

HINDU AMERICAN FOUNDATION ANALYSIS AND RECOMMENDATIONS REGARDING FEBRUARY 27 EDITS AND CORRECTIONS LIST

Overview

Many of the February 27, 2006 SBE/CDE staff recommendations concerning edits and corrections provided by two Hindu groups, the Hindu Education Foundation (HEF) and Vedic Foundation (VF)¹, rectify a significant number of blatant errors in the representation of ancient India, and more specifically, Hinduism. Still, there remain aspects of these chapters that are unusually insensitive or facially discriminatory when addressing Hinduism (notable exceptions being Prentice Hall and TCI texts) when compared to similar chapters covering other major faith traditions. Asymmetrically negative depictions (Glencoe) or outright caricaturing of Hindu traditions (OUP) continue to make these texts unacceptable even after considering the latest review.

Of the many SBE/CDE staff recommendations with which we disagree, eighteen (18) edits defer to the original text or recommend incomplete, inconsistent or incorrect information with respect to major facets of Hinduism. These eighteen fall with five major categories or facets that are imperative to an accurate and balanced portrayal of Hinduism as well as a portrayal of Hinduism that conforms to the requirements of the California Education Code. The 18 edits are detailed in the attached report entitled Hindu American Foundation Analysis and Recommendations. Acceptance of these 18 edits, we believe, will preserve the goals of the SBE to present a fair and balanced representation of all major world religions in California History-Social Science textbooks.

These 18 proposed edits refer to the following major facets of the current textbooks:

1. Women's Status

Egregiously, the textbooks at issue ignore the positive contributions of women towards the faith, practice and scriptures of Hinduism. The discussion of the inferior rights of women in the context of ancient civilizations, namely ancient India, is problematic for several reasons:

1. Equal rights or the realization of such rights, be it political, social, legal, etc., for both sexes is a relatively modern ideal that has yet to be achieved in even the most progressive of cultures and civilizations. The textbooks at issue ostensibly deal with ancient India (prior to 550 A.D.) rendering discussion of equal rights according to modern paradigms as moot.
2. Most importantly, though it may be outside the purview of the textbook adoption process because inclusion may constitute the addition of substantive material rather than edits or corrections, the textbook ignores the significant role and positive contributions of women to Hinduism:

¹ Please note that the Hindu American Foundation is not the same as the Hindu Education Foundation or the Vedic Foundation. While the organizations may share some common interests, they are wholly unaffiliated and independent of one another.

- a. Hinduism is one of the few living traditions that honors and worships the feminine divine. In fact, according to Western scholarship, the women of cultures which worship the goddesses generally enjoy a higher social status as compared to their counterparts belonging to cultures which honor a predominantly male god.
- b. Hinduism boasts a long and ancient history of women sages of the Vedas (thirty women were indeed among the sages credited with revelation of Vedas), women saints, women philosophers and women as the “vehicles for cultural innovation and more interestingly, for heterodox ideas and practices.”
- c. The textbooks ignore a central vehicle of Hinduism, that is the visual and performing arts, which in Hinduism has significant female representation.
- d. On the supposition that throughout history, irrespective of race, ethnicity or religion, women in the majority of ancient cultures and civilizations have had inferior “rights” than their male counterparts, there is little or no discussion of these disparities in the context of the other major religions and where such status has been discussed, it has been portrayed positively despite widely known inequities.

B. Hinduism’s Origins

The textbooks’ teachings on Hindu origins fail to address a major area of controversy among Indic scholars in the textbooks’ rote description of the Aryan Invasion Theory. This racist theory—created by foreign historians when India was under colonial rule, held that nomadic fair-skinned “Aryans” invaded ancient India, subjugated the dark indigenous population, and imposed a foreign language (Sanskrit) and foreign religion (Brahmanism)—now stands entirely repudiated by most practicing Hindus and many scholars including Professor Michael Witzel himself (see the recent book, The Indo-Aryan Controversy, edited by Edwin Bryant and Laurie Patton, where Dr. Witzel himself in his chapter refers to, “The old-nineteenth-century idea of a massive invasion of outsiders... Presently we do not know how large this particular influx of ... outsiders was. It can have been relatively small...”). The texts also fail to acknowledge that many Hindu practices that are attested to by archaeological findings from the Harappan sites predate the supposed arrival of Aryans at 1500 BC.

The textbooks also fail to acknowledge or expound the more recent view (post late nineteenth century) of competing historians that Hinduism emerged from an indigenous civilization rather than having been brought by the invasion or migration of Indo-Europeans. In fact, the same evidence that has been used to support the Aryan Invasion Theory is also being used to disprove it. Further, it is also wholly unattested in Hindu traditions and sacred texts. In contrast, an analysis of the textbook treatment of the other major religions demonstrates that the textbooks do not discuss existent theories that external, non-indigenous influences may have played a role in the development or evolution of Christianity, Judaism or Islam.

C. Hinduism Subservient to Other Faiths

As opposed to treating all of the world’s major faiths and religions on an equivalent basis, the textbooks at issue teach the Abrahamic faiths in a significantly more positive light than Hinduism, which violates the Education Code’s prohibition on adverse reflection. There remains no doubt that the attention provided to social evils perpetrated in the name of Hinduism are out of context and grossly disproportionate compared to the coverage provided to similar issues in other faiths.

Moreover, this adverse reflection is cemented by the linguistic implication in certain textbooks that Buddhism, which has its historical origins in the practice of Hinduism, is somehow an improvement over Hinduism. Analogously, no textbook claims that Christianity is an improvement over Judaism.

D. Caste and Untouchability

Discussion of a social practice that is prevalent throughout South Asia, regardless of religion, only in the context of Hinduism, unnecessarily and unfairly conflates a social practice with religion. This violates the spirit of CA Education Code with regard to adverse reflection. While the South Asian caste system deserves discussion, just as the class/guild systems of Medieval Europe deserve discussion, the depiction of the social evil of “untouchability” is problematic. The textbooks end their narrative at 550-600 AD, and before this period, untouchability was a marginal phenomenon restricted to a few groups such as Chandalas and Pulkasas. Ancient Hindu texts have very marginal and insubstantial references to untouchability that are out of proportion to its coverage in texts.

The very few references to untouchables in ancient India are found uniformly in Hindu and Buddhist texts. But Hinduism seems to be singled out in these textbooks. Hindu scriptures do not advocate this practice, and this argument was used by Mahatma Gandhi, a devout Hindu, to fight the practice in modern times. The textbooks seem to treat caste as an intrinsic and fundamental feature of the Hindu religion, whereas in fact it is a social phenomenon embracing all religious communities in South Asia and South East Asia.

As previously mentioned, to maintain balance in these depictions of social evils falsely justified by manipulation of religious texts, analogous Christian justification of slavery in the United States, or Islamic imposition of slavery in ancient India is not discussed.

E. Basic Tenets of Hinduism

The notion of God in Hinduism is complex to the extent that the concept is combined in the idea of one, formless Supreme Being manifested in multiple forms and fashions. The textbooks have not articulated this essential concept in a manner that engenders respect and understanding, but instead tends to subject the Hindu students to ridicule and shame with the false description of Hindu worship as polytheistic. Christianity and Judaism are often times portrayed as improvements from polytheistic paganism; the juxtaposition of Hinduism as polytheistic, which is a woefully inadequate term to describe the Hindu conception of God, in and of itself carries negative connotation. This area of the textbooks must necessarily be addressed with due care and sensitivity.

**PART 1: Final Commission Actions on Edits Proposed by the Hindu Education Foundation
Glencoe/McGraw-Hill**

Number	Group’s Edit/Correction (Hindu Education Foundation)	Ad-Hoc Committee Action	SBE/ CDE Staff recommendation	Hindu American Foundation
17	Page 238, <u>Third</u> bullet under “Focusing on the Main Ideas”: “The Aryans created a caste system...” Replace with, “During Vedic times, people were divided into different social groups (varnas) based on their capacity to undertake a particular profession. Membership in a group was not hereditary. In medieval times the varna system crystallized into a more rigid caste system.”	This is supposed to be a summary. Just use the first sentence in the proposed edit.	Defer to the original text	<p>SBE/CDE RECOMMENDATION INCONSISTENT:</p> <p>The Staff’s recommendation for this edit is <u>inconsistent with its own recommendation</u> in Part I, Edit Number 14 for Glencoe in which SBE/CDE confirms the Ad Hoc Committee’s Action to approve the edit as written. The SBE/CDE recommends in Part I, Edit Number 14 to replace the current text, “...They [Aryans] created a new social system that determined how people lived” with, “A social system that determined how people lived evolved.”</p> <p>ADDITIONAL COMMENTS/SUPPORTING EVIDENCE:</p> <p>Many scholars have argued that class/caste based distinctions were already existent in Harappan culture, as is evident from the division of some sites into a higher and a lower level section, areas within and outside boundary walls and well defined areas in some cities reserved for workers’ shops.^{2,3,4} As such, the social system was not created, rather it evolved organically over time.</p>

² Chitawala, Y.M., “The Problem of Class Structure in the Indus Civilization,” in Frontiers of the Indus Civilization, ed. by Gupta, S.B., Lal, B.B. and Asthana, S., New Delhi (1984), pp. 211-215.

³ Kenoyer, Jonathan Mark, Ancient Cities of the Indus Civilization, Oxford University Press, Karachi (1998), pp. 26, 44, 126 describing the surmised class divisions in Harappan society.

⁴ See Letter of February 18, 2006 from Professor Antonia de Nicholas, Professor Emeritus, SUNY at Stony brook, NY, to Glee Johnson and Members of the Subcommittee: “The Aryans, at best, were one more tribe, among all the other Hindu tribes. The problem of God called in the *Rig*

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				<p>HAF RECOMMENDATION:</p> <p>Approve and confirm Ad Hoc Committee Action.</p> <p>REPLACE CURRENT TEXT: <u>third</u> bullet under “Focusing on the Main Ideas”: “The Aryans created a caste system...”</p> <p>WITH: “During Vedic times, people were divided into different social groups (varnas) based on their capacity to undertake a particular profession.”</p>
18	Page 242, entire page: current text, “They [Aryans] were part of a larger group of people historians refer to as the Indo-Europeans.” Remove this statement.	Approve edit as written.	Revise passage to read, “Some historians believe that the Aryans were part of a larger group they refer to as Indo-Europeans.”	<p>SBE/CDE RECOMMENDATION INCOMPLETE:</p> <p>The Staff's recommendation does not provide a complete description of the scholarly debate regarding the origins of Hinduism.</p> <p>ADDITIONAL COMMENTS/SUPPORTING EVIDENCE:</p> <p>The more recent view (post late nineteenth century) of competing historians simplified is that Hinduism emerged from an indigenous civilization rather than having been brought by the invasion or migration of Indo-Europeans.⁵</p>

Veda Ekam (the One) is solved by accepting the other Gods as manifestations of the One. The Rig Vedic Sacrifice (*yajna*) was based on “keeping all the Gods alive and not make anyone superior to the others, for then they also had to be sacrificed. The word *varna* (color) in the *Rig Veda* refers to the color of the flag of the God the family follows, not caste.” See *Meditations Through the Rg Veda*, by Antonio T. de Nicolas published in 1976 and still in print everywhere in new editions, (www.bn.com).

⁵ Bryant, Edwin, *The Quest for the Origins of Vedic Culture*. Oxford University Press (2001).

EXCERPTS FROM REFERENCE ABSTRACT:

“As a result of the discovery of similarities between Sanskrit and the classical languages of Europe, scholars hypothesized the existence of an early “proto-Indo-European” people who spoke the language from which the other Indo-European speakers evolved. The solution to this Indo-European homeland problem has been one of the most consuming intellectual projects of the last two centuries. At first it was assumed that India

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				<p>HAF RECOMMENDATION:</p> <p>REPLACE CURRENT TEXT: "They [Aryans] were part of a larger group of people historians refer to as the Indo-Europeans."</p> <p>WITH: "The debate regarding the origins of Hinduism continues to date. Some historians believe that in the second millennium BC, migrants called Aryans came to northern India while other historians believe that the Aryans and their religion were indigenous to ancient India."</p>
19	Page 245, second paragraph: "Men had many more rights than women." Replace with, "Men had different duties (dharma) as well as rights than women. Many women were among the sages to	Approve edit as written.	Defer to original textbook.	<p>SBE/CDE RECOMMENDATION INCONSISTENT:</p> <p>The Staff's recommendation for this edit is <u>inconsistent with its own recommendation</u> in Part I, Edit Number 45 from Macmillan/McGraw-Hill in which SBE/CDE recommends replacing the current text, "Men had many more rights than women. Unless there were no sons in a family, only a man</p>

was the original home of all the Indo-Europeans. Soon, however, Western scholars were contending that the Vedic culture of ancient India must have been the by-product of an invasion or migration of "Indo-Aryans" from outside the subcontinent. Over the years, Indian scholars have raised many arguments against this European reconstruction of their nation's history, yet Western scholars have generally been unaware or dismissive of these voices from India itself. Relevant philological, archaeological, linguistic, and historiographical data has been interpreted both to support the theory of Aryan migrations and to contest it."

"The Indigenous Aryan debate can only be understood in the context of the history of the greater Indo-European homeland quest in Europe... Indigenous Aryanists are almost universally suspicious of the motives surrounding the manner in which evidence was interpreted and construed by British and European scholars in the colonial period. It is important to excavate clearly the various biases that influenced the epistemes of the time before attempting to consider the evidence itself, by addressing some of the more blatant ideological and religious attitudes of the eighteenth and nineteenth centuries in the West that co-opted Aryan discourse in some form or fashion."

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	whom the Vedas were revealed.”			<p>could inherit property. Only men could go to school or become priests...” with, “Men had many more property rights than women. Typically, only sons could inherit property, and only men could go to school or become priests. Women’s education was mostly done at home.”</p> <p>The SBE/CDE recommendation for Part I, Edit Number 45 limits the wholesale characterization of inferior rights of</p>

⁶ See Letter of February 20, 2006 from Dr. Ramdas Lamb, Professor, Department of Religion, University of Hawaii, Honolulu, HI, to Glee Johnson and Members of the Subcommittee, discussion the references to women, “Regarding the roles of men and women in ancient Hinduism, several of the texts discuss the inferior roles women had. However, it must be understood from the outset that NONE of the major religious traditions, especially the Western traditions, have a good record with respect to the treatment of, status of, and rights afforded to women. In ancient Judaism, women could not bear witness, could not read the *Torah*, and could not participate in many aspects of the tradition. In early Christianity, although the Gospels tell of many women who were close to Jesus, especially his mother and Mary Magdalene, none of them are given the status of Apostle, and none were allowed a pivotal role in the religion. Augustine, a major fourth century Christian philosopher depicts women as the cause of sin and in need of being under the authority of men. In Islam, women have long been limited in ways men have not, and wives were traditionally seen and treated as the possessions of their husbands...Are such facts found in the sections of the texts dealing with those sections? If not, then bringing up the inferior status of women solely in the context of Hinduism goes against your [CDE] guidelines. I have also read several sections on Buddhism in the proposed texts and found no mention that the Buddha warned his disciples against the guile of women and that the latter were not allowed in the community of monks. There is no mention that Buddhist nuns were and are still expected to treat monks with deference, no matter how old the nun or how young the monk. Also, many early Buddhists believed that women could not become enlightened, yet all these issues are ignored in the proposed texts as well.”

⁷ Findly, Ellison B. & Haddad, Yvonne Y., Women, Religion and Social Change, State University of New York Press, Albany, NY (1985).

⁸ See Letter of February 18, 2006 from Dr. Antonio de Nicholas describing the status of ancient Hindu women, “Notice that several hymns in the Rig Veda are composed by women and about women and Goddesses, and this denies the claim that women were considered inferior.”

⁹ Brihadaranyaka Upanishad 3.3.

¹⁰ Findly, Ellison, 38.

¹¹ Leslie, Julia. Roles and Rituals for Hindu Women. Pinter Publishers, London, England. (1991).

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				<p>women in ancient India more accurately to inferior "property rights."</p> <p>ADDITIONAL COMMENTS/SUPPORTING EVIDENCE:</p> <p>The discussion of the inferior rights of women in the context of ancient civilizations is problematic for several reasons.</p> <ol style="list-style-type: none"> 1. Equal rights or the realization of such rights, be it religious, social, political or legal, for both sexes is a relatively modern ideal that has yet to be achieved in even the most progressive of cultures, U.S. included. More importantly, the textbooks at issue ostensibly deal with ancient India (prior to 550 A.D.) rendering discussion of equal rights according to modern paradigms as moot. 2. On the supposition that throughout history, irrespective of race, ethnicity or religion, women in the majority of ancient cultures and civilizations have had inferior "rights" than their male counterparts, a discussion of these disparities would be appropriate in either a separate, comparative unit on ancient women within the context of the each and every culture and religion, or a discussion of such could be included within their respective units. 3. While either portraying positively the status of women in other religions despite widely known inequities, or providing little or no discussion on the social, political or religious status of women in the contexts of other living religions, the Glencoe textbook singles out the social status of ancient Hindu women. <ol style="list-style-type: none"> a. This disparity will lead students to conclude that in Ancient times only Hindu women enjoyed fewer rights than their male

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				<p>counterparts.</p> <ul style="list-style-type: none"> b. In the instance that a discussion on the status of women has been included for other religious traditions, such as in the context of Islam, the 7th grade Glencoe textbook uses the sentence, "Men and Women had distinct roles in the Muslim world" (page. 193) as opposed to a blanket statement similar to that used for Hinduism.⁶ <p>4. Most importantly, though it maybe outside the purview of the textbook adoption process because inclusion may constitute additional material rather than edits and corrections, the textbook ignores the significant role and positive contribution of women to Hinduism.</p> <ul style="list-style-type: none"> a. Hinduism is one of the few living traditions that honors and worships the feminine divine. In fact, according to Western scholarship, the women of cultures which worship the goddesses generally enjoy a higher social status as compared to their counterparts belonging to cultures which honor a predominantly male god. b. Hinduism boasts a long and ancient history of women sages of the Vedas^{7, 8} (thirty women were indeed among the sages credited with revelation of Vedas), women saints, women philosophers⁹ and women as the "vehicles for cultural innovation and more interestingly, for heterodox ideas and practices."¹⁰ c. The textbooks ignore a central media of the

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				<p>religion, which is the visual and performing arts, which in Hinduism, has significant female representation.</p> <p>d. The textbooks ignore the central role of women in ritual.¹¹</p> <p>5. The Glencoe textbook includes a number of incorrect statements regarding the status of Ancient Hindu women.</p> <p>a. It states incorrectly that only men inherited property while ignoring the concept of <i>stridhana</i>, or female inheritance.</p> <p>b. It states incorrectly that widows were despised if they did not commit Sati while neglecting the counter-perspective that Sati was extremely rare in the period (before 550 AD) covered.</p> <p>c. It states incorrectly that only men went to school</p> <p>d. It states incorrectly that men could remarry if their wives did not produce children but fails to mention that according to several religious texts, a wife who did not beget children due to her husband's incapacity was also allowed to have a levirate to beget progeny.</p> <p>6. The CA State Education Code mandates that no religious group be portrayed as inferior. The current text violates these guidelines as outlined above.</p> <p>HAF RECOMMENDATION:</p> <p>DELETE ENTIRE SECTION on the status of ancient Hindu women unless publisher is able to accurately portray the</p>

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				religious and social status of women as outlined above and the status of women in all other religions is comparably discussed and included.

Macmillan/McGraw-Hill

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45	Page 244, second paragraph: current text, "Men had many more rights than women. Unless there were no sons in a family, only a man could inherit property. Only men could go to school or become priests." Replace first sentence with, "Men had different rights and duties than women," and add after last sentence, "Women's education was mostly done at home."	Approve edit as written.	Page 244, second paragraph: current text, "Men had many more property rights than women. Typically, only sons could inherit property and only men could go to school or become priests. Women's education was mostly done at home."	SBE/CDE RECOMMENDATION INCOMPLETE: SEE PRECEDING HAF COMMENTS AND RECOMMENDATION FOR PART I, EDIT NUMBER 19 FOR GLENCOE. HAF RECOMMENDATION: DELETE ENTIRE SECTION on the status of ancient Hindu women unless publisher is able to accurately portray the religious and social status of women as outlined above and the status of women in all other religions is comparably discussed and included.
48	Page 249, second paragraph: current text, "Hinduism began with the religion of the Aryans, who arrived in India around 1500 B.C. The Aryans believed in many gods and goddesses who	Approve edit as written.	Do not change original text, except as follows: "Hinduism began with the religion of the Aryans, who	SBE/CDE RECOMMENDATION INCOMPLETE/ INCORRECT: The Staff's recommendation: 1. Presents only one perspective (the Aryan Invasion/Migration/Influx Theory) on the origin of

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	<p>controlled the forces of nature. We know about Aryan religion from their ancient hymns and poetry, especially their epics.” Replace with, “Hindus believe in many gods and goddesses. We know about Hindu religion from ancient Vedic hymns and poetry, especially Hindu epics.”</p>		<p>arrived in India around 1500 B.C. The Aryans believed in many gods and goddesses who controlled the forces of nature and governed society. We know about Aryan religion from ancient Vedic hymns and poetry, especially their epics.”</p>	<p>Hinduism without acknowledging other perspectives, including the theory that Hinduism was indigenous to the region.</p> <ol style="list-style-type: none"> 2. Fails to acknowledge many Hindu practices that are attested to by archaeological findings from the Harappan sites predate the supposed arrival of Aryans at 1500 BC. 3. Does not fully explain the Hindu belief in terms of the Hindu concept God or the Divine. <p>ADDITIONAL COMMENTS/SUPPORTING EVIDENCE:</p> <ol style="list-style-type: none"> 1. The following works describe in detail how several Hindu practices, such as worship of Shivalinga, ficus religiosa leaves as religious motif, ritual use of ladles and conch shells, ritual bathing, fire altars etc., have been found in the Harappan context and predate the supposed arrival of Aryans at 1500 BC.^{12, 13, 14} 2. The Hindu concept of God is that God is immanent and infinite and cannot be defined by human constraints such as number, gender, physical characteristics, nature, etc., and that God may take many forms, including that of different gods and goddesses.^{15, 16}

¹² McIntosh, Jane, Indus A Peaceful Realm. Alta Mira Press: Costa Mesa (2002).

¹³ Lal, B.B., The Sarasvati Flows On. Aryan Books International: New Delhi (2003).

¹⁴ Kenoyer, Ancient Cities of the Indus Civilization. Oxford University Press: Karachi (1998).

¹⁵ See Letter of February 20, 2006 of Dr. Vasudha Narayanan, Professor, Department of Religion, University of Florida, Gainesville, FL, to Glee Johnson and Members of the Subcommittee describing the Hindu concept of the Divine, in part, “Hindus have been wonderfully pluralistic in their

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				<p>3. See also page 144 of the Teachers' Curriculum Institute textbook which discusses the above-mentioned attestation of Hindu practices in the Harappan context. The Teachers' Curriculum Institute textbook should serve as a model for Part I, Edit Number 48.</p> <p>HAF RECOMMENDATION:</p> <p>REPLACE CURRENT TEXT: "Hinduism began with the religion of the Aryans, who arrived in India around 1500 B.C. The Aryans believed in many gods and goddesses who controlled the forces of nature. We know about Aryan religion from their ancient hymns and poetry, especially their epics..."</p> <p>WITH: "Hinduism began with the Vedas. Hindus believe that God is infinite and beyond human description and</p>

philosophies and this is sometimes interpreted as the inner strength of the tradition—the ability to be inclusive of many world views. In many philosophical texts, the Supreme Being is understood to be infinite and beyond words. From this view point, the Supreme Being is beyond human conceptualization— including the finite, human constructions of gender and number. To express something in human words, they would say, is to limit the Supreme Being. And yet, other texts say that this Supreme Being manifests itself—sometimes as male, sometimes as female, sometimes as both, sometimes as beyond gender. Some Hindus think of multiple manifestations of this force; others see the manifestation as one. Concepts like monotheism and polytheism just do not do not capture these many faceted philosophies and visions—they mislead more than they inform.”

¹⁶ See also Letter of February 20, 2006 of Dr. Ramdas Lamb, Professor describing the Hindu concept of the Divine, in part, “Even before the advent of Buddhism, the Upanishads clarified the concept of a single Absolute Eternal Divinity, referred to as *Brahman*, as a primary theological understanding of the Divine. This concept became standard for most Hindus, who have long seen the various deities, or forms of the divine, as ways to bring aspects of the Unknowable into the realm of human understanding.”

¹⁷ See Letter of February 18, 2006 from Professor Antonia de Nicholas describing the Hindu concept of God as, “The problem of God, called in the *Rig Veda Ekam* (the One) is solved by accepting the other Gods as manifestations of the One.”

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				<p>may take many forms, including that of different gods and goddesses. We know about the Hindu religion from sacred Vedic hymns and poetry, especially Hindu epics."</p> <ol style="list-style-type: none"> 1. Removal of the words, "when they arrived in 1500 BC" reflects a more neutral stance on the issue of presenting the Aryan Invasion Theory as but one of many perspectives on the origins of Hinduism. 2. The words, "Hinduism began with the Vedas" should be used as a conforming edit wherever Hinduism is described as the religion or belief system of the Aryans (including but not limited to, for example Part I, Edit Number 15 for Glencoe). 3. Inclusion of the Hindu concept of God better describes the belief system.¹⁷ 4. Inclusion of "sacred" before poetry indicates the light in which Hindus view the Vedas and epics as revealed and therefore sacred.

Houghton Mifflin/McDougal Littell

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66	Page 236: current text, "The popularity of Buddhism meant that fewer people were worshipping Hindu gods. Early Hinduism had a set of complex sacrifices that only priests could	Approve edit as written.	Confirm Ad Hoc decision but replace "the elites" with "people" in the	<p>SBE/CDE RECOMMENDATION INCORRECT/VIOLATES EDUCATION CODE:</p> <ol style="list-style-type: none"> 1. To students adhering to modern principles of equality, the existing paragraph suggests that Buddhism was

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	<p>perform. They conducted the rites in Sanskrit, which few people spoke any more. This caused people to feel distant from the gods. Many people turned to Buddhism instead. Rulers who had come under the influence of Buddhism encouraged this shift." Add at a suitable point the following: "As a result of Asoka's patronage, Buddhism attracted the elites to its monastic order. Asoka and the Buddhist rulers that followed him sent missionaries to bring new converts to Buddhism."</p>		<p>replacement language.</p>	<p>superior to or an improvement of Hinduism.</p> <p>2. This violates the spirit of CA Education Code with regard to adverse reflection and portrayal of a religious group as inferior.</p> <p>HAF COMMENTS/SUPPORTING EVIDENCE:</p> <p>1. The CA State Education Code mandates that no religious group be portrayed as inferior. The current text violates these guidelines as outlined above.</p> <p>2. The SBE/CDE removal of 'elites' from the sentence is contradicted by standard academic references:</p> <p>a. "There is a general view, largely inspired by Marxist theories on the relations of religious philosophy with the prevailing class system, that the rise of the heterodoxies such as Buddhism and Jainism was concomitant with the rise of an influential mercantile class that gave its support to these new movements, which were less expensive than orthodoxy and gave a greater place to the laity in religious activities. There may be some truth in this, but there were many other factors in the rise of these sects, and the idea that the main supporters of early Buddhism were well-to-do merchants is not wholly borne out by the evidence of the early Buddhist texts. Though many members of the middle classes gave support to Buddhism, it appears that brahmins formed the largest group of both the monks and the lay supporters of Buddhism. Buddhism in its early form appealed chiefly to the intellectuals and rulers, and few members of the lower orders</p>

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				<p style="text-align: center;">supported it.”¹⁸</p> <p>3. Scholars have stated that Buddhist monks were drawn from the same social elite from which orthodox schools of Hinduism also drew their philosophers.¹⁹</p> <p>4. The notion of lowborn castes is not limited to the Hindu context. Unfortunately this notion, as manifested through social practices, is a South Asian phenomenon regardless of religion. The existence of lowborn castes in Buddhist and Jain communities indicates that these faiths have not rejected the caste system.²⁰</p> <p>HAF RECOMMENDATION: APPROVE AND CONFIRM AD HOC COMMITTEE ACTION BY ADDING TEXT: “As a result of Asoka’s patronage, Buddhism attracted the elites to its monastic order. Asoka and the Buddhist rulers that followed him sent missionaries to bring new converts to Buddhism.”</p>

Oxford University Press (by Kenoyer et al)

¹⁸ Basham, L. The Origins and Development of Classical Hinduism, Ed. and annotated by Kenneth G. Zysk. Beacon Press: Boston (1989).

¹⁹ Chakravarty, Uma, The Social Dimensions of Early Buddhism, Appendix C: The Social Background of the Bhikshus and Upasakas, Oxford University Press (1997), pp. 198-221

²⁰ Rhys-Davids, T.W., Buddhist India, Ernest Behn Limited (1903), Chapter XII, pp. 38-46, 139-154.

Number	Group’s Edit/Correction (Hindu Education Foundation)	Ad-Hoc Committee Action	SBE/ CDE Staff recommendation	Hindu American Foundation
67	Page 76, first and second paragraphs: current text, “People from the countryside and highlands who spoke the Indo-Aryan language...” Replace with, “Indians from the countryside...”	Approve edit as written.	Defer to the original text.	<p>SBE/CDE RECOMMENDATION INCONSISTENT:</p> <p>The Staff’s recommendation for this edit is <u>inconsistent with its own recommendation</u> in Part I, Edit Number 68 for Oxford University Press in which it recommends changing the original text, “The language and traditions of the Indo-Aryan speakers replaced the old ways of the Harappans...” to read, “The language and traditions of people from other regions replaced the old ways of the Harappans.”</p> <p>HAF COMMENTS/SUPPLEMENTAL EVIDENCE:</p> <ol style="list-style-type: none"> 1. Edit 67 is essentially a restatement of the same fact in the textbook though for a slightly later time period. 2. As little is known about the social and political traditions of the Harappan people²¹, it is presumptuous to suggest that any older Harappan traditions were replaced. More likely, as is the case in most instances when members of different traditions intermingle, is that the traditions merged. <p>HAF RECOMMENDATION:</p> <p>REPLACE CURRENT TEXT: “People from the countryside and highlands who spoke the Indo-Aryan language...”</p> <p>WITH: “The language and traditions of people who had known and traded with the Harappans for many years, merged with the old ways of the Harappans.”</p>

²¹ Chitawala, p. 211: “...in spite of considerable amount of scholarly work the character of Harappan life—its basic institutions and social and political organizations—still remain shrouded in mystery.”

Prentice Hall

Number	Group’s Edit/Correction (Hindu Education Foundation)	Ad-Hoc Committee Action	SBE/ CDE Staff recommendation	Hindu American Foundation
80	Page 181, second paragraph: current text, “Once their society had merged with the local population, a late hymn of the <i>Rig Veda</i> described the four castes.” Replace with, “A late hymn of the <i>Rig Veda</i> describes the interrelationship and interdependence of the four social classes.”	Approve edit as written. Note that this line is actually on page 182.	Defer to the original text.	<p>SBE/CDE RECOMMENDATION INCONSISTENT:</p> <p>The Staff’s recommendation for this edit is <u>inconsistent with its own recommendation</u> in Part I, Edit Number 84 for Prentice Hall where SBE/CDE has recommended removal of the following sentences: “For the first few hundred years after the arrival of the Indo-Aryans in India, the castes had not yet become hereditary. Once their society had merged with the local population a late hymn of the <i>Rig Veda</i> described the four castes.”</p> <p>HAF RECOMMENDATION:</p> <ol style="list-style-type: none"> 1. For consistent and conforming edits, SBE/CDE should omit from Part I, Edit Number 80 for Prentice Hall, “Once their society had merged with the local population, a late hymn of the <i>Rig Veda</i> described the four castes.” Replace with, “A late hymn of the <i>Rig Veda</i> describes the interrelationship and interdependence of the four social classes.” 2. The reasoning, concepts and language entailed in the replacement statement above as well as the SBE/CDE Recommendation for Part I, Edit Number 14 for Glencoe (see above) should also be reflected in other edits pertaining to the same subject matter, including but not limited to for example Part I, Edit Number 81 and Part I, Edit Number 84 of Prentice Hall.
81	Page 181, “Origins of Caste”: “When Indo-Aryans arrived in	Approve edit as	Defer to the original text.	<p>SBE/CDE RECOMMENDATION INCORRECT:</p> <p>The Staff’s recommendation for this edit is <u>inconsistent with its</u></p>

Number	Group’s Edit/Correction (Hindu Education Foundation)	Ad-Hoc Committee Action	SBE/ CDE Staff recommendation	Hindu American Foundation
	the Indus River valley, their society already had three social classes: priests, rulers, and common people. They soon added a fourth caste for the native peoples who already lived in the area.” Omit these sentences.	written.		<p><u>own recommendation</u> in Part I, Edit Number 14 for Glencoe in which SBE/CDE confirms the Ad Hoc Committee’s Action to approve the edit as written. The replacement language for Edit Number 14 replaces the current text, “...They [Aryans] created a new social system that determined how people lived” with, “A social system that determined how people lived evolved.”</p> <p>The second sentence that the native peoples were reduced to the fourth caste is not accepted by standard scholarship in the subject area.</p> <p>ADDITIONAL COMMENTS/SUPPORTING EVIDENCE:</p> <ol style="list-style-type: none"> 1. The notion that Harappans had only three classes is not supported by scholarly evidence. To date, scholars contend that very little is known about the social and political structures of the Indus civilization.²² 2. Many scholars have suggested that Shudras were originally a part of the Indo-Aryan stock and eventually both Aryan and non-Aryan peoples were relegated to Shudra status as a result of mutual conflicts²³. <p>HAF RECOMMENDATION: APPROVE AND CONFIRM AD HOC COMMITTEE ACTION OF REMOVING THE SENTENCES.</p>
82	Page 181, table, last row (“Sudras”): current text,	Approve edit as	Change to read, “performed services for all four	SBE/CDE RECOMMENDATION INCORRECT: SEE PRECEDING HAF COMMENTS AND

²² Chitawala, p. 211: “...in spite of considerable amount of scholarly work the character of Harappan life—its basic institutions and social and political organizations—still remain shrouded in mystery.”

²³ Sharma, R.S, Sudras in Ancient India, New Delhi, (2002), pp. 36 and 45.

Number	Group’s Edit/Correction (Hindu Education Foundation)	Ad-Hoc Committee Action	SBE/ CDE Staff recommendation	Hindu American Foundation
	“Native peoples; performed services for members of the three higher castes.” Replace with, “Performed services for all classes and did more labor-intensive work.”	written.	classes.”	<p>RECOMMENDATION FOR PART I, EDIT NUMBER 81 FOR PRENTICE HALL.</p> <p>CONFORM REMAINING REFERENCES TO THIS EDIT (including but not limited to for example Part I, Edit Number 83 for Prentice Hall).</p> <p>HAF RECOMMENDATION:</p> <p>REMOVE: reference to “Native Peoples”</p> <p>REPLACE CURRENT TEXT: “performed services for members of the three higher castes...”</p> <p>WITH: “Performed labor-intensive services for all classes.”</p> <p>Conform remaining references to this edit (including but not limited to for example Part I, Edit Number 83 for Prentice Hall).</p>
86	Page 182, fourth paragraph: current text, “In modern India, these people are now called Dalits, and treating someone as an untouchable is a crime against the law.” Replace with, “In modern India, treating someone as an untouchable is a crime against the law.”	Approve edit as written.	Defer to the original text.	<p>SBE/CDE RECOMMENDATION INCORRECT/VIOLATES EDUCATION CODE:</p> <ol style="list-style-type: none"> 1. The Staff’s recommendation does not reflect widely accepted scholarship. 2. Discussion of a social practice that is prevalent throughout South Asia, regardless of religion, only in the context of Hinduism, unnecessarily and unfairly conflates a social practice with the religion. This violates the spirit of CA Education Code with regard to adverse reflection. <p>ADDITIONAL COMMENTS/SUPPORTING EVIDENCE:</p> <p>Though the treatment of Hinduism in the Prentice Hall textbook is significantly better than the other textbooks in its clarity and comprehensiveness, the term “Dalit” should be removed to conform with widely accepted scholarship. Note: the same</p>

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				<p>should apply to any of the textbooks using the same term (including but not limited to Glencoe, for example).</p> <ol style="list-style-type: none"> 1. The word Dalit is not used as a self-referential term by "untouchables" except for a small of politicized activists of the community who are often non-Hindu. In most states of India, the "Dalit" identity is non-existent.²⁴ 2. The word 'Dalit' was coined in 1972 by a militant group called Dalit Panthers Party²⁵ 3. The textbooks end their narrative at 550-600 AD, and before this period, untouchability was a marginal phenomenon restricted to a few groups such as Chandalas and Pulkasas, who were despised due to their lifestyles by the society^{26,27,28}.

²⁴ See Letter of February 20, 2006 from Dr. Ramdas Lamb, in reference to this particular sentence, in part, "this is only partially true. The government actually refers to them as "Scheduled Castes," and most refer to themselves, when they must state caste identity, as either a "Scheduled Caste" or "Harijan." The term "Dalit" is used primarily by those who have not only rejected untouchability but Hinduism as well..."

²⁵ Joshi, B., *Untouchables! Voices of the Dalit Liberation Movement*, Zed, MRG, London (1986), pp. 141-147

²⁶ Sharma, R.S., *Sudras in Ancient India*, Motilal Banarsidass, New Delhi (2002), pp.144-146

²⁷ Untouchability marginal in ancient India. See Jaiswal, Suvira, *Caste: Origin, Function and Dimensions of Change*. Manohar Books: New Delhi (1998), Pp. 86-87: "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 2000, 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."

²⁸ Jaiswal, Suvira, p. 86 citing Jha, Vivekanand, *History of Untouchability in India*, University of Patna, PhD thesis (1972).

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				<p>4. The very few references to untouchables in ancient India are found uniformly in Hindu and Buddhist texts. But Hinduism seems to be singled out in these textbooks. Hindu scriptures do not advocate this practice, and this argument was used by Mahatma Gandhi to fight the practice in modern times²⁹.</p> <p>5. Dalit is a highly ideological term meaning 'broken people'. Indian tradition has more frequently used words such as Harijan ('children of God'), which was used for untouchables by Saints and social reformers such as Ramanuja in 1200 AD, Saint Kabir in 16th century and popularized, most recently by Mahatma Gandhi.</p> <p>6. The Government of India uses the term "Scheduled Castes and Scheduled Tribes."</p> <p>7. By use of the term "dalit" in the textbook by Prentice Hall in the context of Hinduism, Hinduism is being singled out to relate contemporary social evils to ancient religion. Corresponding chapters on other religions do not relate modern social evils to their ancient religious roots (eg. Conflating slavery or modern race relations to Christianity as a religion).</p> <p>8. The discussion of "untouchables" in several of the textbooks, only in the context of Hinduism,</p>

²⁹ See Letter of February 20, 2006 of Dr. Ramdas Lamb, in part, "The caste system should be mentioned, and I believe untouchability should also be mentioned as elements promoted by members of the religious orthodoxy, but it must also be mentioned that these were soundly objected to and even rejected by many religious teachers and movements throughout the last two millennium."

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				<p>unnecessarily and unfairly conflates a social evil with the religion. The Vedas and later authoritative sacred texts do not advocate the practice of caste discrimination.</p> <ul style="list-style-type: none"> a. Historical records show that many people who would now be classed as “untouchables” compiled and edited a majority of the Hindu scripture and sacred texts, including but not limited to the Vedas, Puranas, Mahabharata and Ramayana. b. Many sages such as Veda Vyasa, Matanga, Valmiki who belonged to these communities are venerated as some of the greatest Hindu saints. c. This segment of society also gave rise to powerful ruling dynasties that warded off foreign invasions for several centuries. Rich members of this class often financed construction of massive Hindu temples. <p>HAF RECOMMENDATION: Because use of the modern and relatively obscure terminology is not relevant to discussions relating to the Ancient India and Hinduism, remove all uses of term “dalit.”</p> <p>If part of a discussion necessitates use of a term for language flow or understanding, notwithstanding the irrelevance of such discussions in the context of Ancient India or Hinduism, use more widely accepted terms such as “harijan” or “Scheduled Castes and Scheduled Tribes.”</p>

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				<p>APPROVE AND CONFIRM AD HOC COMMITTEE ACTION</p> <p>REPLACE CURRENT TEXT: "In modern India, these people are now called Dalits, and treating someone as an untouchable is a crime against the law..."</p> <p>WITH: "In modern India, treating someone as an untouchable is a crime against the law."</p>

Teachers' Curriculum Institute

Number	Group's Edit/Correction (Hindu Education Foundation)	Ad-Hoc Committee Action	SBE/ CDE Staff recommendation	Hindu American Foundation
90	Page 144, second paragraph: current text, "Around 1500 B.C.E., invaders called Aryans conquered northern India." Replace with, "Around 1500 B.C.E., invaders called Aryans came to northern India."	Publisher is directed to add a clarifying note that the "Aryan invasion theory" has been contradicted by scholarly evidence.	Change to, "In the second millennium BCE, invaders called Aryans came to northern India."	<p>SBE/CDE RECOMMENDATION INCONSISTENT/INCOMPLETE:</p> <p>The Staff's recommendation for this edit is</p> <ol style="list-style-type: none"> 1. <u>Inconsistent with part of its own recommendation</u> in Part I, Edit Number 18 for Glencoe. 2. Incomplete as it presents but one perspective (the Aryan Invasion/Migration/Influx Theory) on the origin of Hinduism without acknowledging other perspectives, including the theory that Hinduism was indigenous to the region. <p>ADDITIONAL COMMENTS/SUPPORTING EVIDENCE:</p> <ol style="list-style-type: none"> 1. On pages 134-135, Teachers' Curriculum Institute is fair in its presentation of the origins of Hinduism by discussing Aryan Invasion Theory as one viable theory as well as the competing theory of Hinduism being

				<p>indigenous to the region (through the discussion of scientists proposing that the drying of Sarasvati may have been the cause of demise of Harappan culture).</p> <ol style="list-style-type: none"> 2. This sentence presents only one perspective and further, presents it as fact rather than theory. 3. SEE HAF COMMENTS AND RECOMMENDATION FOR EDIT NUMBER 19 FOR GLENCOE AND EDIT NUMBER 48 FOR MACMILLAN/MCGRAW HILL. <p>HAF RECOMMENDATION: REMOVE SENTENCE ENTIRELY. REPLACE WITH: “The debate regarding the origins of Hinduism continues to date. Some historians believe that in the second millennium BC, migrants called Aryans came to northern India while other historians believe that the Aryans and their religion were indigenous to ancient India.”</p>
93	Page 145, last paragraph: “The caste system is just one example of how Hinduism was woven into the fabric of daily life in India. Delete this part.”	Approve edit as written.	Change to, “The class system is just one example of how Hinduism affected the fabric of daily life in India.”	<p>SBE/CDE RECOMMENDATION: Discussion of a social practice that is prevalent throughout South Asia, regardless of religion, only in the context of Hinduism, unnecessarily and unfairly conflates a social practice with religion. This violates the spirit of CA Education Code with regard to adverse reflection.</p> <p>HAF RECOMMENDATIONS:</p> <ol style="list-style-type: none"> 1. Approve and confirm Ad Committee Action to delete, “The caste system is just one example of how Hinduism was woven into the fabric of daily life in India.”

PART II: Vedic Foundation Recommended Edits
Houghton Mifflin (Grade 6 only)/McDougal Littell

Number	Group’s Edit/Correction (Vedic Foundation)	Ad-Hoc Committee Action	SBE/ CDE Staff recommendation	Hindu American Foundation
20	Grade 6, p. 231: Internet Activity – “Use the Internet to learn about Hindu customs concerning one of these topics : the Ganges River, cows, funerals, diet.” The book directs the student to learn more about such non-illuminating topics as those listed above. For example, the text could have asked the student to learn about <i>ahimsa</i> (non-violence), and how it is practiced in daily life, to discover why Hindus practice vegetarianism, or to learn more about <i>ayurved</i> , the ancient and advanced system of medicine which is still the most popular form of medical care in India today.	Existing passage is not inaccurate.	Defer to original text	<p>SBE/CDE RECOMMENDATIONS VIOLATE EDUCATION CODE:</p> <ol style="list-style-type: none"> 1. The Staff’s recommendation continues to perpetuate stereotypical views of Hinduism and India by utilizing what has now been coined by mass media as the “caste, cows and curry” approach to Hinduism. 2. This violates the spirit of CA Education Code with regard to adverse reflection and religious practices being held up to ridicule. 3. Autobiographical article by an eminent Hindu American Professor of Journalism shows how the focus on obscure practices adversely affects youth.³⁰ 4. In the case of other religions, the Internet exercises are much more illuminating. <p>HAF RECOMMENDATION: USE EXAMPLES PROVIDED BY GROUP. Though not within the purview of a specific edit or correction, the suggestion better conforms the textbook to what is required by California Education Code (§ 51501 and § 60044).</p>

Teachers' Curriculum Institute

Number	Group's Edit/Correction (Vedic Foundation)	Ad-Hoc Committee Action	SBE/ CDE Staff recommendation	Hindu American Foundation
38	<p>p. 144: "Around 1500 BCE, invaders called Aryans conquered northern India. Some historians credit the Aryans with bringing Hinduism to India."</p> <p>p. 144: "Most likely, Hinduism is a blend of Aryan beliefs and the beliefs of the people they conquered. Early Aryan religion is called Vedism, after the Vedas." Both statements should be deleted from the text.</p>	<p>CDE: consult with CRP; text does highlight debate over origins of Hinduism and disagreement among historians.</p>	<p>Replace first sentence with, "In the second millennium BCE, people called Aryans migrated into northern India. Some historians credit the Aryans with bringing Hinduism to India." Delete the second statement.</p>	<p>SBE/CDE RECOMMENDATION INCONSISTENT: The Staff's recommendation is <u>inconsistent with its own recommendation</u> in Part I, Edit Number 18 for Glencoe.</p> <p>SEE HAF COMMENTS AND RECOMMENDATION FOR PART I, EDIT NUMBER 19 FOR GLENCOE, PART I, EDIT NUMBER 48 FOR MACMILLAN/MCGRAW HILL AND PART I, EDIT NUMBER 90 FOR TEACHERS' CURRICULUM INSTITUTE.</p> <p>HAF RECOMMENDATION: DELETE BOTH STATEMENTS.</p> <p>REPLACE WITH: "The debate regarding the origins of Hinduism continues to date. Some historians believe that in the second millennium BC, migrants called Aryans came to northern India</p>

³⁰ Srinivasan, Sreenath, Professor of Journalism, Columbia University, New York, NY, essay entitled, "Making Peace with Oscar." on <http://www.rediff.com/news/2000/mar/25clint.htm>: Excerpt: "Gan-dee, Gan-dee, Gan-dee," they chanted. "Cow lover," "cow ****er," "Hin-doo schmuck."

The words were spewing from the lips of eight boys in Catholic school uniforms gathered outside their junior high school in New York City. Their spite was directed at a fellow seventh grader, a brown kid with metal braces on his teeth and a clip-on tie on his neck. He was the only Indian boy in a school filled with whites, blacks, Hispanics and a few Asians. There was one Indian-looking girl in the sixth-grade, but he'd seen only her from afar. The chanting continued as the boys circled the Indian kid, yelling, laughing and taunting him. One of the bigger boys reached out and shoved him. Someone caught the Indian and pushed him back. He looked nervous, his face bordering on fright. The taunting continued.

"Hin-doo Gan-dee." A teacher happened to wander by and ordered the boys to "break it up." And just like that, it was over.

That was 17 years ago, and I was the Indian boy...."

				while other historians believe that the Aryans and their religion were indigenous to ancient India.”
39	p. 143: “Hinduism...has affected how people worship, what jobs they do ,... And it has helped to determine the status of people in Indian society.” Remove.	Approve edit as written.	Defer to original text.	<p>SBE/CDE RECOMMENDATION INCONSISTENT/INCORRECT:</p> <p>The Staff’s recommendation for Part II, Edit Number 39 is inconsistent with its recommendation for Part II, Edit Number 21 where the use of <u>present tense</u> was specifically changed to <u>past tense</u>.</p> <p>Statement is incorrect in the present tense.</p> <p>ADDITIONAL COMMENTS/SUPPORTING EVIDENCE:</p> <p>In modern times, not all Brahmins are priests, most Kshatriyas are not warriors and Shudras are not necessarily in the service of other castes. There are many non-Brahmin priests, entire regiments of the Indian army are of non-Kshatriya castes, and many Shudras are temple priests.</p> <p>HAF RECOMMENDATION:</p> <p>REPLACE CURRENT TEXT: “Hinduism...has affected how people worship, what jobs they do... And it has helped determine the status of people in Indian society...”</p> <p>WITH: “Hinduism...affected how people worshipped, what jobs they did... And it often times determined the status of people in Indian society...”</p>
45	p. 144: Paragraph beginning “Vedic rituals and sacrifices honored a number of gods associated with nature . A class of priests... only they knew...became the dominant class in India. Later Vedism is often called Brahmanism .” Remove.	CDE: does the removal of this passage limit understanding of this chapter? Consult with CRP.	Change first sentence as follows: “Vedic rituals and sacrifices honored a number of gods associated with nature and social	<p>SBE/CDE RECOMMENDATION INCONSISTENT:</p> <p>The Staff’s recommendation is inconsistent its own recommendation in Part I, Edit Number 25 where the recommendation “drop all references to a religion called Brahmanism.”</p> <p>HAF RECOMMENDATION:</p> <p>APPROVE AND CONFIRM SBE/CDE RECOMMENDATION to change first sentence to, “Vedic rituals and sacrifices honored a number of gods associated with nature and social order.”</p>

			order.”	DROP SECOND SENTENCE OF CURRENT TEXT AND ANY AND ALL REFERENCES TO A RELIGION CALLED “BRAHMANISM.”
74	p. 151: “Yoga is a type of ...slow breathing.” Replace with “The word <i>yog</i> in Sanskrit language means to join. It means to join the mind in thoughts of God. Reference Master Document, Section 6.5.3 for a description of <i>yog</i> .”	May be confusing to students. Adding lengthy material from the Master Document would constitute a content change. Consult with CRP whether existing content is inaccurate.	Defer to original text.	<p>SBE/CDE RECOMMENDATION INCOMPLETE: Equating Yoga with only breathing exercises ignores the complete definition, as understood and practiced by Hindus.</p> <p>HAF RECOMMENDATION:</p> <p>REPLACE CURRENT TEXT: “Yoga is a type of ...slow breathing...”</p> <p>WITH: “The practice of yoga is a complex system of ethical and religious observances, physical exercises and postures and meditative techniques to promote control of the body and mind in order to center one’s full attention on God.”</p>