



FROM:
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TO:
Instructional Quality Commission
California Department of Education
Governor Brown

September 24, 2017

Re: Review & Recommendation on 2017 HSS Instructional Materials Adoption

Note: This letter is in response to publisher edits and comments made available for review by the IQC up to today through the box.com folder

We have reviewed the edits submitted by

- Houghton Mifflin Harcourt Publishing Company
- Discovery Education
- McGraw-Hill School Education LLC (Referred to as McGraw)
- Studies Weekly
- National Geographic Learning, a Division of Cengage Learning, Inc (referred to as National Geographic)

Other than Studies Weekly,

In our initial review, we found gross violations of the evaluation criteria including

- Category 1: Clause 1
- Category 1: Clause 2
- Category 1: Clause 3
- Category 1: Clause 4
- Category 1: Clause 5
- Category 1: Clause 6
- Category 1: Clause 7
- Category 1: Clause 8
- Category 1: Clause 9
- Category 1: Clause 10

If published in their current state, these textbooks also violate California Education Code sections 50501, 60044(a) and 60044(b). These textbooks are discriminatory in their coverage

of Ancient India and Hinduism relative to other regions of the world and other major world religions.

We find it unfortunate that we have found so many issues despite the feedback and participation of the Hindu community over the past few years. Specifically,

- Out of around 11,000 edits submitted in the HSS Framework adoption during 2014-2016, more than 7000 were on Hinduism and India
- More than 500 parents participated in person to express their concerns thru in person public hearings in Sacramento
- More than 300 school children across California expressed their view in front of IQC/CDE in Sacramento in 10 hearings, missing their schools. during 2014-2016
- More than 40 scholars, along with numerous teachers and community at large provided inputs for bringing fairness in sections on India , Hinduism and other Indian religions in Framework
- Many organizations of Indian origin across California participated directly.
- More than 25, 000 signatures to restore India, back from South Asia as a result of which the IQC conducted an additional hearing
- Gavin Newsom Lt Governor, Tulsi Gabbard and many public representatives expressed their concerns by writing to Board of Education.

And yet, we find that each of the textbook drafts called out in this report, have a significantly flawed narrative on India and Hinduism.

We consistently found that the narrative on Hindu Social Structure:

- Provides undue emphasis and unfair detailing on caste in contrast to social structure in other major ancient civilizations & religions
- Equates Caste with Hinduism
- Discusses modern day ills of the caste system in the context of Ancient India (which is thousands of years older than the term “caste” itself)
- Focuses on the ills of the caste system and do not highlight any of its positive aspects (which was a key contributing factor to enable Hindu/Indian society to be one of the wealthiest societies in the ancient world)
- Ignores the fact that an entire group of people left “society” and existed outside of this structure and yet had considerable influence on the development of Hinduism and India (ascetics, sages, rishis, etc authored the Veda, Ramayana, Mahabharata, developed rich philosophical systems, et al)
- Overly emphasizes untouchability which was at best a fringe phenomenon in ancient India (becoming a bigger issue on medieval & modern times)
- Ignores the ongoing work of many Hindu teachers, sages, reformers to improve Hindu society and remove social ills and discrimination as they crept in over time
- Ignores the fact that it was the same or more equitable than most other ancient societies in reality
- Ignores that it was overlaid on a system of patriarchy, matrilineality and matriarchy (depending on location in India)
- Ignores that in medieval & modern times is more of a facet of Indian society than Hindu society (as it exists in Christianity and Islam in India)

We wish to emphasize that these textbooks discuss the varna and jati systems, deal with a period of 4000 BCE to 500 CE. Except for the last few centuries during this period, endogamy was still not a norm and boundaries between jatis and varnas were relatively fluid. The texts consistently narrate a singular tale of victimhood and oppression, forgetting the harmful impact it could have on children of Indian / Hindu origin in the classrooms if they are told that they are merely 'broken people,' whose ancestors had no agency, no contributions, and no glorious past to look up to. We want to point out to the IQC that Hinduism must not be singled out by textbooks for a negative treatment. The Bible too regards Gentiles or non-believers as inferior, and the Koran too contains negative attitudes against the infidels. If the textbooks do not emphasize 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 allow enslavement of infidels as war booty. It is therefore discriminatory to implicate Hinduism for caste inequities if Islam and Christianity are not being implicated for slavery and slave trade. We believe that elementary and middle school textbooks are not the right place to demonize the faiths in which children are raised.

This treatment of Hindu social structure on its own violates Evaluation criteria Category 1: Clauses 4-10 and is sufficient to reject these textbooks in their entirety. Unfortunately, the issues with these textbooks are not solely related to the narrative on social structure.

While the specifics vary by publishers, broadly, all textbook drafts continue to fail to recognize the last 50 years of scholarship on the Harrapan Civilization often referred to in India (where the scholarship is centered) as the Sindu-Sarasvati Civilization and referred to in the HSS content framework as the Indus-Sarasvati civilization. They fail to recognize

- Its antiquity (by missing findings in Mehrgarg or discussing its early period)
- Its breadth (1500 sites identified, with 1,000 sites along the Sarasvati Riverbed)
- Some of the largest sites (Rakhi Gargi, Dholavira, Kalibangan, etc)
- Key findings as related to Hinduism (Namaste seal, meditation, etc) as included in the HSS Content Framework
- Discussion of the significance of the Sarasvati river (as required by the HSS content framework)

Consequently, they artificially separate and post-date Hinduism as a post-Harappan development which is also problematic and inaccurate. By post-dating Hinduism after Harappa, the textbooks further the colonial treatment of India & Hinduism by arguing for the outdated Aryan Invasion / Aryan Migration theory. Regardless of where the Aryans came from, the fact remains that the scriptures they left behind all treat the geography of India as sacred and as a "mother". There are numerous mentions of the sacred rivers, mountains, countries, etc of India and there are no mentions of geography outside of India and certainly none pointing to the Steppes. Thus, the entire narrative creates an inaccurate and misleading view of the origins of Hinduism. This violates evaluation criteria Category 1: Clauses 4-7 and 10 and is cause to reject all of these textbook drafts.

All of these textbooks also Uniquely Privileges geographical term South Asia over Historical term India. Like Chinese, Roman, and other major civilizations, the Civilization of India has been historically referred to as Indian civilization. Civilizational and geographical boundaries of China for example, have continued to change over the course of history, however civilization is still

referred to as Chinese by its historical term, not by a geographical term north mid Asia or such. Uniquely calling out South Asia for Indian civilization is a discriminatory treatment and violates the evaluation criteria 1.10. Further the term South Asia is a modern geographical construct with life less than 100 years. Uniquely utilizing it in a History Social Science textbook is inaccurate. The 2014-2016 Framework adoption cycle underwent an unplanned hearing in May 2016 to restore the term India, after it was temporarily removed from the framework. More than 25000 individuals had registered their concerns via a petition to the board of education.

We also reviewed the sections on Islamic civilization and impact on India in the HMH Social Studies textbook and McGraw Hill: World History: Medieval and Modern History and were shocked to find that the Islamic invasion of India and the genocide of Hindus lasting several hundred years was completely whitewashed. Replaced with a narrative of expansion of Islam by trade and sometimes forced conversion but never by bloodshed. In addition, many Hindu achievements in math and sciences were credited to Islamic scholars violating evaluation criteria 1.4 (accuracy) and 1.5 (history is a story well told).

In addition to these issues, there are additional problems that are unique to each publisher including:

- Houghton Mifflin Harcourt Publishing Company (both Kids Discovery & Social Studies series of books)
 - Hinduism is mocked starting from its cover page with a discussion such as “Were Unicorns Real” and makes light of religious concepts such as karma.
 - Failure to discuss South Indian empires like the Chola Empire which is commonly thought to also represent a “golden age” of India (in addition to the time period of the Gupta Empire).
 - The treatment of Hinduism is done in a derogatory manner using derogatory colonial concepts and negative pictures. Descriptions of Hindu texts are inadequate and incorrect at places.
 - The section on Chandragupta Maurya has gross inaccuracies including misrepresentation of the Arthashastra
 - Buddhism is projected as a vastly superior faith compared to Hinduism. In doing so, the section misrepresents and stereotypes Hindu beliefs and doctrines.
 - Separation of the cause & effect relationship of the invasion of Islam into North-western India and the disappearance of Buddhism in the region.
- Discovery Education
 - Significant negative and discriminatory portrayal of Hinduism and India. Juxtaposing pictures of poverty stricken children & slums (of modern day India) with ancient India. No other country or society is treated in a similar manner
 - Inaccurately portrays the political boundaries of modern day India (chopping off the state of Jammu & Kashmir) in multiple images
 - Negatively stereotypes Hindu society by vividly depicting the worst aspects of Indian society (showing pictures of slums, cows in trash piles, poor kids carrying manure).
 - Encourages role-playing of religious beliefs and instills prejudice against Hindus & India vis-à-vis the US & UK (“education is to inherit father’s position” or “to leave for the US or UK for a University education”).

- Fails to discuss multiple perspectives around the Aryan people or providing discussion of the latest research. Instead, it discusses the Aryan invasion theory as the definitive theory and ignores all research over the past 50 years.
- Uses inaccurate translations of sacred texts which provide a derogatory and accusatory tone regarding the Hindu social system. It further compounds this by hosting a video that stereotypes the Hindu social system by focusing on untouchability and failing to provide a balanced perspective.
- Posits that Sufi Islam, Sikhism, and Buddhism are an improvement over Hinduism.
- Fails to mention the Sages Valmiki and Vyasa, the Bhumi Sukta, Yoga, the four fold purpose of life: Dharma, Artha, Kama Moksha, or diversity and pluralism in Hinduism as required by the revised HSS Content Framework
- National Geographic Learning, a Division of Cengage Learning, Inc
 - Presents grossly inaccurate views on Yoga, Holi, and the Ramayana. It states that Yoga its religious and spiritual meanings and implications. Shows a picture of Holi with flowers—where the festival is typically celebrated w/ colored powder and states commits sacrilege by referring to the Ramayana as a love story.
 - It provides an incomplete timeline ignoring the Indus-Sarasvati civilization.
 - The chapter also fails to discuss sages Valmiki and Vyasa and specific Harappan seals as required in the HSS content framework
- McGraw-Hill School Education LLC
 - Creating an entire narrative around the Indo-European & Aryan people ignoring alternate perspectives and the fact that this was removed from the HSS framework.
 - Falsely states early Hinduism was actually a number of other religions
 - Vivi-sections Hindu society stating that Brahmins (one social class in Hindu society) had a religion apart from everyone else
 - Butchers the historically well accepted narrative around the origins of the Vedas and development of subsequent scriptures, the oral tradition and development of Sanskrit as a language
 - Denigrates the Hindu institution of marriage
 - Minimizes the role of women in Hindu society – focusing on historically inaccurate perception of inequality despite decades of broadly accepted scholarship dating back to the 1800s on the deep level of equality the two genders had in ancient India
 - Creates adverse reflection on Hinduism by making Buddhism one of the many efforts by people dissatisfied by Hinduism to create new religions (in addition, this is also completely false)
 - Failing to discuss topics included in the HSS content framework including male & female deities, yoga, & meditation
 - Completely distorting the narrative of the Mauryan empire (through a very large number of errors of omission and commission. Starting from discredited theories of why Alexander retreated from India to the reason for the downfall of the Mauryan empire
 - Narrative on Indian literature being wrong on all levels...limiting it to moral lessons and some historical texts and ignoring the medical, mathematical, astronomical, philosophical, other scientific treatises, fictional works, etc numbering in the thousands.
 - Summarizing revered scriptures like the Bhagavad Gita & Ramayana in a derogatory manner

- Creating a false narrative around arts and architecture implying that very little of ancient Indian art and architecture survives and the vast majority of what remains is Buddhist in nature
- Calling translations of holy texts by Christian authors as “primary source materials”. These are highly as inappropriate as an excerpt on the Bible authored by an Islamic scholar would be
- Studies weekly
 - The treatment of early Hinduism is from a largely colonial (and factually incorrect) perspective that is alien to Hindus and certainly to students and teachers.
 - It segregates early Hinduism from modern Hinduism by calling them different religions. It has problematic dating.
 - It further compounds these issues by adding factually incorrect details that establish a narrative which is far from the truth (i.e., people believed Brahmins had magical powers or that there was no social mobility between Varnas).
 - The text also has factual errors including errors around the beliefs of Hindus and the family and background of the Buddha.
 - It mis-states causes of gender-inequality by treating it as a facet of social structure in Hinduism and ignores the rich traditions of matrilineality and matriarchy.
 - It treats Indian civilization as a series of disconnected civilizations of which it has a selective focus on a few instead of one ancient, continuous civilization that it has been proven to be through numerous x-discipline studies.
 - It further confuses this by making unsubstantiated guesses at political structure of ancient India (i.e., political landscape of Harappan civilization) while ignoring the last 50 years of scholarship on the topic of this vast civilization.
 - The section on the Mauryan empire is full of errors where they mistake regions for cities, incorrectly state key dates and who ruled when, governmental organization and create causal relationships where none exist (e.g., downfall of Mauryan empire due to the rise of Buddhism).
 - Lacks a basic understanding of the topic at hand confusing an international standard for writing Sanskrit with the Roman alphabet with the dominant script used for the language (Devanagari) or the meaning of names with personal characteristics (“Asoka is the emperor w/o sorrow”).
 - All of this is aggravated by insults to key Hindu scriptures (“Bhagavad Gita is a poem”) and derogatory choice of pictures (i.e., Mughal era picture of a jewel encrusted chariot for the warrior prince Arjun and political maps that remove large pieces of modern day India).

We request that all versions of the books from these publishers be rejected for violating the HSS content framework approved by the California Board of Education and for violating education code sections 50501, 60044(a) and 60044(b). Approving these textbooks will result in further bullying of Hindu kids by non-Hindu kids as has been discussed at length by the report “Bullying

& Bias against Hindu Students in American Schools”¹ and violation of the judgement provided in the CAPEEM lawsuit of 2009² by the US District Court.

We also reviewed the textbooks from Pearson. While Pearson suffers from similar narrative issues relating to the Indus-Sarasvati civilization and Hindu Social Structure, it provides a significantly better treatment of Hindu beliefs. We request that minor edits be allowed to enable it to meet the acceptance criteria.

We will continue to review the textbooks and will provide further input in the future.

Best Regards,

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¹ Classroom Subjected: Bullying & Bias against Hindu Students in American Schools, available at <https://www.hafsite.org/resources/classroom-subjected>

² CAPEEM judgement 2009, available at <http://www.capeem.org/docs/SumJudgRulingExcerpts.pdf>

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Appendix 1: Harcourt Social Studies Ancient India

File Name: **Module-6-ANCIENT-INDIA.pdf**

Textbook Series: **6-12**

Topic: **Ancient India**

General Comments:

The present text violates Evaluation Criteria 1.1, 1.2; 1.3-5; 1.10 and 1.12

The narrative on the Harrapan civilization ignores the last 50 years of scholarship. The narrative in this text remains centered on a colonial narrative that the Harrapan civilization pre-dates the Aryans and that the Aryans brought Hinduism into India. It uses antiquated terminology “Indus Valley Civilization” instead of the “Indus Sarasvati Civilization” (as mentioned in the HSS Framework) or “Sindu Sarasvati Civilization” as used in by academics over the past two decades. It makes conjectures on seeming random topics i.e., did slavery exist and ignores findings that connect this civilization to modern day Hinduism ignoring most of the archeological finds over the intervening 5 decades. Two of those finds are seals like the Namaste seal and the meditation seal whose inclusion is required by the HSS framework. It further pushes the “Aryan Migration” theory as fact who at best could be considered hotly contested and at worst is antiquated and disproven (violating Category 1.4 – multiple perspectives). The text discusses two major cities (Mohenja-daro and Harappa) ignoring the other 3 major cities that have been discovered and ~1,500 cities that have been discovered of which over 1,000 are on the Sarasvati river. It ignores early cities such as Mehrgarg and Rakhigargi and starts the timeline at the mature Harappan phase (violating evaluation criteria 1.4 (accuracy, multiple perspectives), 1.5 (history is well told and based on current scholarship), 1.6 (usage of primary sources), 1.7 (reasonable debate and reliable evidence), 1.8 (importance of time & place, history) and 1.10 (materials on religious matters remain neutral).

The narrative continues to push the antiquated Indo-European origin theory of the Aryans stating that these people brought in the Veda and Sanskrit. They “didn’t have a writing system and so were forced to memorize poems”. The narrative ignores the fact that the Vedas describe the geography of India as sacred and the “mother” land and don’t make any references to land outside of India...yet, as per the text, the Vedas existed for thousands of years but were written down in 1,500 BCE...implying their authorship outside of India (which is contradictory given their contents). Further, the sophistication of the “forced memorization” includes error correcting codes that are not too dis-similar to those used in modern telecommunication technology. This violates evaluation criteria 1.4 (accuracy, multiple perspectives), 1.5 (history is well told and based on current scholarship), 1.6 (usage of primary sources), 1.7

(reasonable debate and reliable evidence), 1.8 (importance of time & place, history) and 1.10 (examples of religious and secular thinkers in history).

The text continues to minimize the impact of Hinduism by making false conjectures such as “people’s practice of religion was limited to rituals. Over time, ... took on more meaning ... and became a part of daily life”. Implying that the rituals practiced were not a part of daily life or that meaningful. To make matters worse, the text refers to “Brahmanism” which is a colonial term that attempts to divorce Hinduism during that period in History from present day Hinduism. This term is also derogatory to Hindus. This violates evaluation criteria 1.4 (accuracy, multiple perspectives), 1.5 (history is well told and based on current scholarship), 1.6 (usage of primary sources), 1.7 (reasonable debate and reliable evidence), and 1.10 (do not include derogatory language about a religion).

As the text moves into the narrative on social structure, it starts with pictures of two of the four varnas (brahmins and kshatriyas). However, it simplifies and limits the role of brahmins as “priests”. The occupations of the brahmin varna also included a number of other professions including teachers, doctors and scientists. It then states that Indian society “divides” which is an unfounded statement of segregation. Social organization is not the same as social division. The description of the varnas discusses social hierarchy evolving and rigidity setting in during ancient times which is false. It also ignores a very influential group of people that were explicitly outside of the varna system having “renounced society and material attachments”. These ascetics, rishis and sages authored many of the sacred texts and propagated this knowledge across the breadth of Hindu & Indian society. This violates evaluation criteria 1.4 (accuracy, multiple perspectives), 1.5 (history is well told and based on current scholarship) and 1.10 (presented in historical context).

The narrative then switches to a discussion of caste and jati in the context of early Hinduism (“Brahminism”) and the Aryan people (prior to the section entitled “Origin of Hinduism”). It discusses the merging of the varnas with the jatis which is unsubstantiated by history and scholarship. Both systems did not merge and rather are overlaid on top of each other as different ways of categorizing society. This discourse also privileges the “untouchable” jati and discusses issues of religious & social discrimination and state that rules drove social segregation. The entire discussion is focused on the negatives of the social structure without discussion of anything positive that it resulted in or alternate perspectives (i.e., rules could have encoded long-standing customs or that history is replete with counter-examples like the Nandas (who were shudras by birth) and yet ruled Maghada (one of India’s largest empires)). This violates evaluation criteria 1.4 (accuracy, multiple perspectives), 1.5 (history is well told and based on current scholarship), 1.6 (usage of primary sources), 1.7 (reasonable debate and reliable evidence), 1.8 (importance of time & place, history) and 1.10 (When the standards call for explanation of belief systems, they are presented in historical context; do not instill prejudice against other religions).

The discussion of gender roles in Hindu society mentions the fact that it was egalitarian (men & women had equal rights) but ignores the fact that motherhood was considered sacred and that many women were authors of the sections of the Veda. Instead, the section ends with a statement that laws were passed over time to limit their rights (which is unsubstantiated in history). This violates

evaluation criteria 1.4 (accuracy, multiple perspectives), 1.5 (history is well told and based on current scholarship), 1.11 (women ... who used their learning and intelligence to make important contributions).

The discussion progresses to the “Origins of Hinduism” and states that the Vedas, Upanishads and other Vedic texts became a basis of Hinduism which is both inaccurate and highly derogatory. These texts are considered both core and foundational to Hinduism. All other texts are built upon these foundations. To say that they are a “basis” for the emergence is incorrect and divorces Hinduism from its roots. It further states that Hinduism was influenced by religious texts written in Tamil and other South Indian languages implying that those texts were a part of another religion that merged with Hinduism. This is also wrong...those texts were Hindu texts from the very beginning. This violates evaluation criteria 1.4 (accuracy), 1.5 (history is well told) and 1.10 (examples of religious and secular thinkers).

Hindu beliefs are also butchered in this module. Brahman which is a foundational concept is equated to the Judeo-Christian concept of a “spirit”. Hindu Deities are considered to be distinct gods and goddesses instead of aspects of the Supreme as described in Hindu scripture. Insulting and derogatory treatment is provided to major Deities such as Ganesha (“elephant god”) and Hanuman (“Monkey god”). They chose random creation stories with unclear sources or importance (i.e., God built the universe similar to how a carpenter makes a house) and butcher the Purusha sukta simplifying it to say that the man Purusha was sacrificed. This particular story is widely read comes from the Rig Veda and is found in other scriptures as well (such as the Srimad Bhagavatam)...What this amounts to is a mockery of the Hindu creation beliefs (referred to as “stories”). The text further goes on to butcher the concept of a soul (“holds the person’s personality”). It simplifies and confuses several different concepts resulting in an incomprehensible section on the soul (it is separate from Brahman; our goal is to unify with Brahman; we live in an illusion and all of this is a cause for re-incarnation). Different philosophies (or world views — “Darshana-s”) discuss the relationship of the atma (soul) with the Brahman (ranging from being the same to being distinct to everything in the middle). The goal is to “realize” our relationship with Brahman. The soul is described in the Bhagavad Gita of “changing bodies” similar to how we “change our clothes” until that realization is achieved. Similarly, the discussion on Karma is also fatally flawed. It defines Karma as “effects of good or bad actions on a person’s soul”. This section also states that consequences are limited to future births. Whereas a cursory reading of the Bhagavad Gita (one of the most popular texts in Hinduism today) clearly states that the soul is immutable and that the effects of karma can take place in this life or in future lives. It also clearly states that “good karma” will not bring liberation. Liberation comes from exhausting your existing karma and performing actions which does not accumulate any karma. This section states that major beliefs include the belief that “brahman created the universe” which is wrong...This violates evaluation criteria 1.4 (accuracy), 1.6 (primary resources) and 1.10 (not include derogatory language).

The treatment of the Harappan Civilization ignores the role of the Sarasvati River though it is mentioned in the HSS Framework. Vedic Hinduism is presented through the discredited Aryan Invasion Theory and its mutants even though this theory has been removed from the Framework. The descriptions of Hindu texts are inadequate, and even incorrect at places. The section on Hinduism is very inadequate and abounds in stereotypical statements about the caste system. The section on Buddhism had

considerable adverse reflection and projects Buddhism as a vastly superior faith compared to Hinduism. In doing so, the section misrepresents and stereotypes Hindu beliefs and doctrines.

The section on Buddhism had considerable adverse reflection and projects Buddhism as a vastly superior faith compared to Hinduism. In doing so, the section misrepresents and stereotypes Hindu beliefs and doctrines.

Given the size & breadth of the issues in the narrative, we request that the entire textbook be rejected on the basis of their blatant disregard of the revised HSS Framework and numerous violations of the acceptance criteria.

Additional specific Errors & Citations:

#	Page No.	Present text	Justification
1	167	1500s BC Aryans begin migrating to India 1500 BCE Hinduism begins to develop in India	The present text works under the paradigms of the colonial Aryan invasion/migration theory which has been disproven. Juxtaposed to the Pg. 63 (Fertile Crescent) timeline which begins with 8000 BCE when Agriculture first develops in Mesopotamia and the slow evolution into city life. [Violates Evaluation criteria 1.4 – Accuracy and Multiple perspectives].
2	167	Candra Gupta I	The present spelling, although used in scholarly works, is non-phonetic. At least the former use a transliteration scheme, whereas this school textbook does not have one making the given spelling totally incorrect from a phonetic perspective. Framework uses 'Chandragupta Maurya' [Violates Evaluation Criteria 1.2 and 1.3]
3	168	'.... Indian people could talk or marry....'	There is no restriction on people of different castes talking to each other. Not sure why the present textbook indulges in extreme stereotyping. [Violates criterion 1.10 – Adverse reflection; in addition to 1.4 – Accuracy]
4	169no one is sure why Harappan civilization ended by early 1700s BCE...	The Indus Sarasvati Civilization started around 7000BCE. By 2600 BCE, it entered its 'mature' phase. The statement is inaccurate and relies on 50-year old research at best There is no such thing as Harappan civilization. It is referred to as the 'Harappan Culture' or Indus Sarasvati Civilization by archeologists

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

7000 – 3300 BCE = Pre-Harappan (Mehrgarh)

3300 – 2600 BCE = Early Harappan

2600 - 2500 BCE = Early-Mature Harappan

2500 – 1900 BCE = Mature Harappan

1900 – 1300 BCE = Posturban Harappan

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

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

See any of the following books that also list cities in addition to Harappa and Mohenjodaro:

Possehl, Gregory L.; 1999; *Indus Age – The Beginnings*; University of Pennsylvania Press; Philadelphia

Possehl, Gregory. 2002. *The Indus Civilization*. Walnut Creek (California): Alta Mira Press

McIntosh, Jane R. 2002. *A Peaceful Realm- The Rise and Fall of the Indus Civilization*. Boulder (Colorado): Westview Press

Gupta, S.P. (1999), "The dawn of civilisation", in Pande, G.C.; Chattopadhyaya, D.P., *History of Science, Philosophy and Culture in Indian Civilization*, vol I Part 1, New Delhi: Centre for Studies in Civilizations

Dikshit, K.N. (2013), "Origin of Early Harappan Cultures in the Sarasvati Valley: Recent Archaeological Evidence and Radiometric Dates" (PDF), *Journal of Indian ocean archaeology* no. 9, 2013

			<p>Sarkar, Anindya (2016), "Oxygen isotope in archaeological bioapatites from India: Implications to climate change and decline of Bronze Age Harappan civilization", Nature Scientific reports</p> <p>[Violates criterion 1.4 – Accuracy, 1.5 – Current scholarship]</p>
5	170	<p>The Big Idea Indian Civilization first developed on the Indus River</p>	<p>The Sarasvati River is mentioned in the framework, and accounts for 60% of the sites of the Harappan Civilization. Why can't the Indian civilization originate between two rivers when the Mesopotamian can originate between Tigris and Euphrates?</p> <p>The Sarasvati River is mentioned in the HSS Framework. Moreover, whereas 1000 sites are in the Sarasvati plains, only 15 are on the Indus plain itself. Therefore, it is misleading and antiquated to refer to only the Indus River.</p> <p>For information on the Sarasvati River, refer:</p> <p>Chakrabarti, Dilip and Saini, Sukhdev. 2009. <i>The Problem of the Sarasvati River and Notes on the Archaeological Geography of Haryana and Indian Punjab</i>. Aryan Books International: New Delhi</p> <p>Michel Danino, 2010. <i>The Lost River</i>. Penguin Books: New Delhi</p> <p>See also: McIntosh, Jane R. 2002. <i>A Peaceful Realm- The Rise and Fall of the Indus Civilization</i>. Westview Press: Boulder (Colorado)</p> <p>She says – "...Suddenly it became apparent that the "Indus" Civilization was a misnomer – although the Indus had played a major role in the development of the civilization, the "lost Saraswati" River, judging by the density of settlement along its banks, had contributed an equal or greater part to its prosperity. Many people today refer to this early state as the "Indus-Saraswati Civilization" and continuing references to the "Indus Civilization" should be seen as an abbreviation in which the "Saraswati" is implied." (Page 24)</p> <p>"...there are some fifty sites known along the Indus whereas the Saraswati has almost 1,000. This is actually misleading figure because erosion and alluviation has between them destroyed or deeply buried the greater part of settlements in the Indus Valley itself, but there can be no doubt that the Saraswati system did yield a high proportion of the Indus people's agricultural produce." (page 53)</p>

			<p>Most western archaeologists now understand that the civilization largely existed outside the Indus valley. Therefore, some of them (e.g. Dilip Chakrabarti³) omit the word 'Valley' and call it 'Indus Civilization', whereas others use 'Indus – Sarasvati Civilization'. The latter is the preferred term used by a vast majority of archaeologists based within India. It also highlights the fact that the Sarasvati river formed the epicenter of this culture. Most Indian Archaeologists, who are doing the actual work of excavation in India, have already adopted this term.⁴</p> <p>A neutral term used alternately everywhere is 'Harappan Culture' following archaeological conventions.⁵</p> <p>[Violates criterion 1.4 – Accuracy; 1.5 – Current scholarship]</p>
6	170	<p>Main Ideas</p> <ul style="list-style-type: none"> • Harappan Civilization developed along the Indus River 	For justification, see above.
7	170	To the west of the Himalayas is a vast desert.	<p>The present statement is highly inaccurate as anyone can see on the map itself. The Indian Desert is to the west of the Himalayas but so are the Gangetic and Indus plains!</p> <p>[Violates criterion 1.4 – Accuracy]</p>
8	170	The valley of one of them, the Indus....”	<p>For justification see above.</p> <p>[Violates criterion 1.4 – Accuracy; 1.5 – Current scholarship]</p>
9	170	The Indus River is located in present-day Pakistan west of India.	<p>The River does flow through parts of India (Ladakh) as well as Tibet (China). Therefore the present text is inaccurate.</p> <p>[Violates criterion 1.4 – Accuracy]</p>
10	171	The river is relatively short....	<p>The Ganga is 2510 km long. How does that make it 'relatively short'?</p> <p>[Violates criterion 1.4 – Accuracy]</p>

³ Chakrabarti, Dilip (Ed.). 2004. *Indus Civilization Sites in India, New Discoveries*. New Delhi

⁴ 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.

⁵ Chakrabarti, Dilip (1999), *India- An Archaeological History, Paleolithic Beginnings to Early Historic Foundations*. Oxford University Press: New Delhi, p. 152

11	171	This forces the moisture out of India and creates warm, dry winters.	Not sure why the winter is described as 'warm', when N India does face bitter winters. [Violates criterion 1.4 – Accuracy; 1.5 - Coherence]
12	172	Historians call the civilization that grew up in the Indus River Valley the Harappan civilization.	For justification see above. [Violates criterion 1.4 – Accuracy; 1.5 – Current scholarship]
13	172	Historians disagree on whether slavery existed in the Harappan civilization. Some historians believe buildings have been found that were slave dwellings.....	Pure speculation, not seen in standard works on Harappan culture. [Violates criterion 1.4 – Accuracy; 1.5 – Current scholarship]
14	174	Summary and Preview: The Harappans built an ancient civilization in the Indus Valley. In the next lesson, you will learn about a new civilization that developed in the Indus Valley – the Aryans.	The next chapter actually talks about the Ganges Valley, not the Indus Valley. 'Aryans' are a people, not a civilization. This is the conventionally accepted view today. See: Kenoyer, Jonathan M. 1998. <i>Ancient Cities of the Indus Valley Civilization</i> . OUP: Karachi. Shaffer, J.G. 1986. Cultural development in eastern Punjab. In J. Jacobson (ed.), <i>Studies in the Archaeology of India and Pakistan</i> , pp. 195–235. New Delhi: Oxford & IBH Publishing Co. Shaffer, J.G. and Lichtenstein, D.A. 1999. Migration, philology and South Asian archaeology. In J. Bronkhorst and M.M. Deshpande (eds), <i>Aryan and Non-Aryan in South Asia – Evidence, Interpretation and Ideology</i> , pp. 239–60. Cambridge, MA: Harvard Oriental Series, Opera Minora, Vol. 3, Harvard University. [Violates criterion 1.4 – Accuracy; 1.5 – Current scholarship]
15	175	If You Were There Your family are skillful weavers who make beautiful cot- ton cloth. You belong to the class in Aryan society who are traders, farmers, and craftspeople. Often the raja of	In the Vedic Aryan period, caste and social classes were very fluid and therefore this entire paragraph is very anachronistic, and a very negative way to introduce this period. One does not see the textbook introduce chapters of other civilizations in this negative manner. As for the fluidity of the social class system in the Vedic period, see the following:

your town leads the warriors into battle. You admire their bravery but know you can never be one of them. To be an Aryan warrior, you must be born into that noble class. Instead, you have your own duty to carry out. How do you feel about remaining a weaver?

I am a reciter of hymns, my father is a doctor, my mother a grinder of corn. We desire to obtain wealth in various actions. **Rigveda 9.112.3**

O Indra, fond of Soma, would you make me the protector of people, or would you make me a ruler, or would you make me a Sage who has consumed Soma, or would you bestow infinite wealth to me? **Rigveda 3.44.5**

The Rigveda has 10552 mantras but only 1 mentions all the four castes, and not more than 20 mantras (0.2%) mention the different castes individually. The Samaveda has even a lower percentage of its 1875 mantras dealing with caste. The Yajurveda in all its recensions has very few (less than 3-4%) portions dealing with caste. The Atharvaveda with almost 6000 mantras (or 8000 in the Paippalada version) likewise has very few references to caste.

[Violates criterion 1.4 – Accuracy; 1.5 – Current scholarship]. Furthermore, it judges an ancient culture using modern criterion, thereby resulting in Adverse Reflection against the Vedic Hindu faith. Therefore, it violates criterion 1.10

16 175

Aryan Migration

A new group of tribes arrived in the Indus River Valley, prob-ably during the Harappan civilization’s peak or decline. They were called the Aryans (AHR-ee-uhnz), which means noble ones. Historians believe they originally came from Central Asia. Over time, they formed the dominant Indian society during what is known as the Vedic period.

Origins and Spread Aryan tribes may have first arrived in India in the 2000s BCE. They were Indo-European speakers. The Indo-European language family

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

Most archaeologists DO NOT believe in out of India origins of the Vedic Aryans. Moreover, the text fails to show continuity between Harappan culture and later Hinduism.

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

Whereas Ganga in Ramayana represents consciousness and water. Post Mahabharata period uses Ganga as symbol for water and Sarasvati for knowledge, which is a clear transformation.

[Violates criterion 1.4 – Accuracy; 1.5 – Current scholarship and continuity]

includes the ancestors of many modern languages of South Asia, Southwest Asia, and Europe. Most historians and archaeologists believe that the Aryans crossed into India through mountain passes in the northwest. Others think the Aryans might have been native to the subcontinent. Over many centuries, they spread east and south into central India. From there they moved even farther east into the Ganges River Valley. There they established societies that endured for many centuries.

Much of what we know about Vedic society comes from religious writings known as the Vedas (VAY-duhs). These are collections of poems, hymns, myths, and rituals that were passed down orally and later written down

17 177	Section Heading: Early Hinduism and Vedic Religion	Using Vedic and Hinduism separately gives the impression that the two traditions were different. Many scholars like Louis Renou therefore preferred to use Vedic Hinduism and Classical Hinduism to denote the two stages of the same faith. He says: "...just as there was an under-current of Hinduism in Vedism, so there are Vedic survivals in classical Hinduism. The name of "Brahmanism" is sometimes given to the oldest of the learned forms of Hinduism. But taking everything into consideration, it is preferable to look upon Hinduism as a whole without looking for superficial subdivisions. On this interpretation Vedism is considered the most ancient form of Hinduism. Certainly, Vedism cannot be neglected since all that follows it is inexplicable without it."
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			<p>Page 19 in Renou, Louis. 1962. <i>Hinduism</i>. George Braziller: New York</p> <p>This is also consistent with Hindu sensitivities, as most Hindus regard the Vedas as their highest scriptural authority, and not texts of another tradition. [Violates Evaluation criteria 1.4 and 1.5; as well as 1.10 – disrespectful to Hindus]</p>
18	177	The oldest of the Vedas, the Rigveda, was probably written before 1500 BC.	<p>Vedas were not ‘written’ till the 11th century per the Muslim traveler Alberuni. On the other hand, they were compiled in their present form before 1500 BC</p> <p>[Violates Evaluation criteria 1.2 and 1.4]</p>
19	177	A second collection of Vedic texts describes secret rituals that only certain people could perform. In fact, these rituals were so secret that they had to be done in the forest, far from other people.	<p>This description of the Aranyaka Vedic texts is wrong and sensationalist. Anyone who has read the Aranyakas (seven of which survive even today) will know that they contain sundry matters like ‘scriptural study’, ‘pravargya rite’ (performed in full public view), Mahavrata ceremony (again performed in public view), various philosophical discussions and so on.</p> <p>The word Aranyaka comes from ‘Aran’ defined as ‘in the rite’...and not necessarily with the ‘forest’. Taittiriya Aranyaka for example has the Sandhya mantra which anyone can perform on a daily basis and is routinely taught to kids.</p> <p>See Mantra Literature, Hindupedia, the Hindu Encyclopedia</p> <p>[Violates evaluation criterion 1.4]</p>
20	178	<p>Quotation from the Upanishads</p> <p>“ So much for the man who desires. But as to the man who does not desire, who, not desiring, freed from desires, is satisfied in his desires, or desires the Self only, his</p>	<p>The current passage does not make sense to a sixth grader, and ought to be replaced with an easier text.</p> <p>Violates evaluation criterion 1.1]</p>

		vital spirits do not depart elsewhere, — being Brahman, he goes to Brahman.” — from Hindu Search for Divine Reality: The Upanishads	
21	181	Hinduism was also influenced by religious texts written in Tamil and other South Asian languages.	<p>The present text implies that Tamils were not Hindus, by placing them in apposition to Central Asians and Persians in the previous sentence.</p> <p>Tamil sages and others from South India were Hindu and responsible for development of key aspects of Hinduism. In fact, multiple sub-cultures and languages from across India contributed to the development of Hinduism.</p> <p>[Evaluation criteria violated: 1.4 – Accuracy]</p>
22	181	It also does not have one set of teachings that all Hindus agree on.	<p>In no religion do all adherents believe in exactly the same thing in the same way. Hinduism might have more internal diversity, but nevertheless, most Hindus have a common set of interrelated teachings that the textbook then describes later on. Therefore, the current verbiage is disrespectful.</p> <p>[Violation of Criterion 1.10].</p> <p>“The Great Banyan is not a bad symbol of Hinduism. Like the tree, Hinduism is an ancient collection of ‘roots’ and ‘branches’ representing various symbols, beliefs and practices that make up individual sub-traditions, which are all interconnected in various ways....The whole forms a web or grid, microcosmically ‘polycentric’, that is, having many centers, but macrocosmically one, with a canopy covering, in temporal terms, a span of millennia. There is no one founder-trunk, from which different branches proliferate. There is, rather, an expanding tracery of trunks and branches. But unlike the botanical model, the Hindu banyan is not uniform to look at, Rather, it is a network of variety, one distinctive subtradition shading more or less into another, the whole forming a marvelous unity-in-diversity.....As some roots or branches wither away there is renewal and growth elsewhere...”⁶</p>

⁶ Lipner (2010), pp. 6-7

		<p>“...Hinduism is not a seamless system of belief and practice in the same way that many imagine or expect ‘isms’ to be. In fact, to use yet another image, ‘Hinduism’ is an acceptable abbreviation for a family of culturally related traditions. Just as in an extended family there are a number of distinctive features distributed among its members, not uniformly but in permutations such that any two or more members (even distant cousins) can be identified as belonging to the same family, so too in Hinduism there are many traditions as belonging to the same cultural family. Some of these traditions may have more of these characteristics in common, making them more obviously Hindu, Others may share fewer traits, yet if these are dominant or characteristic ones they would still allow us to identify the traditions to which they belong as Hindu. One advantage of this image over the banyan one is that in a context of overall similarity it allows differences to be emphasized.”⁷</p> <p>Lipner, Julius. 2010. <i>Hindus – their Religious Beliefs and Practices</i> (2nd Edition). Routledge: New York</p>
23	182	<p>Another explains that the universe was created out of the parts of a man named Purusha. He was sacrificed, and the four varnas of ancient Indian society came from the parts of his body.</p> <p>The text of the last creation story is misleading. Rigveda 10.90 imagines God to be the cosmic man, and different parts of the society arise from the different parts of his cosmic man. The universe is symbolized as a grand rite. There is a cosmic being that is the performer, constituent and objective of the grand rite. All the activity of the universe is a part of that sacrifice. The concept of macranthropology was created as a way to describe this text⁸.</p> <p>[Evaluation criteria violated: 1.4 – Accuracy]</p>
24	182	<p>This soul holds the person’s personality, the qualities that make them who they are.</p> <p>The current text is inaccurate. The Upanishads actually emphasize that one’s personality (‘nama-rupa’) are NOT an attribute of the soul (‘atman’), but of the mind and the body (referred to as the ‘subtle body’) which are separate from it.</p> <p>[Evaluation criteria violated: 1.4 – Accuracy]</p>
25	183	<p>The idea of karma encourages people to behave well in society.</p> <p>The textbook totally ignores key doctrines of Hinduism.</p>

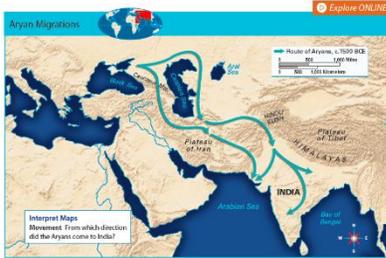
⁷ Lipner (2010), pp. 6-7

⁸ The Shape of Ancient Thought. Comparative studies in Greek and Indian Philosophies by Thomas McEvilley (Allworth Press and the School of Visual Arts, 2002) ISBN 1-58115-203-5

	<p>Specifically, Hindu scriptures teach that each human being should have four goals in life – following one’s dharma, acquiring wealth, enjoy life and finally, to attain liberation by uniting with Brahman. To attain these goals, one has to follow his own personal spiritual duties, and also plan out his life in four stages.</p> <p>In the first stage, he must study as a student so that he can be a useful adult. In the second stage, he may get married and give birth to children. The third stage was of a retiree, and the fourth of a wandering monk. In the last two stages, he could focus on uniting with Brahman.</p> <p>Everyone could get married, but not all went through the last two stages.</p> <p>As a married man, everyone was supposed to worship daily, study his scriptures, give charity, look after his elders and care for stray animals and for needy people. Performing these five duties daily made one a very noble Hindu.</p> <p>The Bhagavad Gita teaches that there could be four paths to become united with Brahman. The first path is that of knowledge. The second is of meditation. In the third path, the person must do what is good for the society without asking for anything in return. And finally, the fourth path involved developing love and devotion for God. Anyone can choose one of these paths, or combine them as he wished to unite with Brahman.</p> <p>[This lack of detail violates Criterion 1.4 (detailed)].</p>
<p>26 184 They do not eat any food that comes from animals.</p>	<p>Jains are not vegans in general. They do consume milk and milk products.</p> <p>[Violates criterion 1.4 – Accuracy]</p>
<p>27 186 “.....A man sitting at the foot of the tree begins to speak about how one ought to live. His words are like nothing you have heard from the Hindu priests.”</p>	<p>The present text indulges in adverse reflection and overlooks the fact that Buddhism was one of the many traditions of ancient India, including Samkhya. The Buddha himself did not claim that he was inventing a new path, rather he claimed to have revived an ancient teaching. In fact, page 188 of this very textbook then says that “....<i>and many of his teachings reflected Hindu ideas.</i>” The following old work still highlights how the Buddhist teaching was a continuation of more ancient teachers:</p> <p>Benimadhab Barua. 1921. <i>A History of Pre-Buddhistic Indian Philosophy</i>. Motilal Banarsidass (Delhi)</p> <p>[Violates criterion 1.4 – Accuracy; 1.10 – Adverse reflection]</p>

28	188	He did not believe that they or their rituals were necessary for enlightenment.	This is adverse reflection against Hinduism, and is moreover incorrect. Hinduism has multiple traditions and approaches to achieving enlightenment and liberation including action/ritual, devotion and meditation. Buddha was agnostic to rituals and focused on another path. [Violates criterion 1.4 – Accuracy; 1.10 – Adverse reflection]
29	193	‘Asoka’	Present spelling is phonetically incorrect.
30	194	They did however expect members of lower castes to serve those of higher castes.	Baseless claim, and ignores the historical traditions that the Mauryas themselves had a ‘low caste’ origin. [Violates 1.4]
31	195	Map	[Violates criterion 1.4 on accuracy] It shows too much trans-Indus territory under Gupta control
32	197	“As the Hun armies marched further into India, the Guptas lost hope.”	[Violates criterion 1.10] The present text is a very subjective statement with no historical evidence. In fact, the Guptas and Yashodharma repulsed Hun attacks successfully and prevented them from entering the interior of India, but the protracted warfare sapped the strength of the Guptas.
33	198	“...Gupta temples were topped by huge towers and were covered with carvings of the god worshipped inside....”	[Violates criterion 1.2 and 1.10] The HSS Framework recommends using Deities (with uppercase D) in lieu of gods and goddesses, because the latter is disrespectful to Hindus. The CAPEEM lawsuit against the State of California noted that using lower case for Hindu divinities is demeaning to the Hindu religion. The court ruling acknowledged that using lower case ‘g’ is discriminatory.
34	168, 181, 183, 200, 204	god or gods or goddess	[Violates criterion 1.2 and 1.10] For justification, see above

35 176



[Violation of Criterion 1.1, 1.4, 1.5].

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

Most archaeologists DO NOT believe in out of India origins of the Vedic Aryans. Moreover, the text fails to show continuity between Harappan culture and later Hinduism.

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

Also, whereas Ganga in Ramayana represents consciousness and water. Post Mahabharata period uses Ganga as symbol for water and Saraswati for knowledge, which is a clear transformation.

Ref

<https://padmavajrablog.wordpress.com/2017/06/11/vasi%e1%b9%a3%e1%b9%adhas-tava-to-sarasvatifrom-the-mahabharata/>

<http://sanskritdocuments.org/mirrors/mahabharata/txt/mbh09.itx>

36 178

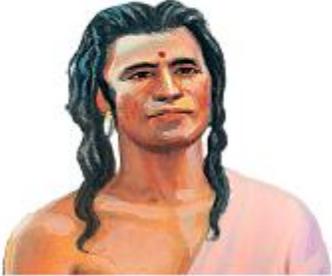


Brahmins

Brahmins were India's priests and over time were seen as the highest varna.

[Violation of Criterion 1.4].

Brahmins were much more than priests. They also included teachers, scholars, doctors, artists, etc.

<p>37 196</p>	 <p>This Gupta painting of a palace scene shows some of India's different castes. Gupta rulers supported Hinduism and the caste system.</p>	<p>[Violation of Criterion 1.2, 1.4, 1.10]. Picture appears to show some people eating...reference to caste system is inappropriate & inaccurate.</p>
<p>38 200</p>	<p>Kalidasa was a celebrated Indian writer. He wrote many poems and several plays.</p> 	<p>[Violation of Criterion 1.4]. Kalidas shown looking like a cave-man.</p>
<p>39</p>	<p>[Violates Evaluation Criterion 1.2] The HSS Framework requires inclusion of the "Namaste Seal" from the Harrapan Civilization archeological finds. This is missing</p>	
<p>40</p>	<p>[Violates Evaluation Criterion 1.2, 1.5, 1.7] The HSS Framework requires inclusion of alternate theories to the Aryan migration theory and explicitly includes mention to "There is another point of view that suggests that the language was indigenous to India and spread northward". This is missing.</p>	
<p>41</p>	<p>[Violates Evaluation Criterion 1.2] The HSS framework requires a discussion of the background of Sages Valmiki & Vyasa both of whom were from the Untouchable community and rose to be two of the most prominent sages in Hinduism authoring the Ramayana (Valmiki) and compiling the Vedas and authoring the Mahabharata (Vyasa). This is missing</p>	

42	<p>[Violates Evaluation Criterion 1.2] The HSS framework requires discussion of Ancient Hindu sages (brahmins and others) who expounded the idea of the oneness of all living things and of Brahman as the divine principle of being. This is missing</p>
43	<p>[Violates Evaluation Criterion 1.2] The HSS framework requires discussion / inclusion of verses from the Bhumi sukta, Vedas and/or Upanishads. These are missing</p>
44	<p>[Violates Evaluation Criterion 1.2] The HSS framework requires discussion of the development of Vedic teachings over time covering both spiritual and moral teachings that form a key foundation of Hinduism as it is practiced today. This is missing</p>
45	<p>[Violates Evaluation Criterion 1.2] The HSS framework requires a discussion on Yoga. This is missing</p>
46	<p>[Violates Evaluation Criterion 1.2] The HSS framework requires discussion of many of the central practices of Hinduism today, including home and temple worship, yoga and meditation, festivals, pilgrimage, respect for saints and gurus, and, above all, a profound acceptance of religious diversity, developed over time. All of these are missing</p>
47	<p>[Violates Evaluation Criterion 1.2, 1.5, 1.7, 1.10] The HSS framework requires discussion of the context in which the “caste system” is defined. Specifically that 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</p>

Appendix 2: Harcourt: Kids Discover: Ancient India

File Name: **Ancient_India.pdf**

Textbook Series: **K-6**

Topic: **Ancient India**

General Comments:

The present text violates Evaluation Criteria 1.2, 1.4, 1.7 and 1.10

The narrative for Ancient India in this text is extremely flawed and relies on 50+ year old colonial/orientalist scholarship (ignoring research from the last fifty years as well as all Indic scholarship).

The problems start with the cover page where allusions to the outdated Aryan Invasion theory ('stepping off the steppes') start alongside with mockery ('are unicorns real') and Hindu beliefs are mocked ("how's your Karma doing?" and the choice of image – Indra with eyes all over his body and a toy-like sword).

The problems continue with the next page that begins with "Mysterious Ancient India" and that "no one knows for sure how people lived thousands of years ago..". While this is an area of continuing research, a tremendous amount of information is known through archeology (1,500 sites of the Harappan Civilization have been discovered along with thousands of artifacts), lists of Kings along with geographic descriptions can be found in surviving texts, etc. The shoddy scholarship continues by ignoring the HSS framework and only discussing the Indus Valley (ignoring the Sarasvati valley where a majority of the findings have been made). It uses the outdated term "Indus Valley Civilization" instead of the "Indus-Sarasvati Civilization" as mandated by the revised HSS Framework or the "Sindhu Sarasvati Civilization" as used for the last two decades by archeologists. The choice of pictures further this narrative by showing pictures of mongoloid people farming or trading. The publisher continues their indirect attack on the cultural continuity of India from ancient times to modern by only showing the Harappan seal of a unicorn (alluded to on the cover page) and ignoring the Namaste seal (as required by the HSS Framework) or the seal depicting Shiva Meditating or figurines of women with vermillion on their heads similar to what married women do in India today. The text ignores the breadth of the civilization instead stating that only 2 major cities existed (Mohenja-Daro and Harappa) ignoring the other 3 major cities that have been found (Rakhigargi, etc) and the 1,500 other sites that have been identified to date. The text continues to speculate on social customs ("this type of event may have

been a way for upper class landowners...to make themselves look more important in society”). The text abounds with factual errors (e.g., lasted about 1,000 years vs more than twice that as found in recent scholarship, titling Indra as the “Indo-Aryan god of war”).

Two pages are dedicated to the “Indo-European migration” by the Indo-Aryans which is a colonial, orientalist theory which has long been disproven (at best) and at worst (is debated). The publisher furthers this narrative by referring to “Indo-Aryan” texts which are actually Hindu scriptures. This violates the HSS Framework which clearly states that the narrative needs to shift from teaching a European perspective on the world to a world history. The text mentions the word Aryan 39 times providing a clear emphasis on this topic. The colonial narrative is furthered by use of derogatory imagery such as juxtaposing cows (as a sign of wealth) with trash and poverty. This also violates the evaluation criteria which requires multiple perspectives be provided (1.7) and criteria that require that materials not instill prejudice against other religions (1.10).

Two pages are dedicated to the Caste system (whereas most religions have less than a paragraph). The publisher does not have a single positive statement to make on the class system and how it provided a stabilizing force to society and resulted in a code of war that allowed most people to live and work peacefully (sometimes in the same fields) where battles were being fought for political gain. Such things were unheard of in Europe before, during, or after this period. Instead, the publisher makes a mockery of social customs through the use of cartoons and presents only the negative aspects with undue focus (i.e., untouchables). It also ignores one of the most influential parts of the social order –the ascetics, rishis and sages which renounced society and technically were outside of the defined social order and yet were the authors of the most influential texts, were active reformers of society and made innumerable contributions to it. This section uses the word caste 37 times even though such a thing did not exist in ancient times (it is a creation of colonial times) as compared to varna (13) and jati (7). This violates the evaluation criteria which requires accuracy (1.4), multiple perspectives be provided (1.7) and criteria that require that materials not instill prejudice against other religions (1.10).

The narrative on the following section on “Roots of Hinduism” also reads as if the publisher did not review the HSS Framework. Hinduism has never been a rigid religion and as such, can always be considered to have been “influenced by others”. Yet, that does not mean that all the “others” were non-Hindu unless proven so. This text assumes that the Harrapans were “non-Hindu” without any basis in fact. They ignore the symbolism found in Harappa which indicate that they practiced Hinduism.

Selected findings from the Indus-Sarasvati Civilization ignored by HMH

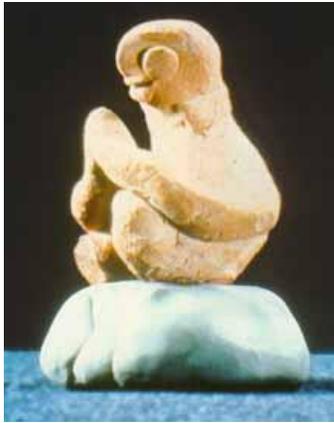


Figure 1 A terracotta doll excavated from Harappan civilization with 'Namaste' greeting.



Figure 2 A doll with vermillion on the parting of hair on forehead, a custom practiced by Hindu women even today

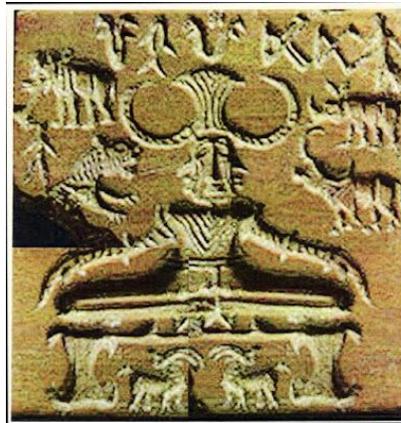


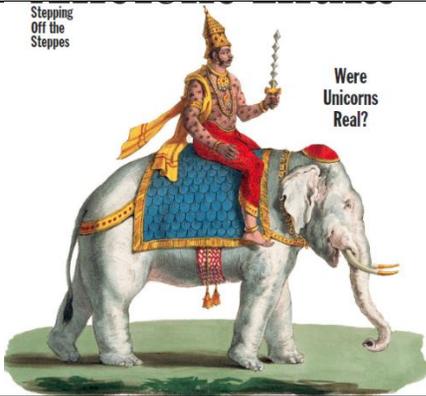
Figure 3 Pashupati seal - resembling Hindu God Shiva in meditating pose.

The text further goes on to say that Hinduism does not have its own origin and is simply an amalgamation / borrowing of ideas from multiple sources. While it is true that Hinduism does not have a single founder, it does have a set of founders (who are all documented as the authors of the Vedas). There are also very large set of ideas (as documented in the Vedas) that are the foundational teachings of Hinduism. This was further developed in the texts that followed. The narrative defines a different set of beliefs adhered to during different phases of Hinduism which is also false-the tapestry of the set of beliefs that people adhere to over time is rich, layered, complex and vast and simply cannot be simplified to they “focused on rituals and the search for Brahman” vs “individual worship of multiple gods believed to be a part of Brahman”. The Hindu concept of God is incorrectly described key beliefs are ignored (i.e., karma, yoga, meditation, etc).

The text requires students to write a narrative on “Indo-Aryans” and the “new ideas that they introduced” which violates Evaluation criteria 1.10 (do not include simulation or role playing of religious ceremonies or beliefs).

The textbook publisher clearly did not review the HSS Framework and apply the changes in the present draft of the textbook. This book must be rejected in its entirety for the numerous violations of the acceptance criteria.

Additional details:

#	Page No.	Present text	Evaluation Criteria violated & Academic Justification
1	Cover page	Were Unicorns Real?	<p>[Violation of Criterion 1.2 & 1.10].</p> <p>This question on the cover mocks Hindus by implying that Hindus believe in Unicorns. Just because Indus-Sarasvati valley seals show a unicorn does not mean that they believed in unicorns. Hindu temples were vast complexes and something similar is provided for the Christianity & Rome's legacies section</p>
2	Cover page	How's Your Karma Doing?	<p>[Violation of Criterion 1.10].</p> <p>Such a question mocks a key religious concept of Hinduism. The cover page on other religions presents snippets from those groups respectfully and without mockery.</p>
3	Cover page	Stepping off the Steppes	<p>[Violation of Criterion 1.4].</p> <p>Privileges the discredited Aryan invasion theory wherein IE speakers came from the Steppes.</p>
4	Cover page	<p>Stepping Off the Steppes</p>  <p>Were Unicorns Real?</p>	<p>[Violation of Criterion 1.4, 1.10].</p> <p>Unclear why a picture with Indra w/ eyes all over his body is shown w/ a physically impossible sword. The picture comes across as mocking especially compared to other covers which show the greatness of other civilizations.</p>
5	2	No one knows for sure how people lived thousands of years ago in India. Compared with other ancient civilizations, India didn't leave many clues behind.	<p>[Violation of Criterion 1.10].</p> <p>The current text makes it appear that there are few artefacts from Ancient India. This is incorrect. What are missing are tombs with</p>

		treasures, and written records. Otherwise, there is a lot of pottery, terracotta images, ruined cities and so on. For that matter, there are hardly any ancient written records from China during the same period (other than texts on bones), but the text makes it appear otherwise.
6 2	But the civilization that arose along the Indus River is different, because there's so much we don't know.	<p>[Violation of Criterion 1.2 & 1.10].</p> <p>The Sarasvati River is mentioned in the HSS framework, and accounts for 60% of the sites of the Harappan Civilization (~1000 sites). Why can't the Indian civilization originate between two rivers when the Mesopotamian can originate between Tigris and Euphrates?</p> <p>There are only 15 are on the Indus plain itself. Therefore, it is misleading and antiquated to refer to only the Indus River. It would be helpful to add a map showing the courses of these two rivers.</p> <p>For information on the Sarasvati River, refer:</p> <p>Chakrabarti, Dilip and Saini, Sukhdev. 2009. The Problem of the Sarasvati River and Notes on the Archaeological Geography of Haryana and Indian Punjab. Aryan Books International: New Delhi Michel Danino, 2010. The Lost River. Penguin Books: New Delhi</p> <p>See also: McIntosh, Jane R. 2002. A Peaceful Realm- The Rise and Fall of the Indus Civilization. Westview Press: Boulder (Colorado) She says – “...Suddenly it became apparent that the “Indus” Civilization was a misnomer – although the Indus had played a major role in the development of the civilization, the “lost Saraswati” River, judging by the density of settlement along its banks, had contributed an equal or greater part to its prosperity. Many people today refer to this early state as the “Indus-Saraswati Civilization” and continuing references to the “Indus Civilization” should be seen as an abbreviation in which the “Saraswati” is implied.” (Page 24) “...there are some fifty sites known along the Indus whereas the Saraswati has almost 1,000. This is actually misleading figure</p>

			<p>because erosion and alluviation has between them destroyed or deeply buried the greater part of settlements in the Indus Valley itself, but there can be no doubt that the Saraswati system did yield a high proportion of the Indus people's agricultural produce." (page 53)</p> <p>Most western archaeologists now understand that the civilization largely existed outside the Indus valley. Therefore, some of them (e.g. Dilip Chakrabarti) omit the word 'Valley' and call it 'Indus Civilization', whereas others use 'Indus – Sarasvati Civilization'.</p> <p>The latter is the preferred term used by a vast majority of archaeologists based within India. It also highlights the fact that the Sarasvati river formed the epicenter of this culture. Most Indian Archaeologists, who are doing the actual work of excavation in India, have already adopted this term.</p> <p>A neutral term used alternately everywhere is 'Harappan Culture' following archaeological conventions.</p>
7	2	The Indus Valley civilization	<p>[Violation of Criterion 1.2 & 1.10].</p> <p>See #6</p>
8	3	"Another sign of planning, besides the carefully laid-out cities, was the system of weights and measures that developed in the Indus Valley."	<p>[Violation of Criterion 1.2 & 1.10].</p> <p>For replacing 'Indus Valley', see justification in #6</p>
9	4	The Indus Valley civilization	<p>[Violation of Criterion 1.2 & 1.10].</p> <p>See #6</p>
10	4	have two major cities – Mohenjo-Daro and, 400 miles to the northeast, Harappa."	<p>[Violation of Criterion 1.2 & 1.10].</p> <p>It is wrong to suggest that only Harappa and Mohenjodaro were 'major settlements', when in fact archaeologists speak of at least five major sites. The students should not be made to infer, as 50 year old texts on archaeology stated, that there are only two major Harappan cities. Adding more cities to the list and on the map will make students fully appreciate the geographical extent of the Harappan culture. See any of the following books that also list cities in addition to Harappa and Mohenjodaro:</p>

			<p>Possehl, Gregory L.; 1999; Indus Age – The Beginnings; University of Pennsylvania Press; Philadelphia</p> <p>Possehl, Gregory. 2002. The Indus Civilization. Walnut Creek (California): Alta Mira Press</p> <p>McIntosh, Jane R. 2002. A Peaceful Realm- The Rise and Fall of the Indus Civilization. Boulder (Colorado): Westview Press</p>
1 1	5	Ancient people of the Indus Valley	<p>[Violation of Criterion 1.10].</p> <p>For replacing 'Indus Valley', see justification in #6</p>
1 2	5	"Archaeologists have found many thousands of these postage-stamp-size stone seals in the ruins of Mohenjo-Daro."	<p>[Violation of Criterion 1.10].</p> <p>The current text makes it appear that only Mohenjodaro has yield seals, whereas in fact they have been found distributed in dozens of Harappan sites.</p>
1 3	5	"Throughout the Indus Valley, archaeologists have discovered seals depicting an animal with a single horn."	<p>[Violation of Criterion 1.10].</p> <p>The Unicorn seals are found on several Harappan sites outside of the Indus Valley as well.</p>
1 4	7	Archaeologists have uncovered public baths in most other Indus cities."	<p>[Violation of Criterion 1.10].</p> <p>The public bath is a feature of ONLY one city, Mohenjodaro.</p>
1 5	8	The Indus Valley civilization lasted about 1,000 years.	<p>[Violation of Criterion 1.9, 1.10].</p> <p>The Indus Sarasvati Civilization lasted around 5,700+ years. The statement is inaccurate and relies on 50-year old research at best</p> <p>There is no such thing as the Indus Valley civilization. It is referred to as the 'Harappan Culture' by archeologists and as the Indus Sarasvati Civilization.</p> <p>Rao states the following and is supported by Sarkar et al. (2016), who also refer to a proposal by Possehl, and various radiocarbon dates from other sites presents the following dates:</p> <p>7000 – 3300 BCE = Pre-Harappan (Mehrgarh)</p>

3300 – 2600 BCE = Early Harappan
2600 - 2500 BCE = Early-Mature Harappan
2500 – 1900 BCE = Mature Harappan
1900 – 1300 BCE = Posturban Harappan

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

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

See any of the following books that also list cities in addition to Harappa and Mohenjodaro:

Possehl, Gregory L.; 1999; Indus Age – The Beginnings; University of Pennsylvania Press; Philadelphia

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McIntosh, Jane R. 2002. A Peaceful Realm- The Rise and Fall of the Indus Civilization. Boulder (Colorado): Westview Press

Gupta, S.P. (1999), "The dawn of civilisation", in Pande, G.C.; Chattopadhyaya, D.P., History of Science, Philosophy and Culture in Indian Civilization, vol I Part 1, New Delhi: Centre for Studies in Civilizations

Dikshit, K.N. (2013), "Origin of Early Harappan Cultures in the Sarasvati Valley: Recent Archaeological Evidence and Radiometric Dates" (PDF), Journal of Indian ocean archaeology no. 9, 2013

Sarkar, Anindya (2016), "Oxygen isotope in archaeological bioapatites from India: Implications to climate change and decline of Bronze Age Harappan civilization", Nature Scientific reports

1 8 One reason for its collapse may have been
6 changes in the flow of the Indus and other
rivers, making some places too dry for
farming.

[Violation of Criterion 1.2 & 1.7].

This comment leaves students assuming that that was the end of the civilization and a brand-new civilization came up near the Ganges with no relation to the Harappa civilization. An alternate theory (and conventionally accepted view) is that the drying up of the Sarasvati River after 1900 BCE left most of the settlements of this civilization without water. Most people therefore moved east towards the Ganges, which still had a good supply of water. After several centuries, the plains of the Ganges River became the new center of the Indian Civilization. Numerous cities and kingdoms started arising in that area after 900 BCE. Some people of the Indus Sarasvati Civilization may have moved into southern India also. Some believe that these immigrants then founded Tamil kingdoms in the valley of the Kaveri River. Indians preserved the memory of River Sarasvati by worshipping her as a 'Devi', a Goddess Sarasvati who gives knowledge and wisdom to humanity. Many features of that civilization, like the chess, weight measures, fire altars, yogic postures, water tanks, and many religious motifs like the 'Namaste' gesture for greeting others have continued in the Hindu communities to this day."

See:

Kenoyer, Jonathan M. 1998. *Ancient Cities of the Indus Valley Civilization*. OUP: Karachi.

Shaffer, J.G. 1986. Cultural development in eastern Punjab. In J. Jacobson (ed.), *Studies in the Archaeology of India and Pakistan*, pp. 195–235. New Delhi: Oxford & IBH Publishing Co.

Shaffer, J.G. and Lichtenstein, D.A. 1999. Migration, philology and South Asian archaeology. In J. Bronkhorst and M.M. Deshpande (eds), *Aryan and Non-Aryan in South Asia – Evidence, Interpretation and Ideology*, pp. 239–60. Cambridge, MA: Harvard Oriental Series, *Opera Minora*, Vol. 3, Harvard University.

See also: McIntosh, Jane R. 2002. *A Peaceful Realm- The Rise and Fall of the Indus Civilization*. Westview Press: Boulder (Colorado)

McIntosh [2002:28] states –

"Continuing work along the course of the "lost Saraswati River" system added further data to the picture that had already emerged of

the Saraswati as the civilization's breadbasket. The now-dry Hakra River forms part of this river system. Surveys along its dry bed revealed that this was one of the most densely populated areas of the 3rd millennium, the agricultural heartland of the civilization, although it is now virtually desert. The 19th century geographer R. D. Oldham had already painstakingly surveyed and mapped the dry river courses along much of the Saraswati system. His work has been reassessed over recent years, using modern scientific aids such as satellite photography, and the sequence and timing of the gradual drying up of this river system caused by tectonic activity, is being worked out. As a result, a powerful new explanation has been formulated for the demise of the Indus Civilization: that the progressive desiccation of this region played a significant part in the decline of Indus Civilization by drastically reducing agricultural output in the heartland."

Also missing are pictures of with the Pashupati seal and terracotta doll in Namaste greeting pose as both of these artifacts have been mentioned in the HSS framework.

1 9 c. 1500 BCE
7 Aryan culture and Vedic religion begin to develop in India

[Violation of Criterion 1.2 & 1.10].

This contentious view assumes that pre-1500 BCE, the culture in India was non Aryan or totally different which is disconnected with the conventional theory based on archeological findings. For example, several features of the Vedic Hindu religion like fire altars and 'Soma filter' are attested in the Indus Sarasvati Civilization according to many scholars. Some of the other parallels are:

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

			<p>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.”</p> <p>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.”</p> <p>3. 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 asanas. Some of these clearly show the Namaste gesture of Hindus today.</p> <p>4. 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.” Fractional burials and cremation are also attested in Harappan culture – again paralleled in the Rigveda.</p> <p>5. Feminine Ornaments: Sindhoor in women’s hair parting; Harappan ornaments and ornaments worn by women in that region today</p>
1 8	9	c. 500 BCE In India, sacred texts called the Vedas are written down in Sanskrit.	<p>[Violation of Criterion 1.10].</p> <p>According to Al Beruni, they were first written down in the 10th cent. BCE, whereas the text erroneously claims that they were written around 500 BCE.</p>
1 9	12	They settled in the valley of the Ganges River, in northern India.	<p>[Violation of Criterion 1.10].</p> <p>The current text is misleading. The entire area of the Indian subcontinent in the West, Center, North and much of east is still dominated by Indo-Aryan languages. Even the PGW pottery that is typically associated with the Aryans is found all over northern India.</p>
2 1	13	Picture of cows in a pile of garbage	<p>[Violation of Criterion 1.10].</p> <p>Current picture is derogatory to Hindus.</p>
2 2	15	THE CASTE SYSTEM evolved over many years, but untouch-ables remained at the bottom of Indian society. Untouchables did	<p>[Violation of Criterion 1.10].</p> <p>This is discriminatory and derogatory. Indic social system is not</p>

		<p>work others considered “unclean,” such as skinning animals and tanning hides for leather. They were butchers, gravediggers, and waste collectors, too. They were not allowed to live in villages but instead built their huts on the outskirts. Sometimes, Hindus would claim that “purity laws” made it necessary to keep untouchables separate from the rest of Indian society</p>	<p>presented on parity with how Christian and Muslim social systems are described in their respective sections of the text.</p> <p>The marginality of untouchability as a practice in ancient India (even though it is elaborated considerably in the textbook which is supposed to deal with a period before 600 AD) is summarized in a standard work as follows: “The Rgveda shows no knowledge of people who must not be touched. Neither do the later Vedic texts give any indication of untouchability, although tribal groups of Candalas and the Pulkasas are mentioned with malice and revulsion. In the second phase, extending up to AD 200, certain tribal groups like Candalas and the Pulkasas emerge clearly as untouchables. The third phase being a continuation of the second, throws up some more ethnic groups as untouchables, but the peak is attained in the fourth phase from AD 600 to 1200 AD, when a number of occupational groups such as the carmakaras and the rajakas are degraded to the untouchable status and several new ethnic groups are added to the list.” See Jaiswal, Suvira,. Caste: Origin, Function and Dimensions of Change. Manohar Books: New Delhi (1998), Pp. 86-87</p> <p>Therefore, the statement on untouchability in this chapter is anachronistic.</p>
2 3	15	Cartoon "Lets keep in touch. Lets not"	<p>[Violation of Criterion 1.10].</p> <p>This is derogatory. Need to present Indic social systems on parity with how Christian and Muslim social systems are described in their respective sections of the text</p>
2 4	15	Picture of Gandhi	<p>[Violation of Criterion 1.2 & 1.10].</p> <p>See #25</p>
2 5	15	IN THE 1940S, the great Indian leader Mohandas K. Gandhi, known as Mahatma (“Great Soul”), called on all Indians to stop the harsh treatment of untouchables. He called	<p>[Violation of Criterion 1.2 & 1.10].</p> <p>The current text provides no context for the genesis of untouchability. It also ignores the persistent efforts by Hindu sages to root out this</p>

	<p>them Harijans, or “Children of God.” Because of his and others’ efforts, the 1950 Indian constitution outlawed discrimination against Harijans. It also set aside places for them in schools and government. In 1997, K. R. Narayana, a Harijan, was elected president of India. However, customs change slowly, especially in Indian villages, and many Harijans still suffer.</p>	<p>practice that is not mentioned or sanctioned in the Hindu scriptures.</p> <p>The HSS framework also mentions these saints but the Harcourt draft does not say anything.</p>
<p>2 16 6</p>	<p>But there are important differences between early Hinduism, sometimes called Brahmanism, and later Hinduism. Early Hinduism focused on rituals and the search for true reality (also called Brahman). Modern Hinduism, by contrast, mostly centers on individual worship of multiple gods that are believed to be a part of Brahman.</p>	<p>[Violation of Criterion 1.2 & 1.10].</p> <p>Remove term Brahmanism which is rejected by the current HSS Framework because it is colonial and demeaning to Hindus, and because it does not have any standard definition</p> <p>In addition, this is a completely false statement. Brahmanism is a misleading term itself, and it is not clearly defined (the draft itself gives two different connotations). Second, there is no clear-cut distinction between the so called Brahmanism and later Hinduism. For instance, a so called ‘Brahmanist’ passage says:</p> <p>“They said: ‘Revered one, you are the teacher, you are the teacher. What has been said has been duly fixed in mind by us. Now answer a further question. Fire, air, sun, time, whatever it is, breath, food, Brahma, Rudra, Vishnu- some meditate upon one, some meditate upon another. Tell us- which one is the best for us?’ Then he replied to them: “All these are merely the manifest/frontal forms of Brahman, the Immortal, the Formless. To whichever form each man is devoted here, in the realm of that deity does that man rejoice. For it has been said- ‘Verily, this whole is Brahman. Verily, these, which are its manifest forms that one meditates on, worships and discards. For by meditation upon these forms, one moves into higher and higher realms. And when all things perish, he attains unity with the Purusha!” Yajurveda, Maitrāyaṇīya Āraṇyaka 4.5-6</p> <p>And then, a text of ‘later Hinduism’ states something similar, but with a</p>

			<p>different emphasis:</p> <p>Vajra asked Markandeya: You have told me that the Supreme Being does not have any form, odor, taste, sound or touch (the objects of the five senses). Then how can a form of Him be made? Markandeya responded: Prakriti and Vikriti are the two 'Forms' of Paramatman. The Form which is not seen is called the Prakriti. The Form which is seen is called the Vikriti and is the Universe. Worship and meditation etc. of the Supreme Being are possible only the aid of His manifested form (the Vikriti). Therefore, the Divine Form of the Supreme Being should be worshipped with the appropriate rites. It is only with great difficulty that living beings can apprehend the non-manifest nature of Brahman. For this reason, out of his own free will, Brahman has assumed various forms. These various forms, in the shape of Mūrtis, actually point to its different manifestations. Therefore, the scriptures enjoin the worship of these manifested forms (Mūrtis) of the Supreme Being. Vishnudharmottara Purana 3.46.1-6</p>
2 7	16	The process continues until a person leads such a good life that the soul reaches perfection	<p>[Violation of Criterion 1.10].</p> <p>The original text is simply inaccurate. As per Hindu scriptures, the process continues until a person realizes their relationship with God. The soul is always considered to be perfect and immutable as per the Bhagawad Gita.</p>
2 8	16	god	<p>[Violation of Criterion 1.2 & 1.10].</p> <p>The CAPEEM lawsuit against the State of California noted that using lower case for Hindu divinities is demeaning to the Hindu religion. The court ruling acknowledged that using lower case 'g' is discriminatory.</p>
2 9	16,1 7	gods	<p>[Violation of Criterion 1.2 & 1.10].</p> <p>See #28</p>

3 0	16 goddesses	<p>[Violation of Criterion 1.2 & 1.10].</p> <p>See #28</p>
3 1	17 Everything someone does in this life affects that person's position in a future life.	<p>[Violation of Criterion 1.10].</p> <p>Factually inaccurate description of Karma as only impacting future lives.</p> <p>Kriyamana karma is one of the three main categories of karma described in the Vedas and is sometimes referred to as future karma. In general, karma is the effect that actions in past lives or the current life have on the current or future lives of an individual. Kriyamana karma, in particular, is that which is being created in the present life. It is basically the concept that is popularly thought of when the term, karma, is used in Western culture.</p> <p>https://www.yogapedia.com/definition/8477/kriyamana-karma</p>
3 2	17	<p>[Violation of Criterion 1.4, 1.10].</p> <p>Hanuman is seen as a Diety in his own right. This picture is offensive and inaccurate.</p>
	<p>3 4 17 THE RAMAYANA tells a story about Hanuman, the mon-key god. He helps the good king Rama rescue his wife, Sita, from the evil demon Ravana. Here, Hanuman expresses his devotion to Rama and Sita by revealing they are in his heart</p>	<p>[Violation of Criterion 1.10].</p> <p>This is a really ridiculous way of describing the contents of a Hindu scripture. The Ramayana revolves around Rama, and not around Hanuman, who makes his first appearance towards the 4th of the 7 books of the text.</p>

		See Valmiki Ramayana or https://en.wikipedia.org/wiki/Ramayana
3 5	19 After Indus Valley cities declined, Vedic society grew up on the banks of another great river – the Ganges, which flows through northeastern India. Called Ganga in the Hindi language, the river is so important to Indian life that it is considered holy by many Hindus	<p>[Violation of Criterion 1.2, 1.10].</p> <p>This comment leaves students assuming that that was the end of the civilization and a brand new "Vedic" civilization came up near the Ganges with no relation to the Harappa civilization. An alternate theory (and conventionally accepted view) is that the drying up of the Sarasvati River after 1900 BCE left most of the settlements of this civilization without water. Most people therefore moved east towards the Ganges, which still had a good supply of water. After several centuries, the plains of the Ganges River became the new center of the Indian Civilization. Numerous cities and kingdoms started arising in that area after 900 BCE. Some people of the Indus Sarasvati Civilization may have moved into southern India also. Some believe that these immigrants then founded Tamil kingdoms in the valley of the Kaveri River. Indians preserved the memory of River Sarasvati by worshipping her as a 'Devi', a Goddess Sarasvati who gives knowledge and wisdom to humanity. Many features of that civilization, like the chess, weight measures, fire altars, yogic postures, water tanks, and many religious motifs like the 'Namaste' gesture for greeting others have continued in the Hindu communities to this day."</p> <p>See: Kenoyer, Jonathan M. 1998. Ancient Cities of the Indus Valley Civilization. OUP: Karachi. Shaffer, J.G. 1986. Cultural development in eastern Punjab. In J. Jacobson (ed.), Studies in the Archaeology of India and Pakistan, pp. 195–235. New Delhi: Oxford & IBH Publishing Co. Shaffer, J.G. and Lichtenstein, D.A. 1999. Migration, philology and South Asian archaeology. In J. Bronkhorst and M.M. Deshpande (eds), Aryan and Non-Aryan in South Asia – Evidence, Interpretation and Ideology, pp. 239–60. Cambridge, MA: Harvard Oriental Series, Opera Minora, Vol. 3, Harvard University.</p>

			Further, Indus Valley is an outdated term stricken out in the revised HSS content framework. The revised term is Indus-Sarasvati
3 6	19	Discuss the significance of the Aryan invasions.	[Violation of Criterion 1.2 & 1.10]. Aryan invasion is a 50-year-old belief that has long been disproven and removed from the HSS Framework. Further, it is not discussed in the text.
3 7	19	Explain the major beliefs and practices of Brahmanism in India and how they evolved into early Hinduism	[Violation of Criterion 1.2 & 1.10]. See #26
3 8	9	1500 BCE period begins velop in India 	[Violation of Criterion 1.4 & 1.10]. Unclear why a picture with Indra w/ eyes all over his body is shown w/ a physically impossible sword. The picture comes across as mocking and is not a typical illustration of Indra. Further, Indra is not the “Indo-Aryan god of war”. Rather, he is often referred to as either a Vedic Diety or as the King of the Deva-s.

3 9
9

▼ **c. 500 BCE**
In India, sacred texts called the Vedas are written down in Sanskrit, after being passed down by word of mouth for more than 1,000 years.



[Violation of Criterion 1.4, 1.5, 1.8 & 1.10].

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

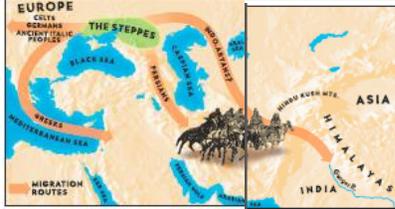
4 10-
0 11



[Violation of Criterion 1.4, 1.5, 1.8 & 1.10].

Picture of obscure tribe that uses decoys of birds on their head depicts Indians as exotic and weird. Further, the picture is stand-alone, does not discuss the people or practices and so doesn't provide a detailed/accurate perspective. It does not show history as well-told as it is dropped in w/o any substantiation. Time & place are not emphasized.

4 12-
1 13



[Violation of Criterion 1.4, 1.5, 1.6, 1.7, 1.9].

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

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

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

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

Also whereas Ganga in Ramayana represents consciousness and water. Post Mahabharata period uses Ganga as symbol for water and Saraswati for knowledge, which is a clear transformation.

Ref

<https://padmavajrabort.wordpress.com/2017/06/11/vasi%e1%b9%a3%e1%b9%adhas-stava-to-sarasvatifrom-the-mahabharata/>
<http://sanskritdocuments.org/mirrors/mahabharata/txt/mbh09.itx>

4 12 The people of this group tamed horses
2

[Violation of Criterion 1.4].

False. Archeological evidence has determined that horses were tamed prior to the Indo-Aryans.

In the description of Neolithic sites (5-7th millennia BCE) of Mahagara and Koldihawa in the eastern Gangetic basin (see reference at the end), SHARIF and THAPAR [1992:151] state -

"The subsistence economy of these people was based upon both hunting and farming, as attested by the occurrence of both wild and domesticated cattle, sheep, goat and horse, and rice."

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

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

See:

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

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

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

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

4 13
3



[Violation of Criterion 1.4, 1.10].
Offensive picture -- shows Cows as eating trash while discussing that they are a sign of wealth. This picture depicts poverty.

4 15
4



[Violation of Criterion 1.10].
Offensive cartoon depicting untouchability. Privileges negative portrayal of Hindu/Indian social structure as compared to social classes in other parts of the world

4
5

[Violates Evaluation Criterion 1.2]
The HSS Framework requires inclusion of the "Namaste Seal" from the Harrapan Civilization archeological finds. This is missing

4
6

[Violates Evaluation Criterion 1.2, 1.5, 1.7]
The HSS Framework requires inclusion of alternate theories to the Aryan migration theory and explicitly includes mention to "There is another point of view that suggests that the language was indigenous to India and spread northward". This is missing.

4
7

[Violates Evaluation Criterion 1.2]

			The HSS framework requires discussion of Hindu sages expounding the idea of the oneness of all living things and of Brahman as the divine principle of being. This is missing
4 8			[Violates Evaluation Criterion 1.2] The HSS framework requires discussion of the idea of Brahman and its manifestation in all Deities. This is missing
4 9			[Violates Evaluation Criterion 1.2] The HSS framework requires discussion / inclusion of verses from the Bhumi sukta, Vedas or Upanishads. These are missing
5 0			[Violates Evaluation Criterion 1.2] The HSS framework requires discussion of the development of Vedic teachings over time covering both spiritual and moral teachings that form a key foundation of Hinduism as it is practiced today. This is missing
5 1			[Violates Evaluation Criterion 1.2] The HSS framework requires a discussion on Yoga. This is missing
5 2			[Violates Evaluation Criterion 1.2] The HSS framework requires a discussion on the 4 purposes of life (purusharthas) of Dharma, Artha, Kama Moksha. Only Dharma is mentioned in the context of reincarnation and not in the context of the 4 purusharthas.
5 3			[Violates Evaluation Criterion 1.2] The HSS framework requires discussion of many of the central practices of Hinduism today, including home and temple worship, yoga and meditation, rites of passage (samskaras), festivals, pilgrimage, respect for saints and gurus, and, above all, a profound acceptance of religious diversity, developed over time. All of these are missing
5 4	14	Eventually, there were people who did work no one else would do; they were referred to as untouchables and later known as Harijans or Dalits.	[Violation of Criterion 1.10]. There is no evidence of any untouchables in the ancient Hindu society. To draw out negatives that developed later-on in society is to intentionally create adverse reflection to Hindu social structure. For a detailed study, see:

			R S Sharma. 2014. Sudras in Ancient India. Motilal Banarsidass: New Delhi
5 5	14	When Europeans came to India many centuries later, they used the word caste to describe the levels in India's rigid social system. Social mobility also became more restricted over many centuries, as caste became part of daily Indian life.	<p>[Violation of Criterion 1.10].</p> <p>This is a very stereotypical and negative remark, because these rigid customs were observed only in a few parts of India in late medieval times (and certainly not in ancient times, which is what the textbook concerns with).</p> <p>When the Europeans came to India, they could not understand the complex social structure in India and incorrectly simplified it into "caste" based on their limited understanding of the social structure and some local rigidity they observed. In fact, it was no more or less rigid in India than the European class system at the time. To call this out here while not calling it out for Europe is adverse reflection.</p> <p>One example of social mobility at the time is that of the Maheshwari jati which started out as a kshatriya jati and later becoming vaishya jati of traders, bankers, etc.</p>
5 6	14	By the Middle Ages, caste mobility was all but gone, and there existed many castes and subcastes, each with its own rules. Over time, caste often determined not only what work people did but also what they ate and wore and where they lived. It could even define whom they married. People were AT FIRST, THE Vedas were open to all. Over time, some priests assumed control over how to interpret them. The control over religious ceremonies would later lead to Hindu reform movements. Some movements even became their own religions, like Jainism, Buddhism, and Sikhism. born into their caste for life. From birth, the children in each caste knew they would have the same place in society their parents and grand-parents had.	<p>[Violation of Criterion 1.10].</p> <p>This section confuses varna, jati and caste. There was no such thing as caste in the middle-ages as the caste terminology was introduced by the Portuguese in the 18th century as they could not understand the complex social structure they found in India</p> <p>The term caste is not even an Indian word. According to the Oxford English Dictionary, it is derived from the Portuguese casta, meaning "race, lineage, breed" and, originally, "pure or unmixed (stock or breed)". There is no exact translation in Indian languages, but varna and jati are the two most proximate terms</p> <p>See Theory of Varna, Hindupedia, the Hindu Encyclopedia Jaiswal, Suvira,. Caste: Origin, Function and Dimensions of Change. Manohar Books: New Delhi (1998), Pp. 86-87</p>

			<p>https://www.britannica.com/topic/caste-social-differentiation Corbridge, Stuart; Harriss, John; Jeffrey, Craig (2013), India Today: Economy, Politics and Society, John Wiley & Sons, ISBN 978-0-7456-6535-1</p>
5 7	15	OTHER (NON- Hindu) religious groups in India eventually also had their own caste rules that included higher and lower status. But many Hindus and non-Hindus over the years tried to change the caste system in India. Some Hindu sects rejected the caste system, saying caste divisions were not part of Hindu teachings	<p>[Violation of Criterion 1.10].</p> <p>Accuracy and clarity. Why make students guess who the other religious groups are?</p>
3 7	16	Hinduism developed slowly, over 3,500 years in its Vedic phase, and it is still evolving.	<p>[Violation of Criterion 1.10].</p> <p>Presumes a starting point for Hinduism of ~1,500 BCE which is false. Hindu texts describe and date events prior to this. Archeological findings of the Indus-Sarasvati civilization have found seals, figurines and other evidence of Hindu practices which certainly predate 1,500 BCE.</p>

Appendix 3: Harcourt: Social Studies: Cultures of South and Southwest Asia

File Name: **Module-10-CULTURES-OF-SOUTH-AND-SOUTHWEST-ASIA.pdf**

Textbook Series: **6-12**

Topic: **Cultures of South and Southwest Asia**

General Comments:

This chapter in its present conflicts the Framework at some places; and does not meet several Evaluation criteria 1.2-5; 1.10 and 1.12. The chapter also lacks the description of the Chola Empire required by the HSS Framework (Grade 7, lines 706 sqq.), which makes the chapter incomplete.

The section on Sikhism is fairly well written. The section on Mughal Rule makes much of syncretic culture that developed during this period. Many of these claims can be contested and we have given specific examples below. Consider another claim that Akbar employed many Hindus to high posts. His dominion was 5/6 Hindu (as noted in the memoirs of his son Jehangir) but typically, 70% or more of the nobility under Mughal Emperors was drawn from the Muslim minority, especially from the non-Indian Muslim communities. A majority of nobility in the reign of the Great Moghuls comprised of non-Indian, imported Muslims from Iran, Afghanistan, Central Asia and Arabia. Indeed, it was only for a brief period of seven years under the Sayyid brothers in the 18th century, that Indian Muslims were able to break the monopoly of Foreign Muslims in the top echelons of power.

And even amongst Indians, the Moghuls pretty much edged out Hindus. After recalling Man Singh from the governorship of Bengal, Jahangir did not appoint any Rajput as subedar. Shah Jahan appointed only two Rajputs as governors from a total of 152 such appointments made by him. A study of 172 appointments to the post of faujdars made by Shah Jahan reveals that the Rajput share was a paltry 4. Similarly, only 14 of 86 appointees to the post of qiladars examined by scholars, were Rajputs. The position of Rajputs declined further under Aurangzeb. In 1671 Jaswant Singh was appointed to the low post of thanedar of Jamrud, while Ram Singh of

Amber was dispatched to the east. Both were made to languish in these outposts for considerable periods. Aurangzeb also began to clamp down on promotions of Rajputs early in his reign.⁹

Specific Comments:

#	Page No.	Present text	Evaluation Criteria violated & Academic Justification
1	3710 CC10-1	Its ancient texts date back to 1200 to 600 BCE.	Dates should be corrected to match 6 th grade framework (line 842). [Violates Evaluation Criteria 1.2 and 1.12]
2	3710 CC10-1	During this time priests led rituals and acted as links between people and deities.	The CAPEEM Lawsuit ruled against the State of CA in 2006 with a statement that lower-case 'd' is discriminatory and indicates that Hindu Deities are inferior to the Abrahamic God [Evaluation Criterion 1.10].
3	3710 CC10-1	Through this trade, Indians carried the teachings of the Buddha to Sri Lanka, China, and Southeast Asia.	Current text ignores the widespread following of Buddhism along the Silk Route in Central Asia, the Gandharan Buddhist culture of Afghanistan, the Buddhist culture of Sinkiang and other regions of Central Asia. [Evaluation criterion 1.4 – accuracy and detail].
4	3710 CC10-2	During the same time period, the Safavids and Mughals—also armed with guns and cannons— built huge empires in Central Asia and India.	The map on page 387 of the book will make it clear that the Safavid empire covered only a very small, southern portion of 'Central Asia' and was largely in the Middle East (Iran). [Violates Evaluation criteria 1.4 (Accuracy)]
5	3710 CC10-2	Write down other questions you may have about the religions and empires of South and Southwest Asia.	Framework as well as discussions around it in 2016 clarified that India must be used in pre-modern contexts. [Violates Evaluation Criteria 1.2 and 1.12]
6	372	In this module, you will learn about the great Islamic Empires of South and Southwest Asia.	Framework as well as discussions around it in 2016 clarified that India must be used in pre-modern contexts. [Violates Evaluation Criteria 1.2 and 1.12]
7	374	He got rid of the tax on non-	[Violates Evaluation Criteria 1.4 – Accuracy].

⁹ See Firdos Anwar, *Nobility under the Mughals (1628-1658)* Manohar (New Delhi), 2001; and Afzal Husain, *The Nobility under Akbar and Jahangir. A study of Family Groups*, Manohar (New Delhi), 1999

	Muslims and invited Hindus to be part of the Mughal government.	The present text is unclear and does not clarify that the tax was a religious tax, not just any other tax (like tax on agricultural produce). Specifically, the religious tax (be alluded to), Jizya, was not stopped during his reign.
8	375	Each person usually focused his or her devotion to a single deity, such as Vishnu, Shiva, or Lakshmi.
		Not sure why Devi Lakshmi is specifically mentioned when it is Devi Parvati who is worshipped more frequently as Durga, Kali etc. So it is better to just leave it as 'Goddess (Devi)' in upper case. [Violates Evaluation Criteria 1.4 – Accuracy].
9	379	However, they often did not force Hindus to give up their religion. Instead they made Hindus and other non-Muslims pay a special tax.
		Not sure why the current text is so apologetic about the fanaticism of Delhi Sultans. So harsh was this rule towards the Hindu population that a recent work by Abraham Eraly is titled 'The Age of Wrath' (2014), published by Penguin/Viking. In fact, the 300 years of Delhi Sultanate had established the tradition of persecution of Hindus in an Islamic state. See: K L Shrivastava (1980), <i>The Position of Hindus under the Delhi Sultanate: 1206-1526</i> , Munshiram Manoharlal Publishers Pvt Ltd (New Delhi) In general, the Delhi Sultanate was a Muslim State, and Muslims were its Staatsvolk. See: Peter Jackson (1999), <i>The Delhi Sultanate – a Political and Military History</i> , Cambridge University Press (Cambridge), p. 278 It is unclear why the text is apologizing for the Jaziya (poll tax on non Muslims) as if it were a mild tax that was given voluntarily. In fact, it was often harsh, and extracted with humiliating measures. See: Harsh Narain, 1990, <i>Jizyah and the Spread of Islam</i> . Voice of India (New Delhi), chapter 3 For a compilation of Islamic chronicles of the period that detail destruction of temples and Buddhist viharas in gory detail and how harshly the Jazia tax was exacted from the Hindus, read: http://www.infinityfoundation.com/mandala/h_es/h_es_indian_hist_frameset.htm [Violates Evaluation Criteria 1.4 – Accuracy].

10 389	Nanak was raised a Hindu. However, he disagreed with some of the Hindu teachings. He thought people from different social classes should be treated equally. Many people were attracted to Nanak's ideas about equality.	<p>Violates Evaluation criterion 1.10 (Adverse reflection) and in the context of modern acceptance of human equality, it projects Hinduism (= unequal treatment of different classes) as inferior to Sikhism (= equal treatment of all social classes). Furthermore, Hindu spiritual traditions, including the Bhakti movement that was contemporary to Guru Nanak too said that social classes should be treated equally. See also Bhagavad Gita 5.18-19:</p> <p>The wise see the same (Ātman) in a learned Brahmana endowed with humility, in a cow, in an elephant, and even in a dog or in an outcaste. Even here on this earth, the created world is conquered by those whose mind is established in equality. Brahman is free of any flaws, and the same within everyone. Therefore, those persons (who are impartial towards everyone) are established in Brahman.</p>
11 389	It contains the actual words spoken by the Sikh gurus, which Sikhs believe to be the word of Wahegure,	<p>Violates Evaluation Criterion 1.3 (proper spelling). Waheguru is the correct spelling.</p>
12 389	Each time a guru died, this spirit, or eternal Guru, transferred itself through reincarnation to the next human guru.	<p>Violates Evaluation Criterion 1.10 (accuracy).</p> <p>Reincarnation happens if the soul transfers to a newly born baby. In the Sikh tradition, the eternal light transfers from the Guru who has just passed away into the next living Guru. The life spans of all the Gurus overlap with each other and therefore reincarnation is not the proper term to use for the transfer of spiritual power.</p>
13 390	Sikhs do not agree with many aspects of the caste system. They believe in equality between social classes. You can see this equality in the kitchens at their places of worship. In the langar, or kitchen, food is served without charge. Everyone must sit in a straight line. This practice came about as a protest against the caste system. Sitting in a straight line, with no person ahead	<p>Violates Evaluation criterion 1.10 (Adverse reflection)</p> <p>Sikhism did not reject the caste system in general, but rather undermined its role in spiritual and social matters.</p> <p>Like other Hindu Bhakti saints, Guru Nanak and other Sikh Gurus too rejected the importance of one's caste in attaining Moksha. However, he and other Gurus did not reject the social reality of caste. All the 10 Sikh Gurus were upper caste Khatri (who were more influential than Brahmans in the Punjab), and they married all their children to other Khatri only, following the Hindu traditions of caste endogamy.</p> <p>In the earliest lists of prominent followers of the Guru (as given in the Vars of Bhai Gurdas Bhalla), the caste is mentioned along with the names of these followers.</p> <p>The Gurus continued to employ Brahmans for their traditional roles as cooks, and the 'Chaupa Singh Rahitnama' (the first Sikh 'Rahit' or Code of Conduct) written right after the death of the 10th Guru, and based on the latter's teachings, clearly privileges Brahmans over others.</p>

	or behind someone else, is a symbol of social equality.	<p>Older Sikh sources like the Gur Pratap Suraj clarify that the Gurus (and their children) were married by Hindu rituals by Brahmin priests.</p> <p>Numerous temples in the Himalayas have gifts of weapons and copper plates presented by Guru Gobind Singh to the priests of those shrines.</p> <p>Casteism is still a social reality in Sikhism; and Sikhs of different castes often have separate Gurudwaras. Due to rampant caste based discrimination in the Sikh society, Dr Ambedkar who led the Dalit emancipation movements, refused to convert to Sikhism and instead adopted Buddhism.</p> <p>And in recent years, the 'low caste' Ravidassia Sikhs declared themselves to be the followers of a new religion, after vain attempts to gain parity with their 'high caste' Sikh brethren.</p> <p>For caste in modern Sikhism, see: Surinder S Jodhka, "Sikhism and the Caste Question", pages 165-192 in <i>Contributions to Indian Sociology</i> (2004), vol. 38.</p> <p>The current text also makes it appear that 100s of diners sit in a single line or row. In actual practice, they sit in several rows that are parallel to each other.</p>
14	393	<p>The west coast of North America provided opportunities for jobs, and the first Sikhs began arriving there in 1903</p> <p>The first Sikh immigrants were soldiers in the British army who settled on the coast of British Columbia (Canada) in 1890s.</p> <p>See page 108 in Gurinder Singh Mann et al. 2008. <i>Buddhists, Hindus, and Sikhs in America</i>. OUP: New York</p> <p>[Violates Evaluation Criteria 1.4 – Accuracy].</p>
15	394	<p>The Big Idea</p> <p>The Mughal Empire was the last great empire in India before the British rule."</p> <p>The Mughal Empire was succeeded by the Maratha Empire around 1750 AD and they were the largest empire in India for around 75 years thereafter.</p> <p>[Violates Evaluation Criteria 1.4 – Accuracy].</p>
16	394	<p>There Babur established the Mughal Empire in 1526.</p> <p>Criterion 1.3 (Grammar) – Add a comma after 'There'.</p>
17	394	<p>If YOU were there</p> <p>.....It is late 1600s, and you enjoy a peaceful life filled with great culture and religious tolerance. But your emperor dies...</p> <p>Emperor Shah Jehan died in 1658 AD and his son Aurangzeb was a fanatical ruler who ruled for the next 49 years. Therefore saying 'late 1600s' is inaccurate. In fact, the preceding reign of Shah Jehan too was marked by some acts of intolerance and several famines, but was overall much better than what followed.</p> <p>[Violates Evaluation Criteria 1.4 – Accuracy].</p>
18	394	<p>He got rid of the tax on non-Muslims and invited Hindus</p> <p>The present text is unclear and does not clarify that the tax was a religious tax, not just any other tax (like tax on agricultural produce).</p> <p>[Violates Evaluation Criteria 1.4 – Accuracy].</p>

		to be part of the Mughal government.	
19	395	He also faced conflict from the Sikhs, some of whom had supported the rebellion.	<p>[Violates Evaluation Criterion 1.4 (Accuracy)]</p> <p>The Sikhs did not ‘support the rebellion’ against the Mughal Emperor Jehangir. All the Sikh Guru Arjan Dev did was to put a ‘Tilak’ (mark with vermillion) on the forehead of a rebellious prince, who stopped en route while fleeing to Persia. This was because as a saint, the Guru blessed anyone who came to him. It is offensive to term this spiritual act as a political action, and the autobiography of Emperor Jehangir too does not present it in that way entirely. Rather, Jehangir shows his religious bigotry by saying that “Arjan Mal was a Hindu and his shop had lasted for several prior generations. He had enticed even some Muslims to forsake Islam, and put a mark on the forehead of Khusro that the Hindus called ‘Qashqa’. I decided to close the shop of that accursed kafir (infidel, viz. Guru Arjun Dev).”</p>
20	397	By the mid-1700s, the empire was reduced to only a small area around Delhi.	<p>[Violates Evaluation Criterion 1.4 (Accuracy); 1.5 (Continuity and Coherence)]</p> <p>The text makes it appear as if the Mughal Empire was directly succeeded by British rule, whereas in case, it was at least a century after the death of Aurangzeb in 1707 that the British became dominant. In the interim, the Hindus and Sikhs had overthrown the Mughal rule over most of India. This is common knowledge. See https://en.wikipedia.org/wiki/Maratha_Empire</p> <p>The Mughal Empire was succeeded by the Maratha Empire around 1750 AD and they were the largest empire in India for around 75 years thereafter.</p>
21	397	Many Muslims embraced different forms of Hindu culture, such as literature and festivals.	<p>The present text makes it appear that Muslims in India came from outside. Other than the Central Asian and Persian elite, practically all Muslims were converts from Hinduism and other Indian faiths, and merely <u>retained</u> their ancestral customs.</p> <p>[Violates Evaluation Criterion 1.4 (Accuracy)]</p>
22	397	“The last Mughal shah, Bahadur Shah II....”	<p>The title ‘shah’ is typically used for Persian rulers.</p> <p>[Violates Evaluation Criterion 1.4 (Accuracy)]</p>
23	397	For example, during Akbar’s rule, the Persian language and Persian clothing styles were popular. At the same	<p>The claim in the textbook is exactly <u>the opposite</u> of historical reality. Prior to Akbar, official records were often kept in local Indian languages. Akbar actually mandated the use of Persian for official purposes and displaced the use of Hindi and other languages.</p>

	time, however, Akbar encouraged people to write in Indian languages such as Hindi and Urdu.	<p>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.”</p> <p>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.</p> <p>See: Muzaffar Alam, “The Pursuit of Persian; Language in Mughal Politics”, <i>Modern Asian Studies</i> 32, 2, 1998</p> <p>[Violates Evaluation Criterion 1.4 (Accuracy)]</p>
24	397 The Mughals reformed education for the region’s children.	<p>There is no evidence for this claim. Many Mughal emperors, notably Aurangzeb, destroyed Hindu educational institutions. For details of the entire Mughal rule and its impact on the Hindus, see:</p> <p>Sri Ram Sharma (1962), <i>The Religious Policy of Mughal Emperors</i>, Asia Publishing House (Bombay)</p> <p>[Violates Evaluation Criterion 1.4 (Accuracy)]</p>
25	multiple South Asia	<p>South Asia is used throughout their 7th grade chapters, in place of India. Like Chinese, Roman, and other civilization, Civilization of India has been historically referred to as Indian civilization. Civilizational and geographical boundaries of China for example, have continued to change over the course of history, however civilization is still referred to as Chinese by its historical term, not by a geographical term north mid Asia or such. Uniquely calling out South Asia for Indian civilization is a discriminatory treatment and violates category</p> <p>Further the term South Asia is a modern geographical construct with life less than 100 years. Uniquely utilizing it in a History Social Science textbook is inaccurate.</p>

[Violates Evaluation Criterion 1.4 (Accuracy)]

Appendix 4: Harcourt: Kids Discover: Indian Empires

File Name: Indian_Empires.pdf

Textbook Series: K-6

Topic: Indian Empires

General Comments:

This chapter violates Evaluation Criteria 1.5 and 1.10.

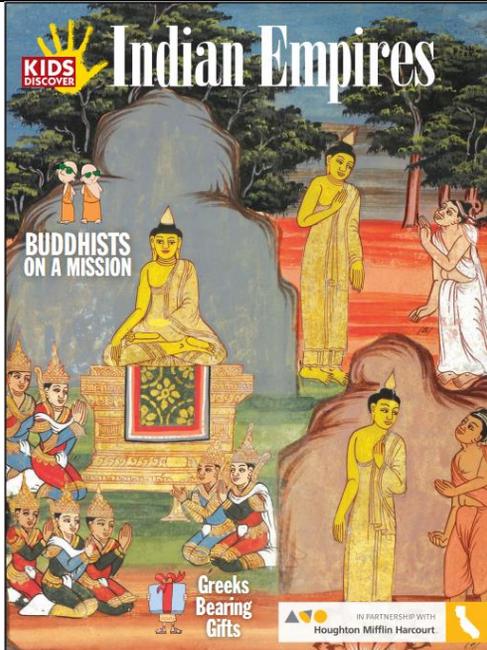
This chapter has gross inaccuracies about Chandragupta Maurya, inaccurately represents the Arthashastra and separates the cause & effect relationship of the invasion of Islam into North-western India and the disappearance of Buddhism in the region. In fact, when reviewed, it is hard to believe that the authors have used any recent scholarship on these topics.

#	Page No.	Present text	Evaluation Criteria violated & Academic Justification
1	3	Because Alexander had defeated many local Indian kings, it was easier for Chandragupta to take control of their lands.	[Violation of Criterion 1.5]. Total conjecture. Alexander had left Satraps w/ armys behind to hold those states
2	4	It is 321 BCE in northern India. Chandragupta Maurya has conquered the great Magadha kingdom and helped to drive the Greeks out of India. Now that Alexander the Great has died, Chandragupta has taken control of much of the Punjab region in the far north.	[Violation of Criterion 1.5]. Reorder to make it more accurate from a timeline perspective.
3	4	For the first time, a large area of India has been united under one ruler.	[Violation of Criterion 1.5]. The Mauyran empire was not the first historical Indian Empire. In fact, it was a

		Chandragupta has founded the Maurya Empire. He will go on to	<p>successor to the Nanda Empire (in Magadha) that was founded a century earlier. The Nandas had initiated the task of conquering and destroying numerous ancient republics and kingdoms in N India, and Chandragupta furthered this task. In this regard, see:</p> <p>K A Nilakanta Sastri (ed.). 1967. Age of the Nandas and Mauryas. Motilal Banarsidass: New Delhi</p>
4	4	According to the text, "Who-ever imposes punishment as deserved becomes respectable."	<p>[Violation of Criterion 1.5].</p> <p>Not sure why this is quoted. The text is primarily about how to rule an empire. Unclear why punishment is emphasized here as it will instill prejudice in readers' minds</p>
5	4	or the Science of Material Gain.	<p>[Violation of Criterion 1.10].</p> <p>Rather than providing a literal translation of the name of the text, students would benefit from understanding what it contains. Further, the literal translation of the name is not correct in terms of describing its contents</p> <p>The Arthashastra by L N Rangarajan, ISBN13: 9780140446036,</p>
6	5	the empire and probably expanded it	<p>[Violation of Criterion 1.5].</p> <p>This is a well-known fact. Unclear why vagueness is introduced here</p>
7	6	nonviolent action	<p>[Violation of Criterion 1.5].</p> <p>Added the word 'civil disobedience' to clarify the exact role of this non-violent action. In fact, that is what the textbook uses in its section on Mahatma Gandhi in a later grade.</p>
8	9	Around this time, Hinduism embraced some Buddhist ideas. Buddhism con-tinued to decline after Islam was introduced to India beginning around 1000 CE.	<p>[Violation of Criterion 1.5, 1.10].</p> <p>The Arabs occupied southern Pakistan in 711-712 CE. This region had a prominent Buddhist presence (in lower Sindh) and the religion vanished soon from there.</p> <p>The current text does not give a cause and effect relationship between Muslim invasions and the disappearance of Buddhism in India, a view that was held by many including Dr B R Ambedkar.</p>

9	12	At first, he ruled the way his father and grandfather had. He used the threat of punishment to control	[Violation of Criterion 1.5, 1.10]. Why single out and position his father & grandfather in a negative way vs other kings & emperors of the time period
10	12	To expand the empire, he waged wars in which many people died.	[Violation of Criterion 1.5, 1.10]. Why emphasize people dying? This isn't emphasized in other sections and other empires in the world
11	14	Your village in the Indus Valley has been claimed by many different kings and emperors over the past few hundred years.	[Violation of Criterion 1.5, 1.10]. Samudragupta's armies never reached till the Indus River. It was only his grandson Chandragupta II whose armies reached territories on the Indus.
12	19	In the Maurya Empire under Chandragupta, the ruling class lived well. They enjoyed the riches taken from conquered lands and improvements such as better roads.	[Violation of Criterion 1.5]. Implies that the rest of society did not live well which is unfounded Chandragupta established a very strong central administration pattern. His empire featured a highly efficient and well organized bureaucratic structure. The civil service of his times was the largest ever known in India before and after him. The unified nature of his empire assured a steady growth of economy. Agriculture flourished and trade both internal as well as external was prosperous.
13			[Violates Evaluation Criterion 1.2] The HSS Framework requires discussion of the Chola Empire. This is missing
14			[Violates Evaluation Criterion 1.2] The HSS Framework requires a discussion of the Bhakti Movement. This is missing

15 Cover page



[Violates Evaluation Criterion 1.2, 1.5]

Cover page has only images related to the religion of Buddhism instead of something relevant to the Indian Empires being discussed

16 3



[Violates Evaluation Criterion 1.2]

Picture of Chandragupta Maurya depicts him more as a common man than a king of one of the largest empires of India is juxtaposed next to an image of a grand picture of Alexander who conquered a relatively small part of India before turning back

17 2-3



[Violates Evaluation Criterion 1.5]

A single black and white picture of an emasculated Chandragupta is juxtaposed with a page and a half image of Alexander and his invasion of India. This misrepresents the impact of Alexander in India (fairly small and short lived) vs the impact of Chandragupta who created one of the largest empires in Indian history. Graphically, this set of illustrations minimizes (in children's minds) the role of Chandragupta vs Alexander. From a teachers perspective, they will interpret this as showing the importance of Alexander and spend a disproportionate amount of time on Alexander vs Chandragupta

18 4-5



[Violates Evaluation Criterion 1.5]

Visually depicts poverty of Mauryan empire instead of showing its greatness. Other major empires (many of which depended on a large number of slaves) are not shown in a similar manner.

Appendix 5: Harcourt: Social Studies: The Fertile Crescent, Mesopotamia, and the Persian Empire

File Name: **Module-6-ANCIENT-INDIA.pdf**

Topic: **Ancient India**

General Comments:

The present text violates Evaluation Criteria 1.1, 1.2; 1.3-5; 1.10 and 1.12

The treatment of the Harappan Civilization ignores the role of the Sarasvati River though it is mentioned in the HSS Framework. Vedic Hinduism is presented through the discredited Aryan Invasion Theory and its mutants even though this theory has been removed from the Framework. The descriptions of Hindu texts are inadequate, and even incorrect at places. The section on Hinduism is very inadequate and abounds in stereotypical statements about the caste system. The section on Buddhism had considerable adverse reflection and projects Buddhism as a vastly superior faith compared to Hinduism. In doing so, the section misrepresents and stereotypes Hindu beliefs and doctrines.

Specific Errors & Citations:

#	Page No.	Present text	Justification
1	63	2600 BCE The Harappan civilization rises from the Indus Valley	[Violation of Criterion 1.4, 1.5]. There is no such thing as the Harappan civilization. The start date is also incorrect. It is referred to as the 'Harappan Culture' by archeologists and as the Indus Sarasvati Civilization. Rao states the following and is supported by Sarkar et al. (2016), who also refer to a proposal by Possehl, and various radiocarbon dates from other sites presents the following dates:

7000 – 3300 BCE = Pre-Harappan (Mehrgarh)
3300 – 2600 BCE = Early Harappan
2600 - 2500 BCE = Early-Mature Harappan
2500 – 1900 BCE = Mature Harappan
1900 – 1300 BCE = Posturban Harappan

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

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

See any of the following books that also list cities in addition to Harappa and Mohenjodaro:

Possehl, Gregory L.; 1999; Indus Age – The Beginnings; University of Pennsylvania Press; Philadelphia

Possehl, Gregory. 2002. The Indus Civilization. Walnut Creek (California): Alta Mira Press

McIntosh, Jane R. 2002. A Peaceful Realm- The Rise and Fall of the Indus Civilization. Boulder (Colorado): Westview Press

Gupta, S.P. (1999), "The dawn of civilisation", in Pande, G.C.; Chattopadhyaya, D.P., History of Science, Philosophy and Culture in Indian Civilization, vol I Part 1, New Delhi: Centre for Studies in Civilizations

Dikshit, K.N. (2013), "Origin of Early Harappan Cultures in the Sarasvati Valley: Recent Archaeological Evidence and Radiometric Dates" (PDF), Journal of Indian ocean archaeology no. 9, 2013

Sarkar, Anindya (2016), "Oxygen isotope in archaeological bioapatites from India: Implications to climate change and decline of Bronze Age Harappan civilization", Nature Scientific reports

2 71



Also, see #2

[Violation of Criterion 1.2, 1.4].

Ignores Sarasvati river in both the caption to the picture as well as the map.

The Sarasvati River is mentioned in the framework, and accounts for 60% of the sites of the Harappan Civilization. Why can't the Indian civilization originate between two rivers when the Mesopotamian can originate between Tigris and Euphrates?

The Sarasvati River is mentioned in the HSS Framework. Moreover, whereas 1000 sites are in the Sarasvati plains, only 15 are on the Indus plain itself. Therefore, it is misleading and antiquated to refer to only the Indus River.

It would be helpful to add a map showing the courses of these two rivers.

For information on the Sarasvati River, refer:

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

Michel Danino, 2010. *The Lost River*. Penguin Books: New Delhi

See also: McIntosh, Jane R. 2002. *A Peaceful Realm- The Rise and Fall of the Indus Civilization*. Westview Press: Boulder (Colorado)

She says –

“...Suddenly it became apparent that the “Indus” Civilization was a misnomer – although the Indus had played a major role in the development of the civilization, the “lost Sarasvati” River, judging by the density of settlement along its banks, had contributed an equal or greater part to its prosperity. Many people today refer to this early state as the “Indus-Saraswati Civilization” and continuing references to the “Indus Civilization” should be seen as an abbreviation in which the “Saraswati” is implied.” (Page 24)

“...there are some fifty sites known along the Indus whereas the Saraswati has almost 1,000. This is actually misleading figure because erosion and alluviation has between them destroyed or deeply buried the greater part of settlements in the Indus Valley itself, but there can be no doubt that the Saraswati system did yield a high proportion of the Indus people’s agricultural produce.” (page 53)

Most western archaeologists now understand that the civilization largely existed outside the Indus valley. Therefore, some of them (e.g. Dilip Chakrabarti¹⁰) omit the word 'Valley' and call it 'Indus Civilization', whereas others use 'Indus – Sarasvati Civilization'. The latter is the preferred term used by a vast majority of archaeologists based within India. It also highlights the fact that the Sarasvati river formed the epicenter of this culture. Most Indian Archaeologists, who are doing the actual work of excavation in India, have already adopted this term.¹¹

¹⁰ Chakrabarti, Dilip (Ed.). 2004. *Indus Civilization Sites in India, New Discoveries*. New Delhi

¹¹ 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.

Appendix 6: Harcourt: Social Studies: Rise of Islam

File Name: Module-5-THE-RISE-OF-ISLAM.pdf

Topic: **Rise of Islam**

Historically inaccurate narrative:

The narrative on the rise of Islam is hopelessly inaccurate (at best) and white washes history (at worst) when it comes to the intersection of Islam and India/Hinduism.

Islam did not get “introduced into India” and traders were not able to drive conversion of Hindus to Islam to any meaningful extent. Rather, Islam was forced into India through plunder, rape, pillage and slavery. The conquest was one of the most brutal in history and resulted in a holocaust of unheard of proportions.

While Muslims did propagate advanced mathematical and scientific ideas across the world, they were not its inventors (for the most part). However, a reading of the text will indicate the exact opposite. All Hindu achievements are shown as Islamic inventions. Even a portrayal of the sciences and mathematics based on purely Islamic sources would be more accurate than what is presented in this module.

This text violates Evaluation criteria 1.4 in the worst possible way and this draft should be rejected.

Below are some specific citations.

#	Page No.	Present text	Justification
1	25	For example, merchants introduced Islam into India. Although many Indian kingdoms remained Hindu, coastal trading cities soon had large Muslim communities.	[Violation of Criterion 1.4]. Statement gives impression as if Islam spread in India due to Merchant's spreading it. Islam spread due to forced conversion (either through violence, intimidation or extra-taxation for non-believers known as jizya). Will Durant in “Our Oriental Heritage” states

The Mohammedan Conquest of India is probably the bloodiest story in history. It is a discouraging tale, for its evident moral is that civilization is a precarious thing, whose delicate complex of order and liberty, culture and peace may at any time be overthrown by barbarians invading from without or multiplying within.

The first Moslem attack was a passing raid upon Multan, in the western Punjab (664 A.D.) But the real Moslem conquest of India did not come until the year 997 when Mahmud swept across the frontier with a force inspired by a pious aspiration for booty. He met the unprepared Hindus at Bhimnagar, slaughtered them, pillaged their cities, destroyed their temples, and carried away the accumulated treasures of centuries.

Returning to Ghazni he astonished the ambassadors of foreign powers by displaying "jewels and unbores pearls and rubies shining like sparks, or like wine congealed with ice, and emeralds like fresh sprigs of myrtle, and diamonds in size and weight like pomegranates."

Each winter Mahmud descended into India, filled his treasure chest with spoils, and amused his men with full freedom to pillage and kill; each spring he returned to his capital richer than before.

At Mathura (on the Jumna) he took from the temple its statues of gold encrusted with precious stones, and emptied its coffers of a vast quantity of gold, silver and jewellery; he expressed his admiration for the architecture of the great shrine, judged that its duplication would cost one hundred million dinars and the labour of two hundred years, and then ordered it to be soaked with naphtha and burnt to the ground. Six years later he sacked another opulent city of northern India, Somnath, killed all its fifty thousand inhabitants, and dragged its wealth to Ghazni.

In the end he became, perhaps, the richest king that history has ever known. Sometimes he spared the population of the ravaged cities, and took them home

to be sold as slaves; but so great was the number of such captives that after some years no one could be found to offer more than a few shillings for a slave. Before every important engagement Mahmud knelt in prayer, and asked the blessing of God upon his arms. He reigned for a third of a century; and when he died, full of years and honours, Moslem historians ranked him as the greatest monarch of his time, and one of the greatest sovereigns of any age.

Seeing the canonization that success had brought to this magnificent thief, other Moslem rulers profited by his example, though none succeeded in bettering his instruction. .In 1186 the Ghuri, a Turkish tribe of Afghanistan, invaded India, captured the city of Delhi,destroyed its temples, confiscated its wealth, and settled down in its palaces to establish the Sultanate of Delhi- an alien despotism fastened upon northern India for three centuries, and checked only by assassination and revolt.

The first of these bloody sultans, Kutb-ud-Din Aibak, was a normal specimen of his kind -fanatical, ferocious and merciless. His gifts, as the Mohammedan historian tells us, “were bestowed by hundreds of thousands, and his slaughters likewise were by hundreds of thousands.. “In one victory of this warrior (who had been purchased as a slave), “fifty thousand men came under the collar of slavery, and the plain became black as pitch with Hindus.”

Another sultan, Balban, punished rebels and brigands by casting them under the feet of elephants, removing their skins, stuffing these with straw and hanging them from the gates of Delhi. When some Mongolian habitants who had settled in Delhi, and had been converted to Islam, attempted arising, Sultan Ala-ud-din (the conqueror of Chitor) had all the males -from fifteen to thirty thousand of them – slaughtered in one day.

Sultan Muhammad bin Tughlak acquired the throne by murdering his father, became a great scholar and an elegant writer, dabbled in mathematics, physics and Greek philosophy,surpassed his predecessors in bloodshed and brutality, fed

the flesh of a rebel nephew to the rebel's wife and children, ruined the country with reckless inflation, and laid it waste with pillage and murder till the inhabitants fled to the jungle.

He killed so many Hindus that, in the words of a Moslem historian, "there was constantly in front of his royal pavilion and his Civil Court a mound of dead bodies and a heap of corpses, while the sweepers and executioners were wearied out by their work of dragging" the victims" and putting them to death in crowds."

In order to found a new capital at Daulatabad he drove every inhabitant from Delhi and left it a desert; and hearing that a blind man had stayed behind in Delhi, he ordered him to be dragged from the old to the new capital, so that only a leg remained of the wretch when his last journey was finished.

The Sultan complained that the people did not love him, or recognize his undeviating justice. He ruled India for a quarter of a century, and died in bed. His successor, Firoz Shah, invaded Bengal, offered a reward for every Hindu head, paid for 180,000 of them, raided Hindu villages for slaves, and died at the ripe age of eighty. Sultan Ahmad Shah feasted for three days whenever the number of defenseless Hindus slain in his territories in one day reached twenty thousand.

These rulers were often men of ability, and their followers were gifted with fierce courage and industry; only so can we understand how they could have maintained their rule among a hostile people so overwhelmingly outnumbering them. All of them were armed with a religion militaristic in operation, but far superior in its stoical monotheism to any of the popular cults of India; they concealed its attractiveness by making the public exercise of the Hindu religions illegal, and thereby driving them more deeply into the Hindu soul.

Some of these thirsty despots had culture as well as ability; they patronized the arts, and engaged artists and artisans—usually of Hindu origin—to build for them magnificent mosques and tombs; some of them were scholars, and delighted in

converse with historians, poets and scientists. One of the greatest scholars of Asia, Alberuni, accompanied Mahmud of Ghazni to India, and wrote a scientific survey of India comparable to Pliny's "Natural History" and Humboldt's "Cosmos".

The Moslem historians were almost as numerous as the generals, and yielded nothing to them in the enjoyment of bloodshed and war. The Sultans drew from the people every rupee of tribute that could be exacted by the ancient art of taxation, as well as by straightforward robbery; but they stayed in India, spent their spoils in India, and thereby turned them back into India's economic life.

Nevertheless, their terrorism and exploitation advanced that weakening of Hindu physique and morale, which had been begun by an exhausting climate, an inadequate diet, political disunity, and pessimistic religions. The usual policy of the Sultans was clearly sketched by Ala-ud-din, who required his advisers to draw up "rules and regulations for grinding down the Hindus, and for depriving them of that wealth and property which fosters disaffection and rebellion."

Half of the gross produce of the soil was collected by the government; native rulers had taken one-sixth. "No Hindu," says a Moslem historian, "could hold up his head, and in their houses no sign of gold or silver...or of any superfluity was to be seen.... Blows, confinement in the stocks, imprisonment and chains, were all employed to enforce payment."

When one of his own advisers protested against this policy, Alauddin answered: "Oh, Doctor, thou art a learned man, but thou hast no experience; I am an unlettered man, but I have a great deal. Be assured, then, that the Hindus will never become submissive and obedient till they are reduced to poverty. I have therefore given orders that just sufficient shall be left to them from year to year of corn, milk and curds, but that they shall not be allowed to accumulate any property."



Astronomy

Muslim scientists made remarkable advances in astronomy. This observatory was built in the 1700s in Delhi, the capital of Mughal India.

[Violation of Criterion 1.4].

This observatory consists of 13 architectural astronomy instruments and is one of five built by Maharaja Jai Singh II of Jaipur. Muslim scientists did not develop this. The science behind these observatories were from various Hindu scriptures that were ancient by the time these observatories were created.

The mathematical astronomy text Brahmasiddhanta of Brahmagupta (598-668) was received in the court of Al-Mansur. It was translated by Alfarabi into Arabic as *Az-Zij 'alā Sinī al-'Arab*¹², popularly called *Sindhind*. This translation was the means by which the Hindu numerals were transmitted from the Sanskrit to the Arabic tradition¹³. According to Al-Biruni¹⁴,

As Sindh was under the actual rule of the Khalif Mansur (AD 753–774), there came embassies from that part of India to Bagdad and among them scholars, who brought with them two books

Alberuni's translator and editor Edward Sachau wrote: "It is Brahmagupta who taught Arabs mathematics before they got acquainted with Greek science."

Alfarabi also translated the *Khandakhadyaka* (Arakand) of Brahmagupta.

With the help of these Pandits Alfarabi, perhaps also Yaḳūb ibn Tāriq, translated them. Both works have been largely used, and have exercised a great influence. It was on this occasion that the Arabs first became acquainted with a scientific system of astronomy. They learned from Brahmagupta earlier than Ptolemy¹⁵.

Through the resulting Arabic translations known as *Sindhind* and *Arakand*, the use of Indian numerals became established in the Islamic world¹⁶

¹² E. S. Kennedy, *A Survey of Islamic Astronomical Tables*, (Transactions of the American Philosophical Society, New Series, 46, 2), Philadelphia, 1956

¹³ Smith, D. E.; Karpinski, L. C. (2013) [first published in Boston, 1911]. *The Hindu-Arabic Numerals*. Dover. ISBN 0486155110.

¹⁴ Alberuni, Abu Al-Rahain Muhammad Ibn Ahmad (2015) [1910]. Sachau, Edward C. (and trans.), ed. *Alberuni's India [The Indika of Alberuni]*. Scholar's Choice [Kegan Paul, Trench, Trübner and Co.] p. xxxiii. ISBN 978-1-297-45719-7.

¹⁵ Avari, Burjor (2007). *India: The Ancient Past: A History of the Indian Sub-Continent from C. 7000 BC to AD 1200*. Routledge. ISBN 1134251629.

¹⁶ Avari, Burjor (2007). *India: The Ancient Past: A History of the Indian Sub-Continent from C. 7000 BC to AD 1200*. Routledge. ISBN 1134251629.

3	35	<p>Math Muslim scholars also made advances in mathematics. In the 800s they combined the Indian number system, including the use of zero, with the Greek science of mathematics. The Muslim mathematician al-Khwarizmi (al-KWAHR-iz-mee) then used these new ideas to write a math textbook on what he called al-jabr, or “algebra.” It laid the foundation for the modern algebra that students around the world learn today. When the book was brought to Europe in the 1500s, Europeans called the new numbers “Arabic” numerals.</p>	<p>[Violation of Criterion 1.4].</p> <p>Algebra was already quite developed in India by the time Muslims arrived as evidenced by Aryabhata (476–550 CE) who authored <i>Aryabhatiya</i> . In it he gave the rules "He gave more elegant rules for the sum of the squares and cubes of an initial segment of the positive integers. The sixth part of the product of three quantities consisting of the number of terms, the number of terms plus one, and twice the number of terms plus one is the sum of the squares. The square of the sum of the series is the sum of the cubes."¹⁷.</p> <p>Brahmagupta (fl. 628) was an Indian mathematician who authored <i>Brahma Sphuta Siddhanta</i>. In his work Brahmagupta solves the general quadratic equation for both positive and negative roots. He was the first to give a general solution to the linear Diophantine equation $ax + by = c$, where a, b, and c are integers. Unlike Diophantus who only gave one solution to an indeterminate equation, Brahmagupta gave <i>all</i> integer solutions¹⁸</p> <p>There are three theories about the origins of Arabic Algebra. The first emphasizes Hindu influence, the second emphasizes Mesopotamian or Persian-Syriac influence and the third emphasizes Greek influence. Many scholars believe that it is the result of a combination of all three sources¹⁹.</p> <p>Throughout their time in power, before the fall of Islamic civilization, the Arabs used a fully rhetorical algebra, where often even the numbers were spelled out in words. The Arabs would eventually replace spelled out numbers (e.g. twenty-two) with Arabic numerals (e.g. 22), but the Arabs did not adopt or develop a syncopated or symbolic algebra. al-Khwarizmi's work had a serious deficiency that had to be removed before it could serve its purpose effectively in the modern world: a symbolic notation had to be</p>
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¹⁷ Boyer 1991, "The Mathematics of the Hindus"

¹⁸ Boyer 1991, "China and India"

¹⁹ Boyer 1991, "The Arabic Hegemony"

		developed to replace the rhetorical form. This step the Arabs never took, except for the replacement of number words by number signs ²⁰ .
		The notion of zero dates back to Pingala (3 rd century BCE) ²¹ . Unclear why it is considered a “new” concept
4	36	<p>Muslim mathematicians combined Indian and Greek ideas with their own to dramatically increase human knowledge of mathematics. The fact that we call our numbers today “Arabic” numerals is a reminder of this contribution.</p> <p>[Violation of Criterion 1.4].</p> <p>Much of the Hindu approach to mathematics was certainly conveyed to western Europe through Arabs . The Algebraic method formerly considered to have been invented by Al Khwarizimi can now be seen to stem from Hindu sources²²</p> <p>As in the rest of mathematical science so in Trigonometry, were the Arabs pupils of the Hindus and still more of the Greeks, but not without important devices of their own.²³</p> <p>For over five hundred years Arabic writers and others continued to apply to works on arithmetic the name Indian²⁴</p> <p>Another important early treatise that publicized decimal numbers was Iranian mathematician and astronomer Kushyar ibn Labban's Kitab fi usul hisab al-hind (principals of Hindu reckoning) a leading arithmetic book²⁵</p> <p>So, to state that Muslim mathematicians dramatically increased human knowledge of mathematics is blatantly false.</p>

²⁰ Boyer 1991, "The Arabic Hegemony" " [...] Thabit was the founder of a school of translators, especially from Greek and Syriac, and to him we owe an immense debt for translations into Arabic of works by Euclid, Archimedes, Apollonius, Ptolemy, and Eutocius."

²¹ Vaman Shivaram Apte (1970). Sanskrit Prosody and Important Literary and Geographical Names in the Ancient History of India. Motilal Banarsidass. ISBN 978-81-208-0045-8.

²² The Origins of the Infinitesimal Calculus By Margaret E. Baron

²³ Advanced Book Search A Brief History of Mathematics By Karl Fink, Wooster Beman, David Smith Page Cosimo Classics

²⁴ The Hindu-Arabic Numerals By David Eugene Smith

²⁵ Encyclopaedia of the history of science, technology, and medicine in non western countries By Helaine Selin Published by Kluwer Academic Publishers

5	37	Many of these tales came from India, Egypt, and other lands that had become part of the Muslim world	<p>[Violation of Criterion 1.4].</p> <p>The terms Muslim world and Islamic world commonly refer to the Islamic community (Ummah), consisting of all those who adhere to the religion of Islam, or to societies where Islam is practiced. In a modern geopolitical sense, these terms refer to countries where Islam is widespread²⁶.</p> <p>Based on this definition, India, while ruled for periods by Muslim leaders, was never a part of the Islamic world.</p>
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²⁶ Scott Carpenter, Soner Cagaptay (June 2, 2009). "What Muslim World?". Foreign Policy.

Appendix 7: Discovery: Ancient World History

URL: <https://app.discoveryeducation.com/techbook2:course/view/guidCourseId/02B67A3F-EB79-4B3A-9391-4F5586D22DD9#toc>

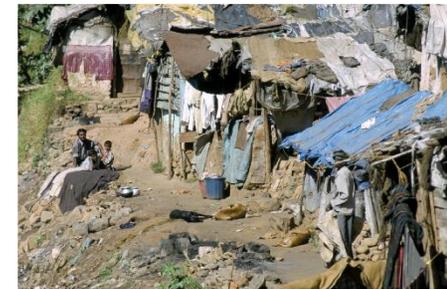
Topic: **6.2 Ancient India and the Rise of Hindu and Buddhist Religions**

General Comments:

This chapter violates Evaluation Criteria 1.2, 1.4-6, 1.10

Our preliminary review of this textbook flagrantly violates the Evaluation criteria. It engages in negatively stereotyping Hindu society by vividly depicts the worst aspects of Hindu society (showing pictures of slums, cows in trash piles, poor kids carrying manure). It encourages role-playing of religious beliefs and instills prejudice against Hindus & India vis-à-vis the US & UK (“education is to inherit father’s position” or “to leave for the US or UK for a University education”). The text fails to discuss multiple perspectives around the Aryan people or providing discussion of the latest research. Instead, it discusses the Aryan invasion theory as the definitive theory and ignores all evidence that has emerged in the last 50 years that disprove it. It uses inaccurate translations of sacred texts which provide a derogatory and accusatory tone regarding the Hindu social system. It further compounds this by hosting a video that stereotypes the Hindu social system by focusing on untouchability and failing to provide a balanced perspective. The text posits that Sufi Islam, Sikhism, and Buddhism are an improvement over Hinduism. The chapter violates the HSS content framework by failing to mention the Sages Valmiki and Vyasa, the Bhumi Sukta, Yoga, the four fold purpose of life: Dharma, Artha, Kama Moksha, or diversity and pluralism in Hinduism and thereby making the section incomplete.

A more detailed review will be forthcoming.



#	Chapter Num	Page No.	Present text	Evaluation Criteria violated & Academic Justification
1	6.3	1	It is important for Sanjay to learn this and many other rituals, as he will someday inherit his father's position.	[Violation of Criterion 1.4]. Sole reason for learning Vedic rituals is presented to be only to inherit his father's position. The narration brings out that Sanjay likes Maths and like English, but is forced to read Sanskrit and follow rituals by his parents.
2	6.3	1	His favorite subject is math, but he is also studying English because he hopes to study computer science at a university in England or the United States.	[Violation of Criterion 1.5, 1.6, 1.10]. Glorification of England and United states as compared to India. Unlike this, most people in India learn English because it is a common mode of language accepted by Govt of India and is understood across a large section of the population.
3	6.4	1	VIDEO "An ancient path": 01:20 BY THE YEAR 2,000 BC, THE DRAVIDIAN CULTURE; 01:23 HAD ALL BUT VANISHED,; 01:25 REPLACED BY THAT OF ARYAN INVADERS,; 01:28 WHO CAME TO INDIA FROM SOUTHERN RUSSIA; 01:30 AND CENTRAL ASIA.; 01:33 THE ARYANS BROUGHT THE SANSKRIT LANGUAGE,; 01:35 AND A RELIGION KNOWN AS BRAHMANISM OR VEDISM,;	[Violation of Criterion 1.2, 1.4, 1.10]. This points to Aryan invasion theory. As suggested in 3rd item in the framework Aryan invasion theory has been contested and such conclusive remarks present incomplete picture.
4	6.2	1	Casting thy eyes on the duties of thy order, it behoveth [benefit] thee not to waver, for there is nothing else that is better for a Kshatriya than a battle fought fairly. Arrived	[Violation of Criterion 1.10]. These verses are taken out of context, used to justify the caste system. This is an adverse reflection on

			of itself and like unto an open gate of heaven, happy are those Kshatriyas, O Partha, that obtain such a fight. But if thou dost not fight such a just [fair] battle, thou shalt then incur [bring upon yourself] sin by abandoning the duties of thy order and thy fame. People will then proclaim thy eternal infamy [disgrace], and to one that is held in respect, infamy is greater as an evil than death itself. — Bhagavad Gita II, 31–34	Hinduism. In fact, Krishna himself concludes the section by saying that these should not be the motive for Arjuna to wage the righteous war. Therefore, the textbook is misleading the students.
5	6.2	1	Video on the untouchables.	[Violation of Criterion 1.10]. This is unnecessary and deliberate attempt to show Hinduism in a negative light.
6	6.2	2	The Aryans worshipped many gods that they believed lived in nature. These gods were considered to be part of a universal Supreme Being who served as the source of everything. As the religion became more defined in practice, this supreme force became known as Brahma. Scholars called the religion Brahmanism.	[Violation of Criterion 1.2, 1.10]. The CAPEEM lawsuit against the State of California noted that using lower case for Hindu divinities is demeaning to the Hindu religion. The court ruling acknowledged that using lower case ‘g’ is discriminatory.
7	6.2	2		[Violation of Criterion 1.2]. The text fails to mention of Valmiki and Vyasa as required by the HSS content framework
8	6.2	2	Varnas were mostly determined by birth, though during early Indian history, these varnas were somewhat fluid and some people switched varnas during their lifetimes. Many Hindu sages of that period were not born as Brahmins.	[Violation of Criterion 1.4, 1.10]. This untrue, the varna system described in the Rig Veda clearly mentions that the varna of a person is determined by her or his temperament. This is also has a negative connotation to suggest that the Vedas enforced the caste system
9	6.2			[Violation of Criterion 1.2].

				There is no mention of the Bhumi Sukta which is mandated by the HSS content framework.
10	6.2	3	Video, The Caste System	<p>[Violation of Criterion 1.10].</p> <p>Striking out rigid as the varna & jati systems were not strictly rigid across all varnas and jatis. The Maheshwari jati is a case in point starting as a kshatriya jati and later becoming vaishya jati of traders, bankers, etc</p> <p>This is a very stereotypical and negative remark, because these rigid customs were observed only in a few parts of India in late medieval times (and certainly not in ancient times, which is what the textbook concerns with). See the previous item for justification. There were other societies too in which similar customs existed. For instance: “Persons whose profession is deemed to be unclean – in a society that attaches great importance to contamination and purifications – are subject to sometimes severe restrictions. Such persons include refuse collectors, tanners (who handle animal corpses and gravediggers. The word pariah, which means “drum player,” is of Portuguese origin, taken from the Tamil parai, the large drum played during festivals. This is an unclean profession because the drum head is of leather, coming from an animal corpse. In actual fact, there are not many Pariahs, and they should not be confused with the other artisan castes. In town planning, one district is set aside for artisans, but street sweepers, tanners, and gravediggers must live outside the walls, as was once the case for the hangman in Europe.”</p>
11	6.2	3	Picture: The Caste Pyramid.	[Violation of Criterion 1.2, 1.10].

				<p>The caste pyramid was dropped from the HSS content framework in October 2015.</p> <p>In addition, see above</p>
12	6.2	4	<p>Later Hindu reformers in the Bhakti movement tried to change the caste system, and other religions, like Sufi Islam and Sikhism, challenged social divisions.</p>	<p>[Violation of Criterion 1.10].</p> <p>This section show that Sufi Islam & Sikhism are an improvement over Hinduism. This in clear violation of education code sections 50501, 60044(a) and 60044(b) adverse reflection.</p>
13	6.2			<p>[Violation of Criterion 1.2].</p> <p>No mention of Yoga, Dharma Artha Kama Moksha, Mention of Diversity and Pluralsim in Hinduism.</p> <p>These changes have been made to framework and should be included in the content. Exclusion of these positive aspects of Hinduism suggests that this a deliberate attempt to denigrate Hinduism.</p>
14	6.2	6	<p>At the end of war against the Kalingas, Ashoka converted to a religion of peace: Buddhism.</p>	<p>[Violation of Criterion 1.2].</p> <p>This sentence states that Buddhism is a religion of peace.</p>

15

2

Gallery
image 2



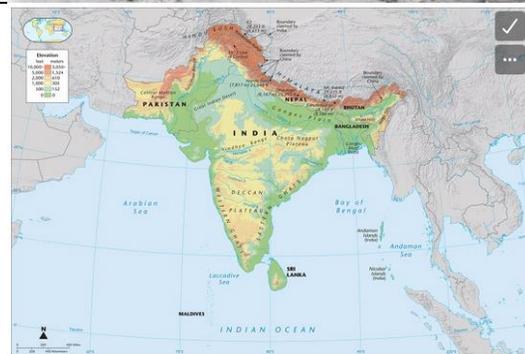
[Violation of Criterion 1.4, 1.5].

As chess is originated first in India & then spread along Persia, the picture should have Indian people.

16

6.1

Engage



Modern Map of South Asia

India is part of South Asia. What physical features separate South Asia from the rest of Asia?

[Violation of Criterion 1.4, 1.5].

Doesn't show Kashmir as a part of India

17	6.1	Elaborate.3		<p>[Violation of Criterion 1.4, 1.5].</p> <p>Equates Harappan civilization to the totality of Ancient India and ignores breadth of ancient India post-Harappa. Further, ignores the breadth of the ancient Indian empires and nation states post Harappa but still in the ancient time period.</p>
18	6.1	Explore.1	<p>Ancient India, located in South Asia, was home to many early civilizations. The geography of South Asia enabled these civilizations to grow and prosper. Ancient India included territory that makes up the modern-day countries of India, Pakistan, Afghanistan, Bangladesh, Bhutan, Maldives, Nepal, and Sri Lanka.</p>	<p>[Violation of Criterion 1.4, 1.10].</p> <p>Ancient India and South Asia are synonyms as described by the text later. There has been civilizational continuity in South Asia...to say that multiple civilizations grew and prospered is false</p>
19	6.1	Explore.2	<p>The rich plains created by these two rivers made ancient India a good area for agriculture. They also supplied sources of water and made the Indian subcontinent an ideal location for the development of civilizations.</p>	<p>[Violation of Criterion 1.2, 1.4, 1.10].</p> <p>The two rivers being referred to are the Indus & the Ganges. It ignores the Sarasvati which was also a very large river (significantly larger than the Indus in ancient times)</p> <p>The Sarasvati River is mentioned in the HSS framework, and accounts for 60% of the sites of the Harappan Civilization (~1000 sites). Why can't the Indian civilization originate between two rivers when the Mesopotamian can originate between Tigris and Euphrates?</p> <p>There are only 15 are on the Indus plain itself. Therefore, it is misleading and antiquated to refer to only the Indus River.</p>

For information on the Sarasvati River, refer:

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

See also: McIntosh, Jane R. 2002. A Peaceful Realm-The Rise and Fall of the Indus Civilization. Westview Press: Boulder (Colorado)

She says –

“...Suddenly it became apparent that the “Indus” Civilization was a misnomer – although the Indus had played a major role in the development of the civilization, the “lost Saraswati” River, judging by the density of settlement along its banks, had contributed an equal or greater part to its prosperity. Many people today refer to this early state as the “Indus-Saraswati Civilization” and continuing references to the “Indus Civilization” should be seen as an abbreviation in which the “Saraswati” is implied.” (Page 24)

“...there are some fifty sites known along the Indus whereas the Saraswati has almost 1,000. This is actually misleading figure because erosion and alluviation has between them destroyed or deeply buried the greater part of settlements in the Indus Valley itself, but there can be no doubt that the Saraswati system did yield a high proportion of the Indus people’s agricultural produce.” (page 53)

Most western archaeologists now understand that the civilization largely existed outside the Indus valley. Therefore, some of them (e.g. Dilip Chakrabarti) omit the word ‘Valley’ and call it ‘Indus Civilization’,

				<p>whereas others use 'Indus – Sarasvati Civilization'. The latter is the preferred term used by a vast majority of archaeologists based within India. It also highlights the fact that the Sarasvati river formed the epicenter of this culture. Most Indian Archaeologists, who are doing the actual work of excavation in India, have already adopted this term.</p> <p>A neutral term used alternately everywhere is 'Harappan Culture' following archaeological conventions.</p>
20	6.1	Explore.3	<p>While ancient Indian farmers who lived near the Indus and Ganges Rivers had a constant source of water, those who lived farther away from the rivers depended on the seasons created by the monsoon. The heavy summer rains provided water for crops and made agriculture possible in these regions.</p>	<p>[Violation of Criterion 1.2, 1.4, 1.10].</p> <p>See #19. In addition, this period covers the Late Harappan period during which there was intense agriculture not merely in the Indus & Sarasvati Valleies but also in the interfluve of Ganges and Yamuna, and in several areas of the Gangetic plains further east, as evidenced from recent archaeobotanical discoveries and in several areas of the Gangetic plains further east, as evidenced from recent archaeobotanical discoveries.</p> <p>See 'India's First Farmers', by Ranjit Pratap Singh, 2010, Kala Prakashan, New Delhi.</p>
21	6.1	Explore.4	<p>Civilization in the Indus Valley</p>	<p>[Violation of Criterion 1.2, 1.4, 1.10].</p> <p>Indus Valley Civilization' is not the most commonly used phrase for this civilization. When discovered, the Harrappan 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</p>

				<p>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).</p> <p>Rita Wright states that the Ghaggar Hakra region is the second area of the civilization with a heavy concentration of sites. See 'The Ancient Indus' (2010), Cambridge University Press, p. 131-133 etc.</p> <p>Recently, Qasid Mallah and Nilofer Shaikh have discovered more than a 100 sites in upper Nara, that Wright acknowledges as the most probable continuation of the Ghaggar Hakra (= Sarasvati river). 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.</p> <p>Indus Valley Civilization is thus an out-dated term. Jonathan Kenoyer prefers to use just 'Indus Civilization' in his publications (omitting the word 'Valley').</p> <p>In addition, during the HSS Framework also refers to the Indus-Sarasvati Valley.</p>
22	6.1	Explore.4	Indus Valley	<p>[Violation of Criterion 1.2, 1.4, 1.10].</p> <p>See #21</p>
23	6.1	Explore.4	The first great civilization of South Asia reached its peak along the Indus and Sarasvati rivers between 2500 to 1700 BCE. This society is commonly known as the Indus Valley or Harappan civilization.	<p>[Violation of Criterion 1.2, 1.4, 1.10].</p> <p>Incorrectly disassociates Harappan Civilization from what came afterwards. In addition, it is wrong to suggest that only Harappa and Mohenjodaro were 'major settlements', when in fact contemporary texts</p>

			This civilization had two major cities, Harappa and Mohenjo-daro.	<p>speak of at least five major sites. The students should not be made to infer, as 50 year old texts on archaeology stated, that there are only two major Harappan cities. Adding more cities to the list and on the map will make students fully appreciate the geographical extent of the Harappan culture. See any of the following books that also list cities in addition to Harappa and Mohenjodaro: Possehl, Gregory L.; 1999; Indus Age – The Beginnings; University of Pennsylvania Press; Philadelphia Possehl, Gregory. 2002. The Indus Civilization. Walnut Creek (California): Alta Mira Press McIntosh, Jane R. 2002. A Peaceful Realm- The Rise and Fall of the Indus Civilization. Boulder (Colorado): Westview Press</p> <p>Also, See #21</p>
24	6.1	Explore 4 Archaeology in India Today	lost Indus civilization	<p>[Violation of Criterion 1.2, 1.4, 1.10].</p> <p>See #21</p>
25	6.1	Explore.5	Mohenjo-daro, located in modern-day Pakistan, was the largest city of the Indus Valley civilization,	[Violation of Criterion].
26	6.1	Explore.5	Indus Valley	<p>[Violation of Criterion 1.2, 1.4, 1.10].</p> <p>See #22</p>
27	6.1	Explore.5	Most likely, government officials and religious leaders lived within the citadel walls. The rest of the population lived in the lower city.	<p>[Violation of Criterion 1.4, 1.10].</p> <p>Conjecture</p>
28	6.1	Explore.5	Indus Valley civilization	<p>[Violation of Criterion 1.2, 1.4, 1.10].</p> <p>See #22</p>

29	6.1	Explore.6	Indus Valley civilization	[Violation of Criterion 1.2, 1.4, 1.10]. See #22
30	6.1	Explore.6	The Indus Valley civilization that flourished between 2500 to 1700 BCE was sophisticated.	[Violation of Criterion 1.2, 1.4, 1.10]. Dates. In addition, see #21
31	6.1	Explore.6	Many scholars are beginning to connect the language to the Dravidian language family (which includes the modern language of Tamil spoken in southern South Asia).	[Violation of Criterion 1.2]. Scholars have disproven the concept of the Dravidian language family. Dravidian languages like Tamil have had their early grammars based on Sanskrit
32	6.1	Explore.6	By 1900 BCE, the Indus River civilizations began to decline.	[Violation of Criterion 1.2, 1.4, 1.10]. Civilizations? (Plural)?. In addition, see #21
33	6.1	Explore.6	It is not known whether the Harappan people moved to other parts of India or whether they were conquered by other groups by 1500 BCE.	[Violation of Criterion 1.2, 1.4, 1.10]. Aryan invasion is a 50 year old belief that has long been disproven and removed from the HSS Framework.
34	6.1	Elaborate.2	Indus valley	[Violation of Criterion 1.2, 1.4, 1.10]. See #21
35	6.1	Evaluate Review.2	Indus and the Ganges Rivers flow	[Violation of Criterion 1.4, 1.10]. See #19. In addition, this period covers the Late Harappan period during which there was intense agriculture not merely in the Indus & Sarasvati Valleies but also in the interfluve of Ganges and Yamuna, and in several areas of the Gangetic plains further east, as evidenced from recent archaeobotanical discoveries 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.

36	6.1	Evaluate Review.2	Indus Valley civilization	[Violation of Criterion 1.2, 1.4, 1.10]. See #21
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Appendix 8: National Geographic: World History: Ancient Civilizations

URL:

<https://www.mynqconnect.com/html/ecosystem.spr?nghash=690b44a45af6806015c74abe107271e38dc24fbd&c=0#reader/home>

Edition: Student Edition

General Comments:

This chapter violates Evaluation Criteria 1.2, 1.4 and 1.10.

A preliminary reading of this chapter indicates gross inaccuracies about Yoga, Holi, and the Ramayana. The text states that Yoga its religious and spiritual meanings and implications. Shows a picture of Holi with flowers—where the festival is typically celebrated w/ colored powder and states commits sacrilege by referring to the Ramayana as a love story. It continues to stereotype the Hindu social structure and shows the caste pyramid which was removed from the HSS content framework. It provides an incomplete timeline ignoring the Indus-Sarasvati civilization. The chapter also fails to discuss sages Valmiki and Vyasa and specific Harappan seals as required in the HSS content framework.

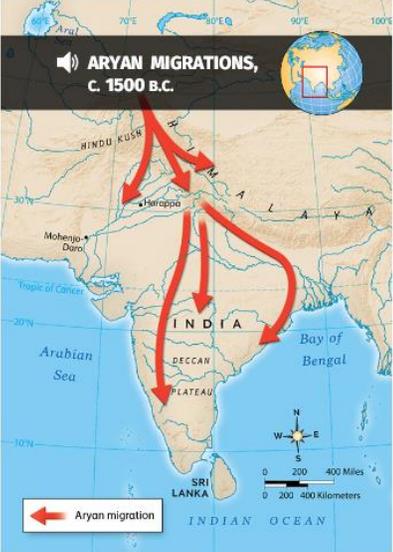
Our preliminary analysis indicates a very flawed narrative

A more detailed analysis will follow in a future letter.

Specific Errors & Citations:

#	Page No.	Present text	Evaluation Criteria violated & Academic Justification
1	150	Yoga - a series of exercises...	[Violation of Criterion 1.4]. Yoga is not just a series of exercises. See: Yoga, Hindupedia, The Hindu Encyclopedia

2	141	Harappan Seal...	[Violation of Criterion 1.2]. Information on Harappan Seal is not consistent with that in the CA TextBook Framework.
3	151	Picture of Holi	[Violation of Criterion 1.4]. Generally the Holi festival is associated with colors and not with throwing flowers. The picture does not represent the common image of Holi in India.
4	153	Document 1: Ramayana is a love story..	[Violation of Criterion 1.4, 1.10]. Ramayana is an epic story of Lord Ram. Calling it a love story is very demeaning. It is also missing references to Vyas and Valmiki who are the authors of these epics
5	153	The Bhagavad Gita is a 700-verse poem describing a conversation between Vishnu's avatar Krishna and the hero Arjuna.	[Violation of Criterion 1.4, 1.10]. In-appropriate reference to Arjuna as a "hero" rather than warrior prince
6	162	Caste Pyramid	[Violation of Criterion 1.2, 1.4, 1.10]. Maliciously highlights the Caste System in India. Indeed it Europeans who bought the work Caste to India as per the CA Text book Framework.
7	60	Timeline of world event	[Violation of Criterion 1.2, 1.4, 1.10]. Shows Aryan Invasion, no mention of Harappan civilization even though timeline goes back to 3500 BC.
8	142	Aryan invasion picture asking to identify the effects of Aryans invasion on India	[Violation of Criterion 1.2, 1.4, 1.10]. Aryan invasion is a 50-year-old belief that has long been disproven and removed from the HSS Framework. Further, it is not discussed in the text.

9	148 Aryan invasion theory	<p>[Violation of Criterion 1.2, 1.4, 1.10].</p> <p>See above</p>
10	149 Depicts Caste pyramid; "Aryans hierarchy developed into rigid caste system that was heredity and could never be changed	<p>[Violation of Criterion 1.2, 1.4, 1.10].</p> <p>The caste pyramid was dropped from the HSS content framework in October 2015.</p> <p>In addition, see above re. Aryan</p>
11	<p>149</p> 	<p>[Violation of Criterion 1.1].</p> <p>The present picture privileges the Aryan migration theory and is outdated in the light of current archaeological data.</p> <p>Most archaeologists DO NOT believe in out of India origins of the Vedic Aryans.</p> <p>Moreover, the text fails to show continuity between Harappan culture and later Hinduism.</p> <p>Further, Hindus use multiple rivers (or other landmarks like ocean or mountain along with rivers) to refer to regions/locations. For instance Krishna-Godavari, Ganga-Yamuna. If internal consistency is to be seen, the rise of Ganga in popular consciousness is enshrined in Ramayana while fading of Saraswati is documented in Mahabharata. So there is definitely a phase when both are known as civilizational forces. In fact Saraswati represented two main functions – knowledge and waters. Even in Mahabharata both are retained.</p> <p>Also, whereas Ganga in Ramayana represents consciousness and water. Post Mahabharata period uses Ganga as symbol for water and Saraswati for knowledge, which is a clear transformation.</p> <p>Ref https://padmavajrabort.wordpress.com/2017/06/11/vasi%e1%b9%a3%e1%b9%adhas-stava-to-sarasvatifrom-the-mahabharata/ http://sanskritdocuments.org/mirrors/mahabharata/txt/mbh09.itx</p>

12 151



[Violation of Criterion 1.4, 1.5, 1.10]

The picture is an inaccurate. Holi is the celebration of colors and is typically celebrated with colored powder (dry or mixed with water)

13 160



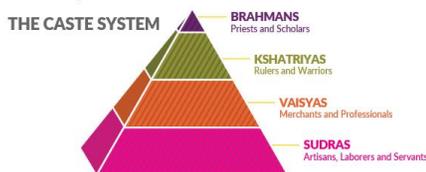
[Violation of Criterion 1.4]

It was originally constructed as a Hindu temple of god Vishnu for the Khmer Empire, gradually transforming into a Buddhist temple towards the end of the 12th century. It is not just a "Buddhist legacy"

See: Ashley M. Richter (8 September 2009). "Recycling Monuments: The Hinduism/Buddhism Switch at Angkor". CyArk. Retrieved 7 June 2015.

14 163

Study the chart of the caste system that developed in ancient Indian society. Then answer the questions that follow.



[Violation of Criterion 1.2, 1.10]

Confuses varna & jati systems w/ "Caste System". Further, varna & jati were not all strictly rigid. The Maheshwari jati is a case in point starting as a kshatriya jati and later becoming vaishya jati of traders, bankers, etc

This is a very stereotypical and negative presentation, because these rigid customs were observed only in a few parts of India in late medieval

times (and certainly not in ancient times, which is what the textbook concerns with).

There were other societies too in which similar customs existed. For instance:

“Persons whose profession is deemed to be unclean – in a society that attaches great importance to contamination and purifications – are subject to sometimes severe restrictions. Such persons include refuse collectors, tanners (who handle animal corpses and gravediggers. The word pariah, which means “drum player,” is of Portuguese origin, taken from the Tamil parai, the large drum played during festivals. This is an unclean profession because the drum head is of leather, coming from an animal corpse. In actual fact, there are not many Pariahs, and they should not be confused with the other artisan castes. In town planning, one district is set aside for artisans, but street sweepers, tanners, and gravediggers must live outside the walls, as was once the case for the hangman in Europe.”

Further, the caste pyramid was dropped from the HSS content framework in October 2015.

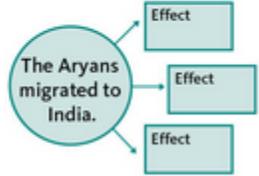
15

Chapter 6
image gallery



[Violation of Criterion 1.10]

Showing Lord Rama and Lakshmana sitting on monkeys is derogatory. They are typically seen as walking or on chariots.

<p>16</p> <p>142</p>	<p>ORGANIZE IDEAS: ANALYZE CAUSE AND EFFECT When you analyze cause and effect, you note the consequences of an event, an action, or a condition. As you read the chapter, use a graphic organizer like this one to identify the effects of the Aryan migrations on Indian civilization.</p> 	<p>[Violation of Criterion 1.4, 1.5]</p> <p>See #11</p>
<p>17</p> <p>146</p>	<p>Around 2500 BC, civilization developed in the Indus Valley</p>	<p>[Violation of Criterion 1.4, 1.5]</p> <p>The Indus Sarasvati Civilization started around 7000BCE in the Indus and Sarasvati river valleys. The statement is incorrect and uses 50-year old scholarship</p> <p>Rao states the following and is supported by Sarkar et al. (2016), who also refer to a proposal by Possehl, and various radiocarbon dates from other sites presents the following dates:</p> <p>7000 – 3300 BCE = Pre-Harappan (Mehrgarh) 3300 – 2600 BCE = Early Harappan 2600 - 2500 BCE = Early-Mature Harappan 2500 – 1900 BCE = Mature Harappan 1900 – 1300 BCE = Posturban Harappan</p> <p>By 1900BCE, the civilization started breaking down, and it was only by 1500 BCE or even later that we see the cultural traits vanish in archaeological record. In some places, these traits survive even as late as 1300 BCE. See Jonathan Mark Kenoyer. 1998. Ancient Cities of the Indus Civilization. OUP; pp. 160-161.</p> <p>It is also wrong to suggest that all we know comes from Harappa and Mohenjodaro, when archaeologists speak of at least five major sites and thousands of minor ones that have been studied. The students should not be made to infer, as 50 year old texts on archaeology stated, that there are only two major Harappan cities. Adding more cities to the list and on</p>

		<p>the map will make students fully appreciate the geographical extent of the Harappan culture. See any of the following books that also list cities in addition to Harappa and Mohenjodaro: Possehl, Gregory L.; 1999; Indus Age – The Beginnings; University of Pennsylvania Press; Philadelphia Possehl, Gregory. 2002. The Indus Civilization. Walnut Creek (California): Alta Mira Press McIntosh, Jane R. 2002. A Peaceful Realm- The Rise and Fall of the Indus Civilization. Boulder (Colorado): Westview Press Gupta, S.P. (1999), "The dawn of civilisation", in Pande, G.C.; Chattopadhyaya, D.P., History of Science, Philosophy and Culture in Indian Civilization, vol I Part 1, New Delhi: Centre for Studies in Civilizations Dikshit, K.N. (2013), "Origin of Early Harappan Cultures in the Sarasvati Valley: Recent Archaeological Evidence and Radiometric Dates" (PDF), Journal of Indian ocean archaeology no. 9, 2013 Sarkar, Anindya (2016), "Oxygen isotope in archaeological bioapatites from India: Implications to climate change and decline of Bronze Age Harappan civilization", Nature Scientific reports</p>
18	146 Indus Valley cities	<p>[Violation of Criterion 1.4, 1.5]</p> <p>The Sarasvati River is mentioned in the framework, and accounts for 60% of the sites of the Harappan Civilization. Why can't the Indian civilization originate between two rivers when the Mesopotamian can originate between Tigris and Euphrates?</p> <p>The Sarasvati River is mentioned in the HSS Framework. Moreover, whereas 1000 sites are in the Sarasvati plains, only 15 are on the Indus plain itself. Therefore, it is misleading and antiquated to refer to only the Indus River. It would be helpful to add a map showing the courses of these two rivers.</p> <p>For information on the Sarasvati River, refer:</p>

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

See also: McIntosh, Jane R. 2002. *A Peaceful Realm- The Rise and Fall of the Indus Civilization*. Westview Press: Boulder (Colorado)

She says –

“...Suddenly it became apparent that the “Indus” Civilization was a misnomer – although the Indus had played a major role in the development of the civilization, the “lost Saraswati” River, judging by the density of settlement along its banks, had contributed an equal or greater part to its prosperity. Many people today refer to this early state as the “Indus-Saraswati Civilization” and continuing references to the “Indus Civilization” should be seen as an abbreviation in which the “Saraswati” is implied.” (Page 24)

“...there are some fifty sites known along the Indus whereas the Saraswati has almost 1,000. This is actually misleading figure because erosion and alluviation has between them destroyed or deeply buried the greater part of settlements in the Indus Valley itself, but there can be no doubt that the Saraswati system did yield a high proportion of the Indus people’s agricultural produce.” (page 53)

Most western archaeologists now understand that the civilization largely existed outside the Indus valley. Therefore, some of them (e.g. Dilip Chakrabarti²⁷) omit the word ‘Valley’ and call it ‘Indus Civilization’, whereas others use ‘Indus – Sarasvati Civilization’.

The latter is the preferred term used by a vast majority of archaeologists based within India. It also highlights the fact that the Sarasvati river formed

²⁷ Chakrabarti, Dilip (Ed.). 2004. *Indus Civilization Sites in India, New Discoveries*. New Delhi

			the epicenter of this culture. Most Indian Archaeologists, who are doing the actual work of excavation in India, have already adopted this term. ²⁸ A neutral term used alternately everywhere is 'Harappan Culture' following archaeological conventions. ²⁹
19	146	Historians know little about Harappan religion.	[Violation of Criterion 1.4, 1.5] Findings have indicated that the Harappan practices are not that dissimilar to those still practiced by Hindus today including meditation and namaste
20	148-149	The Aryans worshipped many gods from nature. They also had gods for friendship and for moral authority. To keep their gods happy, Aryan priests, or Brahmins, performed complicated rituals in Sanskrit, the Aryan language. Their religion came to be called Brahmanism (BRAH-muh-nih-zuhm). In time Brahmanism's rituals and hymns were recorded in sacred texts called the Vedas. The oldest text is the Rig Veda, which contains 1,028 melodic hymns. Brahmanism grew powerful because the priests established beneficial relationships with kings. The Brahmins preached that the gods granted the right to rule to the kings. In return the kings upheld the authority of the Brahmins	[Violation of Criterion 1.4, 1.5, 1.10] Brahmanism is a colonial designation of ancient Vedic Hinduism, and its definitions vary. It is not a very meaningful term and Hindus would not know what it really stands for! "Brahmanism" which earlier was in the framework narrative was deleted from the framework by the Instructional Quality Commission during the framework revision cycle when objections were raised against it in the public hearing.

²⁸ 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.

²⁹ Chakrabarti, Dilip (1999), India- An Archaeological History, Paleolithic Beginnings to Early Historic Foundations. Oxford University Press: New Delhi, p. 152

Appendix 9: McGraw Hill: Impact: World History & Geography (Grade 6)

Title: **Impact: World History & Geography: Ancient Civilizations**

Level: **Grade 6**

Edition: **Student Edition, Inquiry Journal and Explorer Magazine**

General Comments:

This chapter violates Evaluation Criteria 1.2, 1.3, 1.4, 1.5, 1.6, 1.7, 1.9 and 1.10

The narrative in this textbook when it comes to Ancient India and Hinduism is deeply flawed and needs to be re-written from scratch. The text has egregious violations of the HSS content framework and evaluation criteria.

The narrative on the Harrapan civilization ignores the last 50 years of scholarship. The narrative in this text remains centered on a colonial narrative that the Harrapan civilization pre-dates the Aryans and that the Aryans brought Hinduism into India. It uses antiquated terminology “Indus Valley Civilization” instead of the “Indus Sarasvati Civilization” (as mentioned in the HSS Framework) or “Sindu Sarasvati Civilization” as used in by academics over the past two decades. It ignores revisions to the dating of the civilization that have pushed back the beginning dates to as far back as 7,000 BCE and findings that connect this civilization to modern day Hinduism by ignoring most of the archeological finds over the intervening 5 decades. Two of those finds are seals like the Namaste seal and the meditation seal whose inclusion is required by the HSS framework. It further pushes the “Aryan Migration” theory as fact who at best could be considered hotly contested and at worst is antiquated and disproven (violating Category 1.4 – multiple perspectives). The text discusses two major cities (Mohenja-daro and Harappa) ignoring the other 3 major cities that have been discovered and ~1,500 cities that have been discovered of which over 1,000 are on the Sarasvati river. It ignores early cities such as Mehrgarg and Rakhigargi and makes factually inaccurate statements about the values of the people citing things like “royal palaces and temples” indicating the “importance of both religion and government”) when in fact one of the things that have surprised archeologists is the absence of these two types of buildings. This entire narrative violates evaluation criteria 1.4 (accuracy, multiple perspectives), 1.5 (history is well told and based on current scholarship), 1.6 (usage of primary sources), 1.7 (reasonable debate and reliable evidence), 1.8 (importance of time & place, history) and 1.10 (materials on religious matters remain neutral).

The narrative in this text remains centered on an antiquated colonial narrative that the Harrapan civilization pre-dates the Aryans and that the Aryans brought Hinduism into India. It further pushes the “Aryan Migration” and “Indo-European” theory as fact who at best could be considered hotly contested and at worst is antiquated and disproven (violating Category 1.4 – multiple perspectives, 1.5 -- best recent scholarship). According to the text, the “Aryans were not a race or ethnic group” and contradicts itself in the same paragraph stating that “Aryan people’s language was part of a large language family”. It continues to use Aryan or Indo-European to present people from the middle east as a set of people that migrated into India and created a new culture & civilization and then assigns all inventions and technology of the period to these Indo-European people.

This section also has a historically well accepted narrative incorrect regarding the origins of the Vedas. It is widely accepted that the Vedas were developed in an oral tradition dating thousands of years prior to the first time they were written down. According to the textbook, the Aryan people developed a written language called Sanskrit and subsequently composed the Vedas. First of all, Sanskrit was an oral language which has had several scripts attributed to it over time. During this period, the Brahmi script was used to write Sanskrit (other scripts were adopted at a later point in history). Narrative problems continue when the ‘Aryans’ are shown to be distinct from the ‘Dravidians’ or people from South India that had a distinct culture and religion. Genetic studies performed over the last two decades have proven that there are no genetic differences that show two races of people (Aryan and Dravidian) and that there was no genetic mixing of two races during the time period being discussed. Further, Hinduism has developed over thousands of years (with clear linkages to the Harappa culture) and with contributions from many people from across the length and breadth of India. To state that it came from a mix of culture from the ‘Aryan’ and ‘Dravidian’ people is factually & historically inaccurate. Overall, 3 pages are devoted to this topic and barely any material can be found that is historically and factually accurate. This section violates evaluation criteria 1.4 (accuracy, multiple perspectives), 1.5 (history is well told and based on current scholarship), 1.6 (usage of primary sources), 1.7 (reasonable debate and reliable evidence), 1.8 (importance of time & place, history) and 1.10 (examples of religious and secular thinkers in history).

The publisher also negatively stereotypes Hindu social structure and brings it up seemingly out of context throughout the entire section on Ancient India & Hinduism even if the context has nothing to do with varna/jati/caste. The topic is introduced in the section on ‘Varnas’ where it is introduced as a religious, social and cultural matter. The second sentence indicates the derogatory and factually/historically inaccurate (and opinionated) tone of the entire narrative stating that ‘Priests, leaders and other elites used religion to justify their high place in society’. The section’s description of the four varnas is inaccurate on multiple accounts wrongly stating that

- the occupations of the people in each varna (e.g., Brahmins included teachers, doctors, etc who are omitted. Instead the textbook only mentions priests. Vaishyas were traders and business men, not “commoners”)
- it was based on birth (there is no evidence of any birth based inheritance of varna in this time frame)
- that there was a hierarchy with certain varnas being ‘higher’ than others (there is no evidence of this being true).
- the size of the population of each varna (it incorrectly states that the majority of Indians were sudra)

The text goes on to the jati system and makes a statement that scholars refer to jati as caste. Scholars typically imply a mix of varna and jati when calling out Caste. They do not make a consistent 1:1 association of jati as caste. Further, it states that membership in a jati was for life (leaving out the multitude of examples of people & groups changing their jati or doing things outside of the common vocation within their jati). It adds in the hierarchy concept which is not inherent in the jati system (jati includes groups that are both hierarchical and heterarchical). It also calls out that ‘Dalits’ were a sizable community by 500 CE which is unsubstantiated by history. It further states that the ancient Indian society was rigid in their social customs which is historically inaccurate. Jati became rigid in medieval times, not ancient times. Furthermore, the text ignores another class of people that were outside of both Varna and Jati which were the sanyasi-s, ascetics and sages. These people gave up these associations and yet made outsized contributions to Hindu & Indian society over the past 5000+ years. The entire discourse on these two pages violates evaluation criteria 1.4 (accuracy, multiple perspectives), 1.5 (history is well told and based on current scholarship), 1.7 (reasonable debate and reliable evidence), 1.8 (importance of time & place, history) and 1.10 (materials on religious subject matter remain neutral; do not include derogatory language about a religion; religious matters must be treated respectfully).

When it comes to gender roles, the textbook also minimizes the role of women in Hindu society focused on showing inequality rather than showing the elevated status women had during these times. Most scholars agree that women held an elevated position in ancient India. They had similar education as men and participated with men in philosophical debates. They were among the seers who are responsible for composing the Vedas. Some were brahmavidinis, women who devoted their lives to scriptural study; some were kshatriyas who received martial arts coaching and arms training. The Vedas, Upanishads and other scriptures give numerous examples of women philosophers, politicians, teachers, administrators and saints.

The Rig Veda says, “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 works, religious and secular.” The Upanishads clearly declare that we individual souls are neither male nor female. Hinduism teaches that each of us passes through many lives, both male and female. It further teaches the law of karma, which informs us that what we do to others will in turn be done to us—and that ahimsa, non-hurtfulness, must be the guiding precept of our lives.

In Vedic times, men and women were equal as far as education and religion was concerned. Women participated in public sacrifices alongside men. Panini distinguishes women preceptors and teachers vs the wife of male preceptors and teachers clearly indicating that women could be either one of the two and not just the 'wife'. Louis Jaccoliot, French author of the Bible in India: Hindoo Origin of Hebrew and Christian Revelation states that "here is a civilization...which places the woman on a level with the man and gives her an equal place in the family and in society"³⁰.

Instead, the entire narrative is historically inaccurate stating that men had more rights than Women. Makes incorrect statements about inheritance rights; where women could study (school vs home), equality in religious ceremonies, ability to take on a guru, etc. Further, this treatment violates 1.4 (accuracy, multiple perspectives), 1.5 (history is well told and based on current scholarship), 1.6 (usage of primary sources), , and 1.10 (do not include derogatory language about a religion).

The text continues to minimize the impact of Hinduism by making false conjectures such as "people's practice of religion was limited to rituals. Over time, ... took on more meaning ... and became a part of daily life". Implying that the rituals practiced were not a part of daily life or that meaningful. To make matters worse, the text refers to "Brahmanism" which is a colonial term that attempts to divorce Hinduism during that period in History from present day Hinduism. This term is also derogatory to Hindus. This violates evaluation criteria 1.4 (accuracy, multiple perspectives), 1.5 (history is well told and based on current scholarship), 1.6 (usage of primary sources), and 1.11 (numerous examples are presented of women and men from different groups who used their learning to make important contributions).

The text also makes a throw-away statement at the end of the section that "Hinduism, however, does feature both male and female deities" without a serious discussion on the topic and thus violates section 1.2 (adherence to the HSS content framework which requires a discussion on the role of women and female Deities).

The narrative on Hindu marriage customs is also butchered. It describes one of eight types of marriage defined in Hindu scripture and found in practice (to varying degrees)³¹. Instead of focusing on the types of marriage and values associated with marriage, the publishers chooses to discuss the lack of divorce and age of marriage to create a derogatory description of a holy institution violating evaluation criteria 1.10 (do not use examples that are derogatory, accusatory, or instill prejudice against other religions or those who believe in other religions).

³⁰ "Culture: Women's Status in Ancient India", Hinduism Today, January/February/March 2015 edition; Will Durant, Story of Civilization: Our Oriental Heritage. MJF Books. 1935; Louis Jaccoliot, Bible in India: Hindoo Origin of Hebrew and Christian Revelation; Swami Abhedananda, India and Her People; A.S.Altekar, Education in Ancient India; "Women", Hindupedia, the Hindu Encyclopedia

³¹ See "Vivāha," Hindupedia, the Hindu Encyclopedia

Hindu origins & beliefs are also butchered in this module. It states that Vedas had to be memorized by Brahmin priests and were later blended with ideas of other people of India which eventually became Hinduism. This statement is based on an antiquated colonial narrative. It is widely accepted that the Vedas were an oral tradition and its transmission was done by both ascetics/sages/rishis as well as Brahmins. Further, there was a continual evolution of Hindu thought that resulted in the creating of the Upanishads and other texts (numbering in the thousands) with contributions from hundreds if not thousands of people. To say that the Vedas were mixed with other beliefs is patently incorrect and to arbitrarily state that the Vedas were not Hindu (only the later mixed beliefs became known as Hinduism) is similarly false and derogatory. This section tosses out terms from the HSS framework without any discussion such as worship in home, temples, yoga and meditation without any discussion or elaboration. It incorrectly states that the Upanishads describe the search for Brahman...they describe how a person can realize brahman not how some people searched for Brahman. Further, it makes derogatory and inaccurate statements that most ancient Indians could not easily understand the idea of Brahman and believed in many different deities that were more “like people.” Such statements are false and denigrate the Upanishads, which are considered holy scripture. A similar lack of understanding can be found in the section on reincarnation, moksha and karma. The text links these terms to provide a denigratory perspective on Hindu social structure to justify the publishers perspective that it is an elitist structure (“status in life is not an accident”, acceptance of the jati system and belief that a higher jati was superior and its members deserved their status). This section violates evaluation criteria 1.4 (accuracy), 1.5 (history is well told and based on current scholarship), 1.7 (reasonable debate and reliable evidence), 1.8 (importance of time & place, history) and 1.10 (materials on religious subject matter remain neutral; do not include derogatory language about a religion; religious matters must be treated respectfully).

The introduction of Buddhism has adverse reflection on Hinduism stating that Indians were unhappy with the Indian religion and wanted a simpler spiritual faith which caused them to leave for the forests. One of those people became the Buddha. Not only is this derogatory but it is also historically inaccurate. Leaving for the forest (sanyasa) is a well known Hindu institution document as part of the Varna Ashrama system (broadly across society) as well as an accepted practice for ascetics and seekers who can take it any any point in their life. Buddha himself was not seen as founding a new tradition but simply a teacher in a long tradition of teachers. He himself said that he was trying to bring back an ancient philosophy and not invent anything new. This violates evaluation criteria 1.4 (accuracy), 1.5 (history is well told and based on current scholarship) and 1.10 (materials on religious subject matter remain neutral; do not include derogatory language about a religion; religious matters must be treated respectfully).

The section on the Mauryan empire is littered with so many errors (of omission and commission) that the entire narrative needs to be re-written. It positions Alexanders retreat from India as a turning back due to “homesick troops,” incorrectly positions the Mauryan empire as India’s first empire, and describes Chandragupta as a cowardly despot. It ignores the role of Chanakya, his chief advisor and the author of the famed Arthashastra without which any description of the Mauryan empire is incomplete. It overstates the achievements of Ashoka and incorrectly emphasis the role of Buddhism in changing his perspective. It also incorrectly attributes the public works efforts to Ashoka’s Buddhist beliefs when in reality, they had been ongoing for 3 generations starting with Chandragupta. This violates evaluation criteria 1.4 (accuracy), 1.5 (history is well told and based on current scholarship).

The narrative is deeply flawed in this section as it simplifies the extent of literature to include epics that teach moral lessons and historical texts. It ignores the medical, mathematical, astronomical, philosophical and other scientific treatises also authored during this era. It also ignores a rich tradition of texts that were centered on drama and fiction. This section is also filled with errors of omission and commission. It then butchers the summary of the Bhagavad Gita and Ramayana in a way that at best can be considered derogatory (two of Hinduism’s holiest scriptures which are read and studied daily by millions of people around the world) as well as its dating. This section violates evaluation criteria 1.4 (accuracy), 1.5 (history is well told and based on current scholarship) and 1.10 (materials on religious subject matter remain neutral; do not include derogatory language about a religion; religious matters must be treated respectfully).

The section on arts and architecture also has a flawed narrative stating that art of early India is no longer available and all that remains is essentially Buddhist in nature (rock carvings, Ashoka’s pillars). It ignores the existence of 1300 rock art sites with over a quarter of a million figures and figurines, the art of the Indus-Sarasvati Civilization, terracotta figurines dating up to the Mauryan era, sculpture of the Gupta period, temple art, etc all of which can be connected to Hinduism (some of which is also related to Buddhism & Jainism). This section violates evaluation criteria 1.4 (accuracy), and 1.5 (history is based on current scholarship).

The choice of source materials (covering excerpts from the Bhagavad Gita, “Laws of Manu” (Manusmriti) and Valmiki Ramayana) can hardly be called primary source materials. These English translations are all authored by Christians and are poorly done with derogatory language. These are as inappropriate as an excerpt on the Bible authored by an Islamic scholar. This section violates evaluation criteria 1.4 (accuracy), 1.5 (history is based on current scholarship), 1.9 (broadly representative literature).

Additional Errors & Citations (Student Edition):

#	Page No.	Present text	Evaluation Criteria violated & Academic Justification
1	248	The first civilizations of ancient India developed in the Indus Valley.	<p>[Violation of Criterion 1.4, 1.5].</p> <p>It is incorrect to state that ancient India developed in the Indus Valley. It developed in the Indus & Sarasvati river valleys.</p> <p>The Sarasvati River is mentioned in the framework, and accounts for 60% of the sites of the Harappan Civilization. Why can’t the Indian civilization originate between two rivers when the Mesopotamian can originate</p>

between Tigris and Euphrates?

The Sarasvati River is mentioned in the HSS Framework. Moreover, whereas 1000 sites are in the Sarasvati plains, only 15 are on the Indus plain itself. Therefore, it is misleading and antiquated to refer to only the Indus River.

For information on the Sarasvati River, refer:

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

Michel Danino, 2010. The Lost River. Penguin Books: New Delhi

See also: McIntosh, Jane R. 2002. A Peaceful Realm- The Rise and Fall of the Indus Civilization. Westview Press: Boulder (Colorado)

She says –

“...Suddenly it became apparent that the “Indus” Civilization was a misnomer – although the Indus had played a major role in the development of the civilization, the “lost Saraswati” River, judging by the density of settlement along its banks, had contributed an equal or greater part to its prosperity. Many people today refer to this early state as the “Indus-Saraswati Civilization” and continuing references to the “Indus Civilization” should be seen as an abbreviation in which the “Saraswati” is implied.” (Page 24)

“...there are some fifty sites known along the Indus whereas the Saraswati has almost 1,000. This is actually misleading figure because erosion and alluviation has between them destroyed or deeply buried the greater part of settlements in the Indus Valley itself, but there can be no doubt that the Saraswati system did yield a high proportion of the Indus people’s agricultural produce.” (page 53)

Most western archaeologists now understand that the civilization largely existed outside the Indus valley. Therefore, some of them (e.g. Dilip

	<p>Chakrabarti) omit the word 'Valley' and call it 'Indus Civilization', whereas others use 'Indus – Sarasvati Civilization'.</p> <p>The latter is the preferred term used by a vast majority of archaeologists based within India. It also highlights the fact that the Sarasvati river formed the epicenter of this culture. Most Indian Archaeologists, who are doing the actual work of excavation in India, have already adopted this term.</p> <p>A neutral term used alternately everywhere is 'Harappan Culture' following archaeological conventions.</p>
<p>2 248 The arrival of the Aryans brought great changes to India, including the social system and beliefs that would become Hinduism.</p>	<p>[Violation of Criterion 1.4, 1.5, 1.6, 1.7, 1.9].</p> <p>The present picture privileges the Aryan migration theory and is outdated in the light of current archaeological data.</p> <p>Most archaeologists DO NOT believe in out of India origins of the Vedic Aryans.</p> <p>Moreover, the text fails to show continuity between Harappan culture and later Hinduism.</p> <p>There is also no textual evidence to show that Aryans brought changes impacting the social system or new beliefs with a basis that was outside of India.</p> <p>Further, Hindus use multiple rivers (or other landmarks like ocean or mountain along with rivers) to refer to regions/locations. For instance Krishna-Godavari, Ganga-Yamuna. If internal consistency is to be seen, the rise of Ganga in popular consciousness is enshrined in Ramayana while fading of Saraswati is documented in Mahabharata. So there is definitely a phase when both are known as civilizational forces. In fact Saraswati represented two main functions – knowledge and waters. Even in Mahabharata both are retained.</p>

			Also, whereas Ganga in Ramayana represents consciousness and water. Post Mahabharata period uses Ganga as symbol for water and Saraswati for knowledge, which is a clear transformation. Ref https://padmavajrablog.wordpress.com/2017/06/11/vasi%e1%b9%a3%e1%b9%adhas-stava-to-sarasvatifrom-the-mahabharata/ as Salya Parva mentions. http://sanskritdocuments.org/mirrors/mahabharata/txt/mbh09.itx
3	248	deities	[Violation of Criterion 1.10]. The CAPEEM Lawsuit ruled against the State of CA in 2006 with a statement that lower-case 'd' is discriminatory and indicates that Hindu Deities are inferior to the Abrahamic God
4	248	Gnesha	[Violation of Criterion 1.3]. Spelling error
5	249	Timeline: 1500 BCE: Aryans begin migrations to India	[Violation of Criterion 1.4, 1.5, 1.6, 1.7, 1.9]. See #2
6	249	Timeline: 1000 BCE: Aryans control northern India	[Violation of Criterion 1.4, 1.5, 1.6, 1.7, 1.9]. See #2
7	253	Thousands of years ago, India's first civilization began in the valley around the Indus River. The Indus Valley civilization,	[Violation of Criterion 1.4, 1.5]. See #1
8	248	Aryan's are shown bringing great changes to India	[Violation of Criterion 1.4, 1.5, 1.6, 1.7, 1.9]. See #2
9	253	India's first civilization began in the valley around the Indus River. The Indus Valley civilization	[Violation of Criterion 1.4, 1.5]. See #1

10	253	the Indus Valley civilization developed near a great river system.	[Violation of Criterion 1.4, 1.5]. See #1
11	253	nomads settled in valleys along the Indus River in an area that is now Pakistan	[Violation of Criterion 1.4, 1.5]. See #1
12	253	The Indus people prospered and built cities	[Violation of Criterion 1.4, 1.5]. See #1
13	253	Indus civilization spread over much of western India and Pakistan	[Violation of Criterion 1.4, 1.5]. Pakistan didn't exist at the time. During this period, the entire region was referred to as India or ancient India
14	253	The Indus culture flourished between 2600 B.C.E. and 1900 B.C.E. We know about the Indus culture from studying the ruins of two major cities, Mohenjo-Daro and Harappa. Mohenjo-Daro was discovered in the 1920s by archaeologists.	[Violation of Criterion 1.2, 1.10]. The Indus Sarasvati Civilization started around 7000BCE. By 2600 BCE, it entered its 'mature' phase. The statement is inaccurate and relies on 50-year old research at best There is no such thing as Indus culture. It is referred to as the 'Harappan Culture' by archeologists or the Indus Sarasvati Civilization. Rao states the following and is supported by Sarkar et al. (2016), who also refer to a proposal by Possehl, and various radiocarbon dates from other sites presents the following dates: 7000 – 3300 BCE = Pre-Harappan (Mehrgarh) 3300 – 2600 BCE = Early Harappan 2600 - 2500 BCE = Early-Mature Harappan 2500 – 1900 BCE = Mature Harappan 1900 – 1300 BCE = Posturban Harappan By 1900BCE, the civilization started breaking down, and it was only by 1500 BCE or even later that we see the cultural traits vanish in

archaeological record. In some places, these traits survive even as late as 1300 BCE. See Jonathan Mark Kenoyer. 1998. Ancient Cities of the Indus Civilization. OUP; pp. 160-161.

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

See any of the following books that also list cities in addition to Harappa and Mohenjodaro:

Possehl, Gregory L.; 1999; Indus Age – The Beginnings; University of Pennsylvania Press; Philadelphia

Possehl, Gregory. 2002. The Indus Civilization. Walnut Creek (California): Alta Mira Press

McIntosh, Jane R. 2002. A Peaceful Realm- The Rise and Fall of the Indus Civilization. Boulder (Colorado): Westview Press

Gupta, S.P. (1999), "The dawn of civilisation", in Pande, G.C.; Chattopadhyaya, D.P., History of Science, Philosophy and Culture in Indian Civilization, vol I Part 1, New Delhi: Centre for Studies in Civilizations

Dikshit, K.N. (2013), "Origin of Early Harappan Cultures in the Sarasvati Valley: Recent Archaeological Evidence and Radiometric Dates" (PDF), Journal of Indian ocean archaeology no. 9, 2013

Sarkar, Anindya (2016), "Oxygen isotope in archaeological bioapatites from India: Implications to climate change and decline of Bronze Age Harappan civilization", Nature Scientific reports

15 253 Indus Valley people

[Violation of Criterion 1.9, 1.10].

There is no such thing.

Most western archaeologists now understand that the civilization largely

			<p>existed outside the Indus valley. Therefore, some of them (e.g. Dilip Chakrabarti) omit the word ‘Valley’ and call it ‘Indus Civilization’, whereas others use ‘Indus – Sarasvati Civilization’.</p> <p>"Indus-Sarasvati' or 'Sindhu-Sarasvati' are the preferred term used by a vast majority of archaeologists based within India. It also highlights the fact that the Sarasvati river formed the epicenter of this culture. Most Indian Archaeologists, who are doing the actual work of excavation in India, have already adopted this term. A neutral term used alternately everywhere is ‘Harappan Culture’ following archaeological conventions.</p>
16	254	Indus Valley culture	<p>[Violation of Criterion 1.9, 1.10].</p> <p>See #15</p>
17	254	For example, the ruins show that cities’ royal palaces and temples may have been enclosed in a fortress.	<p>[Violation of Criterion 1.4, 1.5].</p> <p>Factually incorrect. No evidence of palaces or temples have been found by archeologists</p>
18	254	Indus Valley people	<p>[Violation of Criterion 1.9, 1.10].</p> <p>See #15</p>
19	254	1. □ IDENTIFYING How did most Indus Valley people earn a living?	<p>[Violation of Criterion 1.9, 1.10].</p> <p>See #15</p>
20	254	2. INFERRING What does the construction of fortresses around palaces and temples reveal about the Indus Valley culture?	<p>[Violation of Criterion 1.4, 1.5].</p> <p>See #17</p>
21	255	ARYAN MIGRATIONS AND SETTLEMENTS	<p>[Violation of Criterion 1.4, 1.5].</p> <p>See #1</p>
22	255	Sometime around 1900 B.C.E., the people of the Indus Valley began to abandon their cities and villages	<p>[Violation of Criterion 1.4, 1.5].</p> <p>See #1</p>

23	255	Meanwhile, groups of people called the Aryans (AR•ee•uhnz) migrated to India. Soon a new civilization emerged	[Violation of Criterion 1.4, 1.5, 1.6, 1.7, 1.9]. See #2. Further, there is no evidence of the co-existence of the Harappan Culture & a nomadic Aryan population
24	255	THE INDO-EUROPEANS	[Violation of Criterion 1.4, 1.5, 1.9, 1.10]. This is not an accepted term. It comes from Linguistics but has no genetic or archeological basis. It is an antequated colonial perspective on ancient Indians
25	255	Indo-European people lived in central Asia but began migrating to other places. Some moved west to Europe or south to Iran. The Aryans went to India.	[Violation of Criterion 1.4, 1.5, 1.6, 1.7, 1.9]. See #2
26	255	Like most Indo-Europeans, the Aryans raised cattle for meat, milk, and butter. They moved from place to place to find pastures and water for their cattle. The Aryans were expert horse riders and hunters, as well as fierce warriors. As they moved about, the Aryans sometimes raided nearby villages for food.	[Violation of Criterion 1.4, 1.5, 1.6, 1.7, 1.9]. See #2
27	255	From about 1500 to 1000 B.C.E., bands of Aryans moved throughout India. These groups mixed with the descendants of the Indus Valley people. Together, they created a new culture. Over time, the Aryans in India adopted a new way of life.	[Violation of Criterion 1.4, 1.5, 1.6, 1.7, 1.9]. See #2 & #15. Further, there is no proof of the nomadic Aryan people moving within India or of their mixing with the people of the Indus-Sarasvati civilization
28	255	The Aryans began to make iron tools to clear forests so they could farm the land.	[Violation of Criterion 1.9, 1.10]. Aryans are not distinct from Ancient Indians...so this term is incorrect given the context
29	255	Historians have found many clay seals, stamps, statues, and figurines in Harappa. Some of these show features that are all present in modern Indian religions, such as male and female figures that resemble	[Violation of Criterion 1.2, 1.4, 1.5]. Obscures the fact that these features are present in "Modern Indian religions". They are features still found in modern day Hinduism. The male Deities are that of Shiva and female Deities are that of Shakti. The

		different deities, as well as small clay figures in traditional greeting poses.	traditional greeting poses are that of Namaste. Further, the HSS framework clearly requires the association of these features with Hinduism
30	256	The Aryans lived in tribes.	[Violation of Criterion 1.4, 1.5]. See #28. Also there is no basis for the statement that Aryans lived in tribes. We would not see emergence of ancient cities like Varanasi if that were the case (which has been dated to 2000 BCE) See http://www.timesofindia.com/city/kolkata/Varanasi-is-as-old-as-Indus-valley-civilization-finds-IIT-KGP-study/articleshow/51146196.cms
31	256	Like most nomadic people, the early Aryans had no written language. After they settled in villages, they developed a written language called Sanskrit (SAN•skriht). Sanskrit gave people a way to record sales, trade, and land ownership. Eventually, Aryan hymns, stories, poems, and prayers were also written in Sanskrit. Later, they were recorded and collected into sacred texts known as the Vedas (VAY•duhs). Examples of the Vedas remain today.	[Violation of Criterion 1.4, 1.5, 1.9, 1.10]. See #28 also this teaches the antiquated Indo-European origin theory of the Aryans stating that these people brought in the Veda and Sanskrit. Further, Sanskrit is a spoken and written language. It was not purely a 'written language'. It has been written in a number of scripts over time (e.g., Brahmi and Devanagari). Further, the Vedas pre-date the written script of Sanskrit by thousands of years. It is a well known fact that the Vedas were passed on orally for thousands of years before they were written down. To say that writing was developed and followed by the creation of the Vedas is incorrect
32	256	The Aryans migrated into India and spread throughout the subcontinent. 1. PATTERNS AND MOVEMENT From what general direction did the Aryan migration flow?2. HUMAN-ENVIRONMENT INTERACTION What physical features did the Aryans settle along during their first migrations? Why did they settle there?	[Violation of Criterion 1.4, 1.5, 1.6, 1.7, 1.9]. See #2
33	257	The Vedas were composed over a long period of time, from 1500 to 500 B.C.E. This period in Indian history is known as the Vedic period. According to many scholars, people speaking	[Violation of Criterion 1.4, 1.5, 1.6, 1.7, 1.9]. The Vedas were compiled in their present form before 1500 BC. This discussion previlages the colonial theories of the origins of Sanskrit based

		Indic languages entered South Asia during this period. The Indic languages are part of the larger Indo-European family of languages. They included the ancient language of Sanskrit, as well as ancestors of many of the languages spoken in South Asia today.	on linguistics and the aryan invasion/migration theories. Further, scholars have disproven the concept of the Dravidian language family. Dravidian languages like Tamil have had their early grammars based on Sanskrit In addition, see #2
34	257	Over time, speakers of the Indic languages spread across northern India in scattered groups and encountered speakers of another ancient language group known as Dravidian. As they made contact with each other, speakers of the Indic and Dravidian languages would exchange their beliefs and traditions. Centuries of cultural exchanges between these two groups would result in a single "Vedic" culture in India.	[Violation of Criterion 1.4, 1.5, 1.6, 1.7, 1.9]. There is no archeological proof of this. This discussion previlages the colonial theories of the origins and spread of the Aryans See #2 and #33 The present text implies that Tamils were not Hindus, by placing them as seperate from people from Northern India. Tamil sages and others from South India were Hindu and responsible for development of key aspects of Hinduism. In fact, multiple sub-cultures and languages from across India contributed to the development of Hinduism.
35	257	Texts in the Dravidian languages also began to appear around 300 B.C.E. From this time until the end of the 1st century C.E. there was a large number of written works produced in Dravidian languages.	[Violation of Criterion 1.4, 1.5]. This is incorrect. The period being referred to is the 3rd Tamil Sangam period. Texts from the first two periods are no longer available. However, they are referred to in later texts (proving that they existed at some point)
36	257	1. EXPLAINING How did the Aryans change their way of life after they settled in India?	[Violation of Criterion 1.4, 1.5, 1.6, 1.7, 1.9]. See #2
37	257	2. INFERRING Based on what you know about the Aryans before they moved to the Indus Valley, how do you think the people already settled in the area felt about the Aryans' migration?	[Violation of Criterion 1.4, 1.5, 1.6, 1.7, 1.9]. See #2

38	257	As the Aryans settled into India, royal and commercial towns arose along India's Ganges River.	[Violation of Criterion 1.4, 1.5, 1.6, 1.7, 1.9]. See #2
39	258	Priests, leaders, and other elites used religion to justify their high place in society.	[Violation of Criterion 1.4, 1.5, 1.6, 1.7, 1.9]. Complete false conjecture.
40	258	People were considered members of a varna based on their jobs and personal behavior, but mostly based on which varna they were born into. The most powerful varnas were the Brahmins (BRAH•mihns) and Kshatriyas (KSHA•tree•uhs).	[Violation of Criterion 1.4, 1.5, 1.9, 1.10]. This untrue, the varna system described in the Rig Veda clearly mentions that the varna of a person is determined by her or his temperament. There is no mention of birth based classification of people during this time period. The statement that Brahmins and Kshatriyas were the most powerful is also incorrect and has no basis in history. Kshatriyas by definition were the kings / warriors and had physical strength. Brahmins were held in the highest esteem (which is different from power) because knowledge & its distribution was highly valued. Vaishyas were the business men. Shudras were the workers. See Appendix "Primer on Hindu Social Structure"
41	258	Next were the Vaisyas (VYSH•yuhs), or commoners.	[Violation of Criterion 1.4, 1.5, 1.9, 1.10]. See #40
42	258	Below the Vaisyas came the Sudras (SOO•druhs). Sudras were manual workers and servants. Most Indians were in the Sudra varna.	[Violation of Criterion 1.4, 1.5, 1.9, 1.10]. See #40
43	258	Scholars refer to the jati system as a caste (KAST) system. In such a system, people remain in the same social group for life.	[Violation of Criterion 1.4, 1.5, 1.9, 1.10]. False, see Appendix "Primer on Hindu Social Structure" for details on the jati system and proof points that people did not remain in the same social group for life
44	258	Higher classes came to be seen as purer than lower ones.	[Violation of Criterion 1.4, 1.5, 1.9, 1.10]. False. Belonging to a class did not make one more pure or impure than

		another person. Members in a class that performed specific actions were considered purer than those that did not.
45	258	<p>By 500 C.E. or earlier there existed a community outside the jati system called the Dalits. Sometimes called the Untouchables, Dalits did work that jati Indians would not do, such as sanitation, disposal of dead animals, and cremation or burning of the dead.</p> <p>[Violation of Criterion 1.4, 1.5, 1.10].</p> <p>False.</p> <p>There is no evidence of any untouchables the ancient Hindu society. To draw out negatives that developed later-on in society is to intentionally create adverse reflection to Hindu social structure.</p> <p>This also misses out the sages, ascetics, sanyassi-s, etc who intentionally left the social structure yet made huge contributions to society.</p> <p>For a detailed study, see: R S Sharma. 2014. Sudras in Ancient India. Motilal Banarsidass: New Delhi</p>
46	258	<p>Many customs evolved to keep different groups from socializing with one another. This kept social groups largely separate from one another in daily life.</p> <p>[Violation of Criterion 1.4, 1.5].</p> <p>False. All four varnas and thousands of jati's provided services to members of other groups. There was tremendous mutual-interdependencies across groups</p>
47	258	<p>Scholars refer to the jati system as a caste (KAST) system. In such a system,</p> <p>[Violation of Criterion 1.4, 1.5, 1.10].</p> <p>This section confuses the term jati and caste and when in history the term came into vogue. There was no such thing as caste in the middle-ages as the caste terminology was introduced by the Portuguese in the 18th century as they could not understand the complex social structure they found in India (spanning varna & jati).</p> <p>The term caste is not even an Indian word. According to the Oxford English Dictionary, it is derived from the Portuguese casta, meaning "race, lineage, breed" and, originally, "'pure or unmixed (stock or breed)". There is no exact translation in Indian languages, but varna and jati are the two most proximate terms</p>

			<p>See Theory of Varna, Hindupedia, the Hindu Encyclopedia Jaiswal, Suvira,. Caste: Origin, Function and Dimensions of Change. Manohar Books: New Delhi (1998), Pp. 86-87 https://www.britannica.com/topic/caste-social-differentiation Corbridge, Stuart; Harriss, John; Jeffrey, Craig (2013), India Today: Economy, Politics and Society, John Wiley & Sons, ISBN 978-0-7456-6535-1</p>
48	259	As in other ancient societies, men had more rights than women in India. Males inherited property, unless there were no sons in the family. Men attended school or became priests, while women were educated at home. Both men and women attended religious ceremonies and celebrations, but not as equals.	<p>[Violation of Criterion 1.4, 1.10].</p> <p>The current verbiage lacks sufficient nuance and is also too negative. See: B S Upadhyaya (1974), Women in Rgveda, S Chand and Co., New Delhi S R Shastri (1969), Women in the Vedic Age, Bharatiya Vidya Bhavan, Bombay J B Chaudhuri (1956). The Position of Women in the Vedic Ritual. Asian Educational Services, New Delhi Source for Rishikas: Swamini Atmaprajnananda Saraswati , Rishikas of the Rigveda Hardcover – May 2, 2013, Kaveri Books.</p>
49	259	In India's leading families, a boy had a guru (GUR•oo), or teacher, until he attended school in the city.	<p>[Violation of Criterion 1.4, 1.5, 1.9, 1.10].</p> <p>Conjecture with no basis in fact. The first guru for everyone is their mother followed by their father. The second Guru was their teachers (after joining school). Gender had nothing to do with having a guru. This statement adds gender bias to Hinduism that did not exist</p>
50	259	In early India, boys and girls often married in their teens. People could not get divorced.	<p>[Violation of Criterion 1.10].</p> <p>Social / religious commentary to create adverse reflection on marriages in Ancient India and Hinduism. It seeks to create a denigratory view by adding commentary based on modern Western values.</p>
51	259	3. COMPARING What characteristics did the Indus Valley cities have in common?	<p>[Violation of Criterion 1.4, 1.5].</p> <p>See #1</p>

52	259	4. EXPLAINING How did the Aryans interact with the Indus Valley people?	[Violation of Criterion 1.4, 1.5, 1.6, 1.7, 1.9]. See #1, #2
53	259	5. ARGUMENTATIVE WRITING What is the most important way the Aryans affected India? Write a brief essay that summarizes your ideas about their impact.	[Violation of Criterion 1.4, 1.5, 1.6, 1.7, 1.9]. See #1, #2
54	259	6. PRESENTING Imagine you and your family live in a village in the Indus Valley. You visit a large city nearby for the first time. Write a letter to a friend describing what you experience. Share your letter with a classmate or in small groups and then collaborate in writing one letter for the group.	[Violation of Criterion 1.4, 1.5]. See #1
55	260	Siddhartha had lived a privileged life from day one. Born into a wealthy family, he wanted for nothing. He had money and riches. He had good looks and a beautiful family. Even so, there was something missing. The young man had a deep spiritual longing to understand the suffering of others and to seek inner peace. He knew that he could not do those things without leaving behind the life that he knew so well. Before embarking on his journey to find the meaning of life, Siddhartha prepared to say goodbye one last time	[Violation of Criterion 1.4,]. Factually incorrect statement of Siddhartha's life. Siddhartha was brought up by his mother's younger sister, Maha Pajapati.[94] By tradition, he is said to have been destined by birth to the life of a prince and had three palaces (for seasonal occupation) built for him. His father, said to be King Śuddhodana, wishing for his son to be a great king, is said to have shielded him from religious teachings and from knowledge of human suffering. When he reached the age of 16, his father arranged his marriage to Yaśodharā. According to the traditional accounts, she gave birth to a son, named Rāhula. Siddhartha is said to have spent 29 years as a prince in Kapilavastu. At the age of 29, Siddhartha left his palace to meet his subjects. Despite his father's efforts to hide from him the sick, aged and suffering, Siddhartha was said to have seen an old man. When his charioteer Channa explained to him that all people grew old, the prince went on further trips beyond the palace. On these he encountered a diseased man, a decaying

		corpse, and an ascetic. These depressed him, and he initially strove to overcome ageing, sickness, and death by living the life of an ascetic.
		Accompanied by Channa and riding his horse Kanthaka, Gautama quit his palace for the life of a mendicant.
		See Narada (1992), A Manual of Buddhism, Buddha Educational Foundation, ISBN 967-9920-58-5 Conze, Edward, trans. (1959), Buddhist Scriptures, London: Penguin
56	264	At first, the Vedas had to be memorized by Brahmin priests and spoken out loud. Much later, they were written down in Sanskrit. Over time, the Brahmin religion blended with the ideas of other people of India. This mix of beliefs eventually became known as Hinduism
		[Violation of Criterion 1.4, 1.5, 1.10]. Factually incorrect. Implies that Brahmins belonged to a religion other than Hindus which is blatantly incorrect. Further, the Vedas were memorized by ascetics/sanyassis as well as Brahmins. Vedas are foundational texts for Hindus--to consider them otherwise, is incorrect and derogatory
57	261	Hinduism includes many beliefs and practices. Certain practices present in Hinduism today, such as worship in the home, worship in temples, yoga and meditation, developed over time. Acceptance of religious diversity also grew to be a central aspect of Hinduism. A core belief of Hinduism is that there is one universal spirit called Brahman (BRAH•muhn). Hindu teachings were spread orally at first. Over time they were written into texts like the Upanishads (oo•PAH•nih•shadz). The Upanishads describe the search for Brahman. These writings say that every living thing has a soul that is part of Brahman. The body is part of life on Earth. At death, the soul leaves the body and joins with Brahman. The Upanishads say that a soul that becomes one with Brahman is like a lump of salt thrown into
		[Violation of Criterion 1.4, 1.5, 1.9, 1.10]. Considering the Vedas as separate from Hinduism is derogatory. The Vedas were the first Hindu texts to be written down followed by the Upanishads. Further, the concept of pluralism and acceptance of religious diversity are core to the Hinduism dating back to the Rig Veda which states that Truth is one - "ekam sad vipra bahudha vadanti " (meaning Truth is one, but the learned refer to it in different names) and are not found for the first time in the Upanisads. The Upanisads do not describe the search for Brahman. They describe how a seeker can realize / discover Brahman for themselves. The quote about the soul being like salt is from the Brihadaranyaka Upanishad and is one of many different ways that the soul is described in the Upanishads. The present text implies this is the only description. Multiple examples were provided to facilitate understanding of the

<p>water. The lump of salt is gone, but the water tastes salty. The salt has become part of the water. Most ancient Indians, however, could not easily understand the idea of Brahman. They believed in many different deities that were more like people.</p>	<p>underlying concepts by common people. Ritual & Deity worship was always parallel and co-existent with the philosophy of the Veda & Upanisads (multitudes of examples can be found in the Vedas and Upanisads themselves).</p>
<p>58 262 Hindus strive for moksha, the ultimate peace.</p>	<p>It is derogatory to describe Deities to be 'like people'.</p> <p>It is incorrect and false to state that Deity worship arose due to people's inability to understand the concept of Brahman.</p> <p>See Rigveda Samhita 1.164.46 Veda, Hindupedia, the Hindu Encyclopedia Upanishad, Hindupedia, the Hindu Encyclopedia</p>
<p>59 262 In Hinduism, the idea of reincarnation is closely related to another idea known as karma (KAHR•muh). According to karma, people's status in life is not an accident. It is based on what they did in past lives. In addition, the things people do in this life determine how they will be reborn.</p>	<p>[Violation of Criterion 1.4].</p> <p>Moksha is incorrectly defined as "ultimate peace". The correct definition is "freedom from birth and death"</p> <p>[Violation of Criterion 1.4, 1.10].</p> <p>Closely linking reincarnation and karma is incorrect. They are independent concepts.</p> <p>Karma is a fundamental concept which has no direct translation into English. It has multiple levels of applicability and can approximately be defined as the natural order of action and each action has an associated result (often called fruit of the karma).</p> <p>Individual Karma</p> <p>In the cycle of its evolution, the jiva has two movements - pravritti and nivritti. During pravritti impressions/samskaras are accumulated. One is recommended to do noble actions so as to reap their sweet fruits. During nivritti, one tries to get rid of prarabdha and exhaust karma by experiencing its fruits (karma phala) so as to break the cycle of life and</p>

death. One is recommended to perform actions without attachment, so that its fruit or impression does not add to the baggage of one's own karma. When one performs detached actions, he only performs action as long as his previous karma phala is not nullified. One performs the highest kind of action at this stage, and such action always results in the benefit of surroundings (loka kalyana).

Moksha is through total karma nivritti and transcending the action-fruit cycle. This is possible if one realizes and discriminates between atman and non-atman (body, mind etc). One can get beyond the ambit of karma by experiencing the One beyond qualities (beyond trigunas - satwa, rajas, tamas).

Akarma is a state where an action is not bound by karma/phala. This is the kind of action performed by a liberated person. Akarma is not inaction, but sterilized action.

Freewill

Fate and freewill both are significant in one's actions. While many factors like daivabala (destiny or God-will), prarabdha (one's own previous actions) affect the fruit of action, it is human effort (purushakara) that predominates action. Man is said to be the master of his actions (destiny), though not wholly the owner of the fruits of the actions.

Group Karma

When a group of individuals do actions that affect each other, it results in group karma. This could be a collectivity or persons closely attached to each other. In the latter case the group is called a group soul (yaksha). In the former, the persons do not get combined as a group soul but reap the fruit of collective action. This kind of karma drives the lifecycle of a society.

		See Karma, Hindupedia, the Hindu Encyclopedia
60	263	<p>Beliefs such as reincarnation also made many Indians more accepting of the jati system. A devout Hindu believed that the people in a higher jati were superior and deserved their status. At the same time, the belief in reincarnation gave hope to people from every walk of life. A person who leads a good life is reborn into a higher jati.</p>
		<p>[Violation of Criterion].</p> <p>False statement. Concepts of Reincarnation and Jati are independent with Reincarnation pre-dating the concepts of jati.</p> <p>Further, not all jati's are higher or lower (superior or inferior) to others (e.g., Maheshwari vs Agarwal). See Appendix "Primer on Hindu Social Structure for details. Belief in reincarnation did not cause devout people to consider certain jati's superior or inferior. Jati is a social grouping that is independent of Hinduism (e.g., Jati in Christianity or Islam in medieval and modern India)</p>
61	263	<p>Many Hindus today still believe that a man should go through four stages in his life: a student (preparing to live in the world), a married man (accepting worldly responsibilities), a forest dweller (retirement from the world), and, finally a wandering monk (completely renouncing the world).</p>
		<p>[Violation of Criterion].</p> <p>False statement as it incorrectly defines the 4 'ashrams' or stages of life. The 3rd stage of life, vanaprastha, is not defined as a forest dweller. This text makes the mistake of taking a literal translation from Sanskrit to English rather than examining the definition.</p> <p>As per Hindu scriptures, during this stage of life, one goes into seclusion, and does penance. One becomes inward looking. He still contributes with his experience, through advising and teaching. Having fulfilled his desires in the previous ashrama, one is expected to win over senses and sensuous pleasures. Thus his work is also more dispassionate and detached, as he does not seek any specific result from the work. It will be for the benefit of society alone. Though one is supposed to celibate, he is not required to renounce or live alone. One can take his wife or live with any other person. One is also permitted to earn his livelihood though not to save/accumulate. But unless there is a specific need, he does not visit people -- usually people needing a vanaprasthi's advice go to him.</p>

			See: Varna Ashrama Dharma, Hindupedia, the Hindu Encyclopedia
62	264	During the 500s B.C.E., some Indians felt unhappy with the many ceremonies of the Hindu religion. They wanted a simpler, more spiritual faith. They left their homes and looked for peace in the hills and forests. Many trained their minds to focus and think in positive ways. This training was called meditation. Some seekers developed new ideas and became religious teachers. One of these teachers was Siddhartha Gautama (sih•DAHR•tuh GOW•tah•muh). He became known as the Buddha (BOO•dah). He founded a new religion called Buddhism (BOO•dih•zuhm).	[Violation of Criterion 1.4, 1.5, 1.9, 1.10]. The present text indulges in adverse reflection stating that people left Hinduism and started looking for a simpler faith and Buddhism emerged by one such seeker. It overlooks the fact that Buddhism was one of the many traditions of ancient India, including Samkhya. The Buddha himself did not claim that he was inventing a new path, rather he claimed to have revived an ancient teaching. The following old work still highlights how the Buddhist teaching was a continuation of more ancient teachers: Benimadhab Barua. 1921. A History of Pre-Buddhistic Indian Philosophy. Motilal Banarsidass (Delhi) Meditation and thinking positively have strong, old roots in Hinduism pre-dating (and borrowed by) Buddhism. Many people went to the forest during the Vanaprastha & Sanyasa stages of their life to focus their life on spirituality (as taught to do so by Hindu scriptures & teachers when they reached these stages of their life). Further, this is not new or unique to the 500s BCE...this had already been happening for hundreds of years prior to this period and continues to happen to-date.
63	264	Dressed in a yellow robe, he traveled the country, stopping to meditate, or think deeply.	[Violation of Criterion 1.4]. Meditation is not defined as "think deeply". It is defined as a practice where an individual operates or trains the mind or induces a mode of consciousness, either to realize some benefit or for the mind to simply acknowledge its content without becoming identified with that content, or as an end in itself. See Lutz et. al; Slagter, HA; Dunne, JD; Davidson, RJ (2008). "Attention regulation and monitoring in meditation". Trends in Cognitive Sciences. 12 (4): 163–9. PMC 2693206 Freely accessible. PMID 18329323.

		doi:10.1016/j.tics.2008.01.005. Watts, Alan. "11 _10-4-1 Meditation." Eastern Wisdom: Zen in the West & Meditations. The Alan Watts Foundation. 2009. MP3 CD. @4:45
64	265	<p>Like Hindus, the Buddha believed in reincarnation, but in a different way. He taught that people could end the cycle of rebirth by following the Eightfold Path rather than their dharma. Many people accepted the Buddha's message, especially Untouchables and Indians in the lower jati. For the first time, these groups heard that they, too, could reach enlightenment</p>
		<p>[Violation of Criterion 1.4].</p> <p>Incorrect statement re. ending reincarnation in Hinduism. Exiting the cycle of reincarnation is done by exhausting the fruits of karma. Not by following dharma.</p> <p>Unclear how many members of each varna / jati accepted Buddhism and whether there was any specific bias of one group towards adopting Buddhism. It is adverse reflection to call out untouchables and "lower jati's" vs other social groups. Many Brahmins, kshatriyas and vaishyas also adopted Buddhism. Buddhi himself was a kshatriya. Further, it is incorrect to say that these groups had been told that they could not reach enlightenment. Hindu scriptures do not discriminate against any social group when it comes to reaching enlightenment.</p> <p>The Bhagavad Gita states that "women, Vaisyas, sudras can attain the supreme". This text predates Buddhism by several thousand years.</p> <p>Also, see See # 59 See: Bhagavad Gita</p>
65	269	<p>Ashoka was once a brilliant warrior. He was fierce and brave and willingly faced his enemies on the battlefield. But something in the young leader had changed. After a particularly bloody battle, Ashoka no longer wished to fight. The loss of life before his eyes changed the way he viewed the world. The emperor of the mighty Mauryan Empire converted to Buddhism, a decision that greatly affected how he ruled ancient India.</p>
		<p>[Violation of Criterion 1.4].</p> <p>Ashoka converting to Buddhism after the war is a common myth. Ashoka had been calling himself a Buddhist for at least two years prior to the Kalinga war</p> <p>See https://www.cs.colostate.edu/~malaiya/ashoka.html</p>

66 270 By the 500s B.C.E, India was divided into many small kingdoms. Conflict over land and trade weakened the kingdoms, leaving them open to foreign invasion. First, Persian armies conquered the Indus Valley in the 500s B.C.E and made it part of the Persian Empire. The Greeks, under Alexander the Great, then defeated the Persians. Alexander entered India but turned back in 325 B.C.E, when his homesick troops threatened to rebel.

[Violation of Criterion 1.4, 1.5, 1.9].

It is historically inaccurate to state that Alexander turned back because his homesick troops threatened to rebel. The troops threatened to rebel because they were too afraid of moving forward further into India.

The Indian campaign of Alexander the Great began in 326 BC. After conquering the Achaemenid Empire of Persia, the Macedonian king (and now the great king of the Persian Empire), Alexander, launched a campaign into India. The Battle of the Jhelum river against a regional Indian King, Porus, is considered by many historians, Peter Connolly being one of them, as the most costly battle fought by the armies of Alexander.

Plutarch also wrote that the bitter fighting of the Hydaspes made Alexander's men hesitant to continue on with the conquest of India, considering that they would potentially face far larger armies than those of Porus if they were to cross the Ganges River

As per Plutarch:

As for the Macedonians, however, their struggle with Porus blunted their courage and stayed their further advance into India. For having had all they could do to repulse an enemy who mustered only twenty thousand infantry and two thousand horse, they violently opposed Alexander when he insisted on crossing the river Ganges also, the width of which, as they learned, was thirty-two furlongs, its depth a hundred fathoms, while its banks on the further side were covered with multitudes of men-at-arms and horsemen and elephants. For they were told that the kings of the Ganderites and Praesii were awaiting them with eighty thousand horsemen, two hundred thousand footmen, eight thousand chariots, and six thousand fighting elephants.

As per Megasthenes:

Gangaridai, a nation which possesses a vast force of the largest-sized elephants. Owing to this, their country has never been conquered by any

		foreign king: for all other nations dread the overwhelming number and strength of these animals. Thus Alexander the Macedonian, after conquering all Asia, did not make war upon the Gangaridai, as he did on all others; for when he had arrived with all his troops at the river Ganges, he abandoned as hopeless an invasion of the Gangaridai when he learned that they possessed four thousand elephants well trained and equipped for war.
		See Arrian (2004). Tania Gergel, ed. The Brief Life and Towering Exploits of History's Greatest Conqueror as Told By His Original Biographers. Penguin Books. p. 120. ISBN 0-14-200140-6. Plutarch, Alexander Megasthenes. Quoted from the Epitome of Megasthenes, Indika., Ancient India as Described by Megasthenes and Arrian. Translated and edited by J. W. McCrindle. Peter Connolly. Greece and Rome At War. Macdonald Phoebus Ltd, 1981
67	270	After Alexander left India, an Indian military officer named Chandra Gupta Maurya built a strong army. He knew that only a large and powerful empire could defend India against invasion. In 321 B.C.E., Chandra Gupta set out to conquer northern India and unify the region under his rule.
		[Violation of Criterion 1.4, 1.5, 1.9]. The name of Chandragupta Maurya is mis-spelled. It is also inaccurate to call him an "Indian military officer". He was born in a humble family, orphaned and abandoned, raised as a son by another pastoral family, then picked up, taught and counselled by Chanakya. He never served in an army (other than when he was leading it to create the Mauryan empire). Chandragupta also did not set out to conquer northern India...rather, he set out to conquer all of India.
68	270	Gupta was also a skilled administrator.
		[Violation of Criterion 1.4]. Gupta inaccurately refers to Chandragupta
69	270	Chandra Gupta
		[Violation of Criterion 1.4]. See #72
70	270	He was afraid of being poisoned, so he had servants taste his food before he ate it. He
		[Violation of Criterion 1.4, 1.5, 1.9].

	was so concerned about being attacked that he never slept two nights in a row in the same bed	False statement about Chandragupta make one of the greatest emperors in Indian history look weak. Chanakya, his guru, teacher and advisor asked him to do these things which he explains and details in the Arthashastra See: Arthashastra at Wikisource (First English translation, 1915 by R Shamasastri)
71	271 After one battle, he looked at the fields covered with dead and wounded soldiers. He was horrified by what he saw. He decided that he would follow Buddhist teachings and become a man of peace.	[Violation of Criterion 1.4]. See #69
72	271 Ashoka kept his promise. During the rest of his life, he tried to improve the lives of his people. Ashoka made laws that encouraged good deeds, family harmony, nonviolence, and toleration of other religions. He created hospitals for people and for animals. He built fine roads, with rest houses and shade trees for the travelers' comfort.	[Violation of Criterion 1.4, 1.5, 1.9]. It is inaccurate to state that he only did these things after the war for Kalinga. Ashoka, like his father and grandfather, Ashoka sponsored the construction of thousands of roads, waterways, canals, rest houses, hospitals, and other types of infrastructure throughout his reign.
73	271 The Mauryan dynasty built the first great Indian empire	[Violation of Criterion 1.4, 1.5]. The Mauyran empire was not the first historical Indian Empire. In fact, it was a successor to the Nanda Empire (in Magadha) that was founded a century earlier. The Nandas had initiated the task of conquering and destroying numerous ancient republics and kingdoms in N India, and Chandragupta furthered this task. In this regard, see: K A Nilakanta Sastri (ed.). 1967. Age of the Nandas and Mauryas. Motilal Banarsidass: New Delhi
74	272 Ashoka's able leadership helped the Mauryan Empire prosper. India's good roads helped it become the center of a large trade network that stretched to the Mediterranean Sea. The	[Violation of Criterion 1.4, 1.5]. Attributing these things as unique to Ashoka is historically inaccurate. Chandragupta, Ashoka's grandfather established links with the western Hellenistic states. Road building was an ongoing exercise that started with

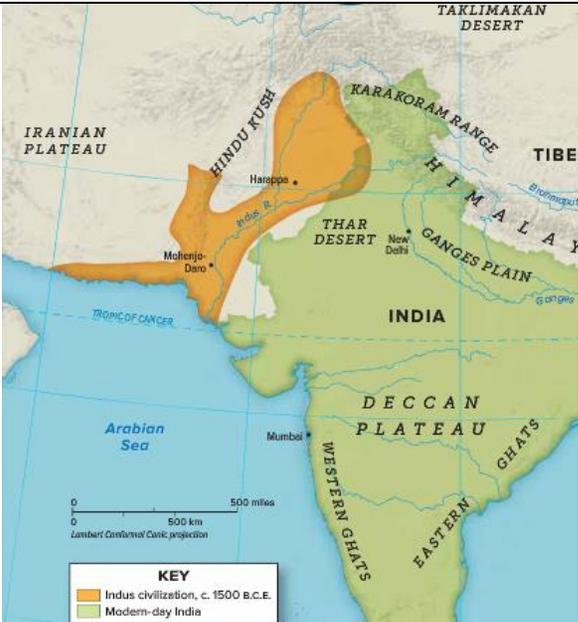
		Mauryan Empire had strong political links with the western Hellenistic states	the Nanda and was continued by Chandragupta, Bindusara (Ashoka's father) and Ashoka. Trade flourished during Chandraguptas & Bindusara's rule as well as Ashoka's rule.
75	274	The Gupta dynasty founded the second great Indian empire.	[Violation of Criterion 1.4, 1.5]. Historically inaccurate to state that the Gupta dynasty founded the "second" great Indian empire. There are a number of earlier empires that are considered great and in India predating the Gupta Dynasty. Two are Nanda and Maurya. See #77
76	274	The Mahabharata describes a struggle for control of an Indian kingdom that took place about 1100 B.C.E.	[Violation of Criterion 1.4, 1.5]. Inaccurate to date the Mahabharata to 1100 BCE. As per the latest research, the Mahabharata is dated between 5,561 BCE and 4,500BCE. See Origins, Hindupedia, the Hindu Encyclopedia The Scientific Dating of the Mahabharata War By Dr.P.V.Vartak Nilesh Oak, When Did the Mahabharata War Happen? : The Mystery of Arundhati
77	274	In it, the deity Krishna goes with a prince into battle. The prince does not want to fight because members of his family are on the other side. Krishna reminds the prince to obey his duty as a warrior. The prince makes the painful choice to fight his family	[Violation of Criterion 1.4, 1.5]. This statement over-simplifies the Bhagavad Gita, one of Hinduism's most prominent scriptures. He tells the prince the nature of the atma or soul, the mechanism through which enlightenment can be achieved, concepts of dharma & karma, the three types of yoga, etc.
78	274	second epic, the Ramayana, is a poem that grew to about 25,000 verses before it was written down. It tells the story of Rama, the perfect king, and Sita, his faithful wife. When Sita is kidnapped by an evil king, Rama rushes to her rescue with the help of friends	[Violation of Criterion 1.4, 1.5, 1.10]. It is inaccurate to state that the poem grew to about 25,000 verses before it was written down. It was authored by Sage Valmiki (and hence, is also known as the Valmiki Ramayan). Over 300 different versions of the poem are known to exist -- each of which draw from Valmiki's original text. The description provided of the Ramayana belittles a scripture that is

			<p>loved, worshipped and recited by millions of Hindus around the world and is very inaccurate. Sita was not kidnapped when Rama was on the throne (as implied) nor did he rush to her rescue with the help of his friends. It took him approximately one year to find her and he had allies who supported the invasion of Lanka and helped him win the resulting war. In fact, he did not have his kingdom (Kosala) or its army at his side at all.</p>
79	275	The ancient Hindus believed that music was a gift from the gods.	<p>[Violation of Criterion 1.10].</p> <p>The CAPEEM Lawsuit ruled against the State of CA in 2006 with a statement that lower-case 'g' is discriminatory and indicates that Hindu Deities are inferior to the Abrahamic God. Further, Hindus believe everything is a gift of God, not just music.</p>
80	275	The most important structures in early India were the rulers' palaces and the temples used for religious worship.	<p>[Violation of Criterion 1.4, 1.5].</p> <p>Unsubstantiated statement with little basis in reality. Temples were considered the most important structures in early India. Palaces would be a distant second.</p>
81	275	The math formulas were changed into poems called sudras.	<p>[Violation of Criterion 1.1, 1.4, 1.5, 1.10].</p> <p>Inaccurate statement. These were called 'sutra' not 'sudra'. Further, A sūtra is not a 'poem' but a short rule or "a theorem condensed in few words". A collection of sūtras becomes a text, and this is also called sūtra (often capitalized in Western literature)</p> <p>See Monier Williams, Sanskrit English Dictionary, Oxford University Press, Entry for sutra M Winternitz (2010 Reprint), A History of Indian Literature, Volume 1, Motilal Banarsidass, ISBN 978-81-208-0264-3 Gavin Flood (1996), An Introduction to Hinduism, Cambridge University Press, ISBN 978-0-521-43878-0</p>
82	275	Scholars did this to make them easier to remember. Imagine having to turn in your math homework in the form of a poem	<p>[Violation of Criterion 1.4, 1.5, 1.10].</p> <p>Inaccurate statement. See #85</p>

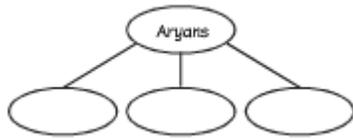
83	276	A doctor named Shushruta (shoosh•ROO•tah) repaired damaged noses in an early type of plastic surgery. Indian doctors used herbs to cure illnesses.	[Violation of Criterion 1.1, 1.4, 1.5, 1.9, 1.10]. Inaccurate on two accounts. First, his name is incorrectly spelled--it is spelled as Sushruta, or Suśruta. Second, he is considered to be a Rishi in the Indian context, not simply a 'doctor' meaning that he was a learned Hindu sage.
84	280	The Bhagavad Gita is the best-known section of the religious epic called the Mahabharata. Scholars are uncertain as to who the original author of the Bhagavad Gita or the complete Mahabharata was.	[Violation of Criterion 1.2, 1.4, 1.5, 1.10]. Inaccurate on multiple accounts. The Bhagavad Gita is well known to be authored by Sage Veda Vyasa (who also authored the Mahabharata). This is also mentioned in the HSS framework. Further, the Mahabharata is considered to be a 'Itihasa' or historical text (within the pantheon of texts considered as Hindu scripture). Thus, to call it a 'religious epic' is inaccurate. Both of these statements are derogatory to Hindus.
85	280	So spake Arjuna to the Lord of Hearts, And sighing, "I will not fight!" held silence then. To whom, with tender smile, (O Bharata!) While the Prince wept despairing 'twixt [between] those hosts, Krishna made answer in divinest verse: KRISHNA: Thou grieveest where no grief should be! thou speak'st Words lacking wisdom! for the wise in heart Mourn [feel sadness] not for those that live, nor those that die. Nor I, nor thou, nor any one of these, Ever was not, nor ever will not be, For ever and for ever afterwards. All, that doth [do] live, lives always! To man's frame As there come infancy and youth and age, So come there raisings-up and layings-down Of other and of other life-abodes [homes], Which the wise know, and fear not. This that irks [annoys]-Thy sense-life, thrilling to the elements-Bringing	[Violation of Criterion 1.2, 1.10]. Inappropriate translation which can be considered derogatory as it literally translates Lord Krishna's name at every account. Sir Edwin Arnold is not considered to be an authority of the Gita and provides a colonial perspective on the text. It is also inappropriate to have a translation of a Hindu scripture by a Christian be presented as a primary source on Hinduism

		thee heat and cold, sorrows and joys, 'Tis brief and mutable [changeable]! Bear with it, Prince! As the wise bear. The soul which is not moved, The soul that with a strong and constant calm Takes sorrow and takes joy indifferently, Lives in the life undying! That which is Can never cease to be; that which is not Will not exist	
86	280	The Laws of Manu, a part of the Vedas, is an ancient text that explains the obligations of all Hindus. It includes 12 chapters and more than 2,600 verses.	[Violation of Criterion]. The Manu Smriti being referred to here is one of 5,000+ dharma shastras. See Dharma-shastra, Encyclopedia Britannica
87	281	1. I will declare the duties of kings, (and) show how a king should conduct himself, how he was created, and how (he can obtain) highest success. 2. A Kshatriya, who has received according to the rule the sacrament prescribed by the Veda, must duly protect this whole (world). 3. For, when these creatures, being without a king, through fear dispersed in all directions, the Lord created a king for the protection of this whole (creation). . . . 5. Because a king has been formed of particles of those lords of the gods, he therefore surpasses all created beings in lustre [shine or glow]; . . . 14. For the (king's) sake the Lord formerly created his own son, Punishment, the protector of all creatures, (an incarnation of) the law, formed of Brahman's glory. . . . 16. Having fully considered the time and the place (of the offence), the strength and the knowledge (of the offender), let him justly inflict that (punishment) on men who act unjustly. 17. Punishment is (in reality) the king	[Violation of Criterion 1.4, 1.5, 1.10]. Inappropriate translation which is derogatory to Hindus. Its author, Georg Bühler, was a Christian and is not considered to be an authority on the Manu Smriti. It is also inappropriate to have a translation of a Hindu scripture by a Christian be presented as a primary source on Hinduism

		(and) the male, that the manager of affairs, that the ruler, and that is called the surety for the four orders' obedience to the law.	
88	281	<p>CANTO XIX: RÁMA'S PROMISE FROM RÁMÁYAN OF VÁLMÍKI</p> <p>Yea, for my father's promise sakel to the wood my way will take,And dwell a lonely exile thereIn hermit dress with matted hair.One thing alone I fain [gladly] would learn,Why is the king this day so stern [serious]?Why is the scourge [terror] of foes so cold,Nor gives me greeting as of old?Now let not anger flush thy cheek:Before thy face the truth I speak,In hermit's coat with matted hairTo the wild wood will I repair.How can I fail his will to do,Friend, master, grateful sovereign too?One only pang consumes my breast.That his own lips have not expressedHis will, nor made his longing knownThat Bharat should ascend the throne</p>	<p>[Violation of Criterion 1.4, 1.5, 1.10].</p> <p>Inappropriate translation which is derogatory to Hindus. Its author, Ralph T. H. Griffith, was a Christian and is not considered to be an authority on the Ramayana. It is also inappropriate to have a translation of a Hindu scripture by a Christian be presented as a primary source on Hinduism</p>
89	282	<p>2. SEQUENCING Create a time line to arrange the events in the order that they occurred. A. Arab mathematicians adopt Indian symbols for the numbers 1–9.B. The Aryans begin to migrate into the Indus Valley.C. Chandra Gupta founds the Mauryan dynasty. D. The Gupta dynasty begins.E. Indus culture flourishes.F. Siddhartha Gautama, the Buddha, is born. G. Ashoka brings the Mauryan Empire to its height of power</p>	<p>[Violation of Criterion 1.4, 1.5, 1.6, 1.7, 1.9].</p> <p>See #2</p>
90	282	<p>3. COMPARING How did the beliefs and social systems of ancient India, specifically varna and jati, influence the rights and abilities of citizens? How does this compare to present-day life in the United States?</p>	<p>[Violation of Criterion 1.2].</p> <p>Role play of topics related to religion is explicitly not allowed in the HSS Framework. The text explicitly explains varna and jati are Hindu concepts.</p>

91	283	IDENTIFYING Where did the Indus Valley civilization begin?	[Violation of Criterion 1.4, 1.5, 1.6, 1.7, 1.9]. See #2
92	284	EXPLAINING EFFECTS How did the creation of iron tools affect the Aryans' lifestyle?	[Violation of Criterion 1.4, 1.5, 1.6, 1.7, 1.9]. See #2
93	284	SUMMARIZING What effect did the Aryans have on the Indus Valley civilization?	[Violation of Criterion 1.4, 1.5, 1.6, 1.7, 1.9]. See #1 & #2
94	284	PREDICTING How might a belief in karma and jati influence the way a Hindu lives his or her life?	[Violation of Criterion 1.2]. Role play of topics related to religion is explicitly not allowed in the HSS Framework. The text explicitly explains varna and jati are Hindu concepts.
95	248		<p>[Violation of Criterion 1.2, 1.4, 1.5, 1.6].</p> <p>The map incorrectly shows the scope of the Indus Civilization (relying on 50-year-old scholarship on the “Indus Valley Civilization”). According to scholarship from the last two decades, the civilization includes hundreds of sites on the Sarasvati river (which is missing on the map) and extends well into current-day India. The HSS framework also requires mention of the Sarasvati river.</p> <p>Also see # 1</p>

96 251



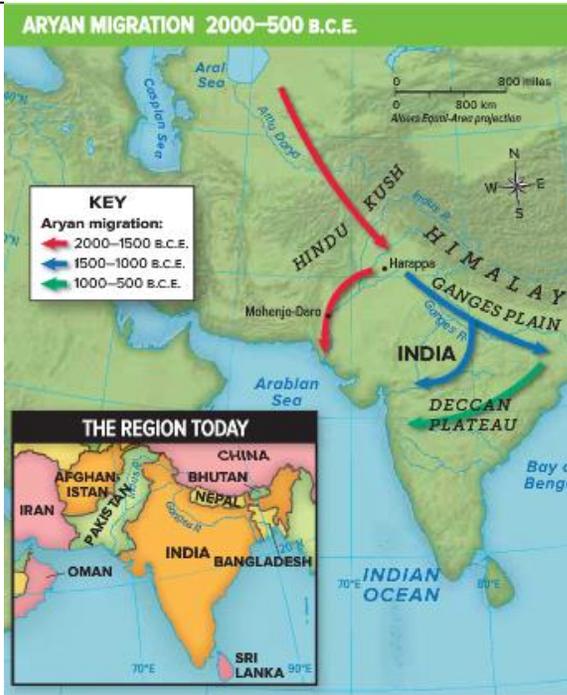
ANALYZING KEY IDEAS AND DETAILS

Read closely to determine how the Aryans changed India. Use a diagram like to summarize your findings.

[Violation of Criterion 1.4, 1.5, 1.6, 1.7, 1.9].

See #2

97



[Violation of Criterion 1.4, 1.5, 1.6, 1.7, 1.9].

See #2

<p>98 260-261</p>		<p>[Violation of Criterion 1.5].</p> <p>The section on religions of Ancient India starting with Hinduism begins with a story about the Buddha which messes up the story. This story of Hinduism does not begin with Buddhism and yet that is what is presented. The HSS framework requires history to be presented as a story well told, with continuity and narrative coherence (a beginning, a middle, and an end)</p>
<p>99</p>		<p>[Violates Evaluation Criterion 1.2]</p> <p>The HSS Framework requires inclusion of the “Namaste Seal” from the Harrapan Civilization archeological finds. This is missing</p>
<p>100</p>		<p>[Violates Evaluation Criterion 1.2, 1.5, 1.7]</p> <p>The HSS Framework requires inclusion of alternate theories to the Aryan migration theory and explicitly includes mention to “There is another point of view that suggests that the language was indigenous to India and spread northward”. This is missing.</p>
<p>101</p>		<p>[Violates Evaluation Criterion 1.2]</p> <p>The HSS framework requires a discussion of the background of Sages Valmiki & Vyasa both of whom were from the Untouchable community and rose to be two of the most prominent sages in Hinduism authoring the Ramayana (Valmiki) and compiling the Vedas and authoring the Mahabharata (Vyasa). This is missing</p>
<p>102</p>		<p>[Violates Evaluation Criterion 1.2]</p> <p>The HSS framework requires discussion of Ancient Hindu sages (brahmins and others) who expounded the idea of the oneness of all living things and of Brahman as the divine principle of being. This is missing</p>
<p>103</p>		<p>[Violates Evaluation Criterion 1.2]</p> <p>The HSS framework requires discussion / inclusion of verses from the Bhumi sukta, Vedas and/or Upanishads. These are missing</p>
<p>104</p>		<p>[Violates Evaluation Criterion 1.2]</p> <p>The HSS framework requires discussion of the development of Vedic teachings over time covering both spiritual and moral</p>

	teachings that form a key foundation of Hinduism as it is practiced today. This is missing
105	[Violates Evaluation Criterion 1.2] The HSS framework requires a discussion on Yoga. This is missing
106	[Violates Evaluation Criterion 1.2] The HSS framework requires discussion of many of the central practices of Hinduism today, including yoga and meditation, festivals, pilgrimage, respect for saints and gurus. All of these are missing

Additional Errors & Citations (Inquiry Journal):

#	Page No.	Present text	Evaluation Criteria violated & Academic Justification
1	163	ANALYZING EVENTS How did the Aryans influence the culture of India? Use the organizing web to show the various ways Aryans influenced India.	<p>[Violation of Criterion 1.4, 1.5, 1.6, 1.7, 1.9].</p> <p>The present picture privileges the Aryan migration theory and is outdated in the light of current archaeological data.</p> <p>Most archaeologists DO NOT believe in out of India origins of the Vedic Aryans. Moreover, the text fails to show continuity between Harappan culture and later Hinduism.</p> <p>There is also no textual evidence to show that Aryans brought changes impacting the social system or new beliefs with a basis that was outside of India.</p> <p>Further, Hindus use multiple rivers (or other landmarks like ocean or mountain along with rivers) to refer to regions/locations. For instance Krishna-Godavari, Ganga-Yamuna. If internal consistency is to be seen, the rise of Ganga in popular consciousness is enshrined in Ramayana while fading of Saraswati is documented in Mahabharata. So there is definitely a phase when both are known as civilizational forces. In fact Saraswati represented two main functions – knowledge and waters. Even in Mahabharata both are retained. Ref https://padmavajrblog.wordpress.com/2017/06/11/vasi%e1%b9%a3%e1%b9%adhas-tava-to-sarasvatifrom-the-mahabharata/ as Salya Parva mentions.</p> <p>Whereas Ganga in Ramayana represents consciousness and water. Post Mahabharata period uses Ganga as symbol for water and Saraswati for knowledge, which is a clear transformation.</p>
2	163	The Impact of the Aryans on Indian Culture	<p>[Violation of Criterion 1.4, 1.5, 1.6, 1.7, 1.9].</p> <p>See #1</p>
3	165	DETERMINING POINT OF VIEW — Discuss this excerpt with a partner. Whose point of view is being	<p>[Violation of Criterion 1.10].</p> <p>This question requires a student to role play of topics related to religion which is</p>

	<p>proclaimed? Does this suggest that there are other points of view to be considered? Use evidence from the text to support your answers.² How did the Laws of Manu impact the economy of the Sudra? Would there have also been an impact for the greater economy of India? Support your answer with details using the text and the excerpt.³ ANALYZING TEXT How does the first sentence of instruction (91) contribute to the development of these rules for the Sudra? Explain, citing references in the text.⁴ DETERMINING MEANING Based on the excerpt, what is the only hope of the Sudra who follows the Laws of Manu? Use details to support your answer.</p>	<p>explicitly not allowed in the HSS Framework. The Framework evaluation criteria requires discussion to be clearly in the historical context (whereas the questions require a student to compare a religious ideal with present day US economic beliefs). The text explicitly explains varna and jati are Hindu concepts and that the "Laws of Manu" come from Hindu beliefs (providing an excerpt from Manusmriti focused on shudras as a "primary source").</p>
<p>4 166</p>	<p>Indus Valley cities,</p>	<p>[Violation of Criterion 1.4, 1.5].</p> <p>It is incorrect to state that ancient India developed in the Indus Valley. It developed in the Indus & Sarasvati river valleys.</p> <p>The Sarasvati River is mentioned in the framework, and accounts for 60% of the sites of the Harappan Civilization. Why can't the Indian civilization originate between two rivers when the Mesopotamian can originate between Tigris and Euphrates?</p> <p>The Sarasvati River is mentioned in the HSS Framework. Moreover, whereas 1000 sites are in the Sarasvati plains, only 15 are on the Indus plain itself. Therefore, it is misleading and antiquated to refer to only the Indus River.</p> <p>For information on the Sarasvati River, refer:</p>

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

Michel Danino, 2010. The Lost River. Penguin Books: New Delhi

See also: McIntosh, Jane R. 2002. A Peaceful Realm- The Rise and Fall of the Indus Civilization. Westview Press: Boulder (Colorado)

She says –

“...Suddenly it became apparent that the “Indus” Civilization was a misnomer – although the Indus had played a major role in the development of the civilization, the “lost Saraswati” River, judging by the density of settlement along its banks, had contributed an equal or greater part to its prosperity. Many people today refer to this early state as the “Indus-Saraswati Civilization” and continuing references to the “Indus Civilization” should be seen as an abbreviation in which the “Saraswati” is implied.” (Page 24)

“...there are some fifty sites known along the Indus whereas the Saraswati has almost 1,000. This is actually misleading figure because erosion and alluviation has between them destroyed or deeply buried the greater part of settlements in the Indus Valley itself, but there can be no doubt that the Saraswati system did yield a high proportion of the Indus people’s agricultural produce.” (page 53)

Most western archaeologists now understand that the civilization largely existed outside the Indus valley. Therefore, some of them (e.g. Dilip Chakrabarti) omit the word ‘Valley’ and call it ‘Indus Civilization’, whereas others use ‘Indus – Sarasvati Civilization’.

The latter is the preferred term used by a vast majority of archaeologists based within India. It also highlights the fact that the Sarasvati river formed the epicenter of this culture. Most Indian Archaeologists, who are doing the actual work of excavation in India, have already adopted this term.

A neutral term used alternately everywhere is ‘Harappan Culture’ following archaeological conventions.

5 166 Indus Valley civilization

[Violation of Criterion 1.4, 1.5].

See #4

6	168	IDENTIFYING CAUSE AND EFFECT How did the Hindu belief in reincarnation contribute to people's acceptance of the jati system?	[Violation of Criterion 1.10]. See #3
7	176	ASHOKA GUPTA	[Violation of Criterion 1.4, 1.5]. Incorrect name. His name was Ashoka Maurya
8	176	Chandra Gupta Maurya	[Violation of Criterion 1.3]. Incorrect spelling for his name. It was Chandragupta Maurya

Additional Errors & Citations (Explorer Magazine):

#	Page No.	Present text	Evaluation Criteria violated & Academic Justification
1	61	This statue of him in Delhi, India, shows his hands cupped to form an alms bowl for begging.	<p>[Violation of Criterion 1.4, 1.5, 1.9].</p> <p>Factually incorrect description. The mudra the Buddha is showing in this image is not representative of a begging bowl</p>
2	62, 63	Indus city	<p>[Violation of Criterion 1.4, 1.5].</p> <p>It is incorrect to use the term "Indus city" as it refers to the antiquated notion of the "Indus Valley Civilization" and ignores the last 50 years of scholarship on the subject. The civilization developed on the Indus & Sarasvati river valleys.</p> <p>The Sarasvati River is mentioned in the framework, and accounts for 60% of the sites of the Harappan Civilization. Why can't the Indian civilization originate between two rivers when the Mesopotamian can originate between Tigris and Euphrates?</p> <p>The Sarasvati River is mentioned in the HSS Framework. Moreover, whereas 1000 sites are in the Sarasvati plains, only 15 are on the Indus plain itself. Therefore, it is misleading and antiquated to refer to only the Indus River.</p> <p>For information on the Sarasvati River, refer:</p> <p>Chakrabarti, Dilip and Saini, Sukhdev. 2009. The Problem of the Sarasvati River and Notes on the Archaeological Geography of Haryana and Indian Punjab. Aryan Books International: New Delhi</p> <p>Michel Danino, 2010. The Lost River. Penguin Books: New Delhi</p> <p>See also: McIntosh, Jane R. 2002. A Peaceful Realm- The Rise and Fall of the Indus Civilization. Westview Press: Boulder (Colorado)</p> <p>She says –</p> <p>"...Suddenly it became apparent that the "Indus" Civilization was a misnomer – although the Indus had played a major role in the development of the civilization, the</p>

“lost Saraswati” River, judging by the density of settlement along its banks, had contributed an equal or greater part to its prosperity. Many people today refer to this early state as the “Indus-Sarswati Civilization” and continuing references to the “Indus Civilization” should be seen as an abbreviation in which the “Saraswati” is implied.” (Page 24)

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A neutral term used alternately everywhere is ‘Harappan Culture’ following archaeological conventions.

3 66 when a king named Dharmaputra died, his faithful dog followed him all the way to heaven. “You may come in, but your pet must stay behind,” the gatekeeper said. Dharmaputra so loved his dog that he refused to enter without it.

[Violation of Criterion 1.4, 1.5, 1.9, 1.10].

The name of the King is incorrect for this story from the Mahabharata. The King being referred to as "Dharmaputra" is Yudhishtira. The story itself is also incorrectly summarized and the explanation of why the king refused to enter Heaven w/o the dog is also incorrect.

Summary of the story (w/ explanation):

Upon the onset of the Kali yuga and the departure of Krishna, Yudhishtira and his brothers retired, leaving the throne to their only descendant to survive the war of Kurukshetra, Arjuna's grandson, Parikshit. Giving up all their belongings and ties, the Pandavas, accompanied by a dog, made their final journey of pilgrimage to the Himalayas.

			<p>On reaching the top, Indra asked him to abandon the dog before entering the Heaven. But Yudhishtira refused to do so, citing the dog's unflinching loyalty as a reason. It turned out that the dog was his god-father Dharma in disguise</p> <p>See</p> <p>Ved Vyasa, Mahabharata Agarwal, Satya P. (2002). Selections from the Mahabharata : re-affirming Gita's call for the god of all (1. Aufl. ed.). Delhi: Motilal Banarsidass. ISBN 9788120818743.</p>
4	66	Indus people	<p>[Violation of Criterion 1.4, 1.5].</p> <p>See #2</p>
5	66	Indus valley	<p>[Violation of Criterion 1.4, 1.5].</p> <p>See #2</p>
6	67	Indus River cities	<p>[Violation of Criterion 1.4, 1.5].</p> <p>See #2</p>

Appendix 10: McGraw Hill: Impact: World History & Geography (Grade 7)

Title: **Impact: World History & Geography: Medieval & Early Modern Times**

Level: **Grade 7, Chapters 3 (Islamic Civilization) and 4 (India in the Middle Ages)**

Edition: **Student Edition**

General Comments:

This chapter violates Evaluation Criteria 1.2, 1.4, 1.5 and 1.10

Our review of this textbook draft shows that it has egregious violations of evaluation criteria 1.4 (accurate, detailed content), 1.5 (history is presented as a story well told and based on the best recent scholarship). The overall narrative is deeply flawed and can be considered Hinduphobic. It whitewashes, ignores or falsely presents the genocide of Hindus in India by a large number of Muslim invaders over a multi-hundred year period. Instead, it represents Islam as having grown by trade. Rulers “encouraged” conversion. Sometimes they “forced” conversion or added some extra taxes. William Durant, in the “Our Oriental Heritage”

The Mohammedan Conquest of India is probably the bloodiest story in history. It is a discouraging tale, for its evident moral is that civilization is a precarious thing, whose delicate complex of order and liberty, culture and peace may at any time be overthrown by barbarians invading from without or multiplying within.

This is a view shared by a large number of scholars. Even Islamic biographers provide details of their conquest and slaughter of Hindus in a great deal of detail.

In addition, while Muslims did propagate advanced mathematical and scientific ideas across the world, they were not its inventors (for the most part). However, a reading of the text will indicate the exact opposite. All Hindu achievements are shown as Islamic inventions (i.e., Algebra). Even a portrayal of the sciences and mathematics based on purely Islamic sources would be more accurate than what is presented in this module.

Additional Errors & Citations (Student Edition):

#	Page No.	Present text	Evaluation Criteria violated & Academic Justification
1	134	During the 1500s, the Moguls (MO·guhly) set up a Muslim empire in India. Under Akbar (AHK·bar), the Mogul empire prospered. He allowed people to practice their religions. Later Mogul rulers, however, persecuted Hindus and Sikhs (SEEKS).	<p>[Violation of Criterion 1.4, 1.5].</p> <p>Just like during other Muslim rulers, Akbar's rule also saw the destruction of many temples and the killing of their inhabitants and cows and the looting of their wealth. Temples were converted into mosques and madrasas or simply destroyed</p> <p>One of his titles was "Ghazi, slayer of the infidels (Hindus)"</p> <p>See Akbar, Hindupedia, the Hindu Encyclopedia</p>
2	137	Men and women had separate roles in the Muslim world. Islamic law rejected the older Arabian view of women as "family property," declaring that all men and women are entitled to respect. It also declared that each person is in control of his or her own morals and beliefs.	<p>[Violation of Criterion 1.4, 1.5].</p> <p>Whitewashes role of women in Islam as described in the Quran.</p> <p>Some Muslim scholars agree that Mohammed did proclaim some rights for Muslim women. For example he abolished the pre-Islamic Arabian custom of burying alive unwanted female infants. He also decreed that women could own and inherit property, and that women have the right to enjoy sex!</p> <p>However, he did enshrine women's inequality and inferior status in immutable Quranic law accepted by Muslims as the infallible word of God.</p> <p>"Men have authority over women because God has made the one superior to the other, and because men spend their wealth to maintain them. Good women are obedient. They guard their unseen parts because God has guarded them. As for those among you who fear disobedience, admonish them and send them to beds apart and beat them." Sura 4:34</p>

		<p>“...Women shall with justice have rights similar to those exercised against them, although men have a status above women. God is mighty and wise.” Sura 2:228</p>
<p>3</p>	<p>138 At the Baghdad observatory founded by Mamun, Muslim astronomers studied the skies. These studies helped them create mathematical models of the universe. They correctly described the sun’s eclipses and proved that the moon affects ocean tides.</p>	<p>[Violation of Criterion 1.4, 1.5].</p> <p>Inaccurate to state that the Muslim astronomers described the sun's eclipses and proved that the moon affects ocean tides. They confirmed (for themselves) these findings from mathematical astronomy text Brahmasiddhanta of Brahmagupta (598-668) was received in the court of Al-Mansur. It was translated by Alfazari into Arabic as Az-Zij 'alā Sinī al-'Arab³², popularly called Sindhind. This translation was the means by which the Hindu numerals were transmitted from the Sanskrit to the Arabic tradition³³. According to Al-Biruni³⁴,</p> <p>As Sindh was under the actual rule of the Khalif Mansur (AD 753–774), there came embassies from that part of India to Bagdad and among them scholars, who brought with them two books</p> <p>Alberuni's translator and editor Edward Sachau wrote: "It is Brahmagupta who taught Arabs mathematics before they got acquainted with Greek science."</p> <p>Alfazari also translated the Khandakhadyaka (Arakand) of Brahmagupta.</p> <p>With the help of these Pandits Alfazari, perhaps also Yaqūb ibn Tāriq, translated them. Both works have been largely used, and have exercised a great influence. It was on this occasion that the Arabs first became acquainted with a scientific system of astronomy. They learned from Brahmagupta earlier than Ptolemy³⁵.</p>

³² E. S. Kennedy, A Survey of Islamic Astronomical Tables, (Transactions of the American Philosophical Society, New Series, 46, 2), Philadelphia, 1956

³³ Smith, D. E.; Karpinski, L. C. (2013) [first published in Boston, 1911]. The Hindu-Arabic Numerals. Dover. ISBN 0486155110.

³⁴ Alberuni, Abu Al-Rahain Muhammad Ibn Ahmad (2015) [1910]. Sachau, Edward C. (and trans.), ed. Alberuni's India [The Indika of Alberuni]. Scholar's Choice [Kegan Paul, Trench, Trübner and Co.] p. xxxiii. ISBN 978-1-297-45719-7.

³⁵ Avari, Burjor (2007). India: The Ancient Past: A History of the Indian Sub-Continent from C. 7000 BC to AD 1200. Routledge. ISBN 1134251629.

	Through the resulting Arabic translations known as Sindhind and Arakand, the use of Indian numerals became established in the Islamic world ³⁶
<p>4 138 Persian scholar al-Khwarizmi (ahl-khwa•RIHZ•meh) invented algebra</p>	<p>[Violation of Criterion 1.4, 1.5].</p> <p>Incorrect to state that Al-Khwarizmi invented algebra.</p> <p>Algebra was already quite developed in India by the time Muslims arrived as evidenced by Aryabhata (476–550 CE) who authored <i>Aryabhatiya</i> . In it he gave the rules "He gave more elegant rules for the sum of the squares and cubes of an initial segment of the positive integers. The sixth part of the product of three quantities consisting of the number of terms, the number of terms plus one, and twice the number of terms plus one is the sum of the squares. The square of the sum of the series is the sum of the cubes."³⁷.</p> <p>Brahmagupta (fl. 628) was an Indian mathematician who authored <i>Brahma Sphuta Siddhanta</i>. In his work Brahmagupta solves the general quadratic equation for both positive and negative roots. He was the first to give a general solution to the linear Diophantine equation $ax + by = c$, where a, b, and c are integers. Unlike Diophantus who only gave one solution to an indeterminate equation, Brahmagupta gave <i>all</i> integer solutions³⁸</p> <p>There are three theories about the origins of Arabic Algebra. The first emphasizes Hindu influence, the second emphasizes Mesopotamian or Persian-Syriac influence and the third emphasizes Greek influence. Many scholars believe that it is the result of a combination of all three sources³⁹.</p> <p>Throughout their time in power, before the fall of Islamic civilization, the Arabs used a fully rhetorical algebra, where often even the numbers were spelled out in words.</p>

³⁶ Avari, Burjor (2007). India: The Ancient Past: A History of the Indian Sub-Continent from C. 7000 BC to AD 1200. Routledge. ISBN 1134251629.

³⁷ Boyer 1991, "The Mathematics of the Hindus"

³⁸ Boyer 1991, "China and India"

³⁹ Boyer 1991, "The Arabic Hegemony"

			The Arabs would eventually replace spelled out numbers (e.g. twenty-two) with Arabic numerals (e.g. 22), but the Arabs did not adopt or develop a syncopated or symbolic algebra. al-Khwarizmi's work had a serious deficiency that had to be removed before it could serve its purpose effectively in the modern world: a symbolic notation had to be developed to replace the rhetorical form. This step the Arabs never took, except for the replacement of number words by number signs ⁴⁰ .
5	139	The Arabs created the first medical schools and pharmacies.	<p>[Violation of Criterion 1.4, 1.5].</p> <p>Historically inaccurate. The first medical school is considered to be the Schola Medica Salernitana which was a late Medieval medical school, the first and most important of its kind. It was situated on the Tyrrhenian Sea in the south Italian city of Salerno</p> <p>See https://en.wikipedia.org/wiki/Schola_Medica_Salernitana</p>
6	150	The Mughal Empire ruled India from 1526 to 1857.	<p>[Violation of Criterion 1.4, 1.5].</p> <p>It is inaccurate to state that the Mughal Empire ruled India over this entire period. They only ruled over India during their peak during the reign of Aurangzeb (1658-1707). The Mughal empire was also briefly interrupted by the Sur empire (1540-1555).</p> <p>See Richards, John F. (18 March 1993). Johnson, Gordon; Bayly, C. A., eds. The Mughal Empire. The New Cambridge history of India: 1.5. I. The Mughals and their Contemporaries. Cambridge: Cambridge University Press. ISBN 978-0-521-25119-8. doi:10.2277/0521251192. "Sūr dynasty". Encyclopædia Britannica Online Online</p>
7	156	Monasticism is a religious way of life in which one rejects worldly pursuits to devote oneself fully to spiritual work. This practice flourished	<p>[Violation of Criterion 1.4, 1.5, 1.10].</p> <p>The practice of Monasticism was well known in Hinduism and India at the time of the</p>

⁴⁰ Boyer 1991, "The Arabic Hegemony" " [...] Thabit was the founder of a school of translators, especially from Greek and Syriac, and to him we owe an immense debt for translations into Arabic of works by Euclid, Archimedes, Apollonius, Ptolemy, and Eutocius."

among Buddhists and among Hindus during the Gupta period.

Gupta period

However, early Vedic literature from 2nd millennium BC, mentions Muni (monks, mendicants, holy man), with characteristics that mirror those found in later Sannyasins and Sannyasinis. Rig Veda, for example, in Book 10 Chapter 136, mentions mendicants as those with Kesin (long haired) and Mala clothes (dirty, soil-colored, yellow, orange, saffron) engaged in the affairs of Mananat (mind, meditation). Rigveda, however, refers to these people as Muni and Vati (monks who beg).

He with the long loose locks (of hair) supports Agni, and moisture, heaven, and earth; He is all sky to look upon: he with long hair is called this light. The Munis, girdled with the wind, wear garments of soil hue; They, following the wind's swift course, go where the Gods have gone before.

— Rig Veda, Hymn 10.CXXXVI.1-2

These Munis, their lifestyle and spiritual pursuit, likely influenced the Sannyasa concept, as well as the ideas behind the ancient concept of Brahmacharya (bachelor student). One class of Munis were associated with Rudra. Another were Vratyas.

See:

Michaels, Axel (2004), *Hinduism. Past and present*, Princeton, New Jersey: Princeton University Press

GS Ghurye (1952), *Ascetic Origins*, *Sociological Bulletin*, Vol. 1, No. 2, pages 162-184; Rigveda, Wikisource

Arthur Llewellyn Basham, *The Origins and Development of Classical Hinduism*, OCLC 19066012, ISBN 978-0807073001

8 156 gods

[Violation of Criterion 1.2, 1.10].

The CAPEEM lawsuit against the State of California noted that using lower case for Hindu divinities is demeaning to the Hindu religion. The court ruling acknowledged that using lower case 'g' is discriminatory.

9	156	The most important structures in early India were the rulers' palaces and the temples used for religious worship	[Violation of Criterion 1.4, 1.5]. Factually incorrect and historically unfounded statement. Palaces were not the most important structures--temples were.
10	157	The Gupta emperors who followed Chandra Gupta II faced several problems. From the mid-400s, internal uprisings and invasions from foreign enemies greatly weakened their authority. An invasion of the Huns from Central Asia was especially destructive and drained the empire's resources.	[Violation of Criterion 1.4, 1.5, 1.10]. The present text is a very subjective statement with no historical evidence. In fact, the Guptas and Yashodharma repulsed Hun attacks successfully and prevented them from entering the interior of India, but the protracted warfare sapped the strength of the Guptas.`
11	160, 161, 170	god	[Violation of Criterion 1.2, 1.10]. See #8
12	160	deities	[Violation of Criterion 1.2, 1.10]. The CAPEEM lawsuit against the State of California noted that using lower case for Hindu divinities is demeaning to the Hindu religion. The court ruling acknowledged that using lower case 'd' is discriminatory.
13	160	The bhakti movements emphasized the spiritual equality of all believers. They also challenged certain religious traditions, such as the power held by elite priests in society.	[Violation of Criterion 1.4, 1.5]. The Bhakti movement did not "put limits" on anyone. Rather, it emphasized bhakti over rituals (which were conducted by priests). This led to the decline of ritual worship
14	160	The bhakti movements made Hinduism more accessible to people in every social group and built bridges between India's different social and cultural communities. Even though medieval India was not unified into one empire or a single religion, a cultural unity began to emerge	[Violation of Criterion 1.4, 1.5]. Incorrect to state that the cultural unity began to emerge at this period in history. India was culturally united in ancient times (pre-dating the Mauryan empire). One example is the cultural development continued during the post-Mauryan phase and pre-Gupta empire era.
15	166	After Muhammad's death in 632, the Ummayyad Dynasty ruled the Muslim Empire, which stretched from the Atlantic Ocean to	[Violation of Criterion 1.4, 1.5]. Statement gives impression as if Islam spread in India due to Merchant's spreading

the Indus Valley in India. In 711 an Ummayyad general named Muhammad bin Qasim conquered a region of India named Sind, bringing Islam to India and the Indus Valley for the first time. Arab and Persian traders who had visited Indian ports for centuries were now Muslims. Some formed small Muslim communities in cities along India's west coast. As these communities became larger, the number of conversions increased. In this way, Islam became an important minority religion in Western India.

it. Islam spread due to forced conversion (either through violence, intimidation or extra-taxation for non-believers known as jizya).

Will Durant in "Our Oriental Heritage" states

The Mohammedan Conquest of India is probably the bloodiest story in history. It is a discouraging tale, for its evident moral is that civilization is a precarious thing, whose delicate complex of order and liberty, culture and peace may at any time be overthrown by barbarians invading from without or multiplying within.

The first Moslem attack was a passing raid upon Multan, in the western Punjab (664 A.D.) But the real Moslem conquest of India did not come until the year 997 when Mahmud swept across the frontier with a force inspired by a pious aspiration for booty. He met the unprepared Hindus at Bhimnagar, slaughtered them, pillaged their cities, destroyed their temples, and carried away the accumulated treasures of centuries.

Returning to Ghazni he astonished the ambassadors of foreign powers by displaying "jewels and unboiled pearls and rubies shining like sparks, or like wine congealed with ice, and emeralds like fresh sprigs of myrtle, and diamonds in size and weight like pomegranates."

Each winter Mahmud descended into India, filled his treasure chest with spoils, and amused his men with full freedom to pillage and kill; each spring he returned to his capital richer than before.

At Mathura (on the Jumna) he took from the temple its statues of gold encrusted with precious stones, and emptied its coffers of a vast quantity of gold, silver and jewellery; he expressed his admiration for the architecture of the great shrine, judged that its duplication would cost one hundred million dinars and the labour of two hundred years, and then ordered it to be soaked with naphtha and burnt to the ground. Six years later he sacked another

opulent city of northern India, Somnath, killed all its fifty thousand inhabitants, and dragged its wealth to Ghazni.

In the end he became, perhaps, the richest king that history has ever known. Sometimes he spared the population of the ravaged cities, and took them home to be sold as slaves; but so great was the number of such captives that after some years no one could be found to offer more than a few shillings for a slave. Before every important engagement Mahmud knelt in prayer, and asked the blessing of God upon his arms. He reigned for a third of a century; and when he died, full of years and honours, Moslem historians ranked him as the greatest monarch of his time, and one of the greatest sovereigns of any age.

Seeing the canonization that success had brought to this magnificent thief, other Moslem rulers profited by his example, though none succeeded in bettering his instruction. In 1186 the Ghuri, a Turkish tribe of Afghanistan, invaded India, captured the city of Delhi, destroyed its temples, confiscated its wealth, and settled down in its palaces to establish the Sultanate of Delhi—an alien despotism fastened upon northern India for three centuries, and checked only by assassination and revolt.

The first of these bloody sultans, Kutb-ud-Din Aibak, was a normal specimen of his kind—fanatical, ferocious and merciless. His gifts, as the Mohammedan historian tells us, “were bestowed by hundreds of thousands, and his slaughters likewise were by hundreds of thousands.. “In one victory of this warrior (who had been purchased as a slave), “fifty thousand men came under the collar of slavery, and the plain became black as pitch with Hindus.”

Another sultan, Balban, punished rebels and brigands by casting them under the feet of elephants, removing their skins, stuffing these with straw and hanging them from the gates of Delhi. When some Mongolian habitants who had settled in Delhi, and had been converted to Islam, attempted arising,

Sultan Ala-ud-din (the conqueror of Chitor) had all the males -from fifteen to thirty thousand of them – slaughtered in one day.

Sultan Muhammad bin Tughlak acquired the throne by murdering his father, became a great scholar and an elegant writer, dabbled in mathematics, physics and Greek philosophy, surpassed his predecessors in bloodshed and brutality, fed the flesh of a rebel nephew to the rebel's wife and children, ruined the country with reckless inflation, and laid it waste with pillage and murder till the inhabitants fled to the jungle.

He killed so many Hindus that, in the words of a Moslem historian, "there was constantly in front of his royal pavilion and his Civil Court a mound of dead bodies and a heap of corpses, while the sweepers and executioners were wearied out by their work of dragging" the victims" and putting them to death in crowds."

In order to found a new capital at Daulatabad he drove every inhabitant from Delhi and left it a desert; and hearing that a blind man had stayed behind in Delhi, he ordered him to be dragged from the old to the new capital, so that only a leg remained of the wretch when his last journey was finished.

The Sultan complained that the people did not love him, or recognize his undeviating justice. .He ruled India for a quarter of a century, and died in bed. His successor, Firoz Shah, invaded Bengal, offered a reward for every Hindu head, paid for 180,000 of them, raided Hindu villages for slaves, and died at the ripe age of eighty. Sultan Ahmad Shah feasted for three days whenever the number of defenseless Hindus slain in his territories in one day reached twenty thousand.

These rulers were often men of ability, and their followers were gifted with fierce courage and industry; only so can we understand how they could have maintained their rule among a hostile people so overwhelmingly outnumbering them. All of them were armed with a religion militaristic in operation, but far superior in its stoical monotheism to any of the popular

cults of India; they concealed its attractiveness by making the public exercise of the Hindu religions illegal, and thereby driving them more deeply into the Hindu soul.

Some of these thirsty despots had culture as well as ability; they patronized the arts, and engaged artists and artisans—usually of Hindu origin—to build for them magnificent mosques and tombs; some of them were scholars, and delighted in converse with historians, poets and scientists. One of the greatest scholars of Asia, Alberuni, accompanied Mahmud of Ghazni to India, and wrote a scientific survey of India comparable to Pliny's "Natural History" and Humboldt's "Cosmos".

The Moslem historians were almost as numerous as the generals, and yielded nothing to them in the enjoyment of bloodshed and war. The Sultans drew from the people every rupee of tribute that could be exacted by the ancient art of taxation, as well as by straightforward robbery; but they stayed in India, spent their spoils in India, and thereby turned them back into India's economic life.

Nevertheless, their terrorism and exploitation advanced that weakening of Hindu physique and morale, which had been begun by an exhausting climate, an inadequate diet, political disunity, and pessimistic religions. The usual policy of the Sultans was clearly sketched by Ala-ud-din, who required his advisers to draw up "rules and regulations for grinding down the Hindus, and for depriving them of that wealth and property which fosters disaffection and rebellion."

Half of the gross produce of the soil was collected by the government; native rulers had taken one-sixth. "No Hindu," says a Moslem historian, "could hold up his head, and in their houses no sign of gold or silver...or of any superfluity was to be seen.... Blows, confinement in the stocks, imprisonment and chains, were all employed to enforce payment."

			When one of his own advisers protested against this policy, Alauddin answered: "Oh, Doctor, thou art a learned man, but thou hast no experience; I am an unlettered man, but I have a great deal. Be assured, then, that the Hindus will never become submissive and obedient till they are reduced to poverty. I have therefore given orders that just sufficient shall be left to them from year to year of corn, milk and curds, but that they shall not be allowed to accumulate any property."
16	166	The descendants of these traders benefited from the emergence of a Muslim community, which stretched from Europe to the Indus River. Its size enabled Muslims to engage in trade networks between India and western lands.	[Violation of Criterion 1.4, 1.5]. See #15
17	166	While Islam entered Western India peacefully for the most part	[Violation of Criterion 1.4, 1.5]. See #15
18	167	At its height in the 1300s, the Delhi Sultanate was one of the strongest kingdoms in the Islamic world. The Delhi sultans built mosques and fortresses throughout their kingdom. Many of these sultans permitted the practices of Hinduism and Buddhism, while others attempted to force Islam on their Indian subjects	[Violation of Criterion 1.4, 1.5]. To state that "others attempted to force islam on their Indian subjects" is the understatement of the century. Delhi Sultanate, which extended over 320 years (1206-1526 AD), began with raids and invasion by Muhammad of Ghor. The Sultanate witnessed a period of extensive religious violence in various parts of India, at the hands of Sultan's army. The perpetrators were Sunni Muslims, and the primary victims were Hindus, but not exclusively as Buddhists, Jains, Shia and Sufi Muslims were victims as well. Religious violence became state sponsored with the start of Delhi Sultanate and it continued through the Mughal Empire. Hindus who converted to Islam were not immune from persecution, which was illustrated by the Muslim Caste System in India as established by Ziauddin al-Barani in the Fatawa-i Jahandari. Mohammed Ghori (1173-1206 AD) Mohammed Ghori raided north India and the Hindu pilgrimage site Varanasi at the end of the 12th century and he continued the destruction of Hindu temples and idols

that had begun during the first attack in 1194.
Qutb-ud-din Aibak (1206-1287 AD)

Historical records compiled by Muslim historian Maulana Hakim Saiyid Abdul Hai attest to the religious violence during Mamluk dynasty ruler Qutb-ud-din Aybak. The first mosque built in Delhi, the "Quwwat al-Islam" was built with demolished parts of 20 Hindu and Jain temples. This pattern of iconoclasm was common during his reign.
Khilji dynasty (1290-1320 AD)

Religious violence in India continued during the reign of Jalaluddin Firoz Shah Khilji and Allauddin Khilji of Khilji dynasty. Their army commanders such as Ulugh Khan, Nusrat Khan, Khusro Khan and Malik Kafur attacked, killed, looted and enslaved non-Muslim people from West, Central and South India. The Khilji dynasty's court historian wrote (abridged),

The (Muslim) army left Delhi in November 1310. After crossing rivers, hills and many depths, the elephants were sent, in order that the inhabitants of Ma'bar might be made aware of the day of resurrection had arrived amongst them; and that all the burnt Hindus would be despatched by the sword to their brothers in hell, so that fire, the improper object of their worship, might mete out proper punishment to them.

– Amir Khusrow, *Tárikh-i 'Aláí*

Riots and mutinies by Hindus erupted in various parts of the Sultanate, ranging from modern Punjab to Gujarat to Madhya Pradesh to Uttar Pradesh. These riots were crushed with mass executions, where all men and even boys above the age of 8 were seized and killed. Nusrat Khan, a general of Allauddin Khilji, retaliated against mutineers by seizing all women and children of the affected area and placing them in prison. In another act, he had the wives of suspects arrested, dishonored and publicly exposed to humiliation. The children were cut into pieces on the heads of their mothers, on the orders of Nusrat Khan.

The campaign of violence, abasement and humiliation was not merely the works of Muslim army, the kazis, muftis and court officials of Allauddin recommended it on religious grounds. Kazi Mughisuddin of Bayánah advised Allauddin to "keep Hindus in

subjection, in abasement, as a religious duty, because they are the most inveterate enemies of the Prophet, and because the Prophet has commanded us to slay them, plunder them, and make them captive; saying - convert them to Islam or kill them, enslave them and spoil their wealth and property."

The Muslim army led by Malik Kafur, another general of Allauddin Khilji, pursued two violent campaigns into south India, between 1309 and 1311, against three Hindu kingdoms of Deogiri (Maharashtra), Warangal (Telangana) and Madurai (Tamil Nadu). Thousands were slaughtered. Halebid temple was destroyed. The temples, cities and villages were plundered. The loot from south India was so large, that historians of that era state a thousand camels had to be deployed to carry it to Delhi. In the booty from Warangal was the Koh-i-Noor diamond.

In 1311, Malik Kafur entered the Srirangam temple, massacred the Brahmin priests of the temple who resisted the invasion for three days, plundered the temple treasury and the storehouse and desecrated and destroyed numerous religious icons.

Tughlaq Dynasty (1321-1394 AD)

After Khilji dynasty, Tughlaq dynasty assumed power and religious violence continued in its reign. In 1323 Ulugh Khan began new invasions of the Hindu kingdoms of South India. At Srirangam, the invading army desecrated the shrine and killed 12,000 unarmed ascetics. The Vaishnava philosopher Sri Vedanta Desika, hid himself amongst the corpses together with the sole manuscript of the *Srutaprasika*, the magnum opus of Sri Sudarsana Suri whose eyes were put out, and also the latter's two sons.

Firuz Shah Tughluq was the third ruler of the Tughlaq dynasty of the Delhi Sultanate. The "Tarikh-i-Firuz Shah" is a historical record written during his reign that attests to the systematic persecution of Hindus under his rule. Capture and enslavement was widespread; when Sultan Firuz Shah died, slaves in his service were killed en masse and piled up in a heap. Victims of religious violence included Hindu Brahmin priests who refused to convert to Islam:

An order was accordingly given to the Brahman and was brought before Sultan.

The true faith was declared to the Brahman and the right course pointed out. but he refused to accept it. A pile was risen on which the Kaffir with his hands and legs tied was thrown into and the wooden tablet on the top. The pile was lit at two places his head and his feet. The fire first reached him in the feet and drew from him a cry, and then fire completely enveloped him. Behold Sultan for his strict adherence to law and rectitude. – Tarikh-i Firoz Shahi

Under his rule, Hindus who were forced to pay the mandatory Jizya tax were recorded as infidels and their communities monitored. Hindus who erected a deity or built a temple and those who practised their religion in public such as near a kund (water tank) were arrested, brought to the palace and executed. Firuz Shah Tughlaq wrote in his autobiography,

Some Hindus had erected a new idol-temple in the village of Kohana, and the idolaters used to assemble there and perform their idolatrous rites. These people were seized and brought before me. I ordered that the perverse conduct of this wickedness be publicly proclaimed and they should be put to death before the gate of the palace. I also ordered that the infidel books, the idols, and the vessels used in their worship should all be publicly burnt. The others were restrained by threats and punishments, as a warning to all men, that no zimmi could follow such wicked practices in a Musulman country.

– Firuz Shah Tughluq, Futuhat-i Firoz Shahi

Timur invasion of India (1398-1399 AD)

The Turko-Mongol ruler Timur's attack on India was marked by systematic slaughter and other atrocities on a truly massive scale which were inflicted mainly on the subcontinent's Hindu population. Leaving the Muslim populated areas aside, his army looted rest of the habits. The Hindu population was massacred or enslaved. One hundred thousand Hindus prisoners were killed by his army before he attacked Delhi for fear of rebellion and many more were killed afterwards.

After the sack of Bhatner fort during the Timurid conquests of India in 1398, Timur attacked and sacked the important cities like Sirsa, Fatehabad, Sirsa, Sunam, Kaithal

and Panipat. When he reached near the town of Sarsuti from fort of Firozah and Bhatner, the residents who were mostly non-Muslims fled and were chased by a detachment of Timur's troops, with thousands of them being killed as well as looted by the troops. From there he traveled to Fatehabad, whose residents fled and a large number of those remaining in the town were massacred. The Ahirs resisted him at Ahruni but were defeated, with thousands being killed and many being taken prisoners while the town was burnt to ashes. From there he traveled to Tohana, whose Jat inhabitants were stated to be robbers according to Sharaf ad-Din Ali Yazdi. They tried to resist but were defeated and fled. Timur's army pursued and killed 200 Jats, while taking many more as prisoners. He then sent a detachment to chase the fleeing Jats and killed 2,000 of them while their wives and children were enslaved and their property plundered. From there he proceeded to Kaithal whose residents were massacred and plundered, destroying all villages along the way. On the next day he reached Assandh which was deserted and later subduing Tughlaqpur fort and Salwan before besieging Loni fort and ultimately marching on Delhi.

According to Habib and Raychaudhuri, when "Timur invaded India in 1398-99, collection of slaves formed an important object for his army; 100,000 Hindu slaves had been seized by his soldiers and camp followers". All of them were killed to avoid a rebellion before the attack on Delhi.

(Timur's) soldiers grew more eager for plunder and destruction. On that Friday night there were about 15,000 men in the city who were engaged from early eve till morning in plundering and burning the houses. In many places the impure infidel gabrs (of Delhi) made resistance. (...) Every soldier obtained more than twenty persons as slaves, and some brought as many as fifty or a hundred men, women and children as slaves of the city. The other plunder and spoils were immense, gems and jewels of all sorts, rubies, diamonds, stuffs and fabrics, vases and vessels of gold and silver. (...) On the 19th of the month Old Delhi was thought of, for many Hindus had fled thither. Amir Shah Malik and Ali Sultan Tawachi, with 500 trusty men, proceeded against them, and falling upon them with the sword despatched them to hell.

– Sharafuddin Yazdi, Zafarnama (ظفرنامه)

Sikandar the Iconoclast (1399-1416 AD)

After Timur left, different Muslim Sultans enforced their power in what used to be Delhi Sultanate. In Kashmir, Sultan Sikandar began expanding, and unleashed religious violence that earned him the name but-shikan or idol-breaker. He earned this sobriquet because of the sheer scale of desecration and destruction of Hindu and Buddhist temples, shrines, ashrams, hermitages and other holy places in what is now known as Kashmir and its neighboring territories. He destroyed vast majority of Hindu and Buddhist temples in his reach in Kashmir region (north and northwest India). Encouraged by Islamic theologian, Muhammad Hamadani, Sikandar Butshikan also destroyed ancient Hindu and Buddhist books and banned followers of dharmic religions from prayers, dance, music, consumption of wine and observation of their religious festivals. To escape the religious violence during his reign, many Hindus converted to Islam and many left Kashmir. Many were also killed.

Sayyid dynasty (1414-1451 AD)

After the massacres of Timur, the people and lands within Delhi Sultanate were left in a state of anarchy, chaos and pestilence. Sayyid dynasty followed, but few historical records on religious violence, or anything else for that matter, have been found. Those found, including Tarikh-i Mubarak-Shahi describe continued religious violence. Over 1414 through 1423, according to the Muslim historian Yahya bin Ahmad, the Islamic commanders "chastised and plundered the infidels" of Ahar, Khur, Kampila, Gwalior, Seori, Chandawar, Etawa, Sirhind, Bail, Katehr and Rahtors. The violence was not one sided. The Hindus retaliated by forming their own armed groups, and attacking forts seized by Muslims. In 1431, Jalandhar for example, was retaken by Hindus and all Muslims inside the fort were placed in prison. Yahya bin Ahmad, the historian remarked on the arrest of Muslims by Hindus, "the unclean ruthless infidels had no respect for the Musulman religion". The cycle of violence between Hindus and Muslims, in numerous parts of India, continued throughout the Sayyid dynasty according to Yahya bin Ahmad.

Lodhi dynasty (1451-1526 AD)

Religious violence and persecution continued during the reign of the two significant Lodhi dynasty rulers, Bahlul Khan Lodhi and Sikandar Lodhi. Delhi Sultanate whose

reach had shrunk to northern and eastern India, witnessed burning and killing of Hindus for their religion, in Bengal, Bihar and Uttar Pradesh. In 1499, a Brahmin of Bengal was arrested because he had attracted a large following among both Muslims and Hindus, with his teachings, "the Mohammedan and Hindu religions were both true, and were but different paths by which God might be approached." Sikandar, with his governor of Bihar Azam Humayun, asked Islamic scholars and sharia experts of their time whether such pluralism and peaceful messages were permissible within the Islamic Sultanate. The scholars advised that it is not, and that the Brahmin should be given the option to either embrace and convert to Islam, or killed. Sikandar accepted the counsel and gave the Brahmin an ultimatum. The Hindu refused to change his view, and was killed.

Elsewhere in Uttar Pradesh, a historian of Lodhi dynasty times, described the state sponsored religious violence as follows,

He (Lodi) was so zealous of a Musulman that he utterly destroyed diverse places of worship of the infidels. He entirely ruined the shrines of Mathura, the minefield of heathenism. Their stone images were given to the butchers to use them as meat weights, and all the Hindus in Mathura were strictly prohibited from shaving their heads and beards, and performing ablutions. He stopped the idolatrous rites of the infidels there. Every city thus conformed as he desired to the customs of Islam. – Táríkh-i Dáúdí

See:

Elliot, Henry Miers (1953). *The History of India: as told by its own historians; the Muhammadan period* (Excerpt from *Jamiu'l-Hikayat*). University of Michigan.

Qutb Minar and its Monuments, Delhi UNESCO

Welch and Crane note that the Quwwatu'l-Islam was built with the remains of demolished Hindu and Jain temples; See: Welch, Anthony; Crane, Howard (1983).

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Elliot and Dowson, *The History of India, as Told by Its Own Historians - The Muhammadan Period*, p. 86, at Google Books, Vol. 3, Trubner & Co., London, pages 86-89

Elliot and Dowson, *The History of India, as Told by Its Own Historians - The Muhammadan Period*, Vol. 3, Trubner & Co., London, pages 164-165, 104-107

Elliot and Dowson, *The History of India, as Told by Its Own Historians - The Muhammadan Period*, Vol. 3, Trubner & Co., London, pages 183-185

Hermann Kulke and Dietmar Rothermund, *A History of India*, 3rd Edition, Routledge, 1998, ISBN 0-415-15482-0, pp 160-161

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Elliot and Dowson, The History of India, as Told by Its Own Historians - The Muhammadan Period, Vol. 3, Trubner & Co., London, page 365

Elliot and Dowson, The History of India, as Told by Its Own Historians - The Muhammadan Period, p. 380, at Google Books, Vol. 3, Trubner & Co., London, pages 380-382

Elliot and Dowson, The History of India, as Told by Its Own Historians - The Muhammadan Period, p. 381, at Google Books, Vol. 3, Trubner & Co., London, pages 381-382

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Elliot and Dowson, The History of India, as Told by Its Own Historians - The Muhammadan Period, p. 497, at Google Books, Vol. 3, Trubner & Co., London, pages 497-503

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			<p>Muhammadan Period, p. 457, at Google Books, Vol. 6, Trubner & Co., London, pages 457-459</p> <p>Walter Roper Lawrence (2005), The Valley of Kashmir, Asian Educational Services, ISBN 978-8120616301, pages 190-191</p> <p>John Hutchison and Jean Philippe Vogel (1933), History of the Punjab Hill States, Volume 1, ISBN 978-8120609426, Reprinted in 1994, pages 268-271</p> <p>Vincent A Smith, The Oxford History of India: From the Earliest Times to the End of 1911, p. 217, at Google Books, Chapter 2, pp 248-254, Oxford University Press</p> <p>Elliot and Dowson, The History of India, as Told by Its Own Historians - The Muhammadan Period, Vol. 4, Trubner & Co., London, page 47-59</p> <p>Elliot and Dowson, The History of India, as Told by Its Own Historians - The Muhammadan Period, Vol. 4, Trubner & Co., London, page 72-73</p> <p>W Haig, The Cambridge History of India, Cambridge University Press, London, Chapter 9</p> <p>W Haig, The Cambridge History of India, Cambridge University Press, London, page 240</p> <p>This form of religious violence is summarized by multiple Muslim historians, for example in Zubdatu-t Tawarikh; Elliot and Dowson, Zubdatu-t Tawarikh The History of India, as Told by Its Own Historians - The Muhammadan Period, Vol. 6, Trubner & Co., London, page 187</p> <p>Ahmad Yadgar, Wakiat-i Mushtaki and other texts describe that this use of stone idol parts to weigh food and particularly meat served as a daily reminder and humiliated the religious sentiments of Hindus who held all killing of animal life to be wrong and practiced vegetarianism.</p> <p>Elliot and Dowson, The History of India, as Told by Its Own Historians - The Muhammadan Period, Vol. 4, Trubner & Co., London, page 44</p>
19	167	Attempts by the Delhi sultans to establish power in India's Deccan Plateau failed. However, it did encourage some Muslim conversions in the region.	<p>[Violation of Criterion 1.4, 1.5].</p> <p>See # 18</p>
20	167	Even so, it contributed substantially to cultural development in the subcontinent. Its sultans introduced Islam to the people in the Deccan Plateau, South India, and part of eastern India.	<p>[Violation of Criterion 1.4, 1.5].</p> <p>See #18</p>

21	167	Muslim scholars applied this base-ten numerical system to the study of algebra.	[Violation of Criterion 1.4, 1.5]. See #4
22	167	After Delhi fell to a warlord in 1398, northern India crumbled into a number of small kingdoms.	<p>[Violation of Criterion 1.4, 1.5].</p> <p>Incorrect to call Timur a warlord. He was a Muslim Turko-Mongol ruler and founder of the Timurid Empire. Scholars estimate that his military campaigns caused the deaths of 17 million people, amounting to about 5% of the world population at the time.</p> <p>The Turko-Mongol ruler Timur's attack on India was marked by systematic slaughter and other atrocities on a truly massive scale which were inflicted mainly on the subcontinent's Hindu population. Leaving the Muslim populated areas aside, his army looted rest of the habits. The Hindu population was massacred or enslaved. One hundred thousand Hindus prisoners were killed by his army before he attacked Delhi for fear of rebellion and many more were killed afterwards.</p> <p>After the sack of Bhatner fort during the Timurid conquests of India in 1398, Timur attacked and sacked the important cities like Sirsa, Fatehabad, Sirsa, Sunam, Kaithal and Panipat. When he reached near the town of Sarsuti from fort of Firozah and Bhatner, the residents who were mostly non-Muslims fled and were chased by a detachment of Timur's troops, with thousands of them being killed as well as looted by the troops. From there he traveled to Fatehabad, whose residents fled and a large number of those remaining in the town were massacred. The Ahirs resisted him at Ahruni but were defeated, with thousands being killed and many being taken prisoners while the town was burnt to ashes. From there he traveled to Tohana, whose Jat inhabitants were stated to be robbers according to Sharaf ad-Din Ali Yazdi. They tried to resist but were defeated and fled. Timur's army pursued and killed 200 Jats, while taking many more as prisoners. He then sent a detachment to chase the fleeing Jats and killed 2,000 of them while their wives and children were enslaved and their property plundered. From there he proceeded to Kaithal whose residents were massacred and plundered, destroying all villages along the way. On the next day he reached Assandh which was deserted and later subduing Tughlaqpur fort and Salwan before besieging Loni fort and ultimately marching on Delhi.</p>

According to Habib and Raychaudhuri, when "Timur invaded India in 1398-99, collection of slaves formed an important object for his army; 100,000 Hindu slaves had been seized by his soldiers and camp followers". All of them were killed to avoid a rebellion before the attack on Delhi.

(Timur's) soldiers grew more eager for plunder and destruction. On that Friday night there were about 15,000 men in the city who were engaged from early eve till morning in plundering and burning the houses. In many places the impure infidel gabrs (of Delhi) made resistance. (...) Every soldier obtained more than twenty persons as slaves, and some brought as many as fifty or a hundred men, women and children as slaves of the city. The other plunder and spoils were immense, gems and jewels of all sorts, rubies, diamonds, stuffs and fabrics, vases and vessels of gold and silver. (...) On the 19th of the month Old Delhi was thought of, for many Hindus had fled thither. Amir Shah Malik and Ali Sultan Tawachi, with 500 trusty men, proceeded against them, and falling upon them with the sword despatched them to hell.

– Sharafuddin Yazdi, Zafarnama

See

Vincent A Smith, *The Oxford History of India: From the Earliest Times to the End of 1911*, Oxford University Press, Chapter 2

John Keay (2011). *India: A History: From the Earliest Civilisations to the Boom of the Twenty-First Century*. Grove Press. ISBN 0802195504. Retrieved 27 May 2013.

Elliot and Dowson, *The History of India, as Told by Its Own Historians - The Muhammadan Period*, p. 497, at Google Books, Vol. 3, Trubner & Co., London, pages 497-503

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			<p>123. Elliot and Dowson, The History of India, as Told by Its Own Historians - The Muhammadan Period, p. 503, at Google Books, Vol. 3, Trubner & Co., London, pages 503-504 "The Rehabilitation Of Tamerlane". Chicago Tribune. 17 January 1999. J.J. Saunders, The history of the Mongol conquests (page 174), Routledge & Kegan Paul Ltd., 1971, ISBN 0812217667</p>
23	168	<p>Akbar's conquests created the greatest Indian empire since the ancient Mauryan dynasty. Akbar was born a Muslim. However, he showed a deep interest in the religions of his subjects and was tolerant of Hindu practices. Akbar encouraged debates among the religions and believed no single religion could claim to be the sole truth. He promoted a new "religion of universal peace" that would bring an end to religious controversy and conflicts.</p>	<p>[Violation of Criterion 1.4, 1.5].</p> <p>False. Every Mughal ruler persecuted Hindus, Sikhs and Jains. Akbar did not treat Hindus with respect and advocate religious tolerance. He was just less intolerant than others of his time.</p> <p>Also, see #1</p>
24	169	<p>The Akbar era was a time of progress. A long period of peace and political stability caused trade and manufacturing to flourish</p>	<p>[Violation of Criterion 1.4, 1.5].</p> <p>False. Akbar's reign was not a long period of peace. Rather, like during most other Muslim rulers times, his reign also saw constant warfare, both for expansion of the Mogul empire as well as to stop rebellions and to maintain its integrity.</p> <p>See https://en.wikipedia.org/wiki/Akbar#Military_campaigns</p>
25	169	<p>Emperors such as Aurangzeb prohibited the building of Hindu temples and even forced Hindus to convert to Islam.</p>	<p>[Violation of Criterion 1.4, 1.5].</p> <p>False. He did not just force Hindus to convert to islam and prohibit building of Hindu temples.</p> <p>The reign of Aurangzeb witnessed one of the strongest campaign of religious violence in the Mughal Empire's history. Aurangzeb banned Diwali, re-introduced jizya (tax) on non-Muslims, led numerous campaigns of attacks against non-Muslims, forcibly converted Hindus to Islam and destroyed Hindu temples.</p>

Aurangzeb issued orders in 1669, to all his governors of provinces to "destroy with a willing hand the schools and temples of the infidels, and that they were strictly enjoined to put an entire stop to the teaching and practice of idolatrous forms of worship".[100] These orders and his own initiative in implementing them led to the destruction of numerous temples, contributing to the list of temples destroyed during Islamic rule of India.[101][102] Some temples were destroyed entirely; in other cases mosques were built on their foundations, sometimes using the same stones. Idols in temples were smashed, and the city of Mathura was temporarily renamed as Islamabad in local official documents.[100][103]

Popular historian Matthew White claims an estimated 4.6 million people were killed under his reign.

See:

Avari, Burjor (2013). *Islamic Civilization in South Asia: A history of Muslim power and presence in the Indian subcontinent*. Routledge. ISBN 978-0-415-58061-8..

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Chatterji, Joya (2002). *Bengal Divided: Hindu Communalism and Partition, 1932-1947*. Cambridge University Press. ISBN 978-0-521-52328-8.

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Vincent Smith (1919), *The Oxford History of India*, Oxford University Press, page 438

Eaton, Richard M. (2000). "Temple Desecration and Indo-Muslim States" (PDF). p. 297.

Cynthia Talbot (1995), *Inscribing the other, inscribing the self: Hindu-Muslim identities in pre-colonial India*, *Comparative studies in society and history*, 37(4)

Braudel, Fernand (1994). *A History of Civilizations*. translated by Richard Mayne.

			<p>Penguin Books/Allen Lane. pp. 232–236. ISBN 0-713-99022-8.</p> <p>Bowring, Lewin (1893). Haidar Ali and Tipu Sultan and the struggle with the Musalman powers of the south (1974 ed.). Delhi: ADABIYAT-I DELLI. ISBN 81-206-1299-X.</p>
26	170	GITA GOVINDA (SONG OF THE DIVINE HERDSMAN)	<p>[Violation of Criterion 1.10].</p> <p>It is derogatory to translate the title as Song of the Divine Herdsman. It is the song of Govinda (Lord Krishna). The name is a proper noun</p>
27	170	lord	<p>[Violation of Criterion 1.2, 1.10].</p> <p>The CAPEEM lawsuit against the State of California noted that using lower case for Hindu divinities is demeaning to the Hindu religion. The court ruling acknowledged that using lower case ‘L’ is discriminatory.</p>

Appendix 11: Studies Weekly: Ancient India

URL: <https://app.studiesweekly.com/online/publications/127845/units/127891#/articles/135329>

General Comments:

The present text violates Evaluation Criteria 1.2, 1.3-5 and 1.10

The treatment of early Hinduism is from a largely colonial (and factually incorrect) perspective. This perspective is alien to Hindus and certainly to students and teachers. It further segregates early Hinduism from modern Hinduism by calling them different religions. It has problematic dating and has an over-emphasis on Caste which is problematic and incorrect as there was no such thing as caste pre-1000 CE. It further compounds these issues by adding factually incorrect details that establish a narrative which is far from the truth (i.e., people believed Brahmins had magical powers or that there was no social mobility between Varnas).

The text also has factual errors including errors around the beliefs of Hindus and the family and background of the Buddha. It mis-states causes of gender-inequality by treating it as a facet of social structure in Hinduism and ignores the rich traditions of matrilineality and matriarchy.

Overall, the entire section on Ancient India has gross violations of the HSS Framework and considerable adverse reflection and in doing so misrepresents ancient India and reduces Hinduism to its stereotypes. We recommend that the IQC reject this draft textbook in its entirety.

Specific Errors & Citations:

#	Section	Present text	Evaluation Criteria violated & Academic Justification
1	From Brahmanism to Hinduism	From Brahmanism to Hinduism	[Violation of Criterion 1.2, 1.4, 1.10]. Brahmanism is a colonial designation of ancient Vedic Hinduism, and its definitions vary. It is not a very meaningful term and Hindus would not know what it really stands for! “Brahmanism” which earlier was in the framework narrative was deleted from the framework by the Instructional Quality Commission during the framework revision cycle when objections were raised against it in the public hearing.
2	From Brahmanism to Hinduism	The beginnings of Hinduism were in an early practice of a different religion called Brahmanism. Brahmanism was based on the Vedas,	[Violation of Criterion 1.2, 1.4, 1.10]. See #1
3	From Brahmanism to Hinduism	The Vedas writings date back to between 1500 and 1000 BCE	[Violation of Criterion 1.2, 1.4]. Vedas were not ‘written’ till the 11th century per the Muslim traveler Alberuni. On the other hand, they were compiled in their present form before 1500 BC
4	From Brahmanism to Hinduism	devas	[Violation of Criterion 1.2, 1.10]. The HSS Framework recommends using Deities (with uppercase D) in lieu of gods and goddesses, because the latter is disrespectful to Hindus. The CAPEEM lawsuit against the State of California noted that using lower case for Hindu divinities is demeaning to the Hindu religion. The court ruling acknowledged that using lower case ‘g’ is discriminatory.

5	From Brahmanism to Hinduism	gods	[Violation of Criterion 1.2, 1.10]. See #4
6	From Brahmanism to Hinduism	Brahmans were the priests or noble people who used these writings	[Violation of Criterion 1.4]. Brahmans were much more than just the priests but included educators, doctors, etc
7	From Brahmanism to Hinduism	Over time, people started to believe the Brahmans had special powers. This made them holy in the eyes of their people.	[Violation of Criterion 1.4, 1.5, 1.10]. False statement with no basis in truth.

<p>8 From Brahmanism to Hinduism</p>	<p>The Major beliefs and practices of Brahmanism began to mix with the beliefs and practices of the people already living in the Indus Valley. This mixture formed the beginning of Hinduism.</p>	<p>[Violation of Criterion 1.2, 1.4, 1.10].</p> <p>See #1 re Brahmanism. The beliefs and practices of the people living in the Indus-Sarasvati civilization has remarkable similarities with modern day Hinduism. Further re. Indus Valley Civilization</p> <p>The Sarasvati River is mentioned in the HSS framework, and accounts for 60% of the sites of the Harappan Civilization (~1000 sites). Why can't the Indian civilization originate between two rivers when the Mesopotamian can originate between Tigris and Euphrates?</p> <p>There are only 15 are on the Indus plain itself. Therefore, it is misleading and antiquated to refer to only the Indus River. It would be helpful to add a map showing the courses of these two rivers.</p> <p>For information on the Sarasvati River, refer:</p> <p>Chakrabarti, Dilip and Saini, Sukhdev. 2009. The Problem of the Sarasvati River and Notes on the Archaeological Geography of Haryana and Indian Punjab. Aryan Books International: New Delhi</p> <p>Michel Danino, 2010. The Lost River. Penguin Books: New Delhi</p> <p>See also: McIntosh, Jane R. 2002. A Peaceful Realm- The Rise and Fall of the Indus Civilization. Westview Press: Boulder (Colorado)</p> <p>She says – “...Suddenly it became apparent that the “Indus” Civilization was a misnomer – although the Indus had played a major role in the development of</p>
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the civilization, the “lost Saraswati” River, judging by the density of settlement along its banks, had contributed an equal or greater part to its prosperity. Many people today refer to this early state as the “Indus-Saraswati Civilization” and continuing references to the “Indus Civilization” should be seen as an abbreviation in which the “Saraswati” is implied.” (Page 24)

“...there are some fifty sites known along the Indus whereas the Saraswati has almost 1,000. This is actually misleading figure because erosion and alluviation has between them destroyed or deeply buried the greater part of settlements in the Indus Valley itself, but there can be no doubt that the Saraswati system did yield a high proportion of the Indus people’s agricultural produce.” (page 53)

Most western archaeologists now understand that the civilization largely existed outside the Indus valley. Therefore, some of them (e.g. Dilip Chakrabarti) omit the word ‘Valley’ and call it ‘Indus Civilization’, whereas others use ‘Indus – Saraswati Civilization’.

The latter is the preferred term used by a vast majority of archaeologists based within India. It also highlights the fact that the Saraswati river formed the epicenter of this culture. Most Indian Archaeologists, who are doing the actual work of excavation in India, have already adopted this term.

A neutral term used alternately everywhere is ‘Harappan Culture’ following archaeological conventions.

9	From Brahmanism to Hinduism	Like the Brahmins, the the Hindus believed in a caste system and in the afterlife, but they added the belief in reincarnation.	[Violation of Criterion 1.2, 1.4, 1.10]. See #1
10	From Brahmanism to Hinduism	Ancient Hindus were polytheistic, but their main god was Brahman and the other gods were considered other faces of Brahman	[Violation of Criterion 1.2, 1.4, 1.10]. Hindus were (and are) not polytheistic and do not have a "main god". Hindu belief is properly called panentheism (meaning God is both immanent and transcendent). This is important for a correct understanding of the Hindu view of God. In the sections on Judaism, Christianity and Islam, the texts put great emphasis on monotheism as opposed to polytheism, which is what most students will assume Hinduism follows. The more subtle and sophisticated Hindu view encompasses deeper conceptions of God than the oversimplified categories of polytheism and monotheism applied by Western scholars. This was fixed in the current HSS content framework See The History of Hindu India and paper on teaching of Hinduism in California schools by Dr. Shiva G. Bajpai
11	From Brahmanism to Hinduism	goddesses	[Violation of Criterion 1.2, 1.10]. See #4
12	From Brahmanism to Hinduism	god	[Violation of Criterion 1.2, 1.10]. See #4
13	From Brahmanism to Hinduism	Another important belief is that everyone is born with dharma.	[Violation of Criterion].

14	From Brahmanism to Hinduism	HIndus	[Violation of Criterion]. typo
15	Buddha-The Enlightened One	god	[Violation of Criterion 1.2, 1.10]. See #4
16	Buddha-The Enlightened One	devas	[Violation of Criterion 1.2, 1.10]. See #4
17	Buddha-The Enlightened One	gods	[Violation of Criterion 1.2, 1.10]. See #4
18	Buddha-The Enlightened One	Siddhartha Gautama was born around 563 BCE in what is now the country of Nepal. He was a member of the warrior caste. His family was wealthy, and he grew up like a prince	[Violation of Criterion 1.2, 1.10]. Siddhartha Gautama was a prince (son of Śuddhodana, an elected chief of the Shakya clan) and not just from a 'wealth family belonging to the warrior caste' See: Warder, AK (2000), Indian Buddhism, Delhi: Motilal Banarsidass
19	Buddha-The Enlightened One	How credible is this pronouncement from Buddha, a primary source, compared with the rest of this story, a secondary source?	[Violation of Criterion 1.4, 1.10]. No source is provided (primary or secondary in the draft text). Further, requires students to question Buddhist beliefs
20	Buddha-The Enlightened One	What parts of Gautama's story do you think are verifiable facts? Are there parts of his story that you think are unverifiable, or hard to know whether or not they are true?	[Violation of Criterion 1.4, 1.10]. No source is provided. Further, requires students to question the verifiability of Buddha and the presented story as facts (similar requests are not made for Jesus or Muhammad)

21 The Caste System The Caste System

[Violation of Criterion 1.4, 1.5, 1.10].

In early Hinduism, social classes were very fluid and therefore this entire paragraph is very anachronistic, and a very negative way to introduce this topic. One does not see the textbook introduce the social structure of other ancient civilizations in this negative manner.

As for the fluidity of the social class system in the Vedic period, see the following:

- I am a reciter of hymns, my father is a doctor, my mother a grinder of corn. We desire to obtain wealth in various actions. Rigveda 9.112.3
- Indra, fond of Soma, would you make me the protector of people, or would you make me a ruler, or would you make me a Sage who has consumed Soma, or would you bestow infinite wealth to me? Rigveda 3.44.5

The Rigveda has 10552 mantras but only 1 mentions all the four varnas, and not more than 20 mantras (0.2%) mention the different varnas individually. The Samaveda has even a lower percentage of its 1875 mantras dealing with caste. The Yajurveda in all its recensions has very few (less than 3-4%) portions dealing with caste. The Atharvaveda with almost 6000 mantras (or 8000 in the Paippalada version) likewise has very few references to caste.

One major error of this section is that it conflates the systems of varna and jati. It is not varna

which was “complex and formal”; it was jati, though not to the extent indicated here. The main limitations of jati were intermarriage and interdining.

The actual origin of the jatis dates to ancient times. DNA research (See “Genetic Evidence for Recent Population Mixture in India” by Moorjani et al, The American Journal of Human Genetics 93, 422-238, September 5, 2013) indicates “founder effects” can still be identified in certain jatis

The varna system, which is described and discussed throughout Hindu scripture and literature, has always been a system based on the actual nature and circumstances of a particular person’s life. It is not something inherited by birth; varna can be gained or lost depending on the person.

At this point in history, the Untouchables were a small group.

The jatis were so named as Caste by the Portuguese when they arrived in India in 1498, and the name—which originally meant race, lineage or breed—was retained. The colonial British government in the 19th century went to great lengths to enumerate all the castes and assign a hierarchy to them, but was unsuccessful in this effort due to the complexity and regional variations of the system.

22 The Caste System Hard work and effort cannot change a person's caste position

[Violation of Criterion 1.4, 1.5, 1.10].

See #21

23	The Caste System	The only way for someone to improve is by dying and being reborn into a higher caste	[Violation of Criterion 1.4, 1.5, 1.10]. See #21
24	The Caste System	The people of India have used the caste system for thousands of years	[Violation of Criterion 1.3, 1.4, 1.5, 1.10]. See #21
25	The Caste System	The caste system started with four groups	[Violation of Criterion 1.3, 1.4, 1.5, 1.10]. This is incorrect as it misses the Ascetics & Sanyassins who had renounced worldly life and thus lived outside the four varnas
26	The Caste System	People in the highest caste were called Brahman	[Violation of Criterion 1.3, 1.4, 1.5, 1.10]. See #21
27	The Caste System	As time went on, these castes were divided into hundreds of smaller groups. People from different castes did not have anything to do with each other.	[Violation of Criterion 1.3, 1.4, 1.5, 1.10]. See #21

28	The Caste System	Hindus believed that people who followed all the rules of their caste would be rewarded in their next life. People who did not follow the rules were kicked out of their caste.	<p>[Violation of Criterion 1.10].</p> <p>Caste was deemed to be the essential defining characteristic and fatal flaw of the Indian civilization (Discussed in detail in a paper by Dr. Bajpai, "The Teaching of Hinduism in the California State School System,"). The practical issue with teaching caste is that in five of the seven 6th grade history social-science books approved in 2006 by the SBE, caste completely dominates the chapter to the exclusion of any comprehensive presentation of the religion or even the history of India.</p> <p>This is an issue with real-life consequences. There have been many reports of the shame Hindu children have felt as result of the classes on India in the 6th grade. They have been taunted by their classmates, "What caste are you?" and other offensive remarks. This is adverse reflection by definition, and weakens a student's beliefs, just as would an equally condemnatory discussion of the institution of slavery in Christian, Hebrew and Muslim society as practiced in this same historical period.</p>
29	The Caste System	Those who had been kicked out were known as untouchables. Untouchables did the work none of the other castes wished to do, such as clearing garbage. These people and their children had very few rights and were treated poorly. For a time, untouchables were not even allowed to go to school.	<p>[Violation of Criterion 1.3, 1.4, 1.5, 1.10].</p> <p>Conflates current social ills with Ancient India. There is no evidence of anything mentioned here</p>
30	The Caste System	Unfortunately, there are still many people in India who change how they treat others based on their caste.	<p>[Violation of Criterion 1.10].</p> <p>See #28</p>

31	The Caste System	The caste system in India does not grant this to her people. (equal rights)	[Violation of Criterion 1.10]. See #28
32	The Caste System	The largest group within the caste system in India would be (Untouchable)	[Violation of Criterion 1.4, 1.5, 1.10]. See #21

<p>33 Diwali</p>	<p>Diwali started as a way to celebrate the time of harvest</p>	<p>[Violation of Criterion 1.4, 1.10].</p> <p>Simply incorrect.</p> <p>Deepavali (Diwali) is a five day festival marking the new year. Each day has a different significance and different stories describing what that day commemorates. Depending on the part of India or the denomination of Sanatana Dharma, different significances and practices may be practiced. The five days are</p> <ul style="list-style-type: none"> - Dhanteras (Dhan Trayodashi) - Naraka Chaturdasi / Roop Chaudas - Lakshmi Puja / Padwa (Varsha Pratipada) / Amavasya / Onam - Goverdhan Puja - Bhaiya-Duj <p>This five-day festival is celebrated in October-November, or Kartika by the Indian calendar. The festival is often referred to as Diwali which is a derivation of Deepavali - deepa means light, and avali means row - denoting the practice of placing rows of lamps during the festival.</p> <p>Deepavali means "Row of Lamps". Several stories are associated with this festival. The major story is that of Lord Krishna killing the demon Narakasura. Also, "Naraka" means "Hell". The demon Narakasura had kept several good kings, citizens including thousands of women in dark prison. It was the helpless cry of these innocent people as prisoners that brought the Supreme Being in the manifestation of Lord Krishna to kill the demon Narakasura and free</p>
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the prisoners. At the time of death demon Narakasura repented for the wicked deeds and asked for grace. Lord Krishna with mercy declared that let people celebrate the end of tyranny by lighting lamps to dispel the darkness. The day of Deepavali begins with special bath with oil, wearing new dress, ritual of worship, special foods and in the night lighting the lamps and firing crackers to celebrate through the sounds of joy. The family and friends meet on this day to wish greetings and celebrate together.

Also, on Deepavali day the merchants observe the beginning of new yearly accounting. This signifies the review of the accounting both in their business and also in life. The revision of accounting signifies the "forget and forgive" principle and restarting our joyful relationship with family and friends. Goddess Lakshmi represents the wealth both materialistic and spiritual. On Deepavali, worship of Goddess Lakshmi is also carried out for Her blessings on restarting our worldly and spiritual accounting.

Also, the return of Lord Sri Rama to Ayodhya after killing the demon Ravana is celebrated on this day. The victorious return of Lord Sri Rama signifies the spiritual fulfillment of the journey (of seeking Goal of life) after destroying the evil forces and strengthening the divine forces.

Thus we see that Deepavali encompasses all domains of human life namely physical, emotional, analytical and spiritual. The celebration includes both the individual and societal levels. Thus the purpose of festivals is to

provide enlightenment, education and joy at the most basic levels of human experience.

See Deepavali, Hindupedia, the Hindu Encyclopedia

34 Diwali

Temples are open for meals and fireworks

[Violation of Criterion 1.4, 1.10].

See #33

35	Diwali	gods	[Violation of Criterion 1.2, 1.4].
			See #4
36	Diwali	goddesses	[Violation of Criterion 1.2, 1.4].
			See #4
37	Diwali	What is Diwali celebrating? (harvesting time)	[Violation of Criterion 1.4, 1.10].
			See #33
38	The Caste System		<p>[Violation of Criterion 1.2, 1.10]</p> <p>This is a very stereotypical and negative presentation, because these rigid customs were observed only in a few parts of India in late medieval times (and certainly not in ancient times, which is what the textbook concerns with). There were other societies too in which similar customs existed. For instance:</p> <p>“Persons whose profession is deemed to be unclean – in a society that attaches great importance to contamination and purifications – are subject to sometimes severe restrictions. Such persons include refuse collectors, tanners (who handle animal corpses and gravediggers. The word pariah, which means “drum player,” is of Portuguese origin, taken from the Tamil parai, the large drum played during festivals. This is an unclean profession because the drum head is of leather, coming from an animal corpse. In actual fact, there are not many Pariahs, and they should not be confused with the other artisan castes. In town planning, one district is set aside for artisans, but street sweepers, tanners, and gravediggers must live outside the walls, as was once the case for the hangman in Europe.”</p>

Further, the caste pyramid was dropped from the HSS content framework in October 2015.

Appendix 12: Studies Weekly: Indian Civilization

URL: <https://app.studiesweekly.com/online/publications/127845/units/127892#/articles/152830>

General Comments:

The present text violates Evaluation Criteria 1.2-5 and 1.10

Of all the textbook drafts we reviewed, Studies Weekly is one of the worst in terms of its derogatory treatment of Hinduism and its gross violations of the Evaluation Criteria (and ignorance of the revised HSS Framework). The narrative is needs a whole sale rewrite and doesn't have any scope for minor edits. It treats Indian civilization as a series of disconnected civilizations of which it has a selective focus on a few instead of one ancient, continuous civilization that it has been proven to be through numerous x-discipline studies. It further confuses this by making unsubstantiated guesses at political structure of ancient India (i.e., political landscape of Harappan civilization) while ignoring the last 50 years of scholarship on the topic of this vast civilization. The section on the Mauryan empire is full of errors where they mistake regions for cities, incorrectly state key dates and who ruled when, governmental organization and create causal relationships where none exist (e.g., downfall of Mauryan empire due to the rise of Buddhism). The publisher seems to lack an understanding of the basics of the topic at hand confusing an international standard for writing Sanskrit with the Roman alphabet with the dominant script used for the language (Devanagari) or the meaning of names with personal characteristics ("Asoka is the emperor w/o sorrow"). All of this is aggravated by insults to key Hindu scriptures ("Bhagavad Gita is a poem") and derogatory choice of pictures (i.e., Mughal era picture of a jewel encrusted chariot for the warrior prince Arjun; maps that remove large pieces of modern day India).

The publisher also shows a lack of reading of the revised HSS framework by continuing to ignore the Sarasvati River and discussing the long disproven Aryan invasion theory.

Overall, the entire section on Indian civilization has gross violations of the HSS Framework and considerable adverse reflection and in doing so misrepresents ancient India and reduces Hinduism to its stereotypes. We recommend that the IQC reject this draft textbook in its entirety.

Specific Errors & Citations:

#	Section	Present text	Evaluation Criteria violated & Academic Justification
1	Geography and the Rise of an Indian Civilization	Geography and the Rise of an Indian Civilization	<p>[Violation of Criterion 1.2].</p> <p>Implies multiple civilizations</p> <p>See Antiquity and Continuity of Indian History (From Swayambhuva Manu to Gupta Dynasty) by Dr. Prasad Gokhale On the Chronological Framework for Indian Culture by Dr. Subhash Kak, Indian Council of Philosophical Research. 2000</p>

<p>2 Geography and the Rise of an Indian Civilization</p>	<p>Indus River civilization</p>	<p>[Violation of Criterion 1.4, 1.5].</p> <p>The Sarasvati River is mentioned in the framework, and accounts for 60% of the sites of the Harappan Civilization. Why can't the Indian civilization originate between two rivers when the Mesopotamian can originate between Tigris and Euphrates?</p> <p>The Sarasvati River is mentioned in the HSS Framework. Moreover, whereas 1000 sites are in the Sarasvati plains, only 15 are on the Indus plain itself. Therefore, it is misleading and antiquated to refer to only the Indus River.</p> <p>For information on the Sarasvati River, refer:</p> <p>Chakrabarti, Dilip and Saini, Sukhdev. 2009. The Problem of the Sarasvati River and Notes on the Archaeological Geography of Haryana and Indian Punjab. Aryan Books International: New Delhi</p> <p>Michel Danino, 2010. The Lost River. Penguin Books: New Delhi</p> <p>See also: McIntosh, Jane R. 2002. A Peaceful Realm- The Rise and Fall of the Indus Civilization. Westview Press: Boulder (Colorado)</p> <p>She says –</p> <p>“...Suddenly it became apparent that the “Indus” Civilization was a misnomer – although the Indus had played a major role in the development of the civilization, the “lost Saraswati” River, judging by the density of settlement along its banks, had contributed an equal or greater part to its prosperity. Many people today refer to this early state as the “Indus-Sarswati Civilization” and continuing references to the “Indus Civilization” should be seen as an abbreviation in which the “Saraswati” is implied.” (Page 24)</p> <p>“...there are some fifty sites known along the Indus</p>
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whereas the Saraswati has almost 1,000. This is actually misleading figure because erosion and alluviation has between them destroyed or deeply buried the greater part of settlements in the Indus Valley itself, but there can be no doubt that the Saraswati system did yield a high proportion of the Indus people's agricultural produce.”
(page 53)

Most western archaeologists now understand that the civilization largely existed outside the Indus valley. Therefore, some of them (e.g. Dilip Chakrabarti) omit the word 'Valley' and call it 'Indus Civilization', whereas others use 'Indus – Sarasvati Civilization'. The latter is the preferred term used by a vast majority of archaeologists based within India. It also highlights the fact that the Sarasvati river formed the epicenter of this culture. Most Indian Archaeologists, who are doing the actual work of excavation in India, have already adopted this term. A neutral term used alternately everywhere is 'Harappan Culture' following archaeological conventions.

3 Geography and the Rise of an Indian Civilization	There was more than enough water, food and land for large cities and empires	[Violation of Criterion 1.4]. Multiple empires?
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<p>4 Geography and the Rise of an Indian Civilization</p>	<p>Mohenjo-daro and Harappa were the two most important cities that grew during this time</p>	<p>[Violation of Criterion 1.2, 1.10].</p> <p>It is wrong to suggest that only Harappa and Mohenjodaro were 'most important cities', when in fact archaeologists speak of at least five major cities. The students should not be made to infer, as 50 year old texts on archaeology stated, that there are only two major Harappan cities. Adding more cities to the list and on the map will make students fully appreciate the geographical extent of the Harappan culture.</p> <p>See any of the following books that also list cities in addition to Harappa and Mohenjodaro: Possehl, Gregory L.; 1999; Indus Age – The Beginnings; University of Pennsylvania Press; Philadelphia Possehl, Gregory. 2002. The Indus Civilization. Walnut Creek (California): Alta Mira Press McIntosh, Jane R. 2002. A Peaceful Realm- The Rise and Fall of the Indus Civilization. Boulder (Colorado): Westview Press</p>
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<p>5 Geography and the Rise of an Indian Civilization</p>	<p>The Indian culture also changed between 2000 and 1500 B.C.E., but historians aren't sure why. Some experts think that a group of people known as the Aryans invaded the area. They took over large areas of land and taught new ideas. One of these new ideas was the caste system. A caste system places everyone in a society into a specific role or job. The Aryans also changed the language and religions of India. Not everyone agrees that the Aryans were violent. Some historians think that Aryan clans simply settled in northwestern India and brought those new ideas with them. A clan is a large family group. Everyone does agree that the culture of the area changed when the Aryans arrived. That new culture lasted until around 500 B.C.E. and is called the Vedic Age. Even though there is still a lot we don't know about these people, many important contributions came from these Indian people.</p>	<p>[Violation of Criterion 1.2, 1.10].</p> <p>Aryan invasion is a 50-year-old belief that has long been disproven and removed from the HSS Framework. Further, it is not discussed in the text.</p>
<p>6 Sanskrit</p>	<p>gods</p>	<p>[Violation of Criterion 1.2, 1.10].</p> <p>The HSS Framework recommends using Deities (with uppercase D) in lieu of gods and goddesses, because the latter is disrespectful to Hindus.</p> <p>The CAPEEM lawsuit against the State of California noted that using lower case for Hindu divinities is demeaning to the Hindu religion. The court ruling acknowledged that using lower case 'g' is discriminatory.</p>

7	Sanskrit	The word Sanskrit means purified, or perfectly done.	<p>[Violation of Criterion 1.4].</p> <p>Inaccurate definition/translation of the word Sanskrit.</p> <p>The name 'Sanskrit' means complete, perfect. It is comprised of the words Sam (entirely, wholly, or perfectly) and krtam (create, done)</p> <p>See: Sanskrit, Hindupedia, The Hindu Encyclopedia</p>
8	Sanskrit	Buddhists and Hindus use it during their religious ceremonies.	<p>[Violation of Criterion 1.4].</p> <p>Incomplete and by implication, Inaccurate. It implies Jains did not use Sanskrit when in fact, the earliest surviving Sanskrit text by Umaswati called the Tattvarthasutra is considered authoritative Jain philosophy text by all traditions of Jainism.</p> <p>See: Jones, Constance; Ryan, James D. (2007), Encyclopedia of Hinduism</p>
9	Sanskrit	The Rigveda is a Hindu collection of over 1,000 hymns. It is one of the oldest pieces of Sanskrit writing	<p>[Violation of Criterion 1.10].</p> <p>Rigveda is not just a collection of hymns and a piece of writing. It is a key religious text in Hinduism and belittling it in this manner is extremely offensive.</p>
10	Sanskrit	Sanskrit can be written using several different alphabets. Today, most people use a system called the International Alphabet of Sanskrit Transliteration	<p>[Violation of Criterion 1.4].</p> <p>The International Alphabet of Sanskrit Transliteration (commonly referred to as IAST) is often used to transliterate Sanskrit into Roman language. But Devanagari (the name of the written language) is still the primary alphabet used to write Sanskrit</p>

<p>11 The Maurya Empire</p>	<p>Early India was filled with a lot of small, independent kingdoms. None of these kingdoms were very powerful. Other areas of India were controlled by other nations, such as Greece. In 322 B.C.E., that began to change when one ruler was able to unite all of India into one great empire.</p>	<p>[Violation of Criterion 1.4, 1.5].</p> <p>No part of early India was ruled by Greece for any historically substantial time. A small part of North-western India was ruled by Greece for a very small period of time</p> <p>Further, the Mauryan empire was not the first historical Indian Empire. In fact, it was a successor to the Nanda Empire (in Magadha) that was founded a century earlier. The Nandas had initiated the task of conquering and destroying numerous ancient republics and kingdoms in N India, and Chandragupta furthered this task. In this regard, see:</p> <p>K A Nilakanta Sastri (ed.). 1967. Age of the Nandas and Mauryas. Motilal Banarsidass: New Delhi</p>
<p>12 The Maurya Empire</p>	<p>Chandragupta Chandragupta Maurya was born into the Kshatriya caste.</p>	<p>[Violation of Criterion 1.4].</p> <p>He was born in a humble family, orphaned and abandoned, raised as a son by another pastoral family, then according to Buddhist texts was picked up, taught and counseled by Brahmin Chanakya of Arthashastra fame. According to Kaushik Roy, Chandragupta Maurya was a Shudra lineage king.</p> <p>See: Mookerji, Radha Kumud (1988) [first published in 1966], Chandragupta Maurya and his times (4th ed.), Motilal Banarsidass, ISBN 81-208-0433-3 Roy, Kaushik (2012), Hinduism and the Ethics of Warfare in South Asia: From Antiquity to the Present, Cambridge University Press, ISBN 978-1-107-01736-8</p>

<p>13 The Maurya Empire</p>	<p>Then, they forced the foreign armies out of the cities of Punjab and Sindh.</p>	<p>[Violation of Criterion 1.4].</p> <p>Panjab and Sindh are regions or provinces and not cities. Further, Alexander the Great left behind Greek forces which established themselves in the city of Taxila, now in Pakistan where they ruled until 316BC when Chandragupta overthrew them.</p> <p>See: https://en.wikipedia.org/wiki/Greek_conquests_in_India</p>
<p>14 The Maurya Empire</p>	<p>They lived in Pataliputra, which became the capital city of the new empire.</p>	<p>[Violation of Criterion 1.4].</p> <p>Pataliputra was the capital of the Nanda Empire and continue to be the capital of the Mauryan empire (whose largest part was the empire formerly ruled by the Nanda-s). The sentence as currently stated implies that Patliputra became a capital city for the first time</p>

<p>15 The Maurya Empire</p>	<p>They divided the empire into four provinces. A province is an area of a country. Each province had its own governor and police, but they all reported to Chandragupta.</p>	<p>[Violation of Criterion 1.4].</p> <p>Incorrect because it implies that Chandragupta directly managed the police and governors across his vast empire. The reality was that the empire had a very large bureaucracy and was managed through several officers of different ranks. The King was assisted by a council of ministers. The Asoka Rock Edict III and VI mention his Parishad for the disposal of urgent matters by the Council.</p> <p>The king had to consult the council of Ministers on important matters of policy and administration. The Greek writers state that the council had wide powers such as choosing governors, chiefs of provinces, deputy governors, etc. Kautilya says, "In works of emergency, the king shall call both the ministers and council" and after discussion "shall do whatever the majority of the members suggest or whatever course of action leading to success they point out"</p> <p>See: Indian History, edited by VK Agnihotri, Allied Publishers Administrative system in India: Vedic age to 1947 by UB Singh</p>
<p>16 The Maurya Empire</p>	<p>He also kept his army large and made all the important decisions himself.</p>	<p>[Violation of Criterion 1.4].</p> <p>See edit #15</p>

<p>17 The Maurya Empire</p>	<p>Bindusara and Asoka Chandragupta ruled his empire until he abdicated his throne around 298 B.C.E.</p>	<p>[Violation of Criterion 1.3, 1.4].</p> <p>Incorrect. Bindusara and Asoka did not rule Chandragupta's empire during Chandragupta's reign. Bindusara took over the reins of the empire after Chandragupta abdicated his throne</p> <p>See: Roy, Kaushik (2012), <i>Hinduism and the Ethics of Warfare in South Asia: From Antiquity to the Present</i>, Cambridge University Press, ISBN 978-1-107-01736-8</p>
<p>18 The Maurya Empire</p>	<p>Asoka became ruler after his father and was one of the Maurya Empire's most famous leaders. He conquered the Kalinga region and gained even more land for his empire. Asoka changed, however, and he decided to stop using his army to take new lands. He converted to Buddhism and started to lead using compassion.</p>	<p>[Violation of Criterion 1.4].</p> <p>This is a common myth. Ashoka converted to Buddhism 2 years before the invasion of Kalinga</p> <p>See https://www.cs.colostate.edu/~malaiya/ashoka.html</p>
<p>19 The Maurya Empire</p>	<p>Asoka died in 232 B.C.E., and the empire continued for another 48 years. Unfortunately, it began to decline in power. As Buddhism became more popular, more people became willing to give up their money and possessions. These ideas made it harder for leaders to govern. By 185 B.C.E., India was once again divided into several smaller kingdoms.</p>	<p>[Violation of Criterion 1.4].</p> <p>This is a false statement with no basis in reality. There is no connection with the decline of the Maurya empire & Buddhism</p>

20 Bhagavad-Gita:
Song of the Lord

The "Bhagavad Gita" is a famous Indian narrative poem. A narrative poem is a poem that tells a story. It was written in Sanskrit sometime between 400 B.C.E. and 200 C.E. "Bhagavad Gita" translates to "Song of the Lord." Today, many experts think it is a masterpiece of Hindu writing. Nobody knows for sure who wrote it, but many people think it was a legendary person named Vyasa. The poem has 700 verses, but it's actually only part of an even larger story called the "Mahabharata." The poem tells a story about two groups of cousins who are fighting each other for control of India. The story is told through a long conversation between a warrior named Arjuna and his chariot driver, Krishna. In the story, Krishna is really the Hindu god Vishnu in disguise. At the beginning, Arjuna is torn between wanting to be a great warrior and fearing the fight against his friends and family. As the story goes on, Krishna explains important beliefs and tells Arjuna that he has to be true to his warrior caste. The "Bhagavad Gita" has been translated into many different languages. People today still read and enjoy the story. A lot of art has been made about the poem. If you ever visit the Indian city of Kurukshetra, you can see a bronze statue of Arjuna and Krishna riding in their chariot!

[Violation of Criterion 1.4, 1.10].

The Bhagavad Gita is one of the most holy texts of Hinduism. To downplay it simply as a narrative poem is insulting and demeaning. Experts think of it as much more than a "Masterpiece of Hindu writing".

"In the morning I bathe my intellect in the stupendous and cosmogonical philosophy of the Bhagavad-gita, in comparison with which our modern world and its literature seem puny and trivial" - Henry David Thoreau

"I owed a magnificent day to the Bhagavad-gita. It was the first of books; it was as if an empire spoke to us, nothing small or unworthy, but large, serene, consistent, the voice of an old intelligence which in another age and climate had pondered and thus disposed of the same questions which exercise us" - Ralph Waldo Emerson

The Bhagavad Gita is well known to have been written by Vyasa (who also authored the Mahabharata, within which it resides). It was narrated by Lord Krishna (who can be considered the "author").

The Mahabharata tells the story of the two groups of cousins who are fighting--not the Bhagavad Gita.

Lord Krishna was not just a "chariot driver" or the "Hindu god Vishnu in disguise" but an avatar of Lord Vishnu.

Arjun, at this point was already considered to be a great warrior. He did not desire to become a great warrior, nor did he believe that this war would result in giving him this title.

Krishna nodes not simply explain "important beliefs" but

discussions the nature of the self and many other important (and still relevant) topics. People do not still read and "enjoy the story". They study it to improve & guide their life. It has had commentaries by numerous scholars. People consider Lord Krishna, its narrator as God and nearly all Hindus worship him or consider him to be Divine.

See:

Bhagavad Gita including "Bhagavad Gita as it is" by AC Bhaktivedanta Swami Prabhupada, or "Bhagavad Gita" by Swami Chinmayananda, or "Bhagavad Gita" by Swami Dayananda Saraswati any of the other innumerable commentaries

Fowler, Jeaneane D (2012), The Bhagavad Gita: A Text and Commentary for Students, Eastbourne: Sussex Academy Press, ISBN 978-1-84519-520-5

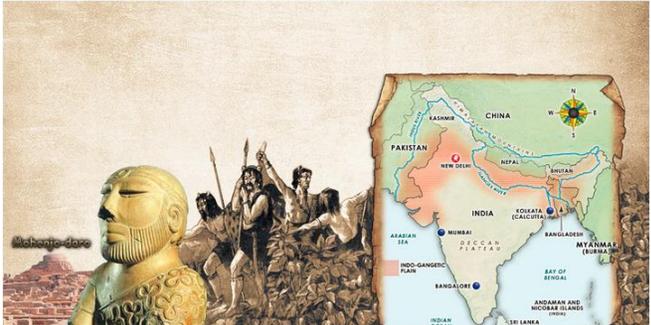
21

[Violation of Criterion 1.3].

History is not well told w/ a clear accurate narrative. The text discusses "The Maurya Empire", "Bhagavad-Gita: Song of the Lord", "Emperor without sorrow" (Ashoka), "Contributions to the World" (Gupta empire), "Pillars of Ancient India" (Pillars of Asoka). The events of the Mahabharata war (which includes the narration of the Bhagavad-Gita) are typically dated between 4508 BC and 1100BC. The contributions of the Gupta empire are between a section on Ashoka and the Pillars of Ashoka. This will lead to confusion as to the timeline of the topics being discussed

See: Origins, Hindupedia, the Hindu Encyclopedia

<p>22 Emperor without sorrow</p>	<p>Emperor without sorrow</p>	<p>[Violation of Criterion 1.4]. Ashoka was not an emperor w/o sorrow. His name means "one without sorrow"</p>
<p>23 Emperor without sorrow</p>	<p>One of Asoka's first acts as leader was to expand his empire by force. His army was successful, but everything changed after one battle. The fight had been very violent and bloody. When Asoka saw the battlefield, he had a change of heart. He decided he would not fight or kill ever again. He became a Buddhist and dedicated his life to peace.</p>	<p>[Violation of Criterion 1.3, 1.4]. See #18</p>
<p>24 Emperor without sorrow</p>	<p>He changed his empire from one that conquered to one that helped its neighbors. He wrote new laws that treated people better and built new public works that supported the community. As leader, Asoka worked to spread Buddhism to people throughout India and central Asia.</p>	<p>[Violation of Criterion 1.4]. Implies that the Mauryan empire prior to Ashoka did not help or trade with its neighbors. Chandragupta (his grandfather and the first emperor of the Mauryan empire) sent 500 war elephants to the Greek king Seleucus. Further, the Mauryan empire enjoyed trade relationships with Europe since the times of Chandragupta. See: Mookerji, Radha Kumud (1988) [first published in 1966], Chandragupta Maurya and his times (4th ed.), Motilal Banarsidass, ISBN 81-208-0433-3 Majumdar, Ramesh Chandra (2003) [1952], Ancient India, Motilal Banarsidass, ISBN 81-208-0436-8</p>
<p>25 Emperor without sorrow</p>	<p>He put an end to the killing of animals. He also stopped animal sacrifices and any sports in which animals might get hurt.</p>	<p>[Violation of Criterion 1.4]. did these things exist as mainstream practices?</p>

<p>26 Emperor without sorrow</p>	<p>Asoka made both slavery and the death penalty illegal anywhere in his empire.</p>	<p>[Violation of Criterion 1.4, 1.5].</p> <p>When Megasthenes (a Greek ambassador in Chandragupta's court) stated that he found that slavery system was unknown to the Indian society. He declared that all the Indians are free. Slaves do not exist in India.</p> <p>Thus, it is factually incorrect to state that Ashoka abolished slavery (as the practice itself was unheard of at the time)</p> <p>See: Roy, Kaushik (2012), Hinduism and the Ethics of Warfare in South Asia: From Antiquity to the Present, Cambridge University Press, ISBN 978-1-107-01736-8</p>
<p>27 Contributions to the World</p>	<p>Indian civilizations have made many contributions to the world today. Many of these came during India's Golden Age. A "golden age" is any time a civilization has years of growth and advancement. Most historians agree that India's Golden Age lasted while the Gupta Empire ruled from 320 to 500 C.E.</p>	<p>[Violation of Criterion 1.4].</p> <p>Assumes that the period of the Gupta empire was the only golden age of India and no other age is considered to be the "Golden age". The times of the Chola Dynasty has been called Golden Age as well</p> <p>See: A Journey through India's Past (Great Hindu Kings after Harshavardhana) By Chandra Mauli Mani</p>
<p>28 Geography and the rise of an Indian civilization</p>		<p>[Violation of Criterion 1.4].</p> <p>Political boundaries of India are shown without the state of Jammu & Kashmir</p>

29 Sanskrit

Vowels				Consonants				
अ	a , A	इ	i , I	velars	palatals	retroflexes	dentals	labials
आ	ā , Ā	ए	e , E	क: k K	च: c C	ट: t T	ठ: t T	प: p P
इ	i , I	ऐ	ai , Ai	ख: kh Kh	छ: ch Ch	ड: ṭh Th	ढ: ṭh Th	फ: ph Ph
ई	ī , Ī	ओ	o , O	ग: g G	ज: j J	ड: ḍ Ḍ	ढ: ḍ Ḍ	ब: b B
उ	u , U	औ	au , Au	घ: gh Gh	झ: jh Jh	ड: ḍh Dh	ढ: ḍh Dh	भ: bh Bh
ऊ	ū , Ū	अं	ṁ , M	ण: ṅ Ṇ	ञ: ṅ Ṇ	ण: ṅ Ṇ	न: n N	म: m M
ऋ	r , R	अः	ḥ , H	ह: h H	य: y Y	र: r R	ल: l L	व: v V

[Violation of Criterion 1.4].

The International Alphabet of Sanskrit Transliteration (commonly referred to as IAST) is often used to transliterate Sanskrit into Roman language. But Devanagari (the name of the written language) is still the primary alphabet used to write Sanskrit

30 The Maurya Empire



[Violation of Criterion 1.5].

Chandragupta is depicted as a person that is in despair vs the founder and ruler of one of India's largest empires

31 Bhagavad-Gita:
Song of the Lord



[Violation of Criterion 1.10].

Uses an arcane picture from the Mughal Empire of the scene where Lord Krishna narrates the Bhagavad-Gita to Arjuna. This picture is offensive as it shows a jewel encrusted chariot that could not hope to be in a battlefield.

32 Contributions to
the World



[Violation of Criterion 1.4].

Political boundaries of present day India are shown without the state of Jammu & Kashmir.

Appendix 13: Pearson: California World History myWorld Interactive Ancient Civilizations

URL: http://assets.pearsonschool.com/file-vault/flipbooks/californiareview/cahss/6-8/CA_MGSS19_MGWH_SE_G6/index.html

Edition: Student Edition

General Comments:

Of all of the textbooks we have reviewed, Pearson narrative was the least problematic. They suffer from the similar issues around caste & Indus Valley (vs Indus-Sarasvati) but we believe that their violations of the evaluation criteria can be resolved with minor edits.

Specific Errors & Citations:

#	Page No.	Present text	Evaluation Criteria violated & Academic Justification
1	CI 2	Uruk, the World's First City	[Violation of Criterion 1.4, 1.5]. Mehrgarh is one of the oldest, identified, settlement of the Harappans prior to the finding of the ruins in the Gulf of Khambhat and has been dated by archeologists to have been settled between 7,000 and 6,500 BC. Origins, Hindupedia, The Hindu Encyclopedia
2	CI 4	It has been the main religion of India for the past 2,000 years	[Violation of Criterion 1.4, 1.5]. Math, if 500BCE is assumed as the starting point
3	4	8,500 years ago, Oldest known farming village in Turkey appears."	[Violation of Criterion 1.4, 1.5]. The mounds at Bhirrana village, on the banks of Ghaggar river, in Farmana district date back to 7570-6200 BC.

			Archeological Society of India report dated 2014 http://timesofindia.indiatimes.com/city/chandigarh/Haryanas-Bhirrana-oldest-Harappan-site-Rakhigarhi-Asias-largest-ASI/articleshow/46926693.cms
4	4	6,000-7,000 years ago, uruk, the world's first city, in Southwest Asia, is established	[Violation of Criterion 1.4, 1.5]. See #1
5	4	Image & caption "The people of Uruk, the world's first city"	[Violation of Criterion 1.4, 1.5]. See #1
6	4	Epic of Gilgamesh - Uruk, the world's first city	[Violation of Criterion 1.4, 1.5]. See #1
7	30, 31	City of Uruk as the first city -- entire section	[Violation of Criterion 1.4, 1.5]. See #1
8	132	Timeline: Starts w/ 2600 BCE Indus Saraswati civilization reaches its peak and reference to first pyramid in Egypt	[Violation of Criterion 1.4, 1.5]. See #1
9	132	Timeline: 268 BCE Asoka becomes emperor	[Violation of Criterion 1.10]. 'Asoka' is a scholarly, but a non-phonetic spelling. The official Indian usage is Ashoka, which is closer to the correct pronunciation.
10	135	One such civilization was in South Asia	[Violation of Criterion 1.10]. India already defined as the subcontinent in the previous page. South Asia is not a defined term at this point. Further, in the historical context, the entire subcontinent was considered India
11	137	Since then, archaeologists have found more than a thousand other towns and villages from this civilization	[Violation of Criterion 1.2, 1.10]. It is wrong to suggest that only Harappa and Mohenjodaro were 'major settlements', when in fact contemporary texts speak of at least five major sites. The students should not be made to infer, as 50 year old texts on archaeology stated, that there are only two major Harappan cities. Adding more cities to the list and on the map will make students fully appreciate

		<p>the geographical extent of the Harappan culture. See any of the following books that also list cities in addition to Harappa and Mohenjodaro: Possehl, Gregory L.; 1999; Indus Age – The Beginnings; University of Pennsylvania Press; Philadelphia Possehl, Gregory. 2002. The Indus Civilization. Walnut Creek (California): Alta Mira Press McIntosh, Jane R. 2002. A Peaceful Realm- The Rise and Fall of the Indus Civilization. Boulder (Colorado): Westview Press</p>	
12	139	<p>However, some Indus Valley statues and small carvings have features that seem to show practices of Hinduism, a religion that developed later in this region.</p>	<p>[Violation of Criterion 1.4, 1.5]. Exact starting date for Hinduism is unknown.</p>
13	142	<p>More recently, scholars suggest a third theory, which suggests Indo-Aryans were originally from what is now Afghanistan and Central Asia. Over many centuries, they migrated into India with their livestock, mixed with local people and adopted local beliefs. Local people adopted the Indo-Aryan language. Over time, people across a large part of the Indian subcontinent came to see themselves as Indo-Aryans</p>	<p>[Violation of Criterion 1.2]. The rejection of the Aryan migration and invasion theories have actually first come from the archaeologists, which is why it is important to point this out. The present text privileges the Aryan migration theory and is outdated in the light of current archaeological data. Most archaeologists DO NOT believe in out of India origins of the Vedic Aryans. Moreover, the text fails to show continuity between Harappan culture and later Hinduism. Further, Hindus use multiple rivers (or other landmarks like ocean or mountain along with rivers) to refer to regions/locations. For instance Krishna-Godavari, Ganga-Yamuna. If internal consistency is to be seen, the rise of Ganga in popular consciousness is enshrined in Ramayana while fading of Saraswati is documented in Mahabharata. So there is definitely a phase when both are known as civilizational forces. In fact</p>

			<p>Saraswati represented two main functions – knowledge and waters. Even in Mahabharata both are retained.</p> <p>Also, whereas Ganga in Ramayana represents consciousness and water. Post Mahabharata period uses Ganga as symbol for water and Saraswati for knowledge, which is a clear transformation.</p> <p>Ref https://padmavajrabort.wordpress.com/2017/06/11/vasi%e1%b9%a3%e1%b9%adhas-stava-to-sarasvatifrom-the-mahabharata/ http://sanskritdocuments.org/mirrors/mahabharata/txt/mbh09.itx</p>
14	144	People in this part spoke languages like Tamil, which had no similarity to Sanskrit.	<p>[Violation of Criterion 1.4].</p> <p>The earliest Tamil grammars are based on Sanskrit grammar, just as its alphabet is.</p>
15	145	Hindu sages like Valmiki and Vyasa were not Brahmins, while some who were born into Vaisya or Sudra families became warriors	<p>[Violation of Criterion 1.4, 1.10].</p> <p>Implies very limited social mobility. Valmiki and Vyasa were from untouchable or sudra families and became some of the most well-known sages and authored foundational texts of Hinduism.</p>
16	148	During the Vedic Age, early Hinduism, also known by some scholars as Brahmanism, was a religion based on rituals, particularly sacrifices to the gods.	<p>[Violation of Criterion 1.2, 1.4, 1.10].</p> <p>Brahmanism is a colonial designation of ancient Vedic Hinduism, and its definitions vary. It is not a very meaningful term and Hindus would not know what it really stands for! “Brahmanism” which earlier was in the framework narrative was deleted from the framework by the Instructional Quality Commission during the framework revision cycle when objections were raised against it in the public hearing.</p>
17	148	The term Brahmanism referred to Brahman, the all-powerful deity that Hindus worship.	<p>[Violation of Criterion 1.2, 1.4, 1.10].</p> <p>See above</p>

18	148, 153, 154	god or gods	[Violation of Criterion 1.2, 1.10]. The CAPEEM lawsuit against the State of California noted that using lower case for Hindu divinities is demeaning to the Hindu religion. The court ruling acknowledged that using lower case 'g' is discriminatory.
19	148	Some thinkers moved away from ritual and more openly embraced the concept of Brahman, a single spiritual power that existed beyond the gods of the Vedas and resided in all things	[Violation of Criterion 1.4, 1.10]. Starting from the Rgveda, the Vedas do state in dozens of verses that all the Divinities are manifestations of One Divine Power. Eg. See Rigveda 1.164.46 Rigveda 6.45.16 Rigveda 8.1.1 Rigveda 10.121.1-10 ('kasmai' in the first 9 verses is glossed as 'ekasmai' in the Paippalada Atharvaveda version) Yajurveda (Madhyandina) 32.1 Atharvaveda (Shaunakiya) 10.7.32 Atharvaveda (Shaunakiya) 10.7.33 Atharvaveda (Shaunakiya) 10.7.34 Atharvaveda (Shaunakiya) 13.4.16-19 Some extracts: That (Supreme Being) is Agni; that is the sun; that is the wind; that is the moon; that is light; that is Brahman; and that is Prajapati. Madhyandina Yajurveda 32.1 They call Him Indra, Mitra, Varuna, Agni, and he is the Divine good winged bird (the sun with beautiful rays). The sages describe one and the same Divine Being in various ways and call it Agni, Yama and Matarisvan. Rigveda 1.164.46 He is our Father, Creator and Ordainer knows all the places and all creatures. He alone is the name giver of the gods. The other beings approach him to enquire about Him. Rigveda 10.82.3
20	150	To find those answers, thinkers and teachers known as gurus left their homes to live in the forest, to think, and to talk about religious ideas.	[Violation of Criterion 1.4, 1.10]. Implies that Gurus were the first ones to live in the forest and that the sages before them did not which is incorrect

21	154	women were often not treated as equals in the Indian subcontinent. This often went against core Hindu teachings about the equality of genders. Women had rights to their own personal wealth, but in most cases, had fewer property rights than men. This was similar to other ancient societies. Women could also participate in religious ceremonies, and there were some women who became Hindu sages. But most often, women were not treated as equals.	[Violation of Criterion 1.4, 1.10]. The current verbiage lacks sufficient nuance and is also too negative. See: B S Upadhyaya (1974), Women in Rgveda, S Chand and Co., New Delhi S R Shastri (1969), Women in the Vedic Age, Bharatiya Vidya Bhavan, Bombay J B Chaudhuri (1956). The Position of Women in the Vedic Ritual. Asian Educational Services, New Delhi Source for Rishikas: Swamini Atmaprajnananda Saraswati , Rishikas of the Rigveda Hardcover – May 2, 2013, Kaveri Books.
22	155	Rama the annihilator of enemies	[Violation of Criterion 1.3]. Add comma's for proper grammar
23	159	After six years of self-denial, he realized that going to such extremes was not the path to truth.	[Violation of Criterion 1.1]. As currently written, students would be led to assume that Gautama rejected all of Hindu practices as “not the path to truth” and that Buddhism was an improvement upon Hinduism. When in fact, Gautama's rejection was personal (i.e., the things he tried didn't work for him) and not an absolute rejection of Hinduism (i.e., he did not say that all paths described in Hinduism did not work).
24	164Legend of Gaudama:	[Violation of Criterion 1.3]. Spelling error
25	166	Kautilya trained his pupil well to become a brilliant military leader	[Violation of Criterion 1.3]. Sentence is confusing and grammatically incorrect
26	167	He patterned his government after that of the Persian empire	[Violation of Criterion 1.4, 1.10]. conjecture with no basis in fact

27	167	He used them to support a large army and his own costly lifestyle as well.	[Violation of Criterion 1.4, 1.10]. Conjecture on his lifestyle. Further, most leaders of large empires in other sections are not referred to in terms of their lifestyle...unclear why this is brought in here
28	167	Rather than engaging in all-out war, the two rulers settled their differences. They agreed on a peace treaty. Seleucus gave up control of some lands west of the Indus. Chandragupta, in exchange sent Seleucus 500 elephants.	[Violation of Criterion 1.4, 1.10]. Historically inaccurate. Chandragupta defeated Seleucus and received control of decisively. As noted by scholars such as R. C. Majumdar and D. D. Kosambi, Seleucus ceded large territories west of the Indus to Chandragupta. Due to his defeat, Seleucus surrendered Arachosia (modern Kandahar), Gedrosia (modern Balochistan), Paropamisadae (or Gandhara) Mookerji, Radha Kumud (1988) [first published in 1966], Chandragupta Maurya and his times (4th ed.), Motilal Banarsidass, ISBN 81-208-0433-3 <i>Majumdar, Ramesh Chandra (2003) [1952], Ancient India, Motilal Banarsidass, ISBN 81-208-0436-8</i>
29	168	On the other hand, the Arthashastra also advises the ruler to do whatever is necessary to keep power. Kautilya says that people cannot be trusted, and he urges severe punishments for crimes.	[Violation of Criterion 1.5, 1.10]. Discussion of ancient texts in other parts of the world (i.e., Bible) do not discuss both good and bad in a similar manner. It is discriminatory
30	170-173	'Asoka'	[Violation of Criterion 1.3]. 'Asoka' is a scholarly, but a non-phonetic spelling. The official Indian usage is Ashoka, which is closer to the correct pronunciation.
31	173		[Violation of Criterion 1.2]. The textbook has totally ignored the developments of southern India and the lasting influence its literature has had over the rest of India and on South East Asia.

32	153, 154	gods	[Violation of Criterion 1.2, 1.10]. See #26
33	154	women were often not treated as equals in the Indian subcontinent. This often went against core Hindu teachings about the equality of genders. Women had rights to their own personal wealth, but in most cases, had fewer property rights than men. This was similar to other ancient societies. Women could also participate in religious ceremonies, and there were some women who became Hindu sages. But most often, women were not treated as equals.	[Violation of Criterion 1.4, 1.10]. The current verbiage lacks sufficient nuance and is also too negative. See: B S Upadhyaya (1974), Women in Rgveda, S Chand and Co., New Delhi S R Shastri (1969), Women in the Vedic Age, Bharatiya Vidya Bhavan, Bombay J B Chaudhuri (1956). The Position of Women in the Vedic Ritual. Asian Educational Services, New Delhi Source for Rishikas: Swamini Atmaprajnananda Saraswati , Rishikas of the Rigveda Hardcover – May 2, 2013, Kaveri Books.
34	155	Rama the annihilator of enemies	[Violation of Criterion 1.3]. Add comma's for proper grammar
35	159	After six years of self-denial, he realized that going to such extremes was not the path to truth.	[Violation of Criterion 1.1]. Gautama's rejection was personal not absolute
36	164Legend of Gaudama:	[Violation of Criterion 1.3]. Spelling error
37	166	Kautilya trained his pupil well to become a brilliant military leader	[Violation of Criterion 1.3]. Sentence is confusing and gramatically incorrect
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39	167	He used them to support a large army and his own costly lifestyle as well.	[Violation of Criterion 1.4, 1.10]. Conjecture on his lifestyle. Further, most leaders of large empires in other sections are not referred to in terms of their lifestyle...unclear why this is brought in here
40	167	Rather than engaging in all-out war, the two rulers settled their differences. They agreed on a peace treaty. Seleucus gave up control of some lands west of the Indus. Chandragupta, in exchange sent Seleucus 500 elephants.	[Violation of Criterion 1.4, 1.10]. Mookerji, Radha Kumud (1988) [first published in 1966], Chandragupta Maurya and his times (4th ed.), Motilal Banarsidass, ISBN 81-208-0433-3
41	168	On the other hand, the Arthashastra also advises the ruler to do whatever is necessary to keep power. Kautilya says that people cannot be trusted, and he urges severe punishments for crimes.	[Violation of Criterion 1.5, 1.10]. Discussion of ancient texts in other parts of the world do not discuss both good and bad in a similar manner. It is discriminatory
42	170-173	'Asoka'	[Violation of Criterion 1.3]. 'Asoka' is a scholarly, but a non-phonetic spelling. The official Indian usage is Ashoka, which is closer to the correct pronunciation.
43	173		[Violation of Criterion 1.2]. The textbook has totally ignored the developments of southern India and the lasting influence its literature has had over the rest of India and on South East Asia.
44	174	After the collapse of the Mauryan empire, India broke into many small kingdoms. Armies from the north and west invaded India repeatedly.	[Violation of Criterion 1.4]. Invaders from the North and West were repeatedly repelled. Current text implies invaders were successful.
45	175	Chandra Gupta's son, Samudra Gupta, conquered most of the remaining small kingdoms of	[Violation of Criterion 1.4]. False. He did not refer to himself with that name

northern India, calling himself the "Exterminator of Kings."

46 132



[Violation of Criterion 1.4, 1.5].

Timeline refers to First pyramid of Egypt and Indus Saraswati civilization at its peak. It does not refer to starting point of the Indus Saraswati civilization

47 145

The Caste System

Click or Drag to Zoom

Caste Groups	
Brahmins	Priests
Kshatriyas	Rulers and warriors
Vaishyas	Landowners, bankers, and merchants
Sudras	Farmers, laborers, and servants
Dalits	People who performed dirty jobs

[Violation of Criterion 1.4, 1.5, 1.10].

Varna & jati are concepts referring to social structure. They are not different types of caste i.e., "religious status caste" and "occupation-based caste". These two concepts do not exist and "caste" does not have religious sanction as evidenced by existence of caste in other religions in India (i.e., Christianity).

Analyze Charts The caste system grouped ancient Indians into an occupation-based caste called jati and a religious status caste called varna. **Summarize** What did these types of groupings have in common?

In Hinduism, Dalits are not considered outside of the Sudra varna. Further, many sages are also considered outside of the 4 varna's (Brahmin, Kshatriya, Vaishya, Sudra). Mention of them is omitted here.

Further, this is a very stereotypical and negative presentation, because these rigid customs were observed only in a few parts of India in late medieval times (and certainly not in ancient times, which is what the textbook concerns with).

There were other societies too in which similar customs existed. For instance:
 "Persons whose profession is deemed to be unclean – in a society that attaches great importance to contamination and purifications – are

	<p>subject to sometimes severe restrictions. Such persons include refuse collectors, tanners (who handle animal corpses and gravediggers.</p> <p>The word pariah, which means “drum player,” is of Portuguese origin, taken from the Tamil parai, the large drum played during festivals. This is an unclean profession because the drum head is of leather, coming from an animal corpse. In actual fact, there are not many Pariahs, and they should not be confused with the other artisan castes. In town planning, one district is set aside for artisans, but street sweepers, tanners, and gravediggers must live outside the walls, as was once the case for the hangman in Europe.”</p> <p>See: Christian Caste (Indian Society), Encyclopedia Britannica <i>Kerala Christians and the Caste System</i> C. J. Fuller <i>Man</i>, New Series, Vol. 11, No. 1. (Mar., 1976) Struggle for justice to Untouchable Christians Brojendra Nath Banerjee, <i>Uiliyāma Kerī Stāḍi eyāṅḍ Risārca Senṭāra</i>.</p>
48	<p>[Violation of Criterion 1.2].</p> <p>The HSS Framework requires inclusion of the “Namaste Seal” found among the Harrapan Civilization’s ruins. This is missing</p>
49	<p>[Violation of Criterion 1.2, 1.7].</p> <p>Multiple perspectives related to the origin of Hinduism is required to be presented including " another point of view that suggests that Sanskrit and Hinduism are indigenous to India and spread northward"</p>
50	<p>[Violation of Criterion 1.2].</p> <p>The HSS Framework requires mention of the “Bhumi sukta”. This is missing</p>
51	<p>[Violation of Criterion 1.2].</p> <p>The HSS Framework requires discussion of the four fold purposes of life, “Dharma, Artha, Kama, and Moksha”. Of these, only Dharma and Moksha are discussed.</p>

52

[Violation of Criterion 1.2].

The HSS Framework requires discussion of the “Chola Empire”. This is missing

Appendix 14: Pearson: Medieval and Early Modern Times myWorld Interactive

URL: http://assets.pearsonschool.com/file-vault/flipbooks/californiareview/cahss/6-8/CA_MGSS19_MGWH_SE_G7/index.html

Edition: Student Edition

General Comments:

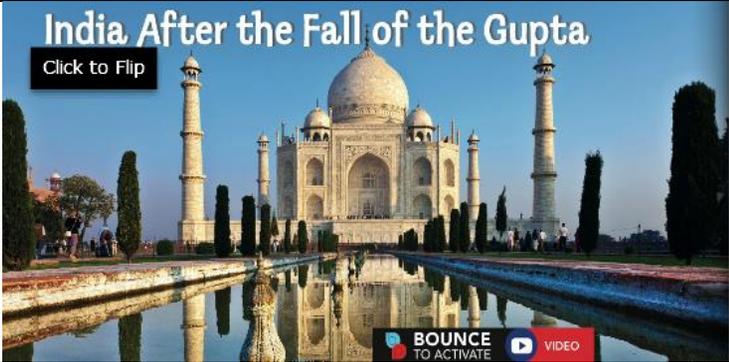
Of all of the textbooks we have reviewed, Pearson narrative was the least problematic. We believe that their violations of the evaluation criteria can be resolved with minor edits.

Specific Errors & Citations:

#	Page No.	Present text	Evaluation Criteria violated & Academic Justification
1	182	Chandra Gupta's son, Samudra Gupta, conquered most of the remaining small kingdoms of northern India, calling himself the "Exterminator of Kings."	[Violation of Criterion 1.4]. False. He did not refer to himself with that name.
2	187	1. Cite Evidence The poet does not seem to have much confidence in his abilities. Cite evidence to support this observation.	[Violation of Criterion 1.4, 1.5]. In Indian poetry, when an author makes comments like "though weak mine art", they are showing their humility--not lack of confidence. Arthur's translation seem to be very weak & superficial. The textbook is introducing the great poet Kalidasa through a black lenses & asking students to do the same.
3	189	Bhakti also put limits on the power of religious authorities such as priests	[Violation of Criterion 1.4, 1.5]. The Bhakti movement did not "put limits" on anyone. Rather, it emphasized bhakti over rituals (which were

			conducted by priests). This led to the decline of ritual worship
4	191	Even though he was a Muslim ruler, Akbar was interested in other religions and even married a Hindu princess	<p>[Violation of Criterion 1.4, 1.5].</p> <p>Akbar did not marry a single Hindu princess. Rather, he forced over 6,000 women to marry him (after conversion to Islam). This was considered a great shame by both the women and their families</p> <p>See Akbar, Hindupedia, the Hindu Encyclopedia</p>
5	191	Showing religious tolerance, he opened government jobs to people of all faiths	<p>[Violation of Criterion 1.4, 1.5].</p> <p>His dominion was 5/6 Hindu (as noted in the memoirs of his son Jahangir) but typically, 70% or more of the nobility under Mughal Emperors was drawn from the Muslim minority, especially from the non-Indian Muslim communities. A majority of nobility in the reign of the Great Moghuls comprised of non-Indian, imported Muslims from Iran, Afghanistan, Central Asia and Arabia. Indeed, it was only for a brief period of seven years under the Sayyid brothers in the 18th century, that Indian Muslims were able to break the monopoly of Foreign Muslims in the top echelons of power.</p> <p>And even amongst Indians, the Moghuls pretty much edged out Hindus. After recalling Man Singh from the governorship of Bengal, Jahangir did not appoint any Rajput as subedar. Shah Jahan appointed only two Rajputs as governors from a total of 152 such appointments made by him. A study of 172 appointments to the post of faujdars made by Shah Jahan reveals that the Rajput share was a paltry 4. Similarly, only 14 of 86 appointees to the post of qiladars examined by scholars, were Rajputs. The position of Rajputs declined further under Aurangzeb. In 1671 Jaswant Singh was appointed to the low post of thanedar of Jamrud, while Ram Singh</p>

			<p>of Amber was dispatched to the east. Both were made to languish in these outposts for considerable periods. Aurangzeb also began to clamp down on promotions of Rajputs early in his reign.</p> <p>See Firdos Anwar, <i>Nobility under the Mughals (1628-1658)</i> Manohar (New Delhi), 2001; and Afzal Husain, <i>The Nobility under Akbar and Jahangir. A study of Family Groups</i>, Manohar (New Delhi), 1999</p>
6	191	Identify Main Ideas Why do you think Akbar practiced religious tolerance	<p>[Violation of Criterion 1.4, 1.5].</p> <p>Just like during other Muslim rulers, Akbar's rule also saw the destruction of many temples and the killing of their inhabitants and cows and the looting of their wealth. Temples were converted into mosques and madrasas or simply destroyed</p> <p>One of his titles was "Ghazi, slayer of the infidels (Hindus)"</p> <p>See Akbar, Hindupedia, the Hindu Encyclopedia</p>
7	191	Akbar was not literate and often consulted with advisers of diverse religious faiths	<p>[Violation of Criterion 1.4, 1.5].</p> <p>There is no evidence of this</p>
8	191	As the Mongol raids began in the 1200s in the greater region, many people migrated from Baghdad to Delhi. Some of those who came to Delhi were scholars. Their presence in the capital city stimulated learning, art, and architecture	<p>[Violation of Criterion 1.4, 1.5].</p> <p>No documentary evidence of the movement of Scholars or that their presence stimulated learning, art and architecture</p>
9	192	Some Mughal rulers persecuted Hindus, as well as adherents of other non-Muslim faiths such as Sikhism and Jainism. The Mughal emperor Akbar followed a different policy. He treated Hindus with respect and advocated religious tolerance	<p>[Violation of Criterion 1.4, 1.5].</p> <p>False. Every Mughal ruler persecuted Hindus, Sikhs and Jains. Akbar did not treat Hindus with respect and advocate religious tolerance. He was just less intolerant than others of his time.</p>

<p>10 188</p>		<p>[Violation of Criterion 1.4, 1.5].</p> <p>Taj Mahal was built in 1632 and used to refer to the Gupta Empire. The last emperor of the Gupta Empire ruled until 540 AD as per the textbook (page 184)</p> <p>See: "UNESCO Taj Mahal". UNESCO Culture World Heritage Centre, World Heritage List. UNESCO. 2016. Retrieved 10 September 2016.</p>
<p>11</p>		<p>[Violation of Criterion 1.2].</p> <p>The HSS Framework requires mention that the Europeans brought the word 'caste' to India. This is missing</p>
<p>12</p>		<p>[Violation of Criterion 1.2].</p> <p>The HSS Framework requires discussion of the "Bhakti Movement". This is missing</p>

Appendix 15: California law

State Law: Education Code Sections

51501: “The state board and any governing board shall not adopt any textbooks or other instructional materials for use in the public schools that contain any matter reflecting adversely upon persons on the basis of race or ethnicity, gender, religion, disability, nationality, or sexual orientation”

60040: “When adopting instructional materials for use in the schools, governing boards shall include only instructional materials which, in their determination, accurately portray the cultural and racial diversity of our society, including: (a) The contributions of both men and women in all types of roles, including professional, vocational, and executive roles.”

60044 (a), (b): “ A governing board shall not adopt any instructional materials for use in the schools that, in its determination, contain: (a) Any matter reflecting adversely upon persons on the basis of race or ethnicity, gender, religion, disability, nationality, or sexual orientation, occupation , (b) Any sectarian or denominational doctrine or propaganda contrary to law.”

Standards For Evaluation of Instructional Material for Social Contents 2013 Edition (page 5 and 9)

Purpose of Standards "To project the cultural diversity of society; instill in each child a sense of pride in his or her heritage; develop a feeling of self-worth related to equality of opportunity; eradicate the roots of prejudice; and thereby encourage the optimal individual development of each student.

To enable all students to become aware and accepting of religious diversity while being allowed to remain secure in any religious beliefs they may already have"

Appendix 16: Primer on Hindu Social Structure

What is caste?

- one of the hereditary social classes in Hinduism that **restrict the occupation** of their members and their **association with the members of other castes**
- a division of society based on differences of wealth, inherited rank or privilege, profession, occupation, or **Counter example: Vaishya's and Sudra's intermingle to run commercial enterprises**
- a system of rigid social structure, endogamy, and social barriers sanctioned by custom, law, or religion
- a specialized form (as the worker of an ant or bee) of a polymorphic social insect that carries out a particular function in the colony

Merriam-Webster dictionary

Hindupedia, the Online Encyclopedia of Hindu Dharma
www.hindupedia.com

What is caste?

- one of the hereditary social classes in Hinduism that restrict the occupation of their members and their association with the members of other castes
- a **division of society** based on differences of wealth, inherited rank or privilege, **profession, occupation,** or race
- a system of rigid social stratification characterized by hereditary status, endogamy, and social barriers
- a specialized form (as the worker or an ant or bee) or a polymorphic social insect that carries out a particular function in the colony

Doesn't that happen in the US? Why would this be a defining factor for Hinduism?

Merriam-Webster dictionary

Hindupedia, the Online Encyclopedia of Hindu Dharma
www.hindupedia.com

What is caste?

- Counter examples:
 - Shivaji, the Maratha King
 - K. R. Narayanan 10th president of India
 - Natha Ram, Chairman of Steelmont Pvt Ltd (\$150M 2011 revenue)

profession, occupation

- a **system of rigid social stratification** characterized by hereditary status, endogamy, and social barriers sanctioned by custom, law, or religion
- a specialized form (as the worker of an ant or bee) of a polymorphic social insect that carries out a particular function in the colony

Merriam-Webster dictionary

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Insects?

Merriam-Webster dictionary

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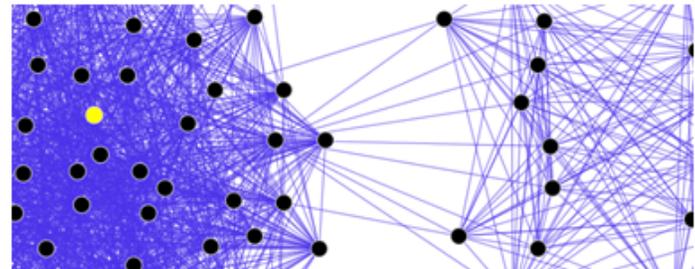
Caste is a term created by a confused person that amalgamated several different things and is now used to brow beat Hindus ...but also now in common usage to refer to Varna & Jati

Hindupedia, the Online Encyclopedia of Hindu Dharma
www.hindupedia.com

General principles

We are discussing social structure

Social structure is the patterned social arrangements in **society** that are both **emergent** from and **determinant** of the **actions of the individuals**



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www.hindupedia.com

What is social mobility?

Social mobility is the movement of individuals, families, households, or other categories of people within or between **social strata** in a society.
(*Wealth / income*)

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www.hindupedia.com

3 capital types enable social mobility

1. **Economic capital** includes economic resources such as cash, credit, and other material assets
2. **Social capital** includes resources one achieves based on group membership, networks of influence, relationships and support from others
3. **Cultural capital** is any advantage a person has that gives them a higher status in society, such as education, skills, or any other form of knowledge

Hindupedia, the Online Encyclopedia of Hindu Dharma
www.hindupedia.com

Today's (Western) society

Goal

Macro goal: Allocate scarce resources

Individual goal: Satisfy unlimited wants

How: Continuously jockey for greater positions of wealth

Consequences

- 99% vs the 1%
- Constant competition for economic success and looking over shoulder
- Social isolation resulting from success
- Allocation of scarce economic resources to the exclusion of non-economic resources

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www.hindupedia.com

...as compared to Vedic society

Goal

Macro goal: Moksha for everyone while meeting physical needs

Individual goal: Self-improvement to attain moksha

How: Path varies person-to-person but requires social harmony and sufficient resources to meet needs

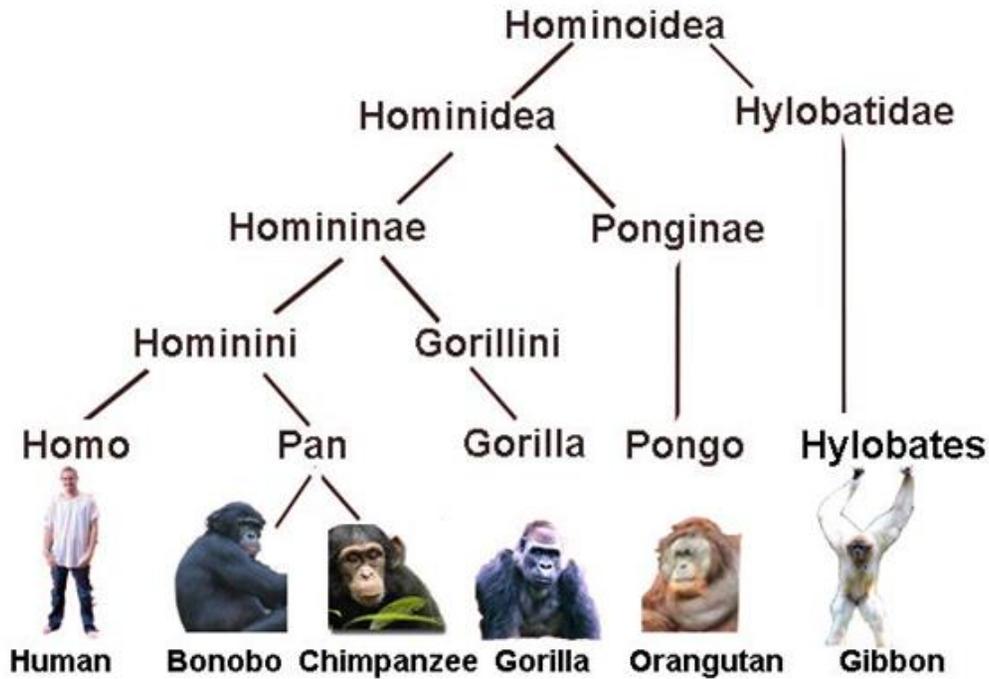
Consequences

- Self-imposed limitation of "desires"
- Optimized allocation of available resources
- Competition vs self
- More social groups yet increased social cohesion
- Value of social connections as a way to achieve moksha

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Varna

What is Varna?



Varna is a statement of how society is arranged

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www.hindupedia.com

Sub-division: Brahmana

↗ High → Medium ↘ Low

Occupation



Mobility

Capital
Economic:
Social:
Cultural:



Expectations
Lifestyle:
Social service:
Knowledge:
Power:
Purity:



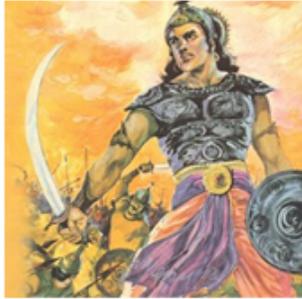
Those whose purpose is to learn, share and preserve knowledge

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Sub-division: Kshatriya

↗ High → Medium ↘ Low

Occupation



We're from the Government...
And we're here to help...

Mobility

Capital

Economic: ↗

Social: →

Cultural: →

Expectations

Lifestyle: ↗

Social service: ↗

Knowledge: →

Power: ↗

Purity: →

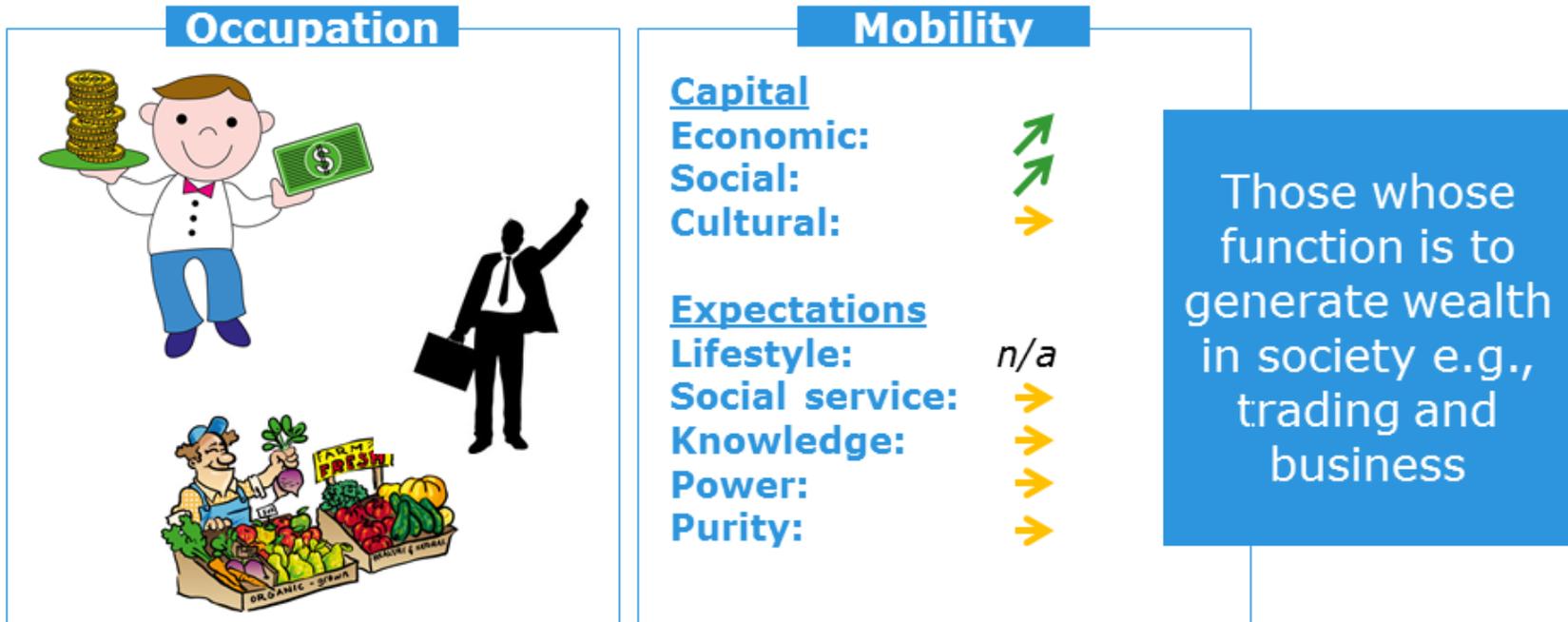
role dep.

Those whose function is to rule, administer and protect society

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Sub-division: Vaisya

↗ High ➔ Medium ↘ Low



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www.hindupedia.com

Sub-division: Sudra

↗ High ➔ Medium ↘ Low

Occupation



Mobility

Capital

Economic:

Social:

Cultural:



Expectations

Lifestyle:

Social service:

Knowledge:

Power:

Purity:

n/a
n/a
➔
➔
n/a

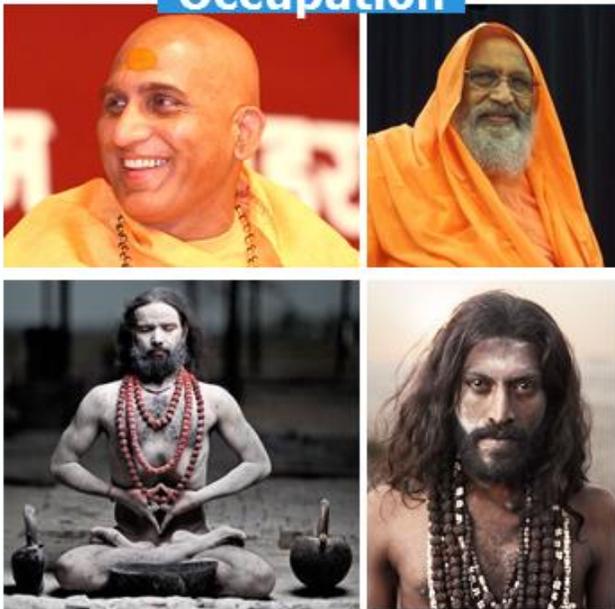
Those whose function is to provide services

Includes most occupations and the majority of the population

Non-members: Sanyasi

↗ High → Medium ↘ Low

Occupation



Mobility

Capital

Economic:

Social:

Cultural:



Expectations

Lifestyle:

Social service: *limited*

Knowledge:

Power:

Purity:



n/a

Outside of society
Have no obligations to Vedic society and may choose to interact or not to interact

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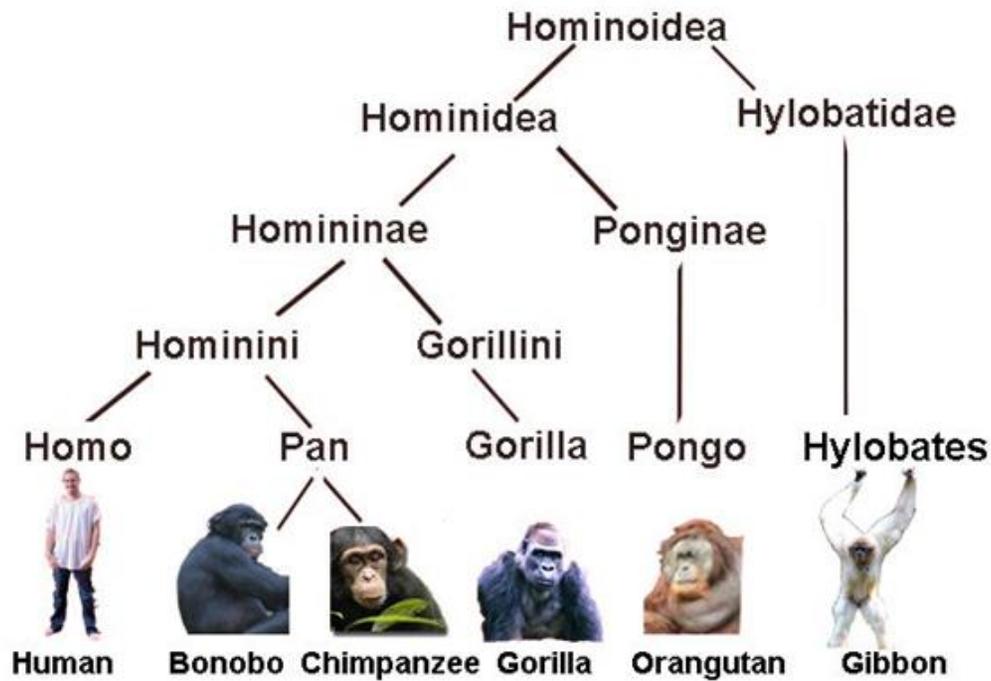
Non-members: Protected tribes



Typically, have their own social structure, community, expectations and mobility structures

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Do Varna descriptions impact daily life?



Our description of a Gorilla's behavior does not impact the Gorilla's behavior

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Do Varna descriptions impact daily life?

What is the difference between a  and 



...but it does impact emergent behavior

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What is its origin?

*cāturvarṇyaṃ mayā sṛṣṭaṃ
guṇakarmavibhāgaśaḥ*

The four-fold grouping (of people), a division based on duties (karma) and qualities (guna), was created by Me

- **God**, Bhagavad Gita, 4-13

- Varna is a universal law that describes human dispensation
- Like gravity, it exists regardless of belief or labels

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Jati

Jati is an emergent organizational principle for society

Jati is a social grouping

- Common vocation
- Common traditions & celebrations
- Common cultural values
- Preference for marriage
- Specific judiciary & laws
- Common (and sometimes specific) temple / worship

Provides a sense of
"belonging-to"

Over time, a Jati can

- Change its common attributes
- Change its Varna
- Become extinct

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Jati enables achievement of social goals

Vedic societies goals

Macro goal: Moksha for everyone while meeting physical needs

Individual goal: Self-improvement to attain moksha

How: Path varies person-to-person but requires social harmony and sufficient resources to meet needs

Enabled by Jati

- Focus on excellence vs wealth
- Competition intra-Jati, not extra-Jati
- Tight social bonds reduce isolation and enable focus on internal suddhi
- Reduced reasons for stress
- Greater outlets for stress

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Jati facilitates social mobility

Jati represents a single unit of society that supports collective development of economic, social and cultural capital

- **Economic:** Reduced risk supports greater flow of money intra-Jati
- **Social:** Intra-jati leverage enables collective gain vs just individual gain
- **Cultural:** Support (monetary, time, etc) to others within Jati

Fastest economic gains seen by Jati's vs individuals (Patel-s in US, specific Jati's in India)

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Jati facilitates social mobility

Jati represents a single unit of society that supports collective

- **Economic** gain
 - **Social** gain
 - **Cultural** gain
- Remember, social mobility is measured as economic gain

Fastest economic gains seen by Jatis vs individuals (Patels in US, specific Jati's in India)

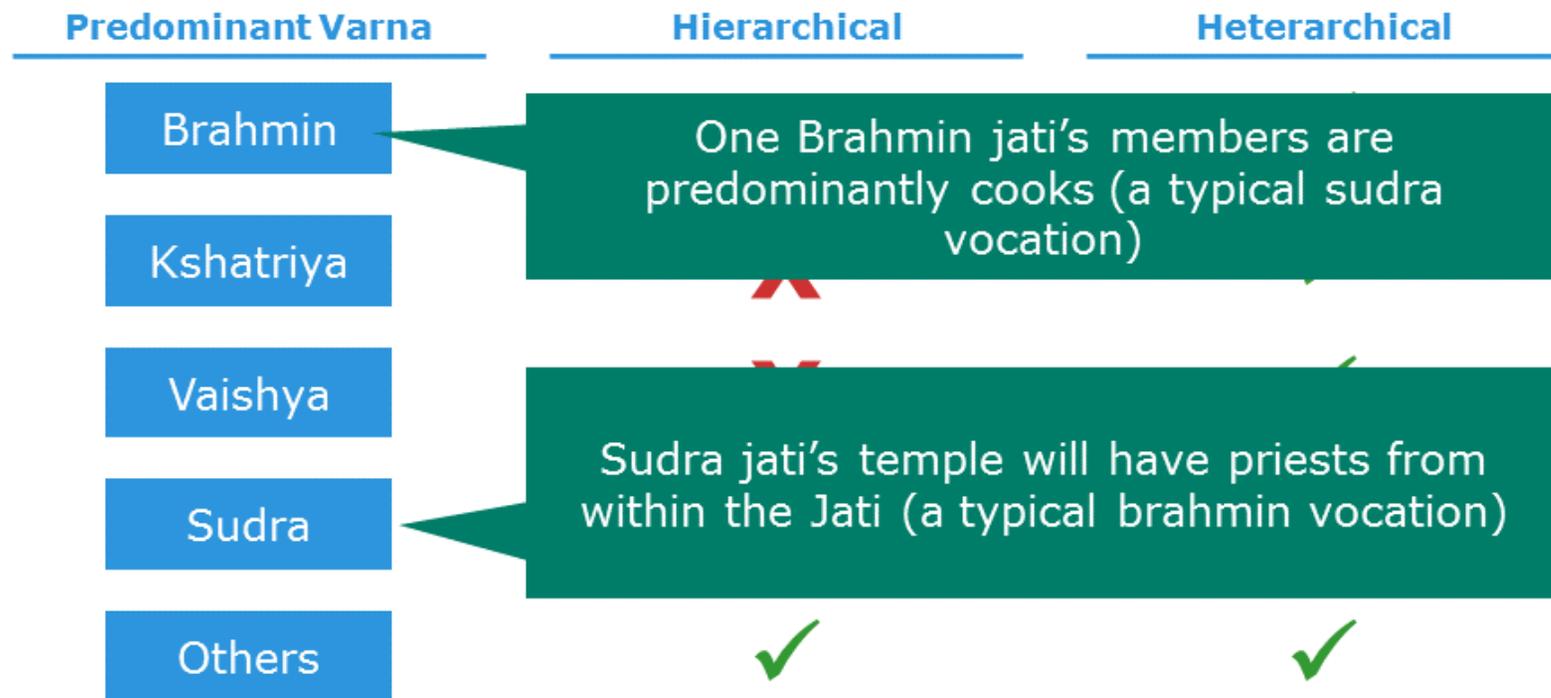
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Jati is sometimes hierarchical

<u>Predominant Varna</u>	<u>Hierarchical</u>	<u>Heterarchical</u>
Brahmin	X	✓
Kshatriya	X	✓
Vaishya	X	✓
Sudra	✓	✓
Others	✓	✓

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Jati & Varna are interleaved yet distinct



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Jati hierarchy is confusing

<u>Predominant Varna</u>	<u>Hierarchical</u>	<u>Heterarchical</u>
Brahmin	X	
Kshatriya	X	
Vaishya	X	
Sudra	✓	✓
Others	✓	✓

Heterarchical jati's typically help hierarchical jati's out of sympathy

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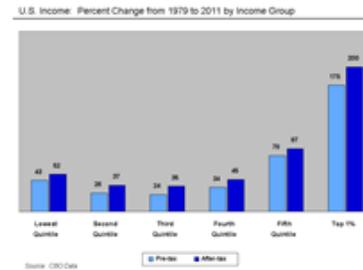
We don't live in an ideal world



Shivaji had to find a pundit willing to accept him as a kshatriya based on his actions not his birth as a sudra



Arjun insulted **Karna** due to the latter being a suta despite his actions as a Kshatriya

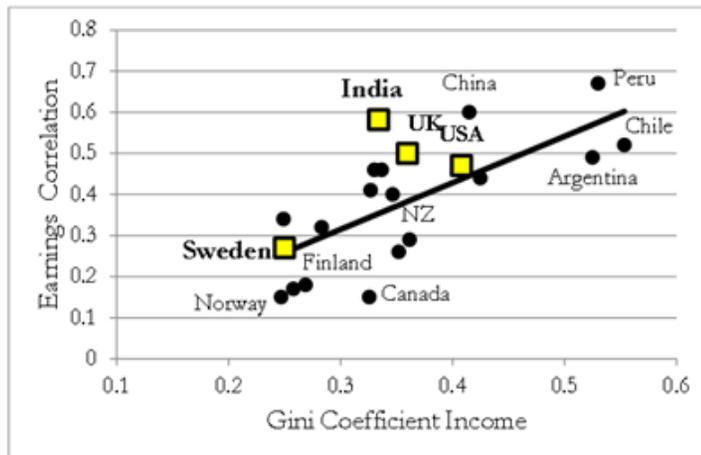


Discrimination exists in every society

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Social mobility in US not that different

Figure 2: Intergenerational Earnings Elasticities and Inequality



Source: Corak, 2012, Figure 2 (coefficient for Canada, personal communication from Miles Corak). Income elasticity for India from Hnatkovska et al., 2012, table S12. Gini for India from the World Bank.

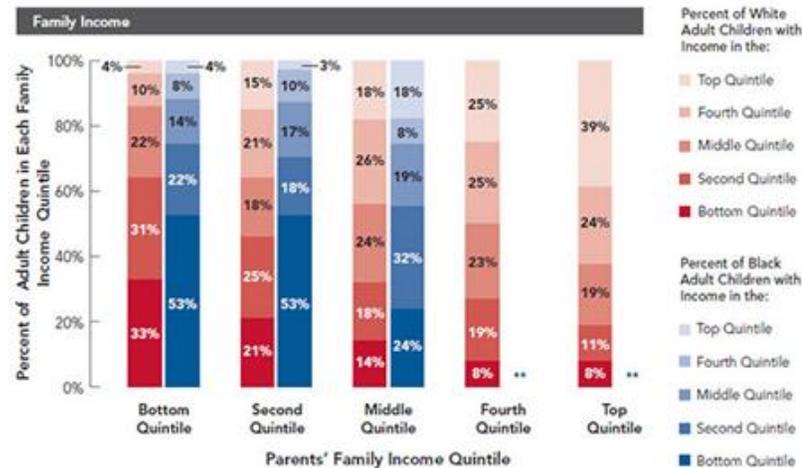
Intergeneration income elasticity rates

India: 0.58
UK: 0.5
US: 0.47

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Social mobility in US not that different

Blacks Are More Likely to Stay in the Bottom and Fall from the Middle
 Chances of moving up or down the family income ladder, by race and parents' quintile



Note: Income is adjusted for family size.
 ** Too few observations to report estimates.

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What is the hierarchy in Purusha Sukta?

Brâhmana was his mouth,
Râjanya of both his arms was the made.
Vaishya His thighs
Sûdra his feet
Sun (from his eye),
Moon (from his mind),
Sky (from his head),
Air (from his navel),
...

- *Purusha Sukta in the Rig-Veda 10:90*

Rig Veda is not making a statement about hierarchy..otherwise, why discuss the Sun, Moon, Sky, Air, etc in the same stanza?

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Appendix 17: Tracing the Origins of Hinduism

[Originally published on Hindupedia, the Hindu Encyclopedia]

Both the origins of Hinduism and Hindu Civilization are in the mist of antiquity. Unlike every other religion, it was not founded by any specific person, nor is there a founding date. Internally, it presents itself as eternal truths (Sanatana Dharma). What is known however, is that it is the oldest religion in the world and also one of the few which incorporated what we consider *religion* today along with all of the sciences (ranging from mathematics to astronomy to architecture) as part of its teachings. In modern terms, while Hinduism is considered to be a religion, it is in actuality a much broader set of teachings that cover everything useful in life.

Scriptures tell us that the Vedas were heard by the Rishis and passed down by an oral tradition for thousands of years before they were written down for the first time. Thus they are considered to be shruti upon which all other scriptures are derived from.

In order to trace the origins of Sanatana Dharma and hence Hindu Civilization, the evidence that is available must be examined from multiple perspectives and must corroborate for any dating to be certain. To date, various methods have been used to assign dates--but they do not concur on many aspects and thus the process of dating Sanatana Dharma is one that is ongoing.

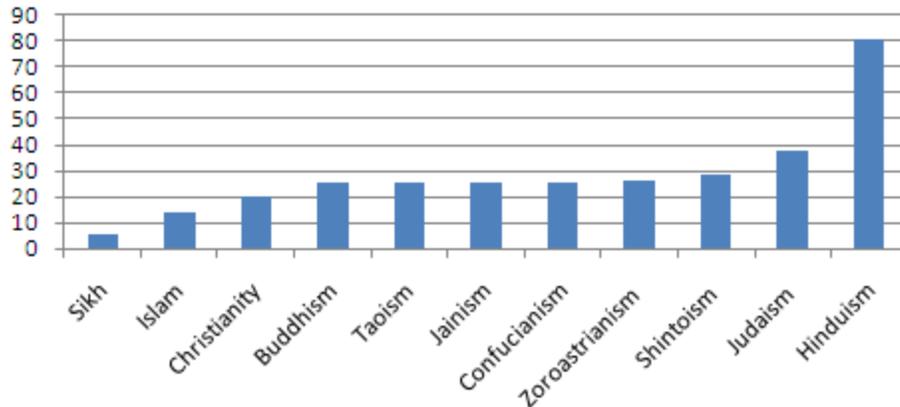
Comparative Analysis

World Religions

Sanatana Dharma can be traced to thousands of years prior to any of the other world religions and is at least 8,000 years old, and probably older. Judaism, the second oldest surviving religion is dated to about 4,000 years ago, starting around 2,000 BC.

Comparitive Age of World Religions

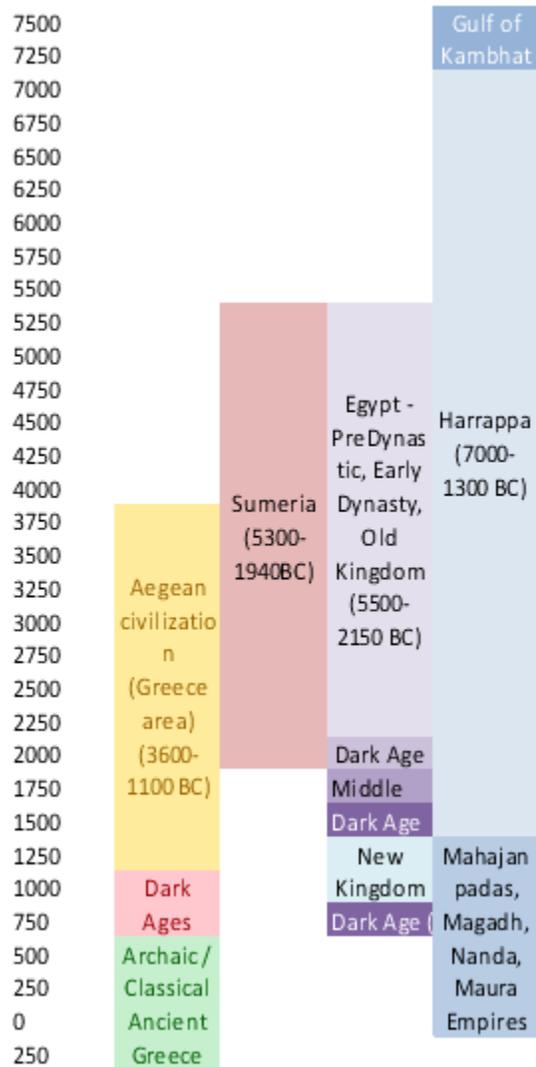
(IN 100S OF YEARS)



If the age of the various world religions is reduced to make them proportionate to human years with each 100 years of history representing one year of human life than Sikhism, is the youngest faith, at five years old. Islam, is the only teenager, and is fourteen. Christianity just turned twenty. Buddhism, Taoism, Jainism and Confucianism are twenty-five. Zoroastrianism is twenty-six. Shintoism is in its late twenties. Judaism is a mature thirty-seven. Hinduism, whose birthday remains unknown, is at least eighty years old—the white-bearded grandfather of living spirituality on this planet⁽¹⁾

Thus, Sanatana Dharma would not have been influenced by any of the existing world religions until at least 4,000 years ago. On the other hand, it could have influenced all of the other religions due to its antiquity.

Ancient Civilizations



The Indus civilizations (Harappa) has been dated archeologically to 7,000 BC and possibly as far back as 7,500 BC.

The Aegean civilizations (those based around ancient Greece) started around 3,750 BC when their civilizations began to change from nomadic tribes to establish villages. These civilizations went through a period of dark ages where their collective knowledge was lost before the founding of "Classical Greece" which is considered to be forefather of the western world.

Sumeria, considered by many to be the cradle of civilization, traces its roots to approximately 5,250 BC when it started coalescing into villages and later cities. But that civilization was extinct by approximately 1,750 BC and most of their knowledge was also lost.

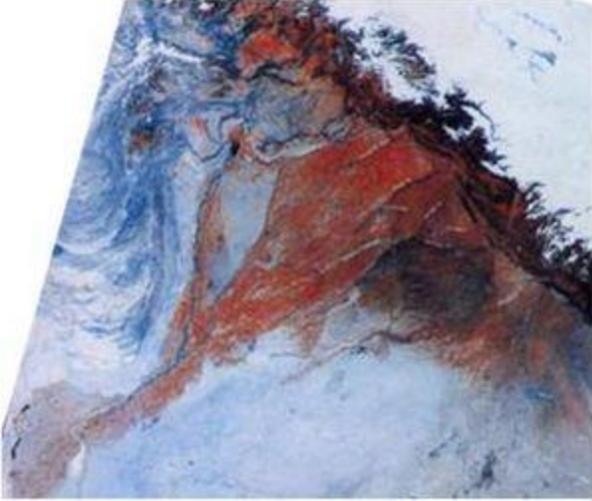
The ancient Egyptians trace their history to 5,250 BC. They faced three sets of dark ages where much of their knowledge was lost. After the last decline they were ruled by foreign rule and whatever traces were left of their civilization were also lost.

Very little is known of the Harrappans and trace them based on the cities that have been found. Thus, the start date for their civilization is considered to be dated by their oldest city (and not when they started coalescing into cities like other ancient civilizations). We do however, know, that there has been civilization continuity from the Harrappans to modern day India based on some of the seals that have been found.

Based on this information, it can be surmised that they were not influence by the other (known) ancient civilizations but they may have influenced the others--at least until well after 5250 BC.

Saraswati River





The Saraswati river is considered by many as "hidden" and is referred to by the Rig Veda more than 60 times. It is one of the seven sacred rivers ("sapt sindhu"). Until recently, scholars considered the river to be mythical.

Rishi Gritsamada among Rigveda rishi-s, calls Saraswati as mother, river and devi (ambitame, naditame, devitame Saraswati). This shows that Saraswati had attained the stature of a devi, divinity even in Vedic times. ^[2]

Another passage describes her course:

pra kṣodasā dhāyasā sasra
eṣā sarasvatī dharuṇamāyasī pūḥ
prabābadhānā rathyeva yāti
viśvā aapo mahinā
sindhuranyāḥ^[3]

Pure in her course from the mountains to the ocean, alone of streams Sarasvati hath listened.

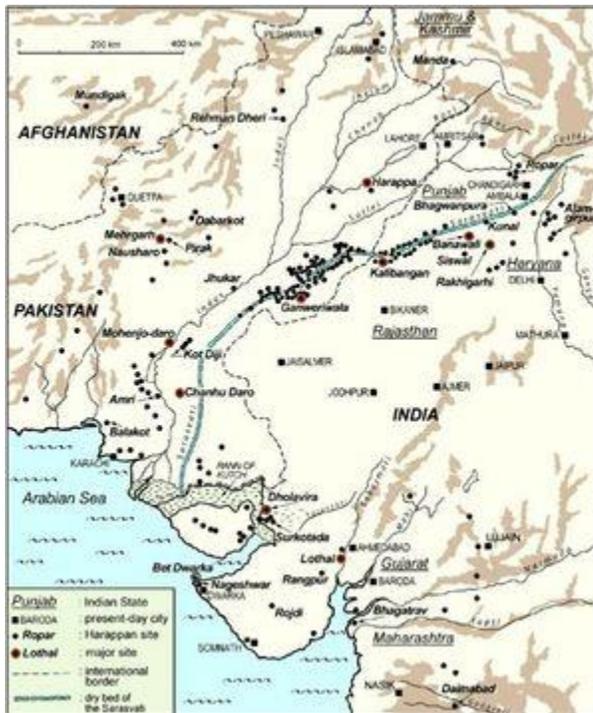
The Saraswati springs from Himalayan glaciers in Har-ki-dun in Uttaranchal and emerged at Adi Badri, a sacred spot 30 km. north of Jagadhri, through the foothills of the Shiwalik ranges. The river at its peak was between 7-12 km wide at its widest point^[4] and traversed a distance of over 1600 km., through Himachal Pradesh, Haryana, Punjab, Rajasthan and Gujarat, to reach Sindhu Sagara at Prabhas Patan (Somnath)^{[5][6][7]}. Then, between 6000 BC and 4000 BC, tectonic changes caused river-migration and the desiccation of the river. It was completely dry by approximately 2000 BC.

The river had its origins at least as early as 12000BC^[8].

Considering that the Rig Veda mentions the river so frequently, it stands that the river must have been in its peak years. This implies that the Rig Veda must have been conceived in its present form between 12000 BC and 6000 BC.

Dating based on Archaeological Discoveries

Harappan Civilization



The Harappan Civilization (also known as the Indus Civilization and the Indus-Saraswati Civilization) covered a span of 500,000 sq miles and has approximately 2,600 sites (identified so far). In comparison, modern India covers 1.2M sq miles. It has been dated to between 7000BC and 1900BC. Many of these settlements were along the Saraswati River.



Harappan cities displayed town-planning of a level that would be found over 2000 years later in Europe. Geometrically designed, the towns had fortifications (for protection against both intruders and floods), several distinct quarters, assembly halls, and manufacturing units of various types ; some bigger cities had furnaces for the production of copper tools, weapons or ornaments ; public baths (probably often part of temples), private baths for most inhabitants, sewerage through underground drains built with precisely laid bricks, and an efficient water management with numerous reservoirs and wells show that the ordinary inhabitant was well taken care of. Mohenjo-daro, for instance, had over 700 wells, some of them fifteen metres deep, built with special trapezoid bricks (to prevent collapse by the pressure of the surrounding soil), and maintained for several centuries. Quite a few of those wells were found in private houses. Dholavira had separate drains to collect rain water and six or seven dams built across nearby rivers.

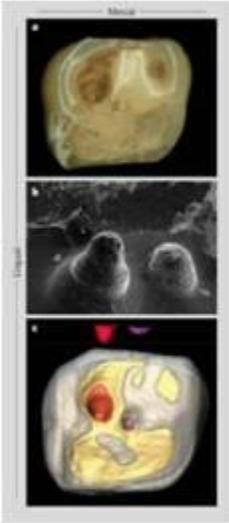
The houses were almost always built with mud bricks (sometimes fired in kilns), which followed a standard ratio of 4 :2 :1, though the actual sizes varied : bricks for houses, for instance, might be 28 x 14 x 7 cm, while for fortification walls they could be 36 x 18 x 9 cm or even bigger. Walls were on average 70 cm thick , and many houses were at least two stories high. A few houses, perhaps those of rulers or wealthy traders, were particularly large, with up to seven rooms, but they might be found right next to a craftsman's modest house. A number of big buildings, such as that around Mohenjo-daro's "Great Bath," seem to have served a community purpose. Dholavira, in Kutch, even boasts a huge public garden. It also has massive fortification walls, some of them as thick as 11m, built in the earliest stage of the city ; apart from standardized bricks, stones were also used there on a large scale, undressed as well as dressed (note that stones were perfectly dressed with just copper tools).



Only 5% of the ruins of this great civilization have been excavated to date and while no large signs have been excavated, over 4,200 seals have been uncovered. These seals are proof that the civilization had a written language by at least 2000BC but it is debated as to how it should be translated.

One of those seals shows a figure sitting in meditation showing a clear link with yoga and meditation as practiced today by followers of Sanatana Dharma. This along with the construction, whose style follows Stapatya Veda (whose derivative is Vastu Shastra which is also practiced today).

Mehrgarh



Mehrgarh is one of the oldest, identified, settlement of the Harappans prior to the finding of the ruins in the Gulf of Khambhat and has been dated by archeologists to have been settled between 7,000 and 6,500 BC. Like other Harappan cities, this was also built on a north- south axis. The main streets of the city ran north-south, and the entrance of the homes and public buildings faced east. Mehrgarh (like all the other cities as well) were built to the west of the rivers so that they were on land that sloped east to the river.

The most interesting find at Mehrgarh was that of skeletons of people who had cavities in their molars drilled (see image to the right). These drilling were made while these people were alive and they continued to live for years after the drilling as evidenced by wear of the teeth. Considering how cavities are treated today, it stands that these cavities were also filled (otherwise, they would not have alleviated pain, but increased it by exposing nerve endings even more than before). In addition, they had to have a way to hold a patient extremely still so that they could make such precise holes in the back of the mouth.

Gulf of Khambhat



In 2001, ruins of an ancient city, off the coast of Dwarka in the Gulf of Khambhat (also known as the Gulf of Cambay) were found by the National Institute of Ocean Technology. Based on the results of a battery of different tests, the city is thought to be up to 9500 years old (or dating it to 7,500 BC)^{[9][10]}.

The team identified city-like structures at the location, said to resemble those of major cities of the Indus Valley Civilization, with regular geometric patterns representing a granary, a great bath and a citadel. Several follow up investigations were conducted and many additional artifacts were recovered.

This city was found to be 5 miles long and 2 miles wide^{[11][12]}. In comparison, modern Manhattan is 13.4 miles by 2.3 miles.

Considering the advanced nature of this city, we can only assume that the civilization must have begun at least a few hundred years prior to the city's founding (if not more).

Archeology, Sthapatya Veda, and dating

Sthapatya veda prescribes detailed principles of the construction of temples, homes, and cities. One of the main principles of Sthapatya Veda is that cities be laid out on an exact north-south grid, with all houses facing due east. Another is that the buildings be oriented to the east with a slope to the east and any body of water on the east. Mehrgarh and most other cities of the Saraswati and Indus valleys followed these principles exactly.

While it is unknown when the principles of architecture were codified into the system described in the Sthapatya Veda, it is reasonable to conclude that the knowledge was well known and practiced during the earliest periods of this civilization. Thus, since Mehrgarh was built on these principles, the

Sthapatya Veda was known at a time prior to that. Considering that the Sthapatya Veda is a part of the Atharva Veda, and the Atharva Veda came atleast 1000 years after the Rig Veda, it can be assumed that the origins of this ancient civilization date at least to 8,000 BC.

Dating based on the understanding of Astronomy

The accuracy of astronomy described in shastra amazes scientists even today. The only way to obtain as accurate constants of astronomy as described in texts like the Surya Siddhanta is through uninterrupted naked eye observations or tools and equipment (like telescopes, etc).

In the base case, it should be assumed that the rishi's did not have tools such as telescopes on hand and did not receive this information through samadhi; rather, they calculated these astronomical figures based on naked eye observations.

Naked eye observations are accurate up to one sixth of a degree.

The only way to obtain such accurate constants of precession (without modern instruments and techniques) is through a very long period of uninterrupted observation.^[13]

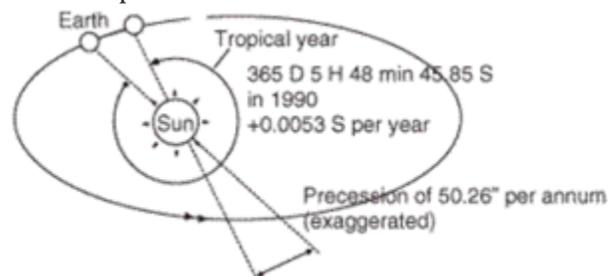
Earth's Precession

Many astronomical constants can only be determined by observation as well as determination of other constants. For example, to understand Earth's precession^[14], the proper motion of stars^[15] must be understood, as must the motion of Earth's perihelion^[16], as well as the period of the equinoxes^[17]. The vernal equinox is often used to measure the tropical year^[18].

The Surya Siddhanta^[19] reports the Earth's precession is $0^{\circ}0'50.4''$ / year (or 0.014° per year) while modern day science has calculated this to be $0^{\circ}0'50.2583''$ / year (or 0.013958° per year) in the year 1900^[20]. The length of the tropical year varies over time, thus the difference of 0.000042° could be accounted for due to this change over time (ie the Surya Siddhanta provided the correct period for Earth's precession at the time it was composed).

The period of unaided observation required to observe Earth's period of motion is approximately 3,600 years assuming that the other constants are known. If they are not, than the total time required would be no less than 10,000 years of daily observation.

The Tropical Year



The tropical year^[21] is calculated by taking into account the time it takes the earth to move 360° and also taking into account the earth's precessional period. The period of the tropical year provided by the Surya Siddhanta is 365.2435374 days while the modern science calculated it to be 365.2421897 days for the year 2000. The difference between the two observations is 1 min, 54.44128 seconds. The length of the tropical year, due in part to the variation of the precessional constant, varies over time^[22]. Thus it is possible that the period of the tropical year described by the Surya Siddhanta was more accurate at the time of its composition.

In either case, in order to come up with this level of precession, it would have taken over 10,000 years (since it would take at least 10,000 years to observe and calculate the earth's precession).

The Surya Siddhanta

The exact date for the composition of the Surya Siddhanta is unknown. Scholars estimate that it was composed no later than 300 AD. If we assume this date and only naked eye observations by the rishi's than their observations began no earlier than 10,000 BC.

In addition, over this period of 10,000 years, they would have to maintain accurate records which were passed down from astronomer to astronomer over this period. Thus, there must have been institutions and enough interest for over 125 generations of astronomers to continuously make these observations. The only alternative, is to assume that the observations were aided by technology or received through samadhi.

The Surya Siddhanta self-dates itself as having been given by Lord Surya at the end of krita yuga and also states that it was given to sages in previous yugas too (ie in previous krita yugas)^[23].

Astronomy in the Veda

The Veda mention references to the night sky and astronomical events as a way of referencing the date/time of the events being described. Below are references to some of these mentions along with when they were last observed based on computer simulations of the night sky^[24] ^[25] ^[26]:

Rig Veda:

- Winter equinox in Ashwini (7000 BC)
- Revati at the winter solstice (6000 BC)
- Vernal Equinox in Punarvasu (5000-6000BC)
- Vernal equinox in Mrigashira (5000 BC)

The Yajur Veda:

- Krittika at the winter solstice (8500 BC)
- Purvabhadrapada nakshatra as rising due east (10000 BC)

Ramayana

The dating of the Ramayana is very uncertain. The text self-dates itself to the end of the Treta Yuga which last occurred 1M years ago^[27]. The author of the Ramayana, Rishi Valmiki is referred to in the Taittiriya Brahmana in the Yajurveda.

Three people referred to in the Ramayana are Rama, Hanuman, and Jamvant. Rama was considered to be a "man", Hanuman a "vanar" and Jamvant a "reech"--each was clearly a different species of hominid.

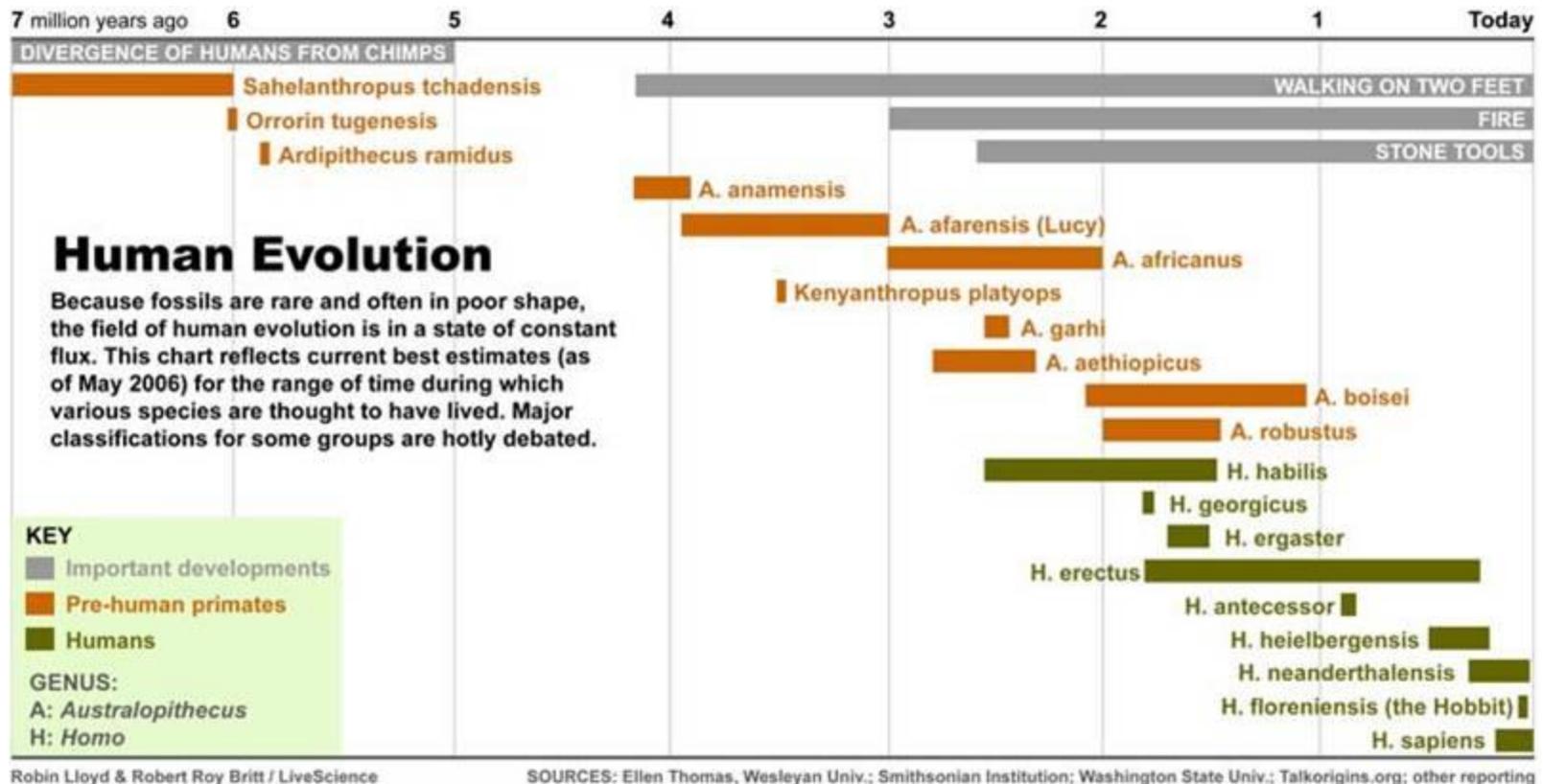


Rama

Hanuman

Jamvant

Scientists have been tracing the evolution of Humans for many years using skeletons found by archeologists. Many hominid species have been found since the 1970 and this field continues to grow the Human family tree. Below is a graph with a of what is known today of the various hominid species and their time lines of existence (with very large margins of error in the time line).



If we correlate the timing of the Ramayana based on traditional dating, we find that three species of hominids existed at the same time approximately 1M years ago, *Homo erectus*, *Australopithecus Boisei* and *Homo Antecessor*.



Artist depiction of Homo erectus and Australopithecus Boisei Artist depiction of Homo Antecessor

Is it possible that Rama belonged to the species of Homo erectus, Jamvant to Australopithecus Boisei and the vanaras (such as Hanuman) to Homo Antecessor?

Mahabharata



The dating of the Mahabharata is considered to be fairly definite by many scholars, however, they don't have full agreement on the date of the events. They estimate that it occurred between 5,561 BCE and 4,500 BCE based on astronomy, lists of Kings provided in the Mahabharata and the Puranas, etc^{[28][29]}

The strongest determinant of the date is based on simulations of the night sky targeted to match 140 of the astronomical references made in the text.

The period of the Mahabharata also has possible co-incidence with archeological evidence. Archeologists have discovered the submerged city of Dwarka off the coast of Dwarka in Gujarat. Marine archeologists were able to recover a seal from the city that matches the description of a seal mentioned in the Mahabharata that citizens of Dwarka were to carry. In addition, the submerged city was apparently on land reclaimed from the sea.

The Mahabharata also refers to the Saraswati as a seasonal river that had dried up in a desert (at a place named Vinasana or Adarsana), disappeared in the desert, reappears in some places, and joins the sea "impetuously"^[30]. The Saraswati river had stopped being a perennial river and became a seasonal between the period of 4000 BC and 1900 BC.

According to tradition, Bet Dwarka (the undersea city discovered by archeologists) is one of 6 or 7 Dwarka's that got flooded over time and the others have yet to be discovered.

Astronomical dating is also limited in its accuracy. All astronomical events repeat over large periods of time. Thus the date calculated based on astronomical observances are the last time these events took place. They would have also taken place earlier in time as well^[31].

Technology in Shastra

The technology described in shastra is both amazing in concept as well as in detail. Many of the vehicles and weapons are described in significant amount of detail and sometimes include details for construction. For example, space craft construction is given in the Atharva Veda but the technology available today does not allow us to create metals with some of the properties that are described.

The sampling of the technology described in shastra (below) is meant to illustrate the level of advancement of the authors of the scriptures.

Technology and Science of the Rig Veda



The Rig Veda describes several types of vehicles:

Jalayan^[32]

a vehicle designed to operate in air and water

Kaara^[33]

a vehicle that operates on ground and in water

Tritala^[34]

a vehicle consisting of three stories

Trichakra Ratha^[35]

a three-wheeled vehicle designed to operate in the air

Vaayu Ratha^[36]

a gas or wind-powered chariot

Vidyut Ratha^[37]

a vehicle that operates on power

Modern man has re-invented some of these vehicles. For example, the Kaara is similar in definition to an amphibious craft such as those used in World War II and the Trichakra Ratha is similar to a modern day aircraft.

In addition to vehicles, the Rig Veda describes the Earth as being held in space by the Sun. It talks about the Earth being round and in solar orbit

The Sun does never set nor rise. When people think the Sun is setting (it is not so). For after having arrived at the end of the day it makes itself produce two opposite effects, making night to what is below and day to what is on the other side...Having reached the end of the night, it makes itself produce two opposite effects, making day to what is below and night to what is on the other side. In fact, the Sun never sets....^[38]

The Rig Veda itself was composed and has been passed on for hundreds (if not thousands) of generations using sophisticated error correcting codes^[39].

Other Scriptures

Other scriptures mention multiple types of Viman-s (aircraft) as well as their construction, properties, etc.

They have references to time measurement ranging from a 'truti' which lasts 1/1687.5th of a second to a mahamantavara lasting 311 trillion years and discuss both the age of the Earth at approximately 4 billion years and the relativity of time.

They reference the water life cycle

Water ascends towards the sky in vapors;
from the sun it descends in rain,
from the rains are born the plants,
from the plants, animals

They mention weapons of mass destruction akin to nuclear weapons. For example, the effects of the Agneya Astra when used offensively in the Mahabharata are described as



a blazing shaft possessed of the effulgence of a smokeless fire, and let it off on all sides,...Endued with fiery flames...Meteors flashed down...A thick gloom suddenly shrouded the (Pandava) host. All the points of the compass also were enveloped by that darkness...Inauspicious winds began to blow. The sun himself no longer gave any heat...The very elements seemed to be perturbed...The universe, scorched with heat, seemed to be in a fever...The very waters heated, the creatures residing in that element...seemed to burn. From all the points of the compass, cardinal and subsidiary, from the firmament and the very earth, showers of sharp and fierce arrows fell and issued with the impetuosity of Garuda or the wind...the hostile warriors fell down like trees burnt down by a raging fire. Huge elephants, burnt by that weapon, fell down on the earth all around, uttering fierce cries loud as the rumblings of the clouds...The steeds, O king,

and the cars also, burnt by the energy of that weapon, looked, O sire, like the tops of trees burnt in a forest-fire. Thousands of cars fell down on all sides. Indeed, O Bharata, it seemed that the divine lord Agni burnt the (Pandava) host in that battle, like the Samvarta fire consuming everything at the end of the Yuga...Burnt by the energy of Aswatthaman's weapon, the forms of the slain could not be distinguished.^{[40][41]}

The usage of the Agneya astra by Aswatthaman resulted in the death of a full Akshauhini [218,700] of the Pandava troops. In comparison, the nuclear bomb dropped on

- Hiroshima killed 60,000-80,000 people
- Nagasaki killed 90,000-166,000 people

They also describe non-lethal weapons such as the Sanmohana astra and the Pramohana astra which could make people lose consciousness^{[42][43]}.

Textual development of the Scriptures

Shastra is referred to as Siddhanta or the final conclusion.

Siddha

the goal, the achievement - siddha

Anta

is reached, or its end

As such, it is reasonable to conclude that they were the culmination of a long process of discussion, criticism and review. For example, while Panini is referred to as the father of Grammar and the person who codified Sanskrit grammar, 85 grammarians are known to predate him. Similarly, Vedanta has had a long tradition of debate and discussion.

The Veda are direct in their statements yet speak in many tongues which require solidified thought. They are communicated in a language that is mature and systematic which speaks to the maturity of the civilization that conceptualized them in their present form.

Whatever the origin date that is provide by archeology time needs to be added for the development of technology & thought in the scriptures.

Conclusion

The dates ascribed by the various sciences have not reached any level of consistency to be considered authoritative and leave much to be ascertained. The archeological view is that the civilization began around 7,500 BC based on the earliest finds to date. The astronomical view is that the civilization must date to 10,000 BC unless they had technology which archeology has yet to find evidence of. The technology described in the shastra boggle the mind. They are beyond what many would consider conceivable unless the authors had actually seen things similar to what they had described. If the Mahabharata is to be coincident with the Harappan civilization, than no explanation is available as to how it was lost so quickly. And the scriptural view is that the shastra and Sanatana Dharma is significantly older and has been presented multiple times to multiple rishis over multiple yugas which creates significant cognitive dissonance to those who are scientifically minded.

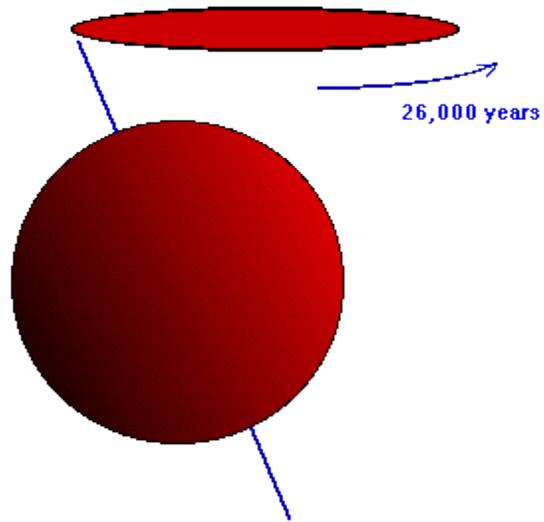
Notes & References

1. ↑ Panikkar, Raimon, "The Vedic Experience"
2. ↑ Saraswati in Hindi Civilizational History & Culture
3. ↑ [Rig Veda](#) 07.95.01.1-2
4. ↑ Since the Ghaggar Valley (through which the Saraswati flowed) is eight to twelve kilometers wide at many places. Earthquakes and floods changed the course of the Ghaggar and its tributaries frequently, and satellite imagery together with ground morphological studies confirm that it too originated in the Siwalik Himalayas before flowing into the Arabian Sea. This was the 'lost' Sarasvati.
5. ↑ The Central Arid Zone Research Institute (CAZRI), Jodhpur, mapped the defunct course of a river through satellite and aerial photographs and field studies. It originates in Kailash Mansarovar and emerged on the plains from the Siwalik Hills at the foothills of the Himalayas in Himachal Pradesh, flowed through the Ghaggar valley in Haryana and the Rajasthan desert, on to Hakra in the Cholistan desert (Sindh, Pakistan), before reaching the Rann of Kutch through the Nara Valley and falling off into the Arabian Sea.
6. ↑ Archaeologists from the Shimla Circle in 2003-2004 reported three sites and a Buddha vihara in Adi Badri alone. Dr. Vijay Mohan Kumar Puri, an expert on Himalayan glaciers, reported finds of metamorphic rocks on the terraces created by Himalayan glacial River Sarasvati and proved that Adi Badri was the site where the river entered the plains from its Himalayan home. Adi Badri is just 20 kms. from Jagadhri (Yamuna Nagar) and 70 kms. from Dehradun (Paonta Saheb) or Kurukshetra. Further, Dr. Puri proved the origins of Sarasvati from Rupin-Supin glaciers north of Paonta Saheb, where a Yamuna tear occurred on account of plate tectonics and caused a lateral shift of the Shiwalik ranges and consequent eastward migration of the Yamuna, a tributary of Sarasvati, taking the Sarasvati waters to join the Ganga at Prayag and create the Triveni Sangam.
7. ↑ The Saraswati: Where lies the mystery by Saswati Paik, GIS Development
8. ↑ After the Pokharan blasts on 11 May 1998, the Isotope Division of the Bhabha Atomic Research Centre (BARC) led by Dr. S.L. Rao took water samples from 800 deep wells within a radius of 250 km. of Pokharan. Their findings, published in Current Science, showed the waters tested were between 8000 to 14000 years old and thus confirmed ISRO findings about the river.
9. ↑ The site was discovered by a team from the National Institute of Ocean Technology (NIOT) in December 2000 and investigated for six months with acoustic techniques.
10. ↑ Discoveries in Archeology from the Gulf of Cambay
11. ↑ Pre-Harappan bricks found in Gulf of Cambay
12. ↑ Lost city 'could rewrite history'

13. ↑ Synodical lunar month of Suryasiddhanta differs from modern value at the rate of 1 seconds (of time) in 83 years.

14. ↑

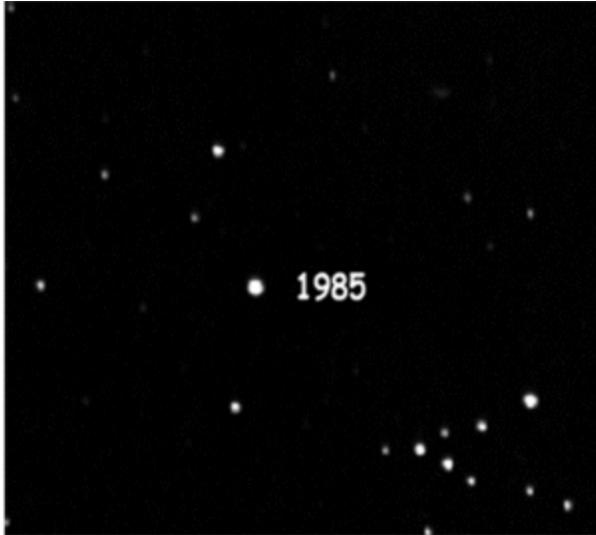
26,000 Year Precession Period



Precession of the Earth

Earth's precession: planetary bodies like the Earth spin much like a top. They have a wobble and the time it takes for that wobble to complete one round is called the period of precession

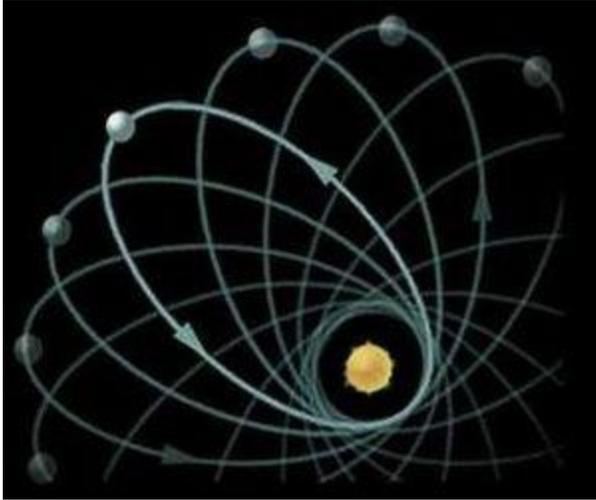
15. ↑



An animation showing the motion of Barnard's Star from 1985 to 2005. Barnard's Star moves a distance equal to the diameter of the full moon in less than two centuries.

Proper motion of stars: The change in a star's position, measured in seconds of arc per year or per century, is referred to as proper motion.

16. ↑ Motion of Earth's Perihelion : The perihelion is point nearest the sun in the orbit of a planet or other celestial body. Due to the nature of Earth's orbit, this point changes every year by a small amount. The motion of this point is referred to as the motion of Earth's perihelion.



Motion of Earth's Perihelion

17. ↑ The day an "equinox is observed" is the day when the day length equals the length of night
18. ↑ The vernal equinox is the equinox that occurs in the spring time
19. ↑ K Chandra Hari, "True Rationale of Surya Siddhanta", Indian Journal of Science, 32(3), 1997
20. ↑ Astronomy
21. ↑ The Tropical year is the interval between two equinoxes
22. ↑ Tropical Year
23. ↑ Surya Siddhanta, 1st chapter, 23rd verse
24. ↑ Origins of Vedic Civilization by Kenneth Chandler, Ph.D.
25. ↑ Date of the Rigveda
26. ↑ Gods, Sages and Kings: Vedic Secrets of Ancient Civilization By David Frawley
27. ↑ Astronomy
28. ↑ The Scientific Dating of the Mahabharata War By Dr.P.V.Vartak
29. ↑ Nilesh Oak, When Did the Mahabharata War Happen? : The Mystery of Arundhati
30. ↑ Mahabharata 3.80.118, 3.82.111, 3.88.2, 3.130.3, 6.7.47, 6.37.1-4, 9.34.81, 9.37.1-2
31. ↑ The problem of using Astronomy in dating the Vedas, Ramayana, Mahabharata
32. ↑ Rig Veda 6.58.3
33. ↑ Rig Veda 9.14.1
34. ↑ Rig Veda 3.14.1
35. ↑ Rig Veda 4.36.1
36. ↑ Rig Veda 5.41.6

37. ↑ Rig Veda 3.14.1
38. ↑ Rig Veda, Aitareya brahmana 3.44
39. ↑ Error correcting code-like chanting procedures in ancient India by R. L. Kashyap and M. R. Bell
40. ↑ Mahabharata, **Drona** Parva, CCI
41. ↑ Translation of Mahabharata into English published between 1883 and 1896 was authored by Kisari Mohan Ganguli (1842-1895)
42. ↑ Mahabharata, Virata Parva, LXV
43. ↑ Mahabharata, Bhishma Parva, LXXXVII

Appendix 18: References for Ancient use of Words ‘Hindu’, ‘India’ and their Cognate Terms

S. N o.	Source	Details from the Source	Date of the Sources	Published/ Online References
1	Ancient Persian Sources	Hapta hindu 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 Studies Faculty 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 ⁴¹	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 Wilhelm Halbfass (1988). <i>India and Europe – An Essay in Understanding</i> . SUNY: Albany
		Several other pre-Alexander writers mention India: Skylax of Karyanda in Karia (c.500 BC) - Indoī, Indus, indika Ktesias (405-397 B.C.)-India/Indika	6 th to 4 th cent. BCE	

⁴¹ 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.

		Callisthenes, Onesikritos, Aristobulos, Nearchos, Ptolemaios(c.330 BC) - India/Indika		
		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 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.	7 th cent. CE	Xuanzang (translated by Samuel Beal, edited by Susil Gupta), 1957, <i>Si-yu-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 texts to a much earlier time.	The following may be consulted: Hari Pada Chakraborti (1981), <i>Vedic India – Political and Legal Institutions in Vedic Literature</i> , Sanskrit Pustak Bhandar (Calcutta) Jogiraj Basu (1969), <i>India in the Age of Brahmanas</i> , Sanskrit Pustak Bhandar (Calcutta)
		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	400 BCE to 400 CE	http://ancientvoice.wikidot.com/src-mbh-06:section-9 See also:

	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.		Pande Shyam Narayan (1980), <i>Geographical Horizon of Mahabharata</i> , Bharat-Bharati: Varanasi
	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	See: Debarchana Sarkar (2003), <i>Geography of Ancient Buddhist Literature</i> , Sanskrit Pustak Bhandar: Calcutta
	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 Bharata Muni too refers to the languages and characteristics of different regions including Dravid - indicating once 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. 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.	200 BCE to 200 CE. Tradition places the text to 5 th cent BCE	Refer: Manmohan Ghosh (1967), <i>The Natyasastra 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, <i>The Yuga Purana</i> , 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 with 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, Nirnayasarayantralaya: 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: Varanasi. For the dating, refer: B R Modak (1993), <i>Ancillary Literature of the Atharvaveda</i> , Rashtriya Veda Vidya Pratishthan: New Delhi
		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.	~ 500 CE	Refer to: Ram Prakash Poddar and Neelima Sinha (1986), <i>Buddhaswamin's Brhatkatha Slokasangraha</i> , Tara Print Works: Varanasi
		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.	6 th – 7 th cent. CE	F W Thomas (1921), <i>Brihaspati Sutra</i> , Moti Lal Banarsi Dass: Lahore
		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	400 CE and later	S M Ali, <i>Geography in Ancient India</i> , 258-280 in <i>Bulletin of the National</i>

		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><i>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 (1954), <i>The Fundamental Unity of India</i>, Bharatiya Vidya Bhavan: Bombay</p>
		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.	15 th cent. CE and later	There is no need to cite these references which are commonly known and available.

		<p>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.</p>		
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