal treatment.

Comment Number	2522
Source	Tushar Pandya
Comments	<p>Page 214, lines 877-878:</p> <p>Current text: “Relations between classes came to be expressed in terms of ritual purity or impurity, higher classes being purer than lower ones.”</p> <p>Suggested change: “Relations between classes were seen as relationship between different parts of the same ONE body of the ONE supreme divine Truth. European colonialists tried to create a division in society by creating</p>

	the notion of high and low classes to match the birth based class structure of European royals.”
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	Approve Edit 2521 above instead of this one.

Comment Number	2523
Source	Uberoi Foundation
Comments	<p>Page 214, lines 878-881: Current text: “This class system became distinctive over the centuries for being especially complex and formal, involving numerous customs and prohibitions on eating together and intermarrying that kept social and occupational groups distinct from one another in daily life.”</p> <p>Suggested change: “In this class system, the jatis interacted socially and economically with each other, but normally kept within their communities in matters of intermarriage and inter-dining.”</p>
CDE Notes	Other groups previously suggested changes to this sentence. This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT
Justification for our recommendation	The current verbiage is too confusing. Proposed edit captures the crux of the Jati system elegantly.

Comment Number	2524
Source	Tushar Pandya
Comments	<p>Page 214, lines 878-881:</p> <p>Current text: “This class system became distinctive over the centuries for being especially complex and formal, involving numerous customs and prohibitions on eating together and intermarrying that kept social and occupational groups distinct from one another in daily life.”</p> <p>Suggested change: “This social structure became distinctive over the centuries for being especially complex and formal and yet dynamic and adopting involving numerous customs and traditions that gave each group its distinct identity thus enabling society to embrace diversity amidst harmony.”</p>
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	REJECT THIS EDIT AND ACCEPT EDIT 2523 IN LIEU

Comment Number	2525
Source	Ramdas Lamb, et al.
Comments	<p>Page 214, lines 878-881:</p> <p>Current text: “This class system became distinctive over the centuries for being especially complex and formal, involving numerous customs and prohibitions on eating together and intermarrying that kept social and occupational groups distinct from one another in daily life.”</p> <p>Suggested change: The jatis became more complex and formal over many centuries, and socially became more hierarchical.”</p>
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change

**Our request to REJECT
or ACCEPT proposed
changes**

REJECT THIS AND ACCEPT EDIT 2523 IN LIEU

Comment Number	2528
Source	Uberoi Foundation
Comments	<p>Page 215, lines 883-886: Current text: “When Europeans began to visit India in modern times, they used the word “caste” to characterize the social system because of the sharp separation they perceived between groups who did not intermarry and thus did not mix with each other.”</p> <p>Suggested change: “When the Portuguese first visited India in modern times, they used the word casta, meaning “race, lineage or breed,” to name the social system of the jatis. Our English word caste comes from casta.”</p>
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT THIS EDIT or EDIT 2533
Justification for our recommendation	The proposed edit makes the current text more accurate and clear.

Comment Number	2529
Source	Ramdas Lamb, et al.
Comments	<p>Page 215, lines 883-886:</p> <p>Current text: “When Europeans began to visit India in modern times, they used the word “caste” to characterize the social system because of the sharp separation they perceived between groups who did not intermarry and thus did not mix with each other.”</p> <p>Suggested change: “When Europeans began to visit and colonize India in modern times, they used the word “caste” to characterize the social system because of the sharp separation they perceived between groups who did</p>

	not intermarry and thus did not mix with each other.”
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT 2528 or EDIT 2533
Justification for our recommendation	The proposed edit makes the current text more accurate and clear.

Comment Number	2530
Source	Tushar Pandya
Comments	<p>Page 215, lines 883-893:</p> <p>Current text: “When Europeans began to visit India in modern times, they used the word “caste” to characterize the social system because of the sharp separation they perceived between groups who did not intermarry and thus did not mix with each other. Caste, however, is a term that social scientists use to describe any particularly unbending social structure, for example, slave-holding society in the American south before the Civil War, which can make the “caste” label offensive. Today many Hindus, in India and in the United States, do not identify themselves as belonging to a caste. Teachers should make clear to students that this was a social and cultural structure rather than a religious belief. As in Mesopotamia and Egypt, priests, rulers, and other elites used religion to justify the social</p>

	<p>hierarchy.”</p> <p>Suggested change: delete text.</p>
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT THIS EDIT 2528 or EDIT 2533
Justification for our recommendation	The proposed edit makes the current text more accurate and clear.

Comment Number	2531
Source	Hindu Education Foundation
Comments	<p>Page 215, lines 887-892: Current text, “Caste, however, is a term that social scientists use to describe any particularly unbending social structure, for example, slave-holding society in the American south before the Civil War, which can make the “caste” label offensive. Today many Hindus, in India and in the United States, do not identify themselves as belonging to a caste. Teachers should make clear to students that this was a social and cultural structure rather than a religious belief.”</p> <p>Suggested change: delete first sentence. The same edit was suggested by the Uberoi Foundation</p>

CDE Notes	This comment was previously submitted and considered by the Commission. This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT 2528 or EDIT 2533
Justification for our recommendation	The proposed edit makes the current text more accurate and clear.

Comment Number	2532
Source	South Asia Faculty Group
Comments	<p>Page 215, lines 887-889:</p> <p>Current text, “Caste, however, is a term that social scientists use to describe any particularly unbending social structure, for example, slave-holding society in the American south before the Civil War, which can make the “caste” label offensive.”</p> <p>Suggested change: ““Caste, however, is a term that social scientists use to describe any particularly unbending social structure, for example, slave-holding society in the American south before the Civil War.”</p>
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	Yes, but change to read, “Caste, however, is a term that social scientists use to describe unbending social structure.”
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	REJECT

Justification for our recommendation	<p>It is indeed inaccurate to equate race with caste and this equation is very offensive to Hindus and lacks any serious support from academicians. The current text also obfuscates and mitigates the immense suffering that slaves underwent when they were captured, shackled, transported over thousands of miles, worked for no wages, sold and purchased, not even allowed to procreate (e.g. in the Middle east, the black slaves have left no descendants) and often killed at will. These cruelties can hardly be superimposed on the caste system to any great extent.</p> <p>Refer to Appendix A, Section C of our submission for further discussion.</p>
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Comment Number	2533
Source	Hindu American Foundation
Comments	<p>Page 215, lines 887-889:</p> <p>Current text, “Caste, however, is a term that social scientists use to describe any particularly unbending social structure, for example, slave-holding society in the American south before the Civil War, which can make the “caste” label offensive.”</p> <p>Suggested change: delete both sentences.</p>
CDE Notes	This comment was previously submitted and considered by the Commission. This edit conflicts with another submission. The same edit was suggested by Ramdas Lamb, et al.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	APPROVE EDIT
Justification for our recommendation	The proposed edit makes the current text more accurate and clear.

Comment Number	2536
Source	South Asia Faculty Group
Comments	<p>Page 215, lines 891-892:</p> <p>Current text: “Teachers should make clear to students that this was a social and cultural structure rather than a religious belief.”</p> <p>Suggested change: “Teachers should make clear to students that this was a social and cultural structure as well as a religious belief.”</p>
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	REJECT EDIT & KEEP ORIGINAL, or ACCEPT EDIT 2537.
Justification for our recommendation	<p>Factually incorrect. This edit violates California textbook guidelines and codes as it suggests that the religion has an inherently discriminatory core and thus makes Hindu students inferior to others. Every religion has different issues worth critiquing, but the guidelines clearly state that they are not appropriate to discuss in 6th grade textbooks.</p> <p>Furthermore, discriminatory practices of Christianity, Judaism and Islam are not discussed in those sections</p> <p>In addition, it was the CHSSP which originally added this sentence to address concerns over the bullying of Hindu students as described in their testimony.</p>
Proposed revision	Keep original text

Comment Number	2537
Source	Ramdas Lamb, et al.
Comments	<p>Page 215, lines 891-892:</p> <p>Current text: “Teachers should make clear to students that this was a social and cultural structure rather than a religious belief.”</p>

	Suggested change: “Teachers should make clear to students that this was a social and cultural structure tied to jatis rather than a religious belief.”
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT

Comment Number	2539
Source	Sandeep Dedge
Comments	<p>Page 215, lines 892-893:</p> <p>Current text: “As in Mesopotamia and Egypt, priests, rulers, and other elites used religion to justify the social hierarchy.”</p> <p>Suggested change: delete the sentence.</p>
CDE Notes	The same edit was suggested by Ramdas Lamb, et al.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT 2528 or 2533
JUSTIFICATION	Hinduism should be treated with fairness and equality. It is a living religion while the ancient religions of Egypt and Mesopotamia are extinct. If this point is to remain, then a reference should be made in the same token to the justification of social hierarchy in other living religions such as Islam and Christianity in modern-day Egypt and West Asia as well. Otherwise it is discriminatory to Hinduism.
PROPOSED ACTION	Delete the sentence.

Comment Number	2540
Source	Hindu Education Foundation, Hindu American Foundation
Comments	<p>Page 215, lines 894-895:</p> <p>Current text, “Although ancient India was a patriarchy, women had a right to their personal wealth, especially jewelry, gold, and silver, but fewer property rights than men.”</p> <p>Suggested change: “In ancient India women had a right to their personal wealth, especially jewelry, gold, and silver.”</p>
CDE Notes	This edit conflicts with another submission. This comment was previously submitted and considered by the Commission. The same edit was suggested by the Hindu American Foundation
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	Change to “Although most of ancient Indian society was patriarchal, like other ancient kingdoms and societies, women in India had a right to their personal wealth, especially jewelry, gold, and silver, but fewer property rights when compared to men.”
Justification for our recommendation	All ancient societies were patriarchal with a few exceptions; and so are most modern societies. So why is ancient India being singled out? Moreover, India has had and still has some matriarchal communities like the Nairs in Kerala and Daradas in Ladakh. Equal treatment for Hinduism vis-à-vis other faiths and cultures.

Comment Number	2541
Source	Gargi Kand
Comments	<p>Ms. Kand submitted a lengthy comment calling for the following changes:</p> <p>“Request To #1. Remove Word Patriarchy From Your Recent 6th Grade Framework Line 894 AND #2. Add Women’s Contributions to 6th Grade Framework After Line 895 and Before Line 896.”</p> <p>The full text of the comment was provided to Commissioners.</p>
CDE Notes	Similar suggestions were submitted by other groups.
CHSSP Recommendation	No

HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	Change to “Although most of ancient Indian society was patriarchal, like other ancient kingdoms and societies, women in India had a right to their personal wealth, especially jewelry, gold, and silver, but fewer property rights when compared to men.”
Justification for our recommendation	All ancient societies were patriarchal with a few exceptions; and so are most modern societies. So why is ancient India being singled out? Moreover, India has had and still has some matriarchal communities like the Nairs in Kerala and Daradas in Ladakh. Equal treatment for Hinduism vis-à-vis other faiths and cultures.

Comment Number	2542
Source	Uberoi Foundation
Comments	Page 215, lines 894-895: Current text, “Although ancient India was a patriarchy, women had a right to their personal wealth, especially jewelry, gold, and silver, but fewer property rights than men.” Suggested change: “In ancient India women had a right to their personal wealth, especially jewelry, gold, and silver, but fewer property rights than men.” The same edit was submitted by Tushar Pandya.
CDE Notes	This edit conflicts with another submission. The group submitted other edits that they request if this edit is not made (those edits are listed where they appear in the text). This comment was previously submitted and considered by the Commission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	Change to “Although most of ancient Indian society was patriarchal, like other ancient kingdoms and societies, women in India had a right to their personal wealth, especially jewelry, gold, and silver, but fewer property rights when compared to men.”
Justification for our recommendation	All ancient societies were patriarchal with a few exceptions; and so are most modern societies. So why is ancient India being singled out? Moreover, India has had and still has some matriarchal communities like

	the Nairs in Kerala and Daradas in Ladakh.
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Comment Number	2543
Source	Ramdas Lamb, et al.
Comments	<p>Page 215, lines 894-895:</p> <p>Current text, “Although ancient India was a patriarchy, women had a right to their personal wealth, especially jewelry, gold, and silver, but fewer property rights than men.”</p> <p>Suggested change: “Women had a right to their personal wealth, especially jewelry, gold, and silver, but fewer property rights than men.”</p>
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	Change to “Although most of ancient Indian society was patriarchal, like other ancient kingdoms and societies, women in India had a right to their personal wealth, especially jewelry, gold, and silver, but fewer property rights when compared to men.”

Comment Number	2544
Source	South Asia Faculty Group
Comments	<p>Page 215, lines 894-895:</p> <p>Current text, “Although ancient India was a patriarchy, women had a right to their personal wealth, especially jewelry, gold, and silver, but fewer property rights than men.”</p> <p>Suggested change: “Although ancient India was a patriarchy, women had a right to their personal wealth, especially jewelry, gold, and silver, but little property rights when compared to men, akin to the other ancient kingdoms and societies.”</p>
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	Yes

HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	Change to “Although most of ancient Indian society was patriarchal, like other ancient kingdoms and societies, women in India had a right to their personal wealth, especially jewelry, gold, and silver, but fewer property rights when compared to men.”
Justification for our recommendation	<p>The rejection of this edit is discriminatory towards Hinduism by singling it out from amongst other patriarchal traditions. This incorrectly presumes that the level of property rights in ancient India were equivalent to other ancient civilizations (e.g, Greece, etc) which is not true and unsubstantiated e.g., In ancient Greece, women did not have their own legal identity, were not allowed to own (real) property and, in order to participate in the legal system, always had to work through a male, usually their closest male relative (father, brother, husband, son) who was called their "lord." [Ref. Johnson. J. "Women's Legal Rights in Ancient Egypt"., Fatham archive, University of Chicago, http://fathom.lib.uchicago.edu/1/777777190170/] For that matter, equal property rights to both men and women are not granted in the Islamic faith either.</p> <p>Hindus too deserve equal treatment with other communities.</p>

Comment Number	2545
Source	South Asia Faculty Group
Comments	<p>Page 215, lines 896-897:</p> <p>Current text: "They participated equally with their husbands in religious ceremonies and festival celebrations."</p> <p>Suggested change: "They participated in religious ceremonies and festival celebrations, though not as equals."</p>
CDE Notes	
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	REJECT & KEEP ORIGINAL
Justification for our recommendation	<p>Factually incorrect. Hinduism describes women as "ardhangani". The Rig Veda (Book 5, hymn 61. verse 8) explains this concept of equality between husband and his wife. The passage describes "The wife and husband, being the equal halves of one substance, are equal in every respect; therefore both should join and take equal parts in all work, religious and secular." Historically, women are not only required but participated equally with husbands in religious ceremonies and festival celebrations [Ref. Laungani N. Women's Status in Ancient India, Hinduism Today, March 2015]. In India, during the Vedic and the Upanishadic period, women enjoyed equal status with men. [Ref. Hemanta B. Political status of women. Gauhtai University, 2014 http://hdl.handle.net/10603/65533]. There are multiple examples of ceremonies requiring both husbands and wives to participate.</p> <p>In addition, women play a greater role than men in many festivals such as Teej.</p>
Proposed revision	Keep original text

Comment Number	2546
Source	Hindu Education Foundation
Comments	<p>Page 215, line 896 (after text noted above):</p> <p>Suggested change: add language, “Many women were composers of the sacred texts, the Vedas, from the earliest times. These sages are probably the world's earliest known female poets. Many women also participated in scholarly public debates and were considered to be authorities on spiritual matters.”</p>
CDE Notes	This comment was previously submitted and considered by the Commission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT
Justification for our recommendation	<p>There is no reason why the role of women should not be highlighted.</p> <p>Rejection of this edit erases the contributions of women to Hindu traditions.</p>

Comment Number	2549
Source	South Asia Faculty Group
Comments	<p>Page 215, starting on line 899:</p> <p>Comment: Other versions of the Ramayana may include a more nuanced, critical evaluation of Rama’s roles, and it may be helpful to introduce students to the different versions of the Ramayana.</p>
CDE Notes	
CHSSP Recommendation	NSER
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT CHSSP Recommendation
Justification for our recommendation	This is a sixth grade textbook and there is no need to make it overtly complicated by introduction of multiple Ramayana versions of varying provenance and ideologies.

Comment Number	2550
Source	South Asia Faculty Group
Comments	Page 215, lines 902-903: Current text: “Rama, his wife Sita, and some other characters are challenged by critical moral decisions in this epic work.” Suggested change: “Rama, his wife Sita, and some other characters are challenged by important moral decisions in this epic work.”
CDE Notes	Note that the group seemed to be working off the previous September 2015 draft when it reviewed this language.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT CHSSP Recommendation

Comment Number	2551
Source	South Asia Faculty Group
Comments	<p>Page 215, lines 909-910 (bold in original):</p> <p>Current text: “Students now turn to the question: How did the religion of Buddhism support individuals, rulers, and societies?”</p> <p>Suggested change: insert the following, “At the end of the Vedic period, about the sixth century BCE, there arose many who renounced family life and became wandering teachers of new philosophies of life. Two of the most successful were Siddhartha Gautama, called the Buddha (“the awakened one”) and the Mahavira (“the great hero”). The religions they taught are Buddhism and Jainism. Buddhism spread very widely beyond South Asia, throughout Central, East and Southeast Asia.”</p>
CDE Notes	
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	ACCEPT CHSSP Recommendation

Comment Number	2552
Source	South Asia Faculty Group
Comments	<p>Page 215, lines 912-914:</p> <p>Current text: “Through the story of his life, his Hindu background, and his search for enlightenment, students may learn about his fundamental ideas: suffering, compassion, and mindfulness.”</p> <p>Suggested change: “Through the story of his life, and his search for enlightenment, students may learn about his fundamental ideas: suffering, compassion, and mindfulness.”</p>
CDE Notes	
CHSSP Recommendation	Yes, but replace the word “Hindu” with “religious” in the original sentence.
HSS SMC Action March 24, 2016	Rejected CHSSP recommendation (retain original language)

Our request to REJECT or ACCEPT proposed changes	ACCEPT HSS SMC action (retain original language)
Justification for our recommendation	Removes a key influence of his life (Hinduism) and suggests that it did not act as an influence. Gauthama Buddha was born into a Hindu family and grew up in the environment where everyone was a Hindu. See Appendix A, Section E in our submission for further details.
Proposed revision	Keep original text

Comment Number	2553
Source	South Asia Faculty Group
Comments	<p>Page 215, lines 914-915:</p> <p>Current text: "Buddhism waned in India in the late first millennium CE as the result of a resurgence of Hindu tradition."</p> <p>Suggested change: "Buddhism waned in India in the late first millennium CE."</p> <p>Or</p> <p>"Although Buddhism waned in the Indian subcontinent in the late first millennium CE for reasons that scholars continue to puzzle out, vibrant Buddhist communities still thrive in India, Nepal, Bhutan, and Sri Lanka."</p>
CDE Notes	The group submitted two alternative suggestions for this sentence.
CHSSP Recommendation	Yes to second recommendation: "Although Buddhism waned..."
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	APPROVE CHSSP Recommendation

Comment Number	2554
Source	South Asia Faculty Group
Comments	<p>Page 215, lines 915-918:</p> <p>Current text: “Buddhist monks, nuns, and merchants, however, carried their religion to Sri Lanka (Ceylon), Central Asia, China, and Southeast Asia, where many people continue to follow it today.”</p> <p>Suggested change: “Buddhist monks, nuns, and merchants also carried their religion to Sri Lanka (Ceylon), Central Asia, China, and Southeast Asia, where many people continue to follow it today.”</p>
CDE Notes	
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	REJECT EDIT & KEEP ORIGINAL
Justification for our recommendation	The replacement of "however" to "also" doesn't make sense in context of the statement that the Monks, et al carried their religion outside of India in response to the resurgence of Hinduism
Proposed revision	Keep original text

Comment Number	2555
Source	South Asia Faculty Group
Comments	<p>Page 215, lines 910-921 (section on Buddhism and Jainism):</p> <p>Suggested change (location not specified): add the following passages somewhere in this section.</p> <p>Buddhism teaches that the path to liberation from the wheel of death and rebirth is through the suppression of selfish desires. It teaches that the world is impermanent, that the self is an illusion, and that suffering is rooted in the false belief in the self.</p> <p>Jainism promoted the idea of ahimsa (non-violence to all life), which was taken up by Buddhists and Hindus, especially in the form of vegetarianism.</p>
CDE Notes	The first passage could perhaps go on line 914, the second on line 920.

CHSSP Recommendation	Yes, agree with CDE proposed placement but change “suppression” to “transformation” in the first passage and delete the phrase “which was taken up by Buddhists and Hindus.”
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	ACCEPT CHSSP RECOMMENDATION
Justification for our recommendation	<p>The concept of Ahimsa in Hinduism pre-dates Jainism and is found in the earliest Hindu texts (which also pre-date Jainism). 3 references from the Rig Veda (the oldest scripture in the world) are reproduced here:</p> <p>"Without congestion, amidst men, She who has many heights, stretches, and level grounds, who bears herbs of manifold potency, may that Earth spread out and be rich for us. Let all the people milk Her with amity." [Rig Veda XII.1.]</p> <p>"The peace in the sky, the peace in the mid-air, the peace on earth, the peace in waters, the peace in plants, the peace in forest trees, the peace in all Gods, the peace in Brahman, the peace in all things, the peace in peace, may that peace come to me." [Rig Veda X.]</p> <p>"Let your aims be common, and your hearts be of one accord, and all of you be of one mind, so you may live well together." [Rig Veda X . 191]</p> <p>(Additional references available at: http://www.hindupedia.com/en/Ahimsa_in_Scriptures). The Rig Veda and other referenced scriptures here all pre-date Jainism</p>

Comment Number	2558
Source	Hindu Education Foundation, Sandeep Dedge
Comments	<p>Page 216, lines 922-923:</p> <p>Current text: “In the late fourth century BCE Chandragupta Maurya unified most of India through conquest and diplomacy and established the Maurya Empire.”</p> <p>Suggested change: add sentence, “The Arthashastra, a treatise which covers topics from statecraft to economics to ethics, is ascribed to Maurya’s royal advisor, Chanakya, and is still referred to today as a basis for Indian political thought.”</p>
CDE Notes	This comment was previously submitted and considered by the Commission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT
Justification for our recommendation	If the contributions of Plato and Aristotle are being celebrated for Greek Civilization, we fail to understand why we cannot celebrate a work like the Arthashastra, which is one of the most ancient texts in the world devoted to politics, administration and economics.

Comment Number	2560
Source	South Asia Faculty Group
Comments	<p>Page 216, lines 922-923:</p> <p>Current text: “In the late fourth century BCE Chandragupta Maurya unified most of India through conquest and diplomacy and established the Maurya Empire.”</p> <p>Suggested change: “A period of prolonged military struggle between the republics and kingdoms of North India culminated in the victory of Chandragupta Maurya and the first large-scale empire of India in 321 BCE, comparable to the Warring States period in China and its first unification under the Qin slightly later.”</p>
CDE Notes	
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	REJECT EDIT & KEEP ORIGINAL
Justification for our recommendation	Factually untrue. Chandragupta established the Maurya empire by the time he was 20 and expanded it over a period of 20 years. There was no prolonged military struggle of republics akin to the Warring states period in Chinese history (which spans roughly 200 years).
Proposed revision	Keep original text

Comment Number	2561
Source	South Asia Faculty Group
Comments	<p>Page 216, lines 923-925 (bold in original): Current text: “Teachers pose the question: During the the Maurya Empire, how did the connections between India and other regions of Afroeurasia increase?”</p> <p>Comment: This is the shortest and least developed section, and it does not respond to the various parts of the question. We recommend at least one sentence be written devoted to each of the three subjects: the Indus Valley (not Harappa) civilization, the Vedic period, and the Maurya Empire, giving examples of how each was connected with regions outside India.</p>
CDE Notes	
CHSSP Recommendation	NSER
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	AGREE TO CHHSP Recommendation – no change

Comment Number	2562
Source	Hindu Education Foundation
Comments	<p>Page 217, lines 929-931:</p> <p>Current text: “Beginning his reign with military campaigns, he had a strong change of heart, converted to Buddhism, and devoted the rest of his rule to promoting nonviolence, family harmony, and tolerance among his subjects.”</p> <p>Suggested change: “Beginning his reign with military campaigns, he had a strong change of heart, embraced Buddhism, and devoted the rest of his rule to promoting nonviolence, family harmony, and tolerance among his subjects.”</p>
CDE Notes	This comment was previously submitted and considered by the Commission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT
Justification for our recommendation	<p>In the ancient Indian context, the boundaries between different spiritual traditions were fluid. Therefore, one could 'embrace' a particular doctrine, which is different from completely rejecting one religion and converting to another. The current wording also goes against the shared heritage of Hindus and Buddhists, and the significant overlaps between these traditions, which are also reflected in the Ashokan edicts.</p> <p>There is also considerable debate about portraying Ashoka as a Buddhist. See Romila Thapar's 'Asoka: A Retrospective', pp. 17-37 in <i>Reimagining Asoka</i>, ed. by Patrick Olivelle et al, OUP (New Delhi), 2012.</p>

Comment Number	2563
Source	Hindu Education Foundation, Sandeep Dedge
Comments	<p>Page 217, lines 931-932: Current text: “The Maurya Empire broke up into small states in the early second century BCE.”</p> <p>Suggested change: add the following, “During this time, India also saw the emergence of thriving cultures including the Tamil Sangam (200 BCE to 200 CE) in the Southern part of Indian peninsula. Much like with the Mauryan Empire, strong central states built important infrastructure, including tax-funded roads and ports. The empires engaged in global trade with Egypt, China, Rome, and the Mauryan Empire to the north. Moreover, the Tamil Sangam is still renowned for the vast expanse of literature it spawned, including five epics and various anthological works.”</p>
CDE Notes	
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT
Justification for our recommendation	The textbooks are silent about the heritage of South India and focus exclusively on Northern India. This edit offers very rich examples of South Indian culture.

Comment Number	2593
Source	South Asia Faculty Group
Comments	<p>Page 235, lines 63-65:</p> <p>Current text: “Neither of the meanings of “medieval” – “middle” or “backward and primitive” – are useful for periodizing world history, or the histories of China, India, Southeast Asia, or Mesoamerica.”</p> <p>Suggested change: “Neither of the meanings of “medieval” – “middle” or “backward and primitive” – are useful for periodizing world history, or the histories of China, South Asia, Southeast Asia, or Mesoamerica.”</p>
CDE Notes	
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	REJECT EDIT & KEEP ORIGINAL
Justification for our recommendation	The reference to India and China are as civilizational entities and not current geopolitical countries. History does not recognize South Asia, but India as the civilizational entity. See Appendix B and Appendix A Section D in our submission.
Proposed revision	Keep original text

Comment Number	2601
Source	South Asia Faculty Group
Comments	Page 239, lines 145-147: Current text: “Along the northern edge of the agricultural regions of China, India, Persia and Rome, in the steppe grasslands, pastoral nomad societies moved east and west.” Suggested change: “Along the northern edge of the agricultural regions of China, South Asia, Persia and Rome, in the steppe grasslands, pastoral nomad societies moved east and west.”
CDE Notes	
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Change to, “Along the northern edge of the agricultural regions of China, India (South Asia), Persia and Rome, in the steppe grasslands, pastoral nomad societies moved east and west.”
Our request to REJECT or ACCEPT proposed changes	REJECT EDIT & KEEP ORIGINAL
Justification for our recommendation	References to 'China', 'Persia' imply empires or states of those times and not geographical regions as defined by today's political boundaries. So use 'India' instead of South Asia. Furthermore, ancient history does not recognize the entity of South Asia--only India. If an old term 'Persia' can be used for Iran, then what is wrong in using India? See Appendix B and Appendix A Section D in our submission.
Proposed revision	Keep original text

Comment Number	2618
Source	Uberoi Foundation
Comments	<p>Page 246, lines 277-280:</p> <p>Current text, “As missionaries spread Christianity beyond the Jewish community, they abandoned some Jewish customs, such as dietary laws, to make the new religion more accessible to non-Jews.”</p> <p>Suggested change: add the following, “Slavery, common in Jewish society, continued under the Christian religion, where slaves who converted to Christianity were instructed to submit themselves to their owner, even if he is harsh (as in 1 Peter 2:18), and be subject to punishment as instructed in Luke 12:47: ‘And that slave who knew his master’s will but did not get ready or act according to his will, will receive a severe beating.’ Students discuss how even when Christians became the religion of a region’s rulers, no effort was made to end the practice of slavery among them until the 17thcentury, and Christian justification of the practice continued through the 19thcentury.”</p>
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	WE SUPPORT THE UBEROI SCHOLARS’ EDIT ON SLAVERY AND CHRISTIANITY NOT BECAUSE WE WISH TO EXPOSE CHILDREN TO HARSH TRUTHS ABOUT CHRISTIAN HISTORY BUT THAT IS THE ONLY APPROPRIATE ACTION IF THE IQC PERSISTS IN SINGLING OUT HINDUISM FOR SOCIAL INJUSTICE. OUR SUPPORT FOR THIS IS PREMISED ON MAINTAINING CONSISTENT TREATMENT.

Comment Number	2630
Source	South Asia Faculty Group
Comments	<p>Page 248, lines 327-330:</p> <p>Current text: “The teacher may point out that mounted warrior armies from Central Eurasia caused problems for China, India, and Persia as well, and contributed to a decline of trade on the silk roads and other land routes across Eurasia between 300 and 600 CE.”</p> <p>Suggested change: “The teacher may point out that mounted warrior armies from Central Eurasia caused problems for empires and kingdoms in China, India, and Persia as well, and contributed to a decline of trade on the silk roads and other land routes across Eurasia between 300 and 600 CE.”</p>
CDE Notes	
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT

Comment Number	2645
Source	South Asia Faculty Group
Comments	Page 255, lines 477-480: Current text: “These geographical factors put Southwestern Asia and Arab, Persian, and Indian merchants and sailors at the center of the Afroeurasian trade networks, which began to grow dynamically after the seventh century.” Suggested change: “These geographical factors put Southwestern Asia and Arab, Persian, and South Asian merchants and sailors at the center of the Afroeurasian trade networks, which began to grow dynamically after the seventh century.”
CDE Notes	
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	REJECT EDIT & KEEP ORIGINAL
Justification for our recommendation	Ancient history does not recognize the entity of South Asia--only India. Hence reference to South Asian merchants don't make sense. Refer to Appendix B, and Appendix A Section D in our submission.
Proposed revision	Keep original text

Comment Number	2666
Source	Uberoi Foundation
Comments	<p>Page 256, lines 511-516:</p> <p>Current text: “These were the foundation for the Shariah, the religious laws governing moral, social, and economic life. Islamic law, for example, rejected the older Arabian view of women as “family property,” declaring that all women and men are entitled to respect and moral self-governance, even though Muslim society, like all agrarian societies of that era, remained patriarchal, that is, dominated politically, socially, and culturally by men.”</p> <p>Suggested change: add the following, “Muslim people were divided into social groups based on power and wealth. At the top were government leaders, landowners, and traders. Below them were artisans, farmers, and workers. The lowest group were enslaved people. As in other civilizations, slavery was widespread. Because Muslims could not be enslaved, traders brought enslaved people from non-Muslim areas. Many of these people were prisoners of war.”</p>
CDE Notes	
CHSSP Recommendation	Yes, but recommend this part of the edit: “As in other civilizations, slavery was widespread. Because Muslims could not be enslaved, traders brought enslaved people from non-Muslim areas. Many of these people were prisoners of war.”
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	APPROVE CHSSP Recommendation

Comment Number	2671
Source	South Asia Faculty Group
Comments	Page 257, lines 523-525: Current text: “Muslim armies continued to conquer land until by 750 CE, the Umayyad Caliphate extended from Spain to northern India.” Suggested change: “Muslim armies continued to conquer land until by 750 CE, the Umayyad Caliphate extended from Spain all the way to the valley of the Indus.”
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	REJECT EDIT & KEEP ORIGINAL
Justification for our recommendation	Referring to the valley of the Indus creates confusion as the other reference point is Spain (whose political boundaries have also changed since then). Furthermore, the Arab rule covered only the southern half of the Indus valley, with its upper half still under the rule of Hindu dynasties (Takkas, Shahis and the Hindu kings of Kashmir) till at least 1000 CE.
Proposed revision	“Muslim armies continued to conquer land until 750 CE, the Umayyad Caliphate extended from Spain all the way to north-western India.”

Comment Number	2696
Source	South Asia Faculty Group
Comments	<p>Page 258, lines 559-560:</p> <p>Current text: “The city’s culture was a mix of Arab, Persian, Indian, Turkish, and Central Asian culture.”</p> <p>Suggested change: “The city’s culture was a mix of Arab, Persian, South Asian, Turkish, and Central Asian culture.”</p>
CDE Notes	
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Change to, “The city’s culture was a mix of Arab, Persian, Indian and South Asian, Turkish, and Central Asian cultures.”
Our request to REJECT or ACCEPT proposed changes	REJECT EDIT & KEEP ORIGINAL
Justification for our recommendation	There was (and is) nothing called South Asian Culture. Indian culture has a meaning to students. Refer to Appendix B, and Appendix A Section D in our submission.
Proposed revision	Keep original text

Comment Number	2706
Source	South Asia Faculty Group
Comments	<p>Page 260, lines 590-593:</p> <p>Current text: “Sufi saints and teachers combined local and Islamic traditions, and inspired common people on the frontier areas of the Muslim world – east Africa, Southeast Asia, and India – to convert.”</p> <p>Suggested change: “Sufi saints and teachers combined local and Islamic traditions, and inspired common people on the frontier areas of the Muslim world – east Africa, Southeast Asia, and South Asia – to convert.”</p>
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	REJECT EDIT & KEEP ORIGINAL
Justification for our recommendation	Ancient history does not recognize the entity of South Asia--only India. Further, India is perfectly clear here. South Asia is not. Refer to Appendix B, and Appendix A Section D in our submission.
Proposed revision	Keep original text

Comment Number	2723
Source	South Asia Faculty Group
Comments	<p>Page 264, lines 680-681:</p> <p>Current text: "The Gupta monarchs reunified much of the subcontinent in the third century CE, ushering in the Classical Age of India."</p> <p>Suggested change: "The Gupta monarchs reunified much of the subcontinent in the third century CE, ushering in what some scholars have termed the "Classical Age" of India."</p>
CDE Notes	
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	REJECT & KEEP ORIGINAL
Justification for our recommendation	<p>Odd specificity. Most scholars refer to the Gupta period as the "Classical age". For European parallels, we do not call out ..."some scholars have termed the middle ages the middle ages". Romila Thapar's Early India (OUP, 2000) also advocates the use of 'Classical Age' for this period. Further, "The classical age of India" is a common name for this time period. See https://en.wikipedia.org/wiki/Middle_kingdoms_of_India, and the faculty's cover letter itself references "classical" India in a footnote on page two.</p>
Proposed revision	Keep original text

Comment Number	2724
Source	South Asia Faculty Group
Comments	<p>Page 264, lines 686-689:</p> <p>Current text: “The level of interaction in all aspects of life–commercial, cultural, religious–among the people of various parts of India was intensive and widespread during this time period, much more so than in earlier periods.”</p> <p>Suggested change: “The level of interaction in all aspects of life–commercial, cultural, religious–among peoples across various regions of the Indian subcontinent was intensive and widespread during this time period, much more so than in earlier periods.”</p>
CDE Notes	
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	REJECT & KEEP ORIGINAL
Justification for our recommendation	<p>Assumes there were multiple "peoples" across the Indian Subcontinent. The period only recognized "India" and not the "Indian subcontinent". Furthermore, history does not recognize multiple "people" split geographically across India (unlike in Europe e.g., where there was a recognition that the Francs and the Germanic tribes were different peoples). Using South Asia Faculty logic, the plural 'peoples' should be used for all countries including China.</p> <p>Refer to Appendix B, and Appendix A Section D in our submission.</p>
Proposed revision	Keep original text

Comment Number	2726
Source	Hindu Education Foundation
Comments	<p>Page 265, line 691:</p> <p>Current text: “Sanskrit became the principal literary language throughout India.”</p> <p>Suggested change: “Sanskrit became the principal literary language throughout India with landmark works being produced by writers such as the Hindu poet Kalidasa and the Buddhist monk Vasubandhu.”</p>
CDE Notes	This edit conflicts with another submission. This comment was previously submitted and considered by the Commission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	REJECT this and accept EDIT 2727
Justification for our recommendation	Edit 2727 is better presented in terms of detail and clarity.

Comment Number	2727
Source	Uberoi Foundation
Comments	<p>Page 265, line 691:</p> <p>Current text: “Sanskrit became the principal literary language throughout India.”</p> <p>Suggested change: “Sanskrit became the standard language of communication, composition, and intellectual and artistic production for religion, law, diplomacy and literature, not only among Hindus but also Buddhists and Jains. This was true not only for India but for the regions beyond India, especially Southeast Asia, where the Sanskrit epics Ramayana and Mahabharata were very popular.”</p>
CDE Notes	This edit conflicts with another submission. This comment was previously submitted and considered by the Commission.
CHSSP	No

Recommendation	
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT
Justification for our recommendation	Historically a correct statement. The additional detail is extremely relevant to the section of the chapter.

Comment Number	2728
Source	South Asia Faculty Group
Comments	<p>Page 265, line 691:</p> <p>Current text: “Sanskrit became the principal literary language throughout India.”</p> <p>Suggested change: “Sanskrit became the principle literary language in many regions of the Indian subcontinent.”</p>
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	REJECT THIS EDIT and ACCEPT EDIT 2727
Justification for our recommendation	Sanskrit regained prominence across all of India replacing Prakrit. If the idea here is that Sanskrit was not in wide use in South India, that is incorrect. This is an unnecessary quibble from SAFG as Sanskrit was used as a literary language for most of the ancient period throughout India. Literary records in any other language post-date Sanskrit literature by at least a millennium.
Proposed revision	Keep original text

Comment Number	2729
Source	Hindu Education Foundation
Comments	<p>Page 265, lines 692-695:</p> <p>Current text: “Enduring contributions of ancient Indian civilization to other areas of Afroeurasia include the cotton textile industry, the technology of crystalizing sugar, astronomical treatises, the practice of monasticism, the game of chess, and the art, architecture, and performing arts of the Classical Age.”</p> <p>Suggested change: “Enduring contributions of ancient Indian civilization to other areas of Afroeurasia include mathematics, the cotton textile industry, the technology of crystalizing sugar, astronomical treatises, the practice of monasticism, the game of chess, and the art, architecture, and performing arts of the Classical Age.”</p>
CDE Notes	This comment was previously submitted and considered by the Commission. This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT
Justification for our recommendation	The current text misses notable contributions like mathematics which the edit adds.

Comment Number	2730
Source	South Asia Faculty Group
Comments	<p>Page 265, lines 692-695:</p> <p>Current text: “Enduring contributions of ancient Indian civilization to other areas of Afroeurasia include the cotton textile industry, the technology of crystalizing sugar, astronomical treatises, the practice of monasticism, the game of chess, and the art, architecture, and performing arts of the Classical Age.”</p> <p>Suggested change: “Enduring contributions of South Asian culture and civilization to other areas of Afroeurasia include the cotton textile industry,</p>

	the technology of crystalizing sugar, astronomical treatises, the practice of monasticism, the game of chess, and the art, architecture, and performing arts of the Classical Age.”
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Changed to read, “Enduring contributions of India and other South Asian cultures and civilizations to other areas of Afroeurasia include the cotton textile industry, the technology of crystalizing sugar, astronomical treatises, the practice of monasticism, the game of chess, and the art, architecture, and performing arts of the Classical Age.”
Our request to REJECT or ACCEPT proposed changes	REJECT THIS EDIT AND ACCEPT EDIT 2729 INSTEAD
Justification for our recommendation	“South Asian culture” is not a meaningful term of reference. One would speak of “Indian culture and civilization” when speaking about “Ancient India.” Furthermore, the word is India in the content standards and should remain so. Using India and South Asia in the same sentence makes it inelegant and tautological.
Proposed revision	Keep original text

Comment Number	2733
Source	South Asia Faculty Group
Comments	<p>Page 265, lines 697-698:</p> <p>Current text: “After the fall of the Gupta Empire, India had many states.”</p> <p>Suggested change: “After the fall of the Gupta Empire, the Indian subcontinent was divided into a number of regional states and kingdoms.”</p>
CDE Notes	
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	DELETE CURRENT SENTENCE AND REJECT EDIT AS WELL.
Justification for our recommendation	India was divided into numerous states even during the Gupta period. It is better to delete this sentence. For replacement of India with ‘Indian-Subcontinent’, refer to Appendix B, and to Appendix A Section D in our submission. We have also discussed this edit in our Appendix A, Section G.
Proposed revision	Keep original text

Comment Number	2734
Source	South Asia Faculty Group
Comments	<p>Page 265, lines 703-704 (bold in original):</p> <p>Current text: “Building on their previous study of Hinduism in 6th grade, students study the question: How did Hinduism change over time?”</p> <p>Suggested change: “Building on their previous study of Hinduism in 6th grade, students study the question: How did the religion of ancient India change over time?”</p>
CDE Notes	If suggestion adopted, may require a concurring edit on page 264, lines 678-679.
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Changed to, “Building on their previous study of Hinduism in 6 th grade, students study the question: How did religions of ancient India change over time?” Also make concurring edit as suggested.
Our request to REJECT or ACCEPT proposed changes	REJECT EDIT & KEEP ORIGINAL
Justification for our recommendation	Unclear why Hinduism (the only major religion of ancient India) is being obfuscated here. Also, the textbooks talk only of the evolution of Hinduism from the Vedic period to classical period. This question cannot be answered for Buddhism or Jainism on the basis of the material in the textbooks, if it is rephrased as 'religion of ancient India'.
Proposed revision	Keep original text

Comment Number	2735
Source	South Asia Faculty Group
Comments	<p>Page 265, lines 704-707:</p> <p>Current text: “Hinduism continued to evolve with the Bhakti movement, which emphasized personal expression of devotion to God, who had three aspects: Brahma, the creator, Vishnu, the protector, and Siva, the transformer.”</p> <p>Suggested change: “Hinduism continued to evolve with the Bhakti movement, which emphasized personal expression of devotion to God.”</p>
CDE Notes	
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	REJECT EDIT; HOWEVER ADD THE FOLLOWING SENTENCE AFTER CURRENT TEXT AS INDICATED BELOW
Justification for our recommendation	The SAFG edit robs the students of an opportunity to learn about the diversity and beauty of the Bhakti tradition’s celebrations of the divine. This is a pluralistic and vibrant tradition that forms what is arguably the most cherished, pervasive and recognizable part of their heritage for one billion Hindus around the world.
Proposed revision	Add the following sentence after the current text: “Popular deities associated with the Bhakti movement include Shiva, Vishnu (and his incarnations like Rama and Krishna), as well as Devi, the mother goddess, Ganesha, the god of good fortune, and Hanuman, the symbol of service and devotion. Murugan, the son of Shiva and the mother goddess, is a particularly revered deity for the Tamil people in South India.”

Comment Number	2736
Source	South Asia Faculty Group
Comments	<p>Page 265, lines 707-709:</p> <p>Current text: “The Bhakti movement placed emphasis on social and religious equality and a personal expression of devotion to God in the popular, vernacular languages.”</p> <p>Suggested change: add sentence, “The Bhakti movement also critiqued the power held by priestly elites.”</p>
CDE Notes	
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	REJECT edit and accept proposed
Justification for our recommendation	<p>Factually incorrect. Many prominent thinkers and earliest champions of the Bhakti movement were Brahmins [Ref. Sheldon Pollock (2009), <i>The Language of the Gods in the World of Men</i>, University of California Press, ISBN 978-0520260030, pages 423-431]</p> <p>The same insertion can be made about Sufism, Protestant Christianity and sects in many other religions. Therefore it is not clear why the Bhakti movement is singled out. Conversely, many Indian Marxist historians like Harbans Mukhia, D N Jha and R S Sharma hold the contrary opinion and argue that Bhakti promoted strengthening of feudalism in India.</p> <p>See also a discussion in Appendix A (in passim) on injecting modern politics into the Bhakti movement.</p>
Proposed revision	Suggested change: add sentence, "Upanishadic teachings form an all-pervasive substratum across all of the Bhakti movement teachings.

Comment Number	2737
Source	Hindu Education Foundation
Comments	<p>Page 265, lines 711-712:</p> <p>Current text: “Bhakti grew more popular, thanks to saints such as Meera Bai and Ramananda.”</p> <p>Suggested change: “Bhakti grew more popular, thanks to saints such as Meera Bai, Ravidas, Alvars, and Ramananda.”</p>
CDE Notes	This edit conflicts with another submission. This comment was previously submitted and considered by the Commission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	MAY ACCEPT EDIT 2738 in lieu of this one.

Comment Number	2738
Source	Uberoi Foundation
Comments	<p>Page 265, lines 711-712:</p> <p>Current text: “Bhakti grew more popular, thanks to saints such as Meera Bai and Ramananda.”</p> <p>Suggested change: add the following, “Students learn about other great women saints of this time, for example, Andal of Tamil Nadu and Lalleshwari of Kashmir, as well as later ruling queens, such as Rani Lakshmibai and Rani Durgavati. Students also are informed of the Hindu matriarchal societies of Kerala and Meghalaya.”</p>
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT

Justification for our recommendation

The edit highlights the contributions of women to Hindu and Indian civilization and vastly broadens the geographic, linguistic and cultural diversity in the frameworks; there is no reason why it should be rejected.

Comment Number	2740
Source	South Asia Faculty Group
Comments	<p>Page 266, lines 715-717 (bold in original):</p> <p>Current text: “Students next examine this question: How did Indian monks, nuns, merchants, travelers, and states spread religious ideas and practices and cultural styles of art and architecture to Central and Southeast Asia?”</p> <p>Suggested change: “Students next examine this question: How did monks, nuns, merchants, travelers, and empires from South Asia spread religious ideas and practices and cultural styles of art and architecture to Central and Southeast Asia?”</p>
CDE Notes	If suggestion is adopted a concurring edit would be needed on page 264, lines 675-677.
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Changed to, “Students next examine this question: How did monks, nuns, merchants, travelers, and empires from India and other parts of South Asia spread religious ideas and practices and cultural styles of art and architecture to Central and Southeast Asia?” Also make concurring edit as suggested.
Our request to REJECT or ACCEPT proposed changes	REJECT EDIT & KEEP ORIGINAL
Justification for our recommendation	<p>There was (and is) nothing called South Asian during the period being discussed. In any case, Pakistan and Bangladesh do not consider themselves as inheritors of their Hindu or Buddhist pasts and it is only India which celebrates all the strands of its past.</p> <p>It will be much clearer for students to refer to the "religious ideas and practices and cultural styles of art of architecture" being spread by Indians.</p>
Proposed revision	Keep original text.

Comment Number	2741
Source	South Asia Faculty Group
Comments	<p>Page 266, lines 717-720:</p> <p>Current text: “During and after the Gupta Empire, trade connections between India and Southeast Asia facilitated the spread of Hindu and Buddhist ideas to Srivijaya, a large trading empire after 600, Java, and the Khmer Empire.”</p> <p>Suggested change: “During and after the Gupta Empire, trade connections between South and Southeast Asia facilitated the spread of Hindu and Buddhist ideas to Srivijaya, a large trading empire after 600, Java, and the Khmer Empire.”</p>
CDE Notes	
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Changed to, “During and after the Gupta Empire, trade connections between India and South and Southeast Asia facilitated the spread of Hindu and Buddhist ideas to Srivijaya, a large trading empire after 600, Java, and the Khmer Empire.”
Our request to REJECT or ACCEPT proposed changes	REJECT EDIT & KEEP ORIGINAL
Justification for our recommendation	There was (and is) nothing called “South Asia” during the period being discussed. "India" is perfectly clear here. It must be noticed that S E Asia includes 'Indo-China', 'East Indies' and 'Indonesia', all of which are names reflecting the influence of 'the India' terminology and civilizational legacy rather than “South Asia”. In any case, mentioning both India and 'South Asia' in the same sentence makes it inelegant and somewhat tautological.
Proposed revision	0

Comment Number	2744
Source	South Asia Faculty Group
Comments	<p>Page 266, lines 732-736:</p> <p>Current text: “Buddhist missionaries and travelers carried Buddhism from India to Central Asia and then to China, as well as to Southeast Asia, during this period as well. At the same time, Christian and Muslim missionaries were also spreading their religions. As it moved outside of India and became a universal religion, Buddhism changed.”</p> <p>Suggested change: “Buddhist missionaries and travelers carried Buddhism from the Indian subcontinent to Central Asia and then to China, as well as to Southeast Asia, during this period as well. At the same time, Christian and Muslim missionaries were also spreading their religions. As it moved outside of the Indian subcontinent and became a universal religion, Buddhism changed.”</p>
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	REJECT & KEEP ORIGINAL
Justification for our recommendation	Refer to Appendix B; and Appendix A, section D in our document.
Proposed revision	Keep original text

Comment Number	2748
Source	South Asia Faculty Group
Comments	<p>Page 267, lines 740-742:</p> <p>Current text: “Either here, or in the China unit, students trace the journey of Xuanzang, who departed from China in 627 CE on pilgrimage to Buddhist holy sites in India.”</p> <p>Suggested change: “Either here, or in the China unit, students trace the journey of Xuanzang, who departed from China in 627 CE on pilgrimage to Buddhist holy sites in present day Afghanistan, Pakistan, India and Nepal.”</p>
CDE Notes	
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	REJECT EDIT& KEEP ORIGINAL
Justification for our recommendation	<p>Lack of consistency in proposed changes. Either refer to all locations across the entire text according to modern day political boundaries or refer to them as they were referenced at their times (e.g., India vs Afghanistan). This is equally applicable in the sections on European history. Xuanzang himself refers to the entire region as Shintu (cognate with Hindu and India). Refer to Appendix B of our document.</p>
Proposed revision	Keep original text

Comment Number	2749
Source	South Asia Faculty Group
Comments	<p>Page 267, lines 747-748:</p> <p>Current text: “After 1000, Turks from Central Asia, who were recent converts to Islam, began to conquer states in northwestern India.”</p> <p>Suggested change: “After 1000, Turks from Central Asia, who were recent converts to Islam, began to expand their territory across the Indus Valley to parts of the northern Indian plains.”</p>
CDE Notes	
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	REJECT EDIT & KEEP ORIGINAL
Justification for our recommendation	<p>“Expand territory” is an inaccurate characterization of the violent conquest of the states of northwestern India. Such whitewashing of history is an unjustified change. The first major conquest of northern Indian plains beyond the Indus valley happened in 1192 after the Second Battle of Tarain. Therefore, the proposed edit is historically wrong. We have discussed this also in Appendix A Section G of our document.</p>
Proposed revision	Keep original text

Comment Number	2753
Source	Hindu Education Foundation, Sandeep Dedge
Comments	<p>Page 267, lines 750-753:</p> <p>Current text: "Islam became firmly established politically in the north as well as in some coastal towns and parts of the Deccan Plateau, although the majority of the population of South Asia remained Hindu."</p> <p>Suggested change: add the following: "In southern India, the Hindu Vijayanagara empire dominated the scene for about 250 years and ushered in a period of cultural revival, the highlights of which were classic literature in the Sanskrit, Telugu and Kannada languages. Its prosperous capital, Hampi (which was described by many European and Middle Eastern chroniclers), was the site of magnificent temples before being plundered by armies of the neighboring sultanates. Its ruins are a UNESCO world heritage site."</p>
CDE Notes	
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT
Justification for our recommendation	By rejecting the edit, we are erasing and denying the contributions of the overwhelming majority of Indians to their heritage. This edit also lists classical literature in non-Sanskrit languages like Telugu and Kannada, which otherwise are not mentioned in the textbooks at all. This is a very important edit without which the name of one of the most culturally vibrant and diverse formations in Indian history is erased. It is especially hurtful to students of Telugu, Kannada, Tulu, and Tamil heritage to have the Vijayanagara empire pass unmentioned.

Comment Number	2754
Source	South Asia Faculty Group
Comments	<p>Page 267, lines 753-754:</p> <p>Current text: "There were continuous close trade relations and intellectual connections between India and the Islamic World."</p> <p>Suggested change: "There were continuous close trade relations and intellectual connections between the Indian subcontinent and the Islamic World."</p>
CDE Notes	
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	REJECT EDIT & KEEP ORIGINAL
Justification for our recommendation	<p>During the period, there was only recognition of India, not the "Indian subcontinent". The "Indian subcontinent" is a relatively new term. The term India is synonymous both the region and is also the civilizational identity of the (Hindu) civilization that developed there over a period spanning thousands of years [Ref. Civilizations and World Order: Geopolitics and Cultural Difference edited by Fred Dallmayr, M. Akif Kayapınar, İsmail Yaylacı; Chakrabarty B., Social and Political Thought of Mahatma Gandhi]Furthermore, trade relations and intellectual connections take place between societies. The Islamic world is a society, as is India, whereas the Indian subcontinent is just a land mass. It therefore makes more sense to leave "India" in the sentence. Finally, the writers of Islamic world themselves referred to India as a single entity of 'Al-Hind' and not as a subcontinent.</p> <p>We have discussed this Edit in detail in Appendix A Section H of our submission.</p>
Proposed revision	Keep original text

Comment Number	2755
Source	Hindu Education Foundation
Comments	<p>Pages 267-268, lines 754-760:</p> <p>Current text: “As a concrete example of cultural transmission, students may trace the Gupta advances in astronomy and mathematics (particularly the numeral system which included a place value of ten) to the work of al-Khwarizmi, a Persian mathematician of the ninth century, who applied the base-ten numerical system pioneered in India to the study of algebra, a word derived from the Arabic al-jabr, meaning “restoration.”</p> <p>Suggested change: “As a concrete example of cultural transmission, students may trace the advances in India such as astronomy and mathematics during the Gupta period (particularly the numeral system which included a place value of ten) to the work of al-Khwarizmi, a Persian mathematician of the ninth century, who applied the base-ten numerical system pioneered in India to the study of algebra, a word derived from the Arabic al-jabr, meaning “restoration.”</p>
CDE Notes	
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	APPROVE EDIT
Justification for our recommendation	The edit clarifies the current text.

Comment Number	2763
Source	South Asia Faculty Group
Comments	<p>Page 279, lines 965-967:</p> <p>Current text: “Unlike Mesopotamia, Egypt, China, or India, these civilizations did not develop along great rivers.”</p> <p>Suggested change: “Unlike Mesopotamia, Egypt, China, or Indus Valley, these civilizations did not develop along great rivers.</p>
CDE Notes	
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	REJECT EDIT & KEEP ORIGINAL
Justification for our recommendation	<p>Factually incorrect that Indian civilization was limited to the Indus valley. Only 15% of the sites of the Harappan Culture are in Indus valley proper. More than 60% are in the Ghaggar-Hakra basin, another 20% in Gujarat. See references under Edits 2377 and 2400 above.</p> <p>Furthermore, the countries of Egypt and China are named. India is the proper parallel reference here, not a river. We are simply amazed at the dogged insistence of SAFG in erasing India even when other references in the same line clearly demand fair and equivalent treatment.</p>
Proposed revision	Keep original text

Comment Number	2781
Source	South Asia Faculty Group
Comments	<p>Page 287, lines 1147-1150:</p> <p>Current text: "In the center, the Muslim world (now divided into many states) and India prospered as producers of goods such as cotton cloth, spices, and swords, and also as middlemen along the east-west trade routes."</p> <p>Suggested change: "At the center, the world of Islamic civilization stretching from the Mediterranean to the Indian Ocean region, prospered as producers of goods such as cotton cloth, spices, and swords, and also as middlemen along the east-west trade routes."</p>
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	REJECT EDIT & KEEP ORIGINAL
Justification for our recommendation	<p>Edits remove India and her contributions from the scope of this paragraph. India still existed outside of the sphere of Muslim rule at this time and also participated in this trade</p> <p>In addition, this suggested change is alters the meaning of the original sentence. The original says India, as a whole prospered, not just the Muslim world part of it. The revision says only the "Islamic civilization" prospered, which is not true. All of India was prosperous at this time (and all of India was not under Muslim rule e.g., the Chola Empire [Ref. PN Chopra, BN Puri, MN Das and AC Pradhan, ed. (2003). A Comprehensive History Of Ancient India (3 Vol. Set). Sterling. pp. 200–202. ISBN 978-81-207-2503-4; Indian Civilization and Culture by Suhas Chatterjee]).</p> <p>Additionally, throughout this period and even during subsequent centuries, India remained predominantly Hindu and it would be elitist to subsume it within the Muslim world merely on the basis of foreign rulers who professed the Islamic faith. The edit also erases the religious identity of more than 80% of the Indian population who were not Muslim at that time.</p>

Finally, the entire Indian Ocean region was not Islamic at that time either, with Sri Lanka and several parts of S E Asia and Africa still non-Muslim, and not under Muslim rule.

We have discussed this edit in Appendix A, Section H of our submission.

Proposed revision

Keep original text

Comment Number	2791
Source	South Asia Faculty Group
Comments	<p>Page 290, lines 1206-1207:</p> <p>Current text: “Other Turkish dynasties took over Persia (the Safavids) and northern India (the Mughals).”</p> <p>Suggested change: “Other Turkish dynasties took over Persia under Safavid rule and parts of the Indian subcontinent under Mughals rule.”</p>
CDE Notes	
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	REJECT EDIT & REPLACE WITH PROPOSED text below.
Justification for our recommendation	<p>During the period, there was only recognition of India, not the "Indian subcontinent". The "Indian subcontinent" is a relatively new term. The term India is synonymous both the region and is also the civilizational identity of the (Hindu) civilization that developed there over a period spanning thousands of years [Ref. Civilizations and World Order: Geopolitics and Cultural Difference edited by Fred Dallmayr, M. Akif Kayapınar, İsmail Yaylacı; Chakrabarty B., Social and Political Thought of Mahatma Gandhi]. Using 'Indian Subcontinent' is inaccurate also because the Mughals ruled over the eastern half of Afghanistan, which is not a part of the Indian subcontinent.</p>
Proposed revision	<p>Page 290, lines 1206-1207:</p> <p>Suggested change: “Other Turkish dynasties took over Persia under Safavid rule and the Mughals took over parts of the India.”</p>

Comment Number	2794
Source	South Asia Faculty Group
Comments	<p>Page 290, lines 1212-1215:</p> <p>Current text: “Most states and empires supported trade as the rulers and elite groups wanted access to products such as silk from China, Persia, Syria, and Egypt; spices from India and Southeast Asia; cotton cloth from India and Egypt; and gold from West Africa.”</p> <p>Suggested change: “Most states and empires supported trade as the rulers and elite groups wanted access to products such as silk from China, Persia, Syria, and Egypt; spices from South and Southeast Asia; cotton cloth from India and Egypt; and gold from West Africa.”</p>
CDE Notes	
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	REJECT EDIT & KEEP ORIGINAL
Justification for our recommendation	Change from India to " to South Asia is incorrect. History recognizes India as the source for spices. Vasco da Gama went to India and not South Asia “for pepper and for Christ,” nor did Columbus go searching for “South Asia.” Moreover, no spices grew in Pakistan, Bangladesh or Nepal, and India was the chief source of black pepper and other species. Therefore, replacing India with South Asia is inaccurate. Furthermore, this edit is inherently inconsistent, using "South Asia" at one point and "India" at another. Just use "India" for both.
Proposed revision	Keep original text

Comment Number	2813
Source	South Asia Faculty Group
Comments	<p>Page 297, lines 1371-1373 (bold in original):</p> <p>Current text: “Next students investigate the question: Why did the Europeans use colonialism to interact with Native Americans and some Southeast Asians? What were the effects of colonialism on the colonized people?”</p> <p>Suggested change: “Next students investigate the question: Why did the Europeans use colonialism to interact with Native Americans and some South and East Asians? What were the effects of colonialism on the colonized people?”</p>
CDE Notes	If this suggestion is adopted, a concurrent edit will be necessary on page 294, lines 1304-1306.
CHSSP Recommendation	Yes
HSS SMC Action March 24, 2016	Changed to, “Next students investigate the question: What were the causes of colonialism? What were the effects of colonialism on the colonized people?” Also make concurring edit as suggested.
Our request to REJECT or ACCEPT proposed changes	REJECT SAFG EDIT; ACCEPT HSS SMC ACTION with following qualification for accuracy
Justification for our recommendation	While the original was poorly worded (no one “uses colonialism”) the change is somewhat imprecise in the Indian context. Europeans initially used trade to interact with India. Only in the 18th century were they able to start to take over India in any significant way. This is why the British, for example, formed the "East India Company" to pursue trade with the East Indies and India [Ref. "Imperial Gazetteer of India" II. 1908: 454.]
Proposed revision	Next students investigate the question: What were the causes of colonialism? What were the effects of colonialism on the colonized people? In what ways were the colonial encounters different in various contexts?

Comment Number	2814
Source	South Asia Faculty Group
Comments	<p>Page 297, lines 1375-1377:</p> <p>Current text: "For this entire period, therefore, the major Afroeurasian centers – China, India, and the Islamic World – were too strong for Europeans to conquer."</p> <p>Suggested change: "For this entire period, therefore, the major Afroeurasian centers of power – the Islamic Empires and China – were too strong for Europeans to conquer."</p>
CDE Notes	
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	REJECT & KEEP ORIGINAL
Justification for our recommendation	<p>This is a factually incorrect edit. Europeans initially used trade to interact with India (referred to as "South Asia" in the proposed edit. This is why the British, for example, formed the "East India Company" to pursue trade with the East Indies and India [Ref. "Imperial Gazetteer of India" II. 1908: 454.]</p> <p>In addition, 1470 to 1750 is the time period, and one can't say India was conquered at this point in history. England only came to control Bengal in 1756, its first major conquest. Other European powers were present and had fortified towns, but had not "conquered" India. In fact till 1565 CE Vijayanagar empire in Southern Indian peninsula was very strong and had many parts of Southeast Asia under its influence. Furthermore, the European traders also came into contact with Hindu kingdoms which still held sway over large parts of peninsular India. Vasco da Gama, the first European to find the sea route from Europe to India, himself encountered a Hindu ruler of Kerala (India).</p> <p>Finally, it is incorrect to include India into the 'Islamic Empires' because more than 80% of Indians still followed Hinduism in those centuries. Calling India an 'Islamic Empire' merely because the dominant political powers (not all) of India were Muslim during that time is elitist, normalizes</p>

imperialism, and erases the religious identity of an overwhelming majority of Indians of that time.

We discuss this edit in Appendix A Section H of our submission.

Proposed revision	Keep original text
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Comment Number	2842
Source	Hindu Education Foundation
Comments	<p>Page 307, lines 1549-1551: Current text: “Sikhism was founded by Guru Nanak, a social reformer who challenged the authority of the Brahmins and the caste order.”</p> <p>Suggested change: “Sikhism was founded by Guru Nanak, a social reformer who propounded the message of equality, fraternal love and virtue.”</p>
CDE Notes	This edit conflicts with another submission. This comment was previously submitted and considered by the Commission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	REJECT ORIGINAL TEXT, ACCEPT ONE OF THE PARALLEL EDITS
Justification for our recommendation	<p>The current text indulges in adverse reflection against Hinduism. Moreover, Guru Nanak questioned orthodoxies and social inequalities of Islam as well and it is inaccurate to single out Hinduism. Finally, challenging the authority of priesthoods of Hinduism and Islam, as well as social inequalities was only one part of his teaching, whereas the current language makes it appear as if this were the summary of his teachings. Therefore, the nuanced wording proposed by Professor Lamb should be accepted. We do not see the conflict of this edit with any other edit. In fact, millions of Hindus especially of Punjabi heritage regard Guru Nanak as their own Saint.</p> <p>Portraying him merely as a critic of Hinduism negates the shared heritage of Hindus and Sikhs. The books of W H McLeod and Harjot Uberoi highlight how hazy the boundaries between Sikhs and Hindus were till recent times.</p>

Comment Number	2843
Source	Uberoi Foundation

Comments	<p>Page 307, lines 1549-1551:</p> <p>Current text: “A new world religion, Sikhism, was founded in 1469 in South Asia. Sikhism was founded by Guru Nanak, a social reformer who challenged the authority of the Brahmins and the caste order.”</p> <p>Suggested change: “A new world religion, Sikhism, was founded in 1469 in India. Sikhism was founded by Guru Nanak, a social reformer who stressed the personal worship of God, the equality of all people and challenged the power of the Mughal empire.”</p>
CDE Notes	This edit conflicts with another submission. This comment was previously submitted and considered by the Commission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	REJECT ORIGINAL, ACCEPT ONE OF THE PARALLEL EDITS
Justification for our recommendation	<p>The current text indulges in adverse reflection against Hinduism. Moreover, Guru Nanak questioned orthodoxies and social inequalities of Islam as well and it is inaccurate to single out Hinduism. Finally, challenging the authority of priesthoods of Hinduism and Islam, as well as social inequalities was only one part of his teaching, whereas the current makes it appear as if this were the summary of his teachings. Therefore, the nuanced wording proposed by Professor Lamb should be accepted. We do not see the conflict of this edit with any other edit. In fact, millions of Hindus regard Guru Nanak as their own Saint. Portraying him merely as a critic of Hinduism negates the shared heritage of Hindus and Sikhs. The books of W H McLeod and Harjot Uberoi highlight how hazy the boundaries between Sikhs and Hindus were till recent times.</p>

Comment Number	2844
Source	Hindu American Foundation
Comments	<p>Page 307, lines 1549-1551:</p> <p>Current text: “A new world religion, Sikhism, was founded in 1469 in South Asia. Sikhism was founded by Guru Nanak, a social reformer who challenged the authority of the Brahmins and the caste order.”</p>

	Suggested change: "Sikhism was founded by Guru Nanak, a social reformer who challenged religious authority and social inequities."
CDE Notes	This edit conflicts with another submission. This comment was previously submitted and considered by the Commission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	REJECT ORIGINAL, ACCEPT ONE OF THE PARALLEL EDITS
Justification for our recommendation	The current text indulges in adverse reflection against Hinduism. Moreover, Guru Nanak questioned orthodoxies and social inequalities of Islam as well and it is inaccurate to single out Hinduism. Finally, challenging the authority of priesthoods of Hinduism and Islam, as well as social inequalities was only one part of his teaching, whereas the current makes it appear as if this were the summary of his teachings. Therefore, the nuanced wording proposed by Professor Lamb should be accepted. We do not see the conflict of this edit with any other edit. In fact, millions of Hindus regard Guru Nanak as their own Saint. Portraying him merely as a critic of Hinduism negates the shared heritage of Hindus and Sikhs. The books of W H McLeod and Harjot Uberoi highlight how hazy the boundaries between Sikhs and Hindus were till recent times.

Comment Number	2845
Source	Ramdas Lamb, et al.
Comments	<p>Page 307, lines 1549-1551:</p> <p>Current text: "A new world religion, Sikhism, was founded in 1469 in South Asia. Sikhism was founded by Guru Nanak, a social reformer who challenged the authority of the Brahmins and the caste order."</p> <p>Suggested change: "A new world religion, Sikhism, was founded in 1469 in South Asia. Sikhism was founded by Guru Nanak, a social reformer who challenged social orthodoxies."</p>

CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	REJECT ORIGINAL, ACCEPT ONE OF THE PARALLEL EDITS
Justification for our recommendation	The current text indulges in adverse reflection against Hinduism. Moreover, Guru Nanak questioned orthodoxies and social inequalities of Islam as well and it is inaccurate to single out Hinduism. Finally, challenging the authority of priesthoods of Hinduism and Islam, as well as social inequalities was only one part of his teaching, whereas the current makes it appear as if this were the summary of his teachings. Therefore, the nuanced wording proposed by Professor Lamb should be accepted. We do not see the conflict of this edit with any other edit. In fact, millions of Hindus regard Guru Nanak as their own Saint. Portraying him merely as a critic of Hinduism negates the shared heritage of Hindus and Sikhs. The books of W H McLeod and Harjot Uberoi highlight how hazy the boundaries between Sikhs and Hindus were till recent times.

Comment Number	2849
Source	South Asia Faculty Group
Comments	<p>Page 307, lines 1549-1562:</p> <p>Current text: see above.</p> <p>Suggested change: “Around 1520, Nanak (1469-1539), a religious thinker and poet of significant talent acquired a piece of land on the banks of the river Ravi, founded a new town named Kartarpur (“Creator’s town”) in the region called the Punjab, and presently split between India and Pakistan. There he gathered a group of families that did farming for sustenance. Overtime, this community evolved into a world religion with twenty-five million adherents scattered around the globe. In his compositions, Nanak sang of God who brought the creation into being and oversees its activity with great degree of concern. Nanak expected human beings to be in constant awareness of divine immanence around them, and as a result live a life of personal purity, hard work, and social productivity. As the Sikh community expanded they came into conflict with the Mughal rulers of the time, and this confrontation eventually resulted in the Sikhs establishing their own rule in the Punjab.”</p>
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	ACCEPT but some changes listed below.
Justification for our recommendation	Replace 'religious thinker' and 'poet of significant talent' with 'a spiritual teacher.' It is condescending, if not outright blasphemous to the Sikh religion to characterize Guru Nanak merely as a 'religious thinker' and as 'a poet of significant talent.' The Sikhs regard him as a messenger of God, who was Divinely inspired, and the word 'Sikh' itself means 'students of the Gurus'.

Comment Number	2850
Source	Hindu Education Foundation
Comments	<p>Page 307, lines 1560-1562:</p> <p>Current text: “Other Mughal rulers, most notably Akbar, encouraged and accelerated the blending of Hindu and Islamic beliefs as well as architectural and artistic forms.”</p> <p>Suggested change: add the following, “During this period, the Central and Southern parts of India saw the emergence of native empires that offered resistance to the hegemony and persecution of the Mughal rulers. Prominent among them was the Maratha empire established in 1618 CE by Shivaji Maharaj, which saw a resurgence of Hindu culture and traditions.”</p>
CDE Notes	
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	APPROVE EDIT

Justification for our recommendation

Accept Uberoi Foundation's because the current text is too simplistic and misleading. In support of what the Uberoi Foundation proposes, we may quote A. Ahmad, (Studies in Islamic Culture In The Indian Environment, Oxford, Clarendon Press, 1964, p 218), who says, "The main stream of Hindu religious and intellectual consciousness continued to flow through Sanskrit literature, which almost ignored the Muslims presence. It was written for the most part in the Hindu states of south India and in Orissa under the patronage of Rajput rajas. It continued to develop traditions and genres which were purely Hindu in religious and secular writing alike...To this essentially Hindu creative activity Muslim contribution in the way of participation was nil, and in the way of patronage insignificant." In fact, several historians deny that a mingling of Hindu and Muslim cultures occurred at any large scale. Moreover, Akbar did not rule over practically the entire peninsular India, NE India, parts of Bangladesh and large parts of east central India. Traditional Hindu and tribal norms continued to prevail in most of these areas. The edit merely suggests an addition, and does not nullify the contributions of Akbar.

In any case, the view that Akbar promoted syncretism of Hindu and Muslim elements is an exaggeration. Only Persian poets were patronized by Akbar. Badauni puts their number at 168. Akbar was also the first Indo-Islamic king of north India to formally declare Persian as the sole language of administration (in 1582). Ghulam Husain Tabatabai records, "Earlier in India, the government accounts were written in Hindi according to the Hindu rule. Raja Todar Mal acquired new regulations (zawabit) from the clerks (nawisindagan) of Iran, and the government offices then were reorganized as they were there in Wilayat." Iranian clerks were recruited in large numbers and remained in "noticeable control" of accounts in the Mughal Empire. Akbar modified the prevailing curriculum in the madarasas with a view to popularizing Persian language and culture among the Hindus. In his reign a large number of Hindus availed of madarsa education to acquire proficiency in Persian which was the means of obtaining government service. Attempts were also made to cleanse Persian of Indian usages, words, phrases, and ideas. For details see Muzaffar Alam, "The Pursuit of Persian; Language in Mughal Politics", Modern Asian Studies 32, 2, 1998

Comment Number	2965
Source	South Asia Faculty Group
Comments	<p>Pages 364-365, lines 960-963:</p> <p>Current text: “The Gold Rush in California, the building of the transcontinental railroad, and agricultural labor in Hawaii and the mainland spurred Chinese, Korean, Japanese, Filipino, Hindu, and Sikh immigration to the United States”</p> <p>Suggested change: “The Gold Rush in California, the building of the transcontinental railroad, and agricultural labor in Hawaii and the mainland spurred Chinese, Korean, Japanese, Filipino, and South Asian (mostly Sikh) immigration to the United States</p>
CDE Notes	
CHSSP Recommendation	No
HSS SMC Action March 24, 2016	Approved CHHSP recommendation—no change
Our request to REJECT or ACCEPT proposed changes	REJECT EDIT AND KEEP ORIGINAL
Justification for our recommendation	<p>South Asia Faculty edit should be rejected. The current text is good because it is anachronistic to speak of 'South Asian' in the context of the 19th century. In any case, practically all the immigrants were from the Jallandhar Doab region of present day India. From that perspective too, it is meaningless to insert 'South Asia'. Furthermore, the lines between Sikhism and Hinduism during that period were blurred, and not sharp as in the present. In fact, the immigrants were themselves referred to as 'Hindus' by other peoples in California when they arrived.</p> <p>We discuss this Edit on Appendix A Section E of our submission giving references to academic works.</p>

Comment Number	2993
Source	South Asia Faculty Group
Comments	<p>Page 405, lines 455-458:</p> <p>Current text: “Classical texts such as The Odyssey, the Bhagavad Gita, the Aeneid by Vergil, Antigone by Sophocles, the Analects by Confucius, the Sri Guru Granth Sahib, Ramayana, Upanishads, Greek myths, and the Bible are all good starting points.”</p> <p>Comment: See recommendation on pp. 10-11 of November 18, 2015 report. We suggest also that these texts might productively be divided into literary and scriptural texts rather than grouping them all as “classical texts.” The Quran is conspicuous by its absence, and should be added. Perhaps “Sri Guru Granth Sahib” be recorded as the Guru Granth in Lines 456-7.</p>
CDE Notes	This edit conflicts with another submission.
CHSSP Recommendation	Yes but only – Add Quran to list of texts
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	ACCEPT EDIT but RETAIN ‘Sri Guru Granth Sahib’ in toto.
Justification for our recommendation	The Gita, Upanishads, Ramayana, Guru Granth and Koran are not merely 'classical texts' at par with The Odyssey. The former are scriptural texts. We discuss this edit in detail in Appendix A, Section B of our submission.

Comment Number	3192
Source	South Asia Faculty Group
Comments	<p>Pages 498-499, lines 1484-1487:</p> <p>Current text: “Anti-Western violence perpetrated by the followers of a fundamentalist version of Islam has contributed to the appearance of deep conflict between the Islamic and Western worlds, especially since 9/11.”</p> <p>Suggested change: “Anti-Western violence has contributed to the appearance of deep conflict between the West and other parts of the world. Students should learn about the roots of modern religious extremism by reading a variety of sources from Christian, Jewish, Islamic, Hindu and</p>

	Buddhist nationalist texts.”
CDE Notes	
CHSSP Recommendation	Accepted
HSS SMC Action March 24, 2016	Approved CHSSP recommendation
Our request to REJECT or ACCEPT proposed changes	REJECT
Justification for our recommendation	This is a ludicrous attempt to equate the mere reading of Hindu, Buddhist, and other “nationalist texts” with violent religious fundamentalism and acts of mass terror on the catastrophic scale of 9/11. It also falsely insinuates Hindu complicity or at least connectedness to “anti-Western violence,” which is a complete fabrication, and we would challenge the South Asia scholars to produce a single instance of such violence.