

# **REVIEW OF CRITICISM OF HINDU EDITS by CRP (Michael Witzel, James Heitzman, Stanley Wolpert)**

**01-15-2006**

**Background:** Whereas the 500 edits and 90+ edits of Jewish and Islamic communities respectively (not to mention edits of other groups) have been accepted by the California Department of Education (CDE) and State Board of Education (SBE) without any opposition, the modest Hindu edits (to very badly written textbooks) submitted for the first time are facing a lot of opposition from a group of Academics. As a result, the Edits have already passed through several review cycles in September, October, November, December 2005, in January 2006, and the matter is still not finalized.

In this document, we have conducted an academic analysis (with the help of independent scholars who chose to remain un-named due to possibilities of slander by the opposing groups) on our initial edits, the decision of First CRP advised by Dr Bajpai, the decision of Second CRP advised by Professors Witzel-Wolpert-Heitzman, the decision of the Curriculum Commission and also the closed door meeting on January 6<sup>th</sup> between representatives of the two CRPs (Dr Bajpai and Dr Witzel respectively) in the presence of State Board officials.

The following document has 4 columns, each row of which is followed in a cell beneath with red text:

- Column 1 contains the edits proposed by the Hindu Education Foundation (HEF) or the Vedic Foundation (VF)
- Column 2 contains the edits recommended by the Ad Hoc committee (= earlier or First CRP) on the basis of pre-eminent Historian Prof. Shiva Bajpai's recommendations
- Column 3 contains the recommendations of the panel comprising of a linguist/philologist, a historian and a specialist in urban planning (Witzel, Wolpert and Heitzman respectively). They are referred to as the Second or Later CRP (Content Review Panelists). These recommendations were endorsed by the Department of Education's Curriculum Framework and Instructional Resources Division (CFIR). The head of CFIR is Tom Adams. It was improper on the part of Tom Adams to accept this later CRP's recommendations in toto as reflecting CFIR recommendations.
- Column 4 contains the final action of the Curriculum Commission (CC) on December 2, 2005.

- The cell with the red text beneath the four views on each edit contains further academic considerations that will enable the reader to decide the issue one way or the other.

Gray shading on the document indicates which recommendation the Curriculum Commission chose to follow. A gray entry is the edit chosen by the Commission.

The document is divided into 2 parts. Part 1 lists all of the changes proposed by the Hindu Education Foundation, in alphabetical order by publisher. Part 2 lists all the changes proposed by the Vedic Foundation in alphabetical order by publisher.

There were a total of 153 edits requested, not counting the 250 odd edits proposed by VF that were dismissed (even though submitted per CDE procedures) by CDE without the required review, prejudiced by a letter from the members of the second CRP.

Of that total:

- 97 edits where the Commission endorsed the recommendation of the Ad Hoc committee (Shiva Bajpai advising) or First CRP.
- 34 edits where the Ad Hoc/Earlier/First CRP (Shiva Bajpai) and Final CFIR/Second CRP Recommendation (Witzel, Wolpert, Heitzman) were in agreement and endorsed by the Committee.
- 16 edits where the Commission endorsed the Final CFIR/Second CRP Recommendation (Witzel, Wolpert, Heitzman advising).
- 6 edits where the Commission made its own edit and used its own language (including 2 where the commission rewrote the publisher's text).

Repeated requests by HEF/VF to CDE to give them a copy of the finalized edits (and Second CRP member names) elicited no response at all from CDE. Finally, an Indian Leftist- Pakistani website named FOSA placed the article with the four column format (page 7 onwards of this document without the red colored text of course). We do not know where they got it from, although upon checking the Doc 'Properties', it says 'Ca. Dept. of Education'. However, CDE tells us in writing that they have not given it out to anyone. Either therefore the FOSA document is spurious, or it reflects their own understanding, or it was leaked from within CDE to people in FOSA (which works in tandem with members of the second CRP anyway). With this caveat, the reader should not assume that not all information in the four columns will be correct, although very little will be incorrect in our estimation.

### **Framing the issues on Edits:**

Second CRP members have shown a lack of understanding the following considerations and CA state guidelines in giving their faulty suggestions on VF-HEF edits—

1. The textbooks are meant for impressionable school children in the sixth grade. These students are not graduate students who need to or who could assimilate nuanced and diverse viewpoints on each matter.
2. The treatment of Hinduism and ancient India in these textbooks is introductory. Therefore, it is essential that just as for other religions, these textbooks should focus on more essential, doctrinal aspects of Hinduism, rather than dwelling on clichés about women and Dalits. The narratives for these sixth grade students should be marked by a positive attitude and sympathy for the tradition being studied. Hinduism seems to have been singled out for a negative and unsympathetic treatment although it is probably the last time most students will ever learn about this religion.
3. Hinduism is not a history centric faith like Abrahamic faiths. Therefore it is all the more important to include emic (“insider’s”) viewpoints in its discussion rather than focus on etic or outsider historian perspectives. However, this is not seen to be the case, and questionable historical theories such as the Aryan invasion theory and its variants have been used to explain the **very genesis and the very nature of Hinduism** even though such theories do not find any place in the entire length and breadth of Hindu tradition.
4. The textbooks in question end their narrative around 550 AD for ancient India. This means that practices such as Sati and untouchability which were marginal before 550 AD should not be mentioned in what is clearly a brief description of Hinduism in these textbooks. Further, Hinduism is not derived just from the Vedas. Traditions of Hindu tribals and other communities that were not necessarily Vedic fused with the Vedic traditions to give rise to Hinduism. To a great extent, these former traditions are found in Mahabharata, Puranas, Ramayana and in non-scripture based religious practices all over the Indian subcontinent.
5. The audience of these textbooks is predominantly non-Hindu, and it may be necessary to put across Hindu doctrines to these students in using terms that are used in Abrahamic faiths. For instance, the sixth grade student in California is very likely to confuse the word ‘Brahmin’ (Hindu priest) with ‘Brahman’ (Supreme Being), and therefore words such as ‘Supreme Being’ or even God may have to be used.
6. The CA State guidelines on education mandate that no one tradition should be privileged over another, and different cultures should be taught in such a way that students belonging to these cultures should take a pride in their heritage. The current textbooks violate these guidelines only with regard to India and Hinduism, and Michael Witzel lead Second CRP group is trying to maintain this status-quo.
7. The textbooks fail to mention in the context of women rights in Hinduism that it is the only faith where ‘God’ is also ‘Goddess’ (i.e., the Supreme Divine Power is worshipped as female, neutral gender or androgynous entity as well) and many other things that I will detail below. Likewise, the textbooks ignore the cases of forced conversions, unequal rights of

infidels etc while discussing Islam, and ignore the unsavory aspects for Christianity by and large. Hinduism has been singled out for a negative treatment, and Second CRP is insisting on a status quo.

8. The textbooks are written very shoddily in general, and the edit procedures of SBE do not allow re-writing the text. They merely permit changing a word here and there, or deletion of a few sentences. Addition of sentences is normally not permitted. Rewriting is not permitted. It is within these constraints that HEF and VF had to write their edits. To the reader many of these edits may appear rather trivial, but the truth is that this is all they could expect to change in the current textbooks within the constraints of SBE editing rules. A long term solution would be to re-write these textbooks in a much more improved manner, but VF-HEF did not have the luxury of doing this in the current textbook adoption cycle.
9. Witzel lead Second CRP has also failed to empathize with the specific problems that Hindu students, as members of a marginal religion (in the American society) have to face in a classroom filled with students following one or other Judeo-Christian-Islamic (=Abrahamic) traditions. Hindu students are often ridiculed for their beliefs, and the shoddy treatment of Hinduism (and ancient India in general) in these textbooks is one of the biggest cause of this. Many edits of VF-HEF were motivated by these considerations, after they interacted with hundreds of parents and professionals (including a psychologist who testified before the Board on the negative effect the current textbooks could have on Hindu children). It is unfortunately that CRP has bypassed this golden opportunity to work for the welfare of school children.
10. The experts on Second CRP have not done anything to improve the coverage of Hinduism and India in textbooks and now that VF-HEF is trying to rectify this situation, they are playing a destructive role and are unfairly imputing a political agenda to these organizations instead of trying to understand the situation in a calm, composed and academic manner.

### **General Remarks on Treatment of Hinduism and Ancient India in textbooks:**

In perusal to the CA State Law [Education Code 60044(a) and Subsection (b)], the “Standards for Evaluating Instructional Materials for Social Content (2000 Edition) clearly state the following that most textbooks under consideration violate:

- “1. Adverse Reflection. No religious belief or practice may be held up to ridicule and no religious group may be portrayed as inferior.”*
- 2. Indoctrination. Any explanation or description of a religious belief or practice should be present in a manner that does not encourage or discourage belief or indoctrinate the student in any particular religious belief.”*

These standards are violated very often when Hinduism is discussed by most of the textbooks.

Buddhism is typically represented as an advance or an improvement over Hinduism even though the California State education policy guidelines clearly imply that one tradition cannot be privileged over another. As an example, the textbooks do not present Islam as an improvement over Christianity, nor do they describe Christianity as an advance over Judaism.

There is an incessant and even anachronistic dwelling on the negatives of Hinduism, which seems to have been singled out as a religion for unfair treatment, when one reads the contrasting glowing narratives about Abrahamic faiths (Islam, Christianity and Judaism) in these and corresponding texts from other grades. In contrast to other faiths, it appears that only Hinduism oppressed women, and that there is nothing good in Hinduism relating to women. The oppression of lower castes is continuously discussed, whereas corresponding treatment of non-believers (or even believers with a different skin color) in traditional Christian and Islamic societies is left out. Hindu sacred narratives are referred to as stories or myths, whereas Biblical and Koranic narratives are presented as historical facts. Most textbooks also describe the subtle Karma and rebirth related principles of Indic faiths in a minimal and essentially caricaturist manner (“according to this theory, if you do bad deeds, you will be reborn as an insect or a pig”). Whereas the Abrahamic religions are predominantly described from an ‘insider’s’ (emic) perspective, Hinduism is described from an outsider’s (etic) perspective. The misuse of AIT and its euphemistic versions to discuss the origins of Hinduism is a case in the point.

Although it would be anachronistic to mention and discuss Sikhism in the discussion of ancient India (although Kenoyer’s text on ancient South Asia reviewed above does not hesitate to discuss Islam!), one would expect that some space would be given to Sikh heritage in textbooks on medieval and modern periods. Unfortunately, this is not the case even though California is home to perhaps 200,000 or more Sikhs. A typical lacuna in most textbooks is inadequate discussion of the tenets of Hinduism, Buddhism and Jainism (whereas considerable space is given to the theology of Abrahamic faiths). In the discussion of Hinduism, most texts leave out the system of *purusharthas* (goals of human life), *ashramas* (stages of human life, or modes of living), liberating *yogas* (*Bhaktiyoga*, *Karmayoga*, *Jnanayoga*, *Rajayoga*) and other schools of Hindu philosophy. Many texts enumerate even the four noble truths and the eightfold-path of Buddha incorrectly. Jainism is typically dismissed with a brief description – one text actually devotes just 1 sentence to this religion.

The textbooks are richly illustrated but the images are often anachronistic or inappropriate, and captions are often incorrect. Some examples have been stated above, but it may be worthwhile to mention that the same erroneous picture is often reproduced in more than 1 text. For instance, the funny picture of emperor Ashoka (looking like a modern Maharaja) is found in at least 2 textbooks that I saw. Likewise, one textbook shows a scene from presumably Western or Central India with some priests reciting a text, a sacred fire, some villagers. The caption below it indicates that the Vedas are being recited to the villagers. This is very unlikely the case because the Vedas are not recited this way in public, reading out from printed texts. Curiously, another textbook gives the same picture, but with a different caption indicating that some Purana or Itihasa text is being recited for the public. So what exactly is going on? Are all the textbooks drawing from a common stock of illustrations?

### **Overall Conclusions on Second CRP suggestions:**

1. The Second CRP team comprised of Witzel-Heitzman-Wolpert appears to have judged many edits of VF/HEF and comments thereon by Dr Bajpai on the basis of its imagined motives of the Hindu groups.
2. In general, Second CRP team does not seem to have attempted to find the rationale as to why a particulate edit was proposed, since the team was too pre-occupied with its conclusion that VF/HEF are fundamentalist organizations.
3. Second CRP did not offer academic reasons for most of their own positions that contradicted VF/HEF and Bajpai.
4. Many Second CRP recommendations smack of a contempt towards Hindus, and attachment to non-mainstream and revisionist versions of history.
5. Further, Second CRP recommendations often appear to be made in a vacuum, oblivious of the context in which the statements proposed to be modified by HEF/VF edits occur within the textbooks.
6. There are a few cases where their suggestions are superior to those of VF/HEF and First CRP .

## PART 1: Final Commission Actions on Edits Proposed by the Hindu Education Foundation

### Glencoe/McGraw-Hill

Number	Group's Edit/Correction (Hindu Education Foundation)	First CRP Action (Shiva Bajpai advising)	CFIR/Second CRP Recommendation (Witzel, Wolpert, Heitzman advising)	Final Curriculum Commission Action
14	Page 235, Section 1: current text, "...They [Aryans] created a new social system that determined how people lived." Replace with, "A social system that determined how people lived evolved."	Approve edit as written.	Do not change original text.	Endorsed Ad Hoc Action: Page 235, Section 1: current text, "...They [Aryans] created a new social system that determined how people lived." Replace with, "A social system that determined how people lived evolved."
<p><b>Comment:</b> Second CRP recommendation should be rejected because it is based on questionable Aryan invasion/migration theories. The proposed edit adopts a neutral stance. Moreover, 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.</p> <p>See Y. M. Chitawala. "The Problem of Class Structure in the Indus Civilization", pp. 211-215 in '<i>Frontiers of the Indus Civilization</i>', ed. By S P Gupta, B B Lal and S Asthana, New Delhi: 1984.</p> <p>Also, pages 26, 44, 126 etc. in Jonathan Mark Kenoyer, <i>Ancient Cities of the Indus Civilization</i>, Karachi (1998)</p>				
15	Page 236, Inset: current text, "It [Hinduism] began with the religion of the Aryans, who arrived in India in 1500 B.C. Replace with, "The basic principles of what is known today as Hinduism were already formulated by 1500 <u>B.C.</u> under the collective name of Sanatana dharma. They are to be found in the four Vedas."	Approve edit as written. The same edit will have to be made on page 247.	Approve edit without the phrase "under the collective name of Sanatana dharma."	Endorsed Ad Hoc Action: Page 236, Inset: current text, "It [Hinduism] began with the religion of the Aryans, who arrived in India in 1500 B.C. Replace with, "The basic principles of what is known today as Hinduism were already formulated by 1500 <u>B.C.</u> under the collective name of Sanatana dharma. They are to be found in the four Vedas."
<p><b>Comment:</b> It is certainly important for students to know that 'Sanatana Dharma' is how Hindus often like to refer to their own faith. The phrase 'sanatana</p>				

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<p>dharma' is fairly old and already occurs in Buddhist Dhammapada (<i>'esho dhamma sanatana</i>) and in Mahabharata, which indicates that it was in currency a few centuries before the common era.</p> <p>Perhaps the edit should read- "The basic principles of what is known today as Hinduism were already formulated by 1500 BC. In later centuries these principles were collectively known as Sanatana Dharma, and are to be found in the four Vedas".</p> <p>There is evidence to suggest contunity in terms of religious practices between the people of the Indus Civilization (such as Yoga, worship of feminine deities) and present day Hinduism. Hindus employ the conch shell (<i>Turbinella pyrum</i>) as libation vessel during worship and rituals and also use it as a trumpet. Kenoyer (a leading archaeologist in this field) points out very similar conch-shell trumpet, decorated with vermilion-filled incised lines that have been excavated in Harappan contexts.</p> <p>See, J M Kenoyer, <i>Ancient Cities of the Indus Valley Civilization</i>, pp. 105-127.</p>				
16	Page 238, Second bullet under "Focusing on the Main Ideas": current text, "The Aryans introduced..." Replace with, "New ideas and technology <u>were</u> developed in India. (page 242)"	Approve edit. Minor grammatical correction underlined.	The statement is NOT Correct, Chariots came from the outside (steppes earlier than Mesopotamia, ca. 2000 BCE). Do not change original text.	Endorsed Ad Hoc Action: Page 238, Second bullet under "Focusing on the Main Ideas": current text, "The Aryans introduced..." Replace with, "New ideas and technology were developed in India. (page 242)"
<p><b>Comment:</b> Reject Second CRP suggestion because it is based in questionable hypothesis contradicted by the following facts:</p> <ol style="list-style-type: none"> <li>1. There is no evidence (archaeological, historical, literary or linguistic) that chariots were imported from Steppes into India.</li> <li>2. There is no evidence that the technology was imported into India from a distance of thousands of miles. The possibility of independent origination/invention cannot be rejected at this point.</li> <li>3. The Vedic chariot is very different from the chariot remains unearthed in Steppes. First of all, the Vedic chariot is totally fashioned out of Indian woods like khadira, simsapa, aratu (Rigveda 10.85.20; 3.53.19; 6.46.27 etc.) whereas in the case of the Egyptain chariot that was imported, many parts were made of imported woods. In ancient China too, where the chariot was imported, the foreign origin is evident from the remains of graves containing chariots and related material that clearly indicate a foreign provenance. Most references to Vedic chariot pertain to the realm of deities, without any earthly/mundane basis. For instance, here are some 'chariots' described in Rigveda: 1.30.16 Made of gold</li> </ol>				

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	<p>1.34.9, 1.47.2 Chariot of Ashvinau had 3 passengers  1.53.9 The number of warriors on the chariot is said to be 60,099  1.7.2, 1.84.3 Two horses are hitched to the chariot  1.102.3 Indra's chariot in the battlefield  2.18.4 Ten horses yoked to a chariot  3.6.9 Chariot carrying 67 people  4.2.4 Chariot meant for carrying 7-8 people  8.3.23 A chariot yoked with 10 horses is given in charity  10.33.5 Chariot pulled by 3 horses  10.131.3 War chariots or chariots meant for long journeys are pulled by several bullocks</p>			<p>4. Words representing 'spokes' are found only in the latest parts of Family Mandala V of Rigveda and other late parts of the text (some hymns in Mandalas VIII, I and X) which may suggest that the 'chariot' of older parts of the text may have had solid wheels (whereas the Steppe chariots have spoked wheels).</p> <p>5. There is reason to believe that the technology to make chariots was not absent in Harappan Indian. B. K. THAPAR and MUGHAL [1994:253] mention that a sherd depicting a canopied cart with spoked wheels was unearthed from pre-Harappan levels at Banawali. Bisht [1997:252] reports that at Banawali, a pot sherd depicting a canopied cart with spoked wheels was found at pre-Indus levels. Bisht is the excavator of the site. The Vedic chariot differs considerably from its Steppe counterpart. The former is made of Indian woods (mentioned in the Rigveda) and appears as a ceremonial vehicle for the elite more than a war machine. There is no archaeological, linguistic or literary evidence to suggest that chariots came to India from Steppes and a case for independent origin is also possible. This shows that the Harappans apparently possessed the relevant technology to fashion light vehicles with spoked wheels. See - <b>THAPAR B. K</b> and <b>MUGHAL Rafique</b>. 1994. <i>The Indus Valley (3000 – 1500 BC)</i>. Pages 246 – 265 in DANI, A. H. and MOHEN J-P. (Co-edited by J. L. Lorenzo, V. M. Masson, T. Obenga, M. B. Sakellariou. B. K. Thapar and Zhang Changshou). 1994. <i>History of Humanity, volume II (From the Third Millennium to the seventh century BC)</i>. UNESCO/Routledge: London</p> <p><b>BISHT R. S.</b>; "Excavations at Banawali: 1974-77". pp. 249-262 in <b>Misra, V. D.</b>; <b>Pal, J. N.</b> 1997. <i>Indian Prehistory:1980 – Proceedings of the Seminar on Indian prehistory and Protohistory held in the Department of Ancient History, Culture and Archaeology</i>. University of Allahabad. Allahabad</p> <p>6. Terracotta representations of spoked wheels have been discovered in Rakhigarhi and Banawali at Harappan levels. See B B Lal, <i>The Sarasvati Flows On</i>, pp. 74-75 (2003).</p> <p>7. The sum total of evidence attests to the presence of horse in Harappan contexts, and this is contested by very few zoo-archaeologists (e.g., Richard Meadow who also signed Michael Witzel's petition dt 07 November 2005) with vested interests in opposite theories that they have propagated for 3 decades. In summary, horse bones (identified as such by P K Thomas, and other archaeologists in India, Japan, Hungary etc) have been found in Harappan and pre-Harappan levels at Kuntasi, Surkotada, Lothal, Ropar, Kalibangan, Malvan etc. Horse figurines have emerged in Rakhigarhi, Lothal, Nausharo and several other places, painted horse on pottery sherds at Kunal. The following may be consulted:</p>

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	<p>BISHT, R. S., C. Dorje, Arundhati Banerji (eds.). 2000. <i>Indian Archaeology 1993-94 – A Review, Explorations and Excavations</i>. Published by the Director General Archaeological Survey of India: New Delhi</p> <p>DHAVALIKAR, M. K.; M. R. RAVAL; Y.M. CHITWALA. 1996. <i>Kuntasi, A Harappan Emporium on West Coast</i>. Deccan Post-Postgraduate Research Institute: Pune</p> <p>DUTTA, Bimal Chandra. 1984. <i>Rupar – Ancient Cultural Complex</i>. Published privately by the author from Calcutta</p> <p>THOMAS, P. K. and JOGLEKAR, P. P. 1994. Holocene Faunal Studies in India. Pp. 179-203 in <i>Man and Environment</i>, vol. XIX</p> <p>THOMAS, P. K.; Yoshiyuki Matsushima and Arati Deshpande. 1996. Faunal Remains. In DHAVALIKAR, RAVAL and CHITWALA [1996] pp. 297- 330</p> <p>THOMAS, P. K., JOGLEKAR, P. P., MATSUSHIMA, Y., PAWANKAR, S. J. and DESHPANDE, A. (in Press). Subsistence Based on Animals in the Harappan Culture of Gujarat, India. Paper presented at the VII International Conference of Archaeology at Cosntance, German, October 1994</p> <p>THOMAS, P.K.; JOGLEKAR, P. P.; DESHPANDE-MUKHERJEE, Arati and PAWANKAR, S. J. 1995 <i>Harappan Subsistence Patterns with Special Reference to Shikarpur, A Harappan Site in Gujarat</i>. Pp. 33-41 in <i>Man and Environment</i>, vol. XX.2 (1995)</p> <p>In conclusion then, there is no compelling reason to believe that chariots or chariot technology was brought into India from Steppes thousands of miles away.</p>			
17	<p>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.”</p>	<p>This is supposed to be a summary. Just use the first sentence in the proposed edit.</p>	<p>Approve the following edit only: “During Vedic times, people were divided into different social groups (varnas).”</p>	<p>Endorsed Ad Hoc Action: Page 238, 3<sup>rd</sup> bullet, original text: 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.</p>

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<p><b>Comment:</b> Either suggestion (First CRP or Second CRP) is correct and there is very little difference between the two. One does wonder why the Second CRP rejected the much clearer suggestion from HEF.</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.	Do NOT remove this statement.	<p>Committee approved new language: Page 242, entire page: current text, "They [Aryans] were part of a larger group of people historians refer to as the Indo-Europeans." Replace text with this statement: "Some historians believe the Aryans were part of a larger group of people known as the Indo-Europeans."</p>
<p><b>Comment:</b> Second CRP suggestion assumes that different languages correlate to different races of people. While the membership of Indo-Aryan <u>languages</u> in the larger Indo-European family is undisputable, it is questionable if we can assert that Indo-Aryan <u>people</u> were a branch of Indo-European <u>people</u>. As an analogy, consider how erroneous it would be to call 'Mexicans' as a part of a larger group 'Europeans' just because Mexicans speak Spanish, which is a European language. Therefore, ad-hoc committee's decision was correct. Language is just one indicator of ethnic identity.</p> <p>In any case, many publications show that the Aryan identity was one of orthopraxy (as argued by Michael Witzel himself in his papers), and therefore it is inaccurate to say that the Aryans were a part of Indo-Europeans group (when the latter themselves are a hypothetical constructed community)</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 whom the Vedas were revealed."	Approve edit as written.	Do not change original text.	<p>Endorsed Ad Hoc Action: 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 whom the Vedas were revealed."</p>
<p><b>Comment:</b> Reject Second CRP suggestion because the <b>overall text of this book is obsessively negative in dealing with the status of women in Hinduism..</b> It devotes one full page to women in Hinduism, and there is NOT a single statement showing anything positive about the status of women in</p>				

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<p>Hinduism.</p> <ol style="list-style-type: none"> <li>1. It states wrongly that only men inherited property, that widows were despised if they did not commit Sati, only men went to school and that men could remarry if their wives did not produce children. It totally neglects the counter-perspective that Sati was very exceptional in the period (before 550 AD) that the text covers, that women did inherit wealth ('stridhana'), that several women were indeed among the Sages credited with revelation of Vedas, and that a wife who did not beget children due to her husband's incapacity was also allowed to have a levirate to beget progeny according to several religious texts.</li> <li>2. Equality of sexes is a modern ideal that is yet to be realized in our own times. Therefore, it goes without saying that all traditional and ancient societies, and all organized religions gave an unequal status to women and men. And yet, the proposed Ancient History textbooks for Grade VI for California students single out ancient India and Hinduism for its alleged unfair treatment, and for granting women 'inferior rights'. In discussions of all other religions, these (and Grade VII textbooks on the medieval period) either leave out this aspect, or carefully hedge negative statements with positive ones.</li> <li>3. The CA State guidelines on education mandate that no one tradition should be privileged over another, and different cultures should be taught in such a way that students belonging to these cultures should take a pride in their heritage. The current text violates these guidelines only with regard to India and Hinduism.</li> <li>4. The textbook ignores other facets of women in ancient Hindu society such as the fact that Hinduism alone of all the current organized religions worships God in 'His' feminine aspect as well, that Hindus have a continuous tradition of women saints, seers, that Hindu texts speak of learned women with a profound knowledge of scriptures, that Hindu women philosophers are also known to have participated in debates (e.g., Brihadaranyaka Upanishad 3.3). <b>Several examples of achievements of Hindu women in ancient and medieval times are listed at <a href="http://jitnasa.india-forum.com/Docs/HinduWomen_CAtextbooks.pdf">http://jitnasa.india-forum.com/Docs/HinduWomen_CAtextbooks.pdf</a></b> This website refers to academic literature on this subject.</li> </ol> <p><b>An entire text of page is devoted to negative statements on the status of Women in Hinduism with not give even one positive statement. This is violative of Education Code Section 60044(a) and Subsection (b).</b></p>				
20	Page 255, 256, bottom of page, illustrations of Brahman. Replace illustrations.	Replace illustrations of the Brahman with something more historically appropriate.	The illustration is no worse than anything one sees in <i>Amar Chitra Katha</i> . It is impossible to imagine where something more historically appropriate would be found. We suggest that the illustrator simply remove the beard and change the dress to a dhoti.	Endorsed Ad Hoc Action: Replace illustrations of the Brahman with something more historically appropriate.

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<p><b>Comment:</b> Reject Second CRP's arrogant comment. If one insists on contemporary representations alone to depict the members of the four castes, then by the same yardstick all the textbooks would have to eliminate most of their illustrations for most cultures!</p> <p>It is certainly possible to create more accurate pictures of the members of the four castes based on ancient carvings, paintings (such as at Ajanta caves), representations on coins and so on. The existing pictures are quite pathetic caricatures.</p> <p>Second CRP seems to suggest that just because some comic books (Amar Chitra Katha) do not have better pictures, the textbooks can also do without them! This indicates disdain towards historical accuracy.</p>				
21	Page 262, second column, second paragraph: "[Ashoka's] tolerance was unusual for the time." Replace with "His tolerance was usual for the time."	Approve edit as written.	It is best simply to remove this sentence.	Endorsed CFIR/CRP recommendation: Remove the sentence.
<p><b>Comment:</b> Reject Second CRP comment. The ad-hoc committee accepted the edit which underscores the fact that religious persecution was rare in India and that there was generally no state religion. The ruler patronized several sects other than his own. Ashoka himself patronized Brahmanas as well as Buddhist monks. The idea that religious tolerance was quite usual in ancient India is almost a cliché and is repeated in dozens of scholarly publications such as A L Basham's <i>"The Wonder that was India"</i> or even the preface of E B Cowell's and F W Thomas' translation of Harshacharita published in 1929</p>				
95	Page 238, Timeline: current text, "3000 B.C. – India's first civilization begins." Astronomical evidence in the Rig Veda suggests a date earlier than 3000 B.C. for the Rigveda.	Replace "first" with "early". This was initially edit #95 in the non-recommended list (original numbering kept for consistency).	Do not include the phrase "Astronomical evidence in the Rig Veda suggests a date earlier than 3000 B.C. for the Rigveda." Replace "first" with "early".	Endorsed CFIR/CRP recommendation: Do not include the phrase "Astronomical evidence in the Rig Veda suggests a date earlier than 3000 B.C. for the Rigveda." Replace "first" with "early".
<p><b>Comment:</b> Reject Second CRP comment. The edit merely states the facts as they are. There are dozens on this paper by professional scientists like Narahari Achar, B V K Aiyer, Shamashastry, K D Abhyankar, Subhash Kak, Hermann Jacobi etc., and only a few old scholars such as A B Kieth and a few modern scholars such as Kim Plofker try to explain this evidence away. Anyone who does not 'explain away' this data will deduce dates of 3000 BC and so on for the astronomical data reflected in the Vedas.</p>				

Number	Group's Edit/Correction (Hindu Education Foundation)	First CRP Action (Shiva Bajpai advising)	CFIR/Second CRP Recommendation (Witzel, Wolpert, Heitzman advising)	Final Curriculum Commission Action
96	Page 240, first paragraph, second column: current text, "India's first civilization in the Indus River valley began about 3000 B.C...." Astronomical evidence in the Rig Veda suggests a date earlier than 3000 B.C. for the Rigveda.	Replace "first" with "early".	Do not include the phrase "Astronomical evidence in the Rig Veda suggests a date earlier than 3000 B.C. for the Rigveda." Replace "first" with "early".	Endorsed CFIR/CRP recommendation: Do not include the phrase "Astronomical evidence in the Rig Veda suggests a date earlier than 3000 B.C. for the Rigveda." Replace "first" with "early".
<b>Comment:</b> See number 95 above.				
97	Page 243, second paragraph: current text, "Because Aryans were skilled ironworkers, they improved farming in India." Remove "Aryan (sic)"	Replace with, "Aryan technology improved farming in India."	Do not change original text.	Endorsed Ad Hoc Action: Replace with, "Aryan technology improved farming in India."
<b>Comment:</b> It is somewhat of a paradox that Aryan <b>nomads</b> could improve agriculture in an agrarian Harappan culture!				
<p>The paradigm that Aryans brought iron technology into India is now rejected by historians and archaeologists.</p> <p>Erdosy [1995:83-84] summarizes the argument:</p> <p><i>"The traditional view, that iron was brought into the subcontinent by invading 'Aryans' (Banerjee 1965), is wrong on two counts: there is no evidence of any knowledge of iron in the earliest Vedic texts (Pleiner 1971), where ayas stands either for copper or for metals in general, and the idea that the aryas of the Rigveda were invaders has become just as questionable. Wheeler's assertion that iron only spread to India with the eastward extension of Achaemenid rule (Wheeler 1962) is even more untenable in the face of radiocarbon dates from early iron-bearing levels. The alternative thesis (Chakrabarti 1977), that iron smelting was developed in the subcontinent, rests on two principal arguments. First, iron ore is found across the length and the breadth of India, outside alluvial plains, in quantities that were certainly viable for exploitation by the primitive methods observable even in this century (Ball 1881; Elwin 1942). Ample opportunities thus existed for experimentation, although given the complexity of iron smelting this is not a conclusive point. The second argument, that the earliest evidence for iron comes from the peninsula and not from the northwest, is much more persuasive, even if better examples than quoted by Chakrabarti can be adduced in support of it. Briefly, while the dating of Phase II of Nagda (the earliest iron bearing level) depends on ceramic analogies, and the stratigraphy of Ahar (another site which</i></p>				

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	<p><i>is claimed to have produced evidence for iron) is hopelessly muddled, the testimony of radiocarbon dates is instructive. Iron Age levels have yielded dates of 2970 ± 105 bp (TF<sup>-570</sup>)<sup>1255, 1240, 1221</sup> cal. BC and 2820 ± 100 bp (TF<sup>-573</sup>)<sup>993</sup> cal. BC from Hallur, and 2905 ± 105 bp (TF<sup>-326</sup>)<sup>1096</sup> cal. BC and 3130 ± 105 bp (TF<sup>-324</sup>)<sup>1420</sup> cal. BC from Eran. They are not only earlier than any date from the Ganga valley (which dates fall between 2700-2500 bp) but are also earlier than the dates from Pirak in the northwest, with the exception of an anomalous reading of 2970 ± 140 (LY<sup>-1643</sup>)<sup>1255, 1240, 1221</sup> cal. BC. Since the process of diffusion from the west should produce rather the opposite pattern, a strong case can be made for an indigenous origin of iron smelting, although it could do with further support given the complexity of this industrial process which by common consent renders multiple centers of innovation unlikely."</i></p> <p>Erdoesy, George; 1995; 'The Prelude to urbanization: ethnicity and the rise of Late Vedic chiefdoms'; in <i>The Archaeology of the Early Historic South Asia: The Emergence of Cities and States</i>, Allchin, F. R. et al (eds.), pg. 75-98; Cambridge University Press; Cambridge; 1995</p> <p>Other current references saying the same thing are:</p> <p>TRIPATHI, Vibha. 2001. <i>The Age of Iron in South Asia : legacy and tradition</i>. New Delhi : Aryan Books International</p> <p>KENOYER, Jonathan Mark. 1998. <i>Ancient Cities of the Indus Valley Civilization</i>. Karachi: OUP (pp. 74-75)</p> <p>AGRAWAL, D. P. 2000. <i>Ancient Metal Technology and Archaeology of South Asia, A Pan-Asian Perspective</i>. New Delhi: Aryan Books International.</p> <p>The notion that iron technology improved farming in India (irrespective of who brought this technology) is itself now questioned, and the following paper suggests that iron was used in the Gangetic plains mostly a little before the middle of first millennium BCE and therefore iron technology has very little role in improving agriculture in the Gangetic plains. It is easier to clear forested land by fire than by iron axes!</p> <p>See:</p> <p>Gregory Possehl and Praveena Gullapalli. 'The Early Iron Age in South Asia'. Pages 153-176 in Vincent Pigott (ed), <i>The Archaeology of the Ancient Asian World</i>, University of Pennsylvania (1999).</p> <p>In summary, Second CRP suggestion is archaeologically and historically untenable.</p>			

## Harcourt School Publishers

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22	Pages 362-363, 388: depictions of kings Chandragupta and Asoka, depiction of four classes. Provide authentic illustrations of these personages based on Indian symbols and dress code. Women belonging to each class did not wear the kind of attire shown in the illustration on page 388.	Approve edit as written.	The images of these people could not possibly come from any known historical source. They should be removed. The attached image of Banaras (p. 388) is a poor choice for a section on ancient history, since the boat that dominates the image includes an advertisement for urea on its side!	Endorsed Ad Hoc Action: Pages 362-363, 388: depictions of kings Chandragupta and Asoka, depiction of four classes.  Provide authentic illustrations of these personages based on Indian symbols and dress code. Women belonging to each class did not wear the kind of attire shown in the illustration on page.
<p><b>Comment:</b> This is a gratuitous and unprofessional remark. One can create plausible portraits based on figures on art objects, coins (esp. the Imperial Gupta gold), frescos and literary descriptions of the post-Mauryan periods both before and immediately after the common era as for instance the World famous Ajanta frescoes and sculptures on Sanchi and Bharhut stupas.</p> <p>Of course, these will not be historical photographs but surely authentic illustrations compared to the ludicrous and insensitive ones in the text. The current pictures remind one more of a medieval Rajput kingdom.</p>				
23	Page 367, fourth paragraph: current text, "Hindi is written with the Arabic alphabet, which uses 18 letters that stand for sounds." Replace with "Hindi is written with the Devnagari alphabet, which uses 52 letters that stand for sounds.	Approve edit as written.	Use the following text: "Hindi is written with the Devanagari alphabet, which uses 49 letters that stand for sounds."	Endorsed Ad Hoc Action: Page 367, fourth paragraph: current text, "Hindi is written with the Arabic alphabet, which uses 18 letters that stand for sounds." Replace with "Hindi is written with the Devnagari alphabet, which uses 52 letters that stand for sounds.
<p><b>Comment:</b> Second CRP is quibbling unnecessarily. The exact number of letters or sounds in Devanagari depend on how one counts them. There are 13 svaras (vowels), 33 vyanjanas (consonants) when the script is used for Hindi. Counting 3 composite consonants in addition, we get 49. Marathi uses an</p>				

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<b>additional consonant, and Vedic Sanskrit uses two additional vowels, which brings us to a total of 52.</b>				
24	Page 386, paragraph 3: current text, "Compiled between 1500 B.C. and 800 B.C., the Vedas are based on oral tradition..." The group provides a suggested 130+ word passage for inclusion in the text.	An inclusion of the suggested length would constitute additional content rather than an edit/correction. Revise the dates provided to "between 2000 BC and 1000 BC"	Do not change original text.	Endorsed CFIR/CRP recommendation: Do not change original text.
<b>Comment:</b> Second CRP recommendation is within a questionable paradigm of Aryan invasion/migration.				
25	Page 386, paragraph 5: current text, "The Vedas came to form the major beliefs of the religion called Brahmanism." Replace with, "The Vedas constitute the source of Hinduism."	Approve edit as written.	Do not make this editorial change. We suggest the following sentence: "The Vedas are the earliest textual sources for the religion that became Hinduism." Drop all reference to a religion called Brahmanism.	Endorsed Ad Hoc Action: Page 386, paragraph 5: current text, "The Vedas came to form the major beliefs of the religion called Brahmanism." Replace with, "The Vedas constitute the source of Hinduism."
<b>Comment:</b> Instead of 'textual' use 'scriptural' to ensure parity with all other religions. Otherwise, Second CRP recommendation is acceptable.				
26	Page 386, first paragraph: current text, "The <i>Bhagavad Gita</i> describes a discussion between a god and a Vedic warrior..." Replace with, "The <i>Bhagavad Gita</i> describes a discussion between	Approve edit as written.	No recommendation from CRP; approve edit as written.	Endorsed Ad Hoc Action: Page 386, first paragraph: current text, "The <i>Bhagavad Gita</i> describes a discussion between a god and a Vedic

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	Krishna and Arjuna..."			warrior..." Replace with, "The <i>Bhagavad Gita</i> describes a discussion between Krishna and Arjuna..."
<b>Comment:</b> None				

## Holt, Rinehart and Winston

Number	Group's Edit/Correction (Hindu Education Foundation)	First CRP Action (Shiva Bajpai advising)	CFIR/Second CRP Recommendation (Witzel, Wolpert, Heitzman advising)	Final Curriculum Commission Action
27	Page 141, Timeline: "c.1250 BC Hinduism begins to develop in India. Replace with, "c.1250 BC Central tenets of Hinduism take shape."	Approve edit as written. Use "BC" rather than "BCE" for consistency. On the timeline, substitute c. 2600 BC for c. 2300 BC and caption, "Urban Harappan civilization reaches maturity."	The mature Harappan/Indus Valley Civilization is now put at 2600-1900 B.C.E. Before that they only had irregularly laid out VILLAGES. The edit should reflect that.	Endorsed Ad Hoc Action: Page 141, Timeline: "c.1250 BC Hinduism begins to develop in India. Replace with, "c.1250 BC Central tenets of Hinduism take shape."  On the timeline, substitute c. 2600 BC for c. 2300 BC and caption, "Urban Harappan civilization reaches maturity."
<p><b>Comments:</b> Second CRP timeline is contradicted by standard texts on archaeology. For instance: pp.160-161 TIMELINE. 2800-2600—EH period; first city walls built. 1900-1300 Indus cities decline Jonathan Mark Kenoyer. 1998. <i>Ancient Cities of the Indus Civilization</i>. OUP</p>				
28	Page 147, first paragraph: current text, "The greatest sources of information we have about Harappan civilization are the ruins of two large cities, Harappa and Mohenjo Daro..." Replace with, "The greatest sources of information we have about <u>Harappan civilization</u> are the ruins of two large cities of Harappa and Mohenjo Daro. The two cities lay on the Indus more than 300 miles apart but were remarkably similar. More recent sources include the ruins discovered at Kalibangan, Dholavira and the port of Lothal, in addition to the 2600 rural settlements excavated in <u>n</u> orthwest	Approve edit as written. Changed "IVC" to "Harappan civilization" for consistency with the rest of the text. Changed "Northwest" to lower-case.	There is no reason to mention Kalibangan, Dholavira and Lothal if they are not on the map. We suggest the following wording: "The greatest sources of information we have about Harappan civilization are the ruins of two large cities of Harappa and Mohenjo Daro. The two cities lay more than 300 miles apart but were remarkably similar. They were part of a large distribution of towns and 2,600 rural settlements	Endorsed Ad Hoc Action: Page 147, first paragraph: current text, "The greatest sources of information we have about Harappan civilization are the ruins of two large cities, Harappa and Mohenjo Daro..."  Replace with, "The greatest sources of information we have about <u>Harappan civilization</u> are the ruins of two large cities of Harappa and Mohenjo Daro. The two cities lay on the Indus more than 300 miles apart but were remarkably similar. More recent sources include the ruins discovered at Kalibangan, Dholavira and the port of Lothal, in addition to the 2600 rural settlements excavated in <u>n</u> orthwest

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	India.”		known from the northwestern part of modern India, Pakistan, and Afghanistan.” The key to the map should say, “Major settlement”.	India.”
<p><b>Comment:</b> It is wrong on the part of Second CRP 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 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:</p> <p>Possehl, Gregory L.; 1999; <i>Indus Age – The Beginnings</i>; University of Pennsylvania Press; Philadelphia</p> <p>POSSEHL, Gregory. 2002. <i>The Indus Civilization</i>. Walnut Creek (California): Alta Mira Press</p> <p>McINTOSH, Jane R. 2002. <i>A Peaceful Realm- The Rise and Fall of the Indus Civilization</i>. Boulder (Colorado): Westview Press</p> <p>In short, Second CRP is unwittingly rehashing decades old theories according to which Mohenjodaro and Harappa were the ‘twin cities of the Harappan Empire’ such as are found in the works of Mortimer Wheeler.</p> <p>For a contemporary view specifically on the spread of Harappan culture <u>outside</u> the Indus Valley, consult: <i>Indus Civilization Sites in India, New Discoveries</i>. Ed by Dilip Chakrabarti, New Delhi (2004)</p>				
29	Page 148, “Invaders from the West”, second paragraph: current text, “Though they are mostly religious, some of the Vedas describe Aryan victories during their invasion of India.” Drop this statement.	Approve edit as written.	Approve edit of Ad Hoc Committee.	Ad Hoc and CFIR/CRP in agreement. Commission endorsed their recommendation.
<p><b>Comments:</b> None</p>				
30	Page 149, “Language”, second paragraph, last line: “Sanskrit is no longer spoken today, but it is the root	Approve edit as written.	Do not change original text.	Endorsed Ad Hoc Action: Page 149, “Language”, second

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	of many modern South Asian languages." Replace with, "Sanskrit is no longer widely spoken today, but it is the root of many modern South Asian languages."			paragraph, last line: "Sanskrit is no longer spoken today, but it is the root of many modern South Asian languages."  Replace with, "Sanskrit is no longer widely spoken today, but it is the root of many modern South Asian languages."
<p><b>Comment:</b> Second CRP comment is inaccurate. A few villages in India still speak Sanskrit, which is also one of the officially recognized languages. There are radio broadcasts in Sanskrit. Journals, dramas, epics, poems and books are still published in this language. Organizations such as Sanskrit Bharati have been popularizing conversational Sanskrit in India. Sanskrit scholars in Tirupati, Varanasi, Sringeri, Pune, Ujjain and many other cities are still composing Sanskrit texts, and even translating works of Shakespeare and Omar Khayyam into Sanskrit. Philosophical debates and discussions in Sanskrit still occur in public places.</p> <p>Even modern scholarship acknowledges Sanskrit speakers (although in small numbers) numbering hundreds in India. For instance; Hans Heinrich Hock. 'Spoken Sanskrit in Uttar Pradesh'. PP. 247-260 in 'Dimensions of Sociolinguistics in South Asia' ed. By Edward C Dimock et al</p> <p>There are also large Sanskrit knowing literati communities in Newari and Parbatia Nepal, in Kerala (India).</p>				
31	Page 151, "The Caste System", third paragraph: remove entire paragraph.	Approve edit as written.	Approve edit of Ad Hoc Committee.	Ad Hoc and CFIR/CRP in agreement. Commission endorsed their recommendation:  Page 151, "The Caste System", third paragraph: remove entire paragraph.
<p><b>Comment:</b> None</p>				
32	Page 152, "The Vedas": current text, "The oldest of the Vedas, the <i>Rigveda</i> , was probably written before 1000 BC." Replace with, "The oldest of the Vedas, the <i>Rigveda</i> , was redacted in the form it is known to this day by 1500 <u>BC</u> ."	Instead of "redacted", use "collected and arranged".  Use BC instead of BCE for consistency.	Do not change original text, except substituting "composed" for "written".	Endorsed Ad Hoc Action:  Page 152, "The Vedas": current text, "The oldest of the Vedas, the <i>Rigveda</i> , was probably written before 1000 BC."  Replace with, "The oldest of the Vedas, the <i>Rigveda</i> , was collected and arranged in the form it is known to this day by 1500

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				BC.”
<b>Comment:</b> Second CRP comment is based on an assumption of questionable Aryan invasion/migration after 1500 BCE. See comment under edit 76 below.				
33	Page 152, “Later Vedic Texts,” all four paragraphs. Identify all four sections of the Veda: (1) Samhita, (2) Brahmana, (3) Aranyaka, and (4) Upanishad.	Delete the word “later”.	Let’s not burden students with unnecessary terminology. Do not make any of these changes.	Endorsed Ad Hoc Action: Delete the word “later”
<b>Comment:</b> This is quite a cavalier way of treating a serious issue. The suggestion to drop the word ‘ Later’ was meant to correct a mistake. The relevant write-up is based on the Vedic rather than Later Vedic texts. The edit only informs students about the Vedic texts.				
34	Page 154, “Hinduism and the Caste System,” current text, “A person with bad karma will be reborn into a lower caste or as a lesser creature, such as a pig or an ant.” Replace with, “A person with good or bad karma will be born into a higher or lower life form.”	Replace with “A person with bad karma will be born into a lower caste or life form.” The following paragraph already details what happens to a person with good karma after death.	Approve edit of Ad Hoc Committee.	Ad Hoc and CFIR/CRP in agreement. Commission endorsed their recommendation:  Replace with “A person with bad karma will be born into a lower caste or life form.” The following paragraph already details what happens to a person with good karma after death.
<b>Comment:</b> None				
35	Page 154, “Hinduism and Women”: current text, “However, Hinduism also taught that women were inferior to men. As a result, Hindu women were not allowed to read the Vedas or other sacred texts.” Delete these sentences.	Make edit as directed. Deletion leaves only one sentence under “Hinduism and Women”. It might be better for flow to just add this remaining	Do not change original text.	Endorsed Ad Hoc Action: Page 154, “Hinduism and Women”: current text, “However, Hinduism also taught that women were inferior to men. As a result, Hindu women were not allowed to read the Vedas or other sacred texts.” Delete these sentences.

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		sentence to the end of the previous section, or remove it altogether.		Deletion leaves only one sentence under "Hinduism and Women". It might be better for flow to just add this remaining sentence to the end of the previous section, or remove it altogether.
<b>Comment:</b> See comment under edit 19 above.				
36	Page 164, "Gupta Society", second and third paragraphs. Delete these paragraphs.	In the second paragraph, delete the word "strict". Delete the entire third paragraph.	Approve edit of the Group.	Endorsed Ad Hoc Action: Page 164, "Gupta Society", second and third paragraphs. In the second paragraph, delete the word "strict". Delete the entire third paragraph.
<b>Comment:</b> None				
37	Page 169, "Religious Epics," current text, "The Ramayana, written later than the Mahabharata..." Replace with, "The Ramayana, written prior to the Mahabharata..."	Approve edit as written.	Who in Sixth Grade cares which epic was "written" first? Use the following phrase: "The <i>Ramayana</i> tells about..."	Endorsed CFIR/CRP recommendation: Use the following phrase: "The <i>Ramayana</i> tells about..."
<p><b>Comment:</b> The word 'written' is obviously used in the sense 'composed'. The cavalier attitude of the Second CRP reflects their lack of respect for Dr Bajpai, a lack of concern for the student and also their arrogance. The following proves that the Ramayana was composed before the Mahabharata:</p> <p>Robert P. Goldman, 'The Ramayana of Valmiki, volume I', Princeton: 1984, pp, 14 sqq.</p> <p>If Second CRP were not concerned with teaching the correct history to students, they should not have taken up their role as judges in the first place.</p>				

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38	Page 170, "Mathematics and Other Sciences": current text, "The ancient Indians were also very skilled in the medical sciences." Replace with, "The ancient Indians were also very skilled in the medical science known as the Ayurveda. Ayurveda is derived from Sanskrit <u>ayus</u> , meaning long and healthy life span, and <u>veda</u> , meaning theory and practice. The psychosomatic dimension of ayurveda incorporates significant input from the tradition of yoga. Though principally a pathway to spiritual liberation, yoga as a discipline of breathing and bodily functions finds a place of honor in most medical and healing traditions of India."	Replace with the following language: "The ancient Indians were also very skilled in the medical science known as the Ayurveda. Ayurveda incorporates significant input from the tradition of yoga. Though principally a pathway to spiritual liberation, yoga as a discipline of breathing and bodily functions finds a place of honor in most medical and healing traditions of India."	Do not change original text.	Endorsed CFIR/CRP recommendation: Do not change original text.  [Commission concluded the proposed edits by the HEF and the Ad Hoc were too long and violated department rules prohibiting adding new content to books after they have been submitted for adoption.]
<p><b>Comment:</b> Second CRP suggestion for status quo should be rejected. The system of Ayurveda is gaining a lot of popularity even in the United States. For instance, AVEDA (short form for Ayurveda) is the name of a 50 million dollar firm based in Blaine, Minnesota. The edit provides an opportunity for the student to learn a new term related to Indic civilization, relevant to a practice of herbal remedies that are becoming popular in the United States. CRP does not give any reason for their suggestion.</p>				

## Macmillan/McGraw-Hill

Number	Group's Edit/Correction (Hindu Education Foundation)	First CRP Action (Shiva Bajpai advising)	CFIR/Second CRP Recommendation (Witzel, Wolpert, Heitzman advising)	Final Curriculum Commission Action
39	Page 233, Venn diagram: replace "Worship many gods" with "Worship many deities".	Approve edit as written.	Approve edit of Ad Hoc Committee.	Ad Hoc and CFIR/CRP in agreement. Commission endorsed their recommendation.
<b>Comment:</b> None				
40	Page 234, Timeline: "circa 3000 B.C. First Indian civilization begins." Replace with "circa 3000 B.C. Evidence for composite Indian civilization."	Make edit, but delete the word, "composite".	See comment on # 27 above. The mature Harappan Civilization = 2600-1900 BCE.	Endorsed Ad Hoc Action: Page 234, Timeline: "circa 3000 B.C. First Indian civilization begins."  Replace with "circa 3000 B.C. Evidence for Indian civilization."
<b>Comment:</b> See comment under edit 28 above.				
41	Page 235, Timeline: "circa 1500 B.C. Aryan songs become foundation of Hinduism." Replace with "circa 1500 B.C. Vedas were redacted into the form in which we know them today."	Make edit but replace "redacted" with "collected and arranged".	Use the following wording: "around 1500-1000 B.C. Vedas were composed and circa 1000 B.C. the Vedas were collected in the form in which we know them today."	Endorsed Ad Hoc Action: Page 235, Timeline: "circa 1500 B.C. Aryan songs become foundation of Hinduism." Replace with "circa 1500 B.C. Vedas were collected and arranged into the form in which we know them today."
<b>Comment:</b> Second CRP suggestion assumes an Aryan invasion/migration around or after 1500 BCE. See comment under edit 76 below.				
42	Page 242: current text, "Because the Harappans left no written records, we do not know much about their society or	Add after suggested revision,	Approve edit of Group. Change wording of Ad Hoc Committee as follows:	Endorsed Ad Hoc Action: Page 242: current text, "Because the Harappans left no written records, we do

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	government." Replace with, "The Harappans left behind inscriptions on a variety of objects such as seals, potsherds, and axes, as well as an occasional signboard."	"Because the Harappan script has not been deciphered, we do not know much about their society or government."	"Because the Harappans left no deciphered written sources, we do not know much about their society or government."	not know much about their society or government." Replace with, "The Harappans left behind inscriptions on a variety of objects such as seals, potsherds, and axes, as well as an occasional signboard. Because the Harappan script has not been deciphered, we do not know much about their society or government."
<p><b>Comment:</b> Second CRP edit is based on a sectarian and non-mainstream, revisionist thesis (by Witzel, Steve Farmer and a statistician) that Harappan script did not represent a writing system. It is better to retain the proposed edit which is lucid and detailed, and represents the current mainstream scholarly consensus.</p>				
43	Page 242, last paragraph: current text, "In the years that followed, a group of people called the Aryans began settling in the region. Soon a new civilization emerged." Replace with, "In the years that followed, a group of people from other regions of India began settling in the region, enriching the Harappan civilization."	Approve edit as written.	(1) The mature Harappan complex was in decline by about 1900 B.C., not 1500 as claimed here; pushing the decline later in time is simply a crude attempt to create a linkage with the Aryans. (2) The map on p. 242 should show the MATURE Harappan civilization between 2600-1900 B.C., which should include Gujarat in green.	Endorsed CFIR/CRP recommendation: (1) The mature Harappan complex was in decline by about 1900 B.C., not 1500 as claimed here; (2) The map on p. 242 should show the MATURE Harappan civilization between 2600-1900 B.C., which should include Gujarat in green.
<p><b>Comment:</b> Second CRP comments smacks of a conspiracy theory. Their correction to map is acceptable. However, the text should remove the statement suggesting an Aryan migration for which there is no literary, archaeological or genetic evidence. See comment under edit 76 below. CRP's silence on this matter indicates that they support the Aryan migration theory (which is also evident from their other comments on the same matter).</p>				
44	Page 243, last paragraph: current text,	Approve edit as	Rewrite the Group's edit as	Endorsed Ad Hoc Action:

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	<p>"Sanskrit was..." Replace paragraph with, "Sanskrit was the language of ancient India (to some extent it is so even today). Hindi, the most widely used language in India today (and other regional languages) evolved out of Sanskrit. The earliest example of written Sanskrit is the four <i>Vedas</i>, the oldest writings of the Hindu religion. Sanskrit was used until about A.D. 1100.</p>	<p>written. Use "A.D." in lieu of "C.E." for consistency.</p>	<p>follows: "Sanskrit became the most important language for public affairs in much of ancient India. Hindi, the most widely used language in India today (and other regional languages) evolved out of Sanskrit. The earliest example of orally transmitted, ancient Sanskrit is the four <i>Vedas</i>. Sanskrit was in common usage until about A.D. 1100, and was used in some official communications until A.D. 1830."</p>	<p>Page 243, last paragraph: current text, "Sanskrit was..."</p> <p>Replace paragraph with, "Sanskrit was the language of ancient India (to some extent it is so even today). Hindi, the most widely used language in India today (and other regional languages) evolved out of Sanskrit. The earliest example of written Sanskrit is the four <i>Vedas</i>, the oldest writings of the Hindu religion. Sanskrit was used until about A.D. 1100.</p>
<p><b>Comment:</b> Second CRP suggestion is only partially acceptable. Sanskrit was not only the most important language of public affairs, but also of history and culture, including religious worship. See  Jan Houben (ed.), <i>Ideology and Status of Sanskrit</i>, Leiden:1996</p>				
45	<p>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."</p>	<p>Approve edit as written.</p>	<p>Do not change original text.</p>	<p>Endorsed Ad Hoc Action:</p> <p>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."</p> <p>Replace first sentence with, "Men had different rights and duties than women," and add after last sentence, "Women's</p>

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				education was mostly done at home.”
<b>Comment:</b> See comments under edit 19 above. Second CRP insistence on retention of the sentence that ‘only men could go to school’ is also contradicted by historical evidence as noted in the link under edit 19 above. It is not true that only men inherited property as a quick perusal of even major Dharmashastra texts would show.				
46	Page 244, fourth paragraph: current text, “In ancient India...” Replace “at an early age—12 or 13,” with “after education.”	Approve edit as written.	Let’s compromise here with the following wording: “In ancient India, individuals were considered ready for marriage at an early age, but ideally after the completion of education.”	Endorsed Ad Hoc Action: Page 244, fourth paragraph: current text, “In ancient India...” Replace “at an early age—12 or 13,” with “after education.”
<b>Comment:</b> Second CRP suggestion seems acceptable.				
47	Page 245, “Review”: current text, “Describe some of the ways in which men enjoyed more rights than women in ancient India.” Replace with, “...enjoyed different rights.”	Approve edit as written.	Do not change original text.	Endorsed Ad Hoc Action: Page 245, “Review”: current text, “Describe some of the ways in which men enjoyed more rights than women in ancient India.” Replace with, “...enjoyed different rights.”
<b>Comment:</b> See under edit 19 above. The textbook is completely negative.				
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	Approve edit as written.	Do not change original text, except as follows: “Hinduism began with the religion of the Aryans, who arrived in India	Endorsed Ad Hoc Action: Page 249, second paragraph: current text, “Hinduism began with the religion of the Aryans, who arrived in India around 1500

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	and goddesses who 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."		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."	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."  Replace with, "Hindus believe in many gods and goddesses. We know about Hindu religion from ancient Vedic hymns and poetry, especially Hindu epics."
<p><b>Comment:</b> The Second CRP suggestion and current text operate under an Aryan migration around 1500 BCE. However, this is only a theory without any basis in genetics, archaeology or literature and therefore must not be used to explain the genesis of Hinduism as such. See comment under edit 76 below.</p> <p>A more neutral language should be used. Even within migrationist scenarios, Hinduism is said to be a blend of the beliefs of Harappan and immigrating Aryans. From such a perspective as well, Second CRP recommendation is incorrect.</p> <p>One should replace the original text with a neutral statement "fusion of the religious beliefs of communities inhabiting within and at the borders of the Indian subcontinent gave rise to Hinduism, and other Indic faiths such as Buddhism and Jainism in ancient India".</p>				
49	ADDITIONAL EDIT FROM CDE: in the TE, SE page 241 is reproduced on TE page 249.	Approve edit as written.	Approve edit of Ad Hoc Committee.	Ad Hoc and CFIR/CRP in agreement. Commission endorsed their recommendation.
<p><b>Comment:</b> N/A</p>				
50	Page 249, Timeline: current text, "1000 B.C. <i>Rig Veda</i> created." Replace with, "1500 B.C. Rigveda was redacted."	Make edit but replace "redacted" with "collected and arranged".	Use the following phrase: "1500-1000 B.C. Rig Veda created".	Endorsed Ad Hoc Action: Page 249, Timeline: current text, "1000 B.C. <i>Rig Veda</i> created."  Replace with, "1500 B.C. Rigveda was collected and arranged."

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<p><b>Comment:</b> Second CRP suggested word 'created' is awkward. First CRP's recommendation is more elegant and accords with CA State Education Code. . Second CRP seems intent on stating that humans created only Hindu Vedas, ignoring that the description of other religions in these textbooks accords the status of Divine Revelation to their scriptures.</p> <p>The notion that Hindu scriptures have a Divine Origin is found within the Vedas themselves (although obviously the notion of Rishis' Divine vision of the Mantras differs from the notions of Prophetic revelations in Abrahamic Faiths).</p> <p>Later traditions (within the time frame of Ancient India) such as Pashupata, Pancharatra, Itihasas, Vaisheshika (Prashastapada Bhashya), Vedanta, Puranas all accord a Divine (Ishvara, Shiva, Vishnu, Brahman) origin to the Vedas.</p>				
51	Page 252, picture: remove picture of the "Untouchable."	Remove picture.	Approve edit of Ad Hoc Committee.	Ad Hoc and CFIR/CRP in agreement. Commission endorsed their recommendation.  Page 252, picture: remove picture of the "Untouchable."
<p><b>Comment:</b> None</p>				
52	Page 252, last paragraph: "There was one group that did not belong to any varna. Its members were called untouchables. They performed work other Indians thought was too dirty, such as collecting trash, skinning animals, or handling dead bodies." Delete.	Replace text with, "There was one group that did not belong to any varna. Its members were called untouchables because they performed dirty work such as skinning animals or handling dead bodies."	Approve deletion suggested in the Group's edit.	Endorsed Ad Hoc Action:  Page 252, last paragraph: "There was one group that did not belong to any varna. Its members were called untouchables. They performed work other Indians thought was too dirty, such as collecting trash, skinning animals, or handling dead bodies." Delete.  Replace text with, "There was one group that did not belong to any varna. Its members were called untouchables because they performed dirty work such as skinning animals or handling dead bodies."

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<b>Comment:</b> None				
53	Page 253, "Gods and Goddesses": current text, "I honor the light within you." Replace with, "I recognize and honor the divine within you."	Approve edit as written.	Approve edit of Ad Hoc Committee.	Ad Hoc and CFIR/CRP in agreement. Commission endorsed their recommendation:  Page 253, "Gods and Goddesses": current text, "I honor the light within you." Replace with, "I recognize and honor the divine within you."
<b>Comment:</b> None				
54	Page 255, "Daily Religion": "A temple or house of worship is not the..." Replace with, "A temple or house of worship is not the only center of Hindu religious life."	Replace sentence as indicated.	Approve edit of Ad Hoc Committee.	Ad Hoc and CFIR/CRP in agreement. Commission endorsed recommendation.  Page 255, "Daily Religion": "A temple or house of worship is not the..."  Replace with, "A temple or house of worship is not the only center of Hindu religious life."
<b>Comment:</b> None				
55	Page 255, second paragraph: "Instead, a Hindu home..." Drop the word "Instead".	Approve edit as written.	Approve edit of Ad Hoc Committee.	Ad Hoc and CFIR/CRP in agreement. Commission endorsed their recommendation.
<b>Comment:</b> None				
56	Page 255, "What You Learned": Delete, "The Aryans introduced Hinduism to India."		Approve edit of Ad Hoc Committee.	Ad Hoc and CFIR/CRP in agreement. Commission endorsed their

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				<p>recommendation.</p> <p>Outcome unclear as the chart indicates the Ad Hoc took no action: This suggests the text remains unchanged, but is probably a typo.</p> <p>Most likely, the intention is to delete the text as indicated in the original edit.</p>
<p><b>Comment:</b> None. Accept edit.</p>				
57	<p>Page 264, under "Jainism": Add after Gautama (end of first paragraph), "Jains believe that Mahavira is the 24<sup>th</sup> Tirthamkara (literally ford-maker) who like his 23 predecessors retold how to cross over from the material and phenomenal world of existence to spiritual liberation."</p>	<p>Add the following sentence in lieu of the suggested edit: "Jains believe that Mahavira is the 24<sup>th</sup> Tirthamkara (pathfinder) who like his predecessors retold how to achieve spiritual liberation."</p>	<p>Approve edit of Ad Hoc Committee.</p>	<p>Page 264, under "Jainism": Add after Gautama (end of first paragraph), "Jains believe that Mahavira is the 24<sup>th</sup> Tirthamkara (pathfinder) who like his predecessors retold how to achieve spiritual liberation."</p>
<p><b>Comment:</b> None</p>				
58	<p>Page 268: current text, "Although he was a Buddhist, Asoka allowed his Hindu subjects to practice their religion. His tolerance was unusual for the time."</p>	<p>Approve edit as written.</p>	<p>It is best to drop entirely the reference to tolerance.</p>	<p>Endorsed CFIR/CRP recommendation: Page 268: current text, "Although he was a Buddhist, Asoka allowed his Hindu subjects to practice their religion. His</p>

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	Replace with, "Although he was a Buddhist, Asoka allowed his Hindu subjects to practice their religion. His tolerance was usual for the time."			tolerance was unusual for the time." Delete "His tolerance was unusual for the time."
<b>Comment:</b> See under edit 21 above.				
59	Page 269: second column, "Ram's enemies have banished him from the kingdom." Replace with, "Ram's stepmother has banished Ram from his kingdom."	Approve edit as written.	Approve edit of Ad Hoc Committee.	Ad Hoc and CFIR/CRP in agreement. Commission endorsed their recommendation. Page 269: second column, "Ram's enemies have banished him from the kingdom." Replace with, "Ram's stepmother has banished Ram from his kingdom."
<b>Comment:</b> None				
60	Page 269, current text, "As in many Indian epics, the couple then lives happily ever after." Delete.	Approve edit as written.	Approve edit of Ad Hoc Committee.	Ad Hoc and CFIR/CRP in agreement. Commission endorsed their recommendation. Page 269, current text, "As in many Indian epics, the couple then lives happily ever after." Delete.
<b>Comment:</b> None				

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61	Page 270, "Medicine": additional language, "Ayurveda is derived from Sanskrit <u>ayus</u> , meaning long and healthy life span, and <u>veda</u> , meaning theory and practice. The psychosomatic dimension of ayurveda incorporates significant input from the tradition of yoga. Though principally a pathway to spiritual liberation, yoga as a discipline of breathing and bodily functions finds a place of honor in most medical and healing traditions of India."	Replace with the following: "Ayurveda incorporates significant input from the tradition of yoga. Though principally a pathway to spiritual liberation, yoga as a discipline of breathing and bodily functions finds a place of honor in most medical and healing traditions of India."	Do not change original text.	Endorsed CFIR/CRP recommendation: Do not change original text.
<b>Comment:</b> See under edit 38 above.				

## Houghton Mifflin/McDougal Littell

Number	Group's Edit/Correction (Hindu Education Foundation)	First CRP Action (Shiva Bajpai advising)	CFIR/Second CRP Recommendation (Witzel, Wolpert, Heitzman advising)	Final Curriculum Commission Action
62	Page 229: depicts untouchables as the fifth Varna. Remove this.	Approve edit as written. The text at the bottom of p.228 will also have to be edited.	Approve edit of Ad Hoc Committee.	Ad Hoc and CFIR/CRP in agreement. Commission endorsed their recommendation.  Page 229: depicts untouchables as the fifth Varna. Remove this.
<b>Comment:</b> None				
63	Page 229: current text, "As time passed, Indians began to question how the world came into being. These questions led to changes in Brahmanism." Replace with, "As time passed, Indians began to question how the world came into being. These questions led to changes in contemporary religious ideas."	Approve edit as written.	Approve edit of Ad Hoc Committee.	Ad Hoc and CFIR/CRP in agreement. Commission endorsed their recommendation.  Page 229: current text, "As time passed, Indians began to question how the world came into being. These questions led to changes in Brahmanism."  Replace with, "As time passed, Indians began to question how the world came into being. These questions led to changes in contemporary religious ideas."
<b>Comment:</b> None.				
64	Page 230: current text, "For that reason, many Hindus are vegetarians. They will not eat animals." Add after second sentence, "Many other Indians do eat fish, goat, and chicken."	Approve edit as written.	This editing is unnecessary. Saying that many Hindus are vegetarians covers all bases.	Endorsed CFIR/CRP recommendation:

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<b>Comment:</b> None. Second CRP suggestion is acceptable.				
65	Page 230: current text, "Evil deeds cause a person to be reborn as a lower being, such as an insect." Replace with "Deeds (good or evil) cause a person to be reborn in a higher or lower life form."	Approve edit as written. Also delete the previous sentence, which states, "Good deeds allow a person to be reborn as a higher being."	Approve edit of Ad Hoc Committee.	Ad Hoc and CFIR/CRP in agreement. Commission endorsed their recommendation. Page 230: current text, "Evil deeds cause a person to be reborn as a lower being, such as an insect." Replace with "Deeds (good or evil) cause a person to be reborn in a higher or lower life form." Also delete the previous sentence, which states, "Good deeds allow a person to be reborn as a higher being."
<b>Comment:</b> None.				
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 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	Approve edit as written.	Do not change original text.	Endorsed Ad Hoc Action: 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 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."

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	its monastic order. Asoka and the Buddhist rulers that followed him sent missionaries to bring new converts to Buddhism.”			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.”

**Comment:** Second CRP does not offer any reason for retaining the original text that seems to make Buddhism an improvement over Hinduism. The edit proposed by HEF negates a commonly held misconception that Buddhism was egalitarian whereas Hinduism was not. The proposed edit is consistent with what other historians have written:

Page 66: *“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 supported it.”*

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

The following reference also says that the early Buddhist monks were drawn from the same social elite from which orthodox schools of Hinduism also drew their philosophers.

Uma Chakravarty, ‘*The Social Dimensions of Early Buddhism, Appendix C: The Social Background of the Bhikshus and Upasakas*’, OUP (1997): 198-221

See also:

T. W. Rhys-Davids, *Buddhist India*, Ernest Behn Limited, 1903, Chapter XII, pp. 38-46, 139-154 wherein it is showed that Buddhists also had notions of lowborn castes and the founders of these faiths did not really reject the caste system.

## Oxford University Press (by Kenoyer et al)

Number	Group's Edit/Correction (Hindu Education Foundation)	First CRP Action (Shiva Bajpai advising)	CFIR/Second CRP Recommendation (Witzel, Wolpert, Heitzman advising)	Final Curriculum Commission Action
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.	Do not change original text.	Endorsed Ad Hoc Action: 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..."
<b>Comment:</b> Reject Second CRP comment. What is the proof that the people from countryside and highlands spoke Indo-Aryan languages in contrast to Harappan city dwellers who spoke other languages?				
68	Page 76, second paragraph: current text, "The language and traditions of the Indo-Aryan speakers replaced the old ways of the Harappans..." Replace with "People from elsewhere in India replaced..."	Approve edit as written.	Do not change original text.	Endorsed Ad Hoc Action: Page 76, second paragraph: current text, "The language and traditions of the Indo-Aryan speakers replaced the old ways of the Harappans..." Replace with "People from elsewhere in India replaced..."
<b>Comment:</b> Second CRP statement perpetuates a paradigm based on massive or significant Aryan migrations/ invasions whereas the edit proposes a neutral text. See under comment for edit 76 below.				
69	Page 79, third paragraph: "If Ketu even brushed against a Shudra, he had to bathe and purify himself right away." Omit this sentence.	Approve edit as written.	Approve edit of Ad Hoc Committee.	Ad Hoc and CFIR/CRP in agreement. Commission endorsed their recommendation. Page 79, third paragraph: "If Ketu even brushed against a Shudra, he had to bathe and purify himself right away." Omit

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				this sentence.
<b>Comment:</b> None.				
70	Page 81, second paragraph: “The Vedic peoples discriminated against the Dasa, a group of people who spoke a different language that did not sound at all like Sanskrit. The Brahmins sometimes made fun of the Dasa and said that they spoke as if they had no noses. (Pinch your nose and see what you would sound like.) Omit these sentences.	Approve edit as written.	If one omits these sentences, the last sentence of the paragraph makes no sense. Delete only the following: “The Brahmins sometimes made fun of the Dasa and said that they spoke as if they had no noses (Pinch your nose and see what you would sound like.)”	Endorsed Ad Hoc Action: Page 81, second paragraph: “The Vedic peoples discriminated against the Dasa, a group of people who spoke a different language that did not sound at all like Sanskrit. The Brahmins sometimes made fun of the Dasa and said that they spoke as if they had no noses. (Pinch your nose and see what you would sound like.) Omit these sentences.
<p><b>Comment::</b> Reject SecondCRP comment. The text of this book is simply horrific!</p> <p>Though the authors reject the Aryan Invasion Theory, they seem to hold on to part of it—the so-called “Aryan” or “Indo-Aryan” people and their language, Sanskrit without providing any rationale for it. From chapter 11, some of the South Asians are referred to as Indo-Aryans to set them apart from the native inhabitants of ancient India who are identified as Dasa. There is no conclusive evidence proving that the Aryans and Dasa were racially distinct. Invitation to students to imitate the alleged speech pattern of the Dasa is uncalled for. The statement “Pinch your noses...” is frivolous.</p> <p>The statement that Dasas were insulted by Brahmins as dark skinned etc. is based on 19<sup>th</sup> century racist and colonial interpretations of the Hindu texts. In this connection refer – Maria Schetelich, “ The Problem of the ‘Dark Skin’ (Krsna Tvac) in the Rgveda”, in <i>Visva Bharati Annals</i>, vol. 3 (1990), pp. 244-249</p> <p>See for also: Hock, H. H., 1999; “Through a glass darkly: Modern “racial” interpretations”, in Madhav M. Deshpande and Johannes Bronkhorst (eds.), pp. 145-174, <i>Aryan and Non-Aryan in South Asia – Evidence, Interpretation and Ideology</i>, Harvard Oriental Series, Opera Minora Vol. 3, Harvard University: Cambridge (MA)</p>				

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<p>Regarding the description 'flat nosed' which presumably refers to the word 'anas' in Vedic texts, refer to the following scholarly publications that explains the word in a different way-</p> <p>Stephen H. Levitt. "What does 'Noseless' mean in the Rgveda", <i>ABORI</i> vol. 70 (1989), pp. 47-63</p> <p>In short, the authors have reproduced 19<sup>th</sup> century prejudiced Eurocentric scholarship of colonial historians. The paragraph in the textbook completely ignores the fact that many Rishis (e.g., Angiras, the foremost Vedic seers) are said to have been dark within the Rigveda itself, most prominent Hindu deities are dark skinned (Vishnu, Shiva, Kali, Krishna, Rama), numerous heroes in Hindu sacred narratives are dark-skinned (e.g., Arjuna, Draupadi) and many prominent Sages such as Vyasa who compiled the Four Vedas, wrote the Mahabharata and is associated with the Puranas was himself dark and ugly (according to textual traditions) but was held in highest esteemed by all his contemporary kings and Sages.</p> <p>Refer also the following which shows how such theories are colonial and racist in origin: Thomas Trautmann. 1997. <i>The Aryans and British India</i>. UC Berkeley Press</p> <p>The 'different speech' that CRP wants to retain in the text perhaps refers to the one or two occurrences of 'mrdhara vaca' in the voluminous text of Rgveda. This merely refers to 'unclear' or non-refined speech and not exactly a 'different' speech that could mean a different language.</p> <p>Kenoyer's book has many such absurd statements.</p>				
71	Page 87, last paragraph: current text, "The monkey king Hanuman loved Rama so much that it is said that he is present every time the Ramayana is told. So look around—see any monkeys?" Delete "The monkey king" from the first sentence, and the entirety of the second sentence.	Approve edit as written.	Approve edit of Ad Hoc Committee.	Ad Hoc and CFIR/CRP in agreement. Commission endorsed their recommendation.  Page 87, last paragraph: current text, "The monkey king Hanuman loved Rama so much that it is said that he is present every time the Ramayana is told. So look around—see any monkeys?"  Delete "The monkey king" from the first sentence, and the entirety of the second sentence.
<p><b>Comment:</b> Hanuman is not the monkey 'king'. The king was Sugriva. Students in class might use such an exercise to tease or ridicule their Hindu class mates and call them monkeys. The textbook has many more such frivolous statements.</p>				

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72	Page 88, first paragraph: "If you had earned bad karma, you might come back as a chicken, a fish, or a pig.... Even a mosquito had a soul." Omit these sentences.	Approve edit as written.	Approve edit of Ad Hoc Committee.	Ad Hoc and CFIR/CRP in agreement. Commission endorsed their recommendation.  Page 88, first paragraph: "If you had earned bad karma, you might come back as a chicken, a fish, or a pig.... Even a mosquito had a soul." Omit these sentences.
<b>Comment:</b> None				
73	Page 155, second paragraph: current text, "Some, like most Nepalis, are Buddhist." 89% of Nepalese are Hindu.	Use Sri Lanka as the example.	Use the following sentence: "Many people in Sri Lanka, Bhutan, and Nepal are Buddhists."	Endorsed Ad Hoc Action: Page 155, second paragraph: current text, "Some, like most Sri Lankans, are Buddhist." [
<b>Comment:</b> None				

## Prentice Hall

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74	Page 160, "What You Will Learn": current text, "Hinduism evolved from a system of beliefs and practices called Brahmanism." Replace with, "Hinduism evolved from a pluralistic code of conduct centered in Vedas. It developed over <u>a long period of time</u> and even today, it is an evolving system."	Approve edit. Small addition for grammatical clarity underlined.	Approve edit of Ad Hoc Committee.	Ad Hoc and CFIR/CRP in agreement. Commission endorsed their recommendation.  Page 160, "What You Will Learn": current text, "Hinduism evolved from a system of beliefs and practices called Brahmanism."  Replace with, "Hinduism evolved from a pluralistic code of conduct centered in Vedas. It developed over <u>a long period of time</u> and even today, it is an evolving system."
<b>Comment:</b> None				
75	Page 161, Map: replace "Ceylon" with "Sri Lanka".	Approve edit as written.	Approve edit of Ad Hoc Committee.	Ad Hoc and CFIR/CRP in agreement. Commission endorsed their recommendation.  Page 161, Map: replace "Ceylon" with "Sri Lanka".
<b>Comment:</b> None				
76	Page 162, Chapter Standards, Section 3: current text, "A group of people known as the Indo-Aryans arrived in the Indus Valley about 1500 B.C. These people developed a social structure called a caste system." Add a sentence informing students that there is	Approve edit as written. BC is used in the content standards and <i>Framework</i> and	Do not change original text.	Endorsed Ad Hoc Action:  Page 162, Chapter Standards, Section 3: current text, "A group of people known as the Indo-Aryans arrived in the Indus Valley about 1500 B.C. These people developed a social structure called a

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	a lot of controversy concerning the category of people known as "Indo-Aryans" and their origin. Use BCE, not BC.	should be used for consistency across all programs.		caste system." Add a sentence informing students that there is a lot of controversy concerning the category of people known as "Indo-Aryans" and their origin.

**Comment:** See comments under edits 14 and 18 above. Witzel has himself stated in his papers that 'Aryanization' was a process by which Vedic orthopraxy spread amongst Indian communities, and therefore we must not insist on an Aryan migration on a significant scale (as the text implies) to explain this.

For the non-finality of the Aryan migration hypothesis, see

Bryant, Edwin (Ed.); *The Aryan Migration Debate- Quest for the Search of the Roots of the Vedic Civilization*; Oxford University Press; Cambridge; April 2001

Let us examine the various theories proposed by CRP members in their publications in support of Aryan migration:

**1. Literary Evidence:** CRP member Witzel has claimed that a Vedic text Baudhayana Srautasutra 18.44 contains literary evidence that Indo-Aryans immigrated from Central Asia into India. However, it has been shown that Witzel's translation is incorrect (see <http://vishalagarwal.voiceofdharm.com/articles/indhstory/amt/index.htm> ) Further, the following other (four) translations actually take the passage to mean that segments of Persians and Afghans actually emigrated from northern parts of India towards Central Asia:

CALAND, Willem. 1903. "Eene Nieuwe Versie van de Urvasi-Mythe". In *Album-Kern, Opstellen Geschreven Ter Eere van Dr. H. Kern*. E. J. Brill: Leiden, pp. 57-60

Tushifumi Goto; 'Pururavas und Urvasi' aus dem neuntdecktem Vadhula-Anvakhya (Ed. Y. Ikari); pp. 79-110 in Tichy, Eva and Hintze, Almut; *Anusantatyai*; J. H. Roll; Germany; 2000

KASHIKAR, Chintamani Ganesh. 2003. *Baudhayana Srautasutra* (Ed., with an English translation). 3 vols. New Delhi: Motilal Banarsidass/IGNCA

TRIVEDA, D. S. 1938-39. "The Original Home of the Aryans". In *ABORI*, vol. XX, pp. 49-68

**2. Archaeological Evidence?** Witzel and a few scholars see archaeological evidence for an Aryan migration. But archaeologists who have actually excavated and worked on the relevant sites deny that there is any migration related evidence. For instance:

Witzel argues (2003:148) that the Cemetery H artifacts at Harappa indicate an intrusion of a new group people because ones sees a change in the burial practices which no longer involve inhumation but reburial. He also cites POSSEHL [2002:170] to the effect that a different anthropology is also indicated. However, when I examined this book, I noticed that Possehl makes no such claims that Witzel attributes to him. Finally, Witzel states that the burial urns are adorned with pictures of bird souls, which are suggestive of later Vedic ideas. But, KENOYER [1998:174-175] discusses Cemetery H

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<p>burial artifacts in some detail, and does not see any sudden intrusion. Rather he merely infers a gradual transformation of culture, thereby contradicting Witzel.</p> <p>Witzel also claims (in the same publication) that in the late Harappan period, some new 'extraneous elements' are seen in the northwest, and that these are evident throughout the northern part of the Indian subcontinent. As an example, he points to the spread of some Pirak/Baluchistan motives (sic!) into Uttar Pradesh (PGW pottery). However, the excavator himself, JARRIGE [1985] interprets the situation in a totally different manner –</p> <p>“Another element of continuity between ceramics of the third millennium Baluchistan and those of the second millennium can be found in the decoration. While the geometric painted designs on pottery from Pirak may be quite different from those on Harappan pottery, they are very much in the order 'Quetta-Amri' tradition. In our report on Pirak we pointed out similarities which we feel are too close to be explained merely as a result of coincidence. We postulated that such traditional styles of decoration survived in regions which were at the periphery of the principal zone of Harappan influence... ...Should the origins for these transformations of the second millennium be sought in exogeneous events, in colonization of the area by new peoples, by a sudden influx of refugees bringing new crops and animals with them? Probably not, since the processes which I have briefly described are too complex to be attributed to the arrival of invaders who at the same time would have had to have introduced rice from the Ganges, sorghum from the Arabian Gulf, and camels and horses from Central Asia. It is also not likely that the newcomers, whether they be a ruling elite or refugees, would have had the impetus to change an agricultural system still capable of being intensified without the introduction of new crops and, for rice, new irrigation practices.”</p> <p>It is moreover important to point out that this 'evidence' is rejected as proof for 'intrusive Aryan elements' by archaeologists like CHAKRABARTI [1999:201] and Indo-Europeanists like MALLORY [1998:192] as well, although for mutually different reasons. The references are –</p> <p>WITZEL, Michael. 'Ein Fremdling im Rgveda' (Journal of Indo-European Studies, Vol. 31, No.1-2: pp.107-185, 2003)</p> <p>CHAKRABARTI, D. K. 1999. <i>India- An Archaeological History, Paleolithic Beginnings to Early Historic Foundations</i>. New Delhi : Oxford University Press</p> <p>JARRIGE, Jean-Francois. 1985. 'Continuity and Change in the North Kachi Plain (Baluchistan, Pakistan) at the Beginning of the Second Millennium BC. Pages. 42-60 in J. Schotsmans and M. Taddei (eds.), <i>South Asian Archeology</i>, 1983. Naples: Instituto Universatirio Orientale</p> <p>KENOYER, Jonathan Mark. 1998. <i>Ancient Cities of the Indus Valley Civilization</i>. Karachi: OUP</p> <p>MALLORY, J. P. 1998; 'A European Perspective on Indo-Europeans in Asia'. pg. 175-201 in <i>The Bronze Age and Early Iron Age Peoples of Eastern Central Asia</i>, vol. I (ed. By Victor Mair). The Institute for the Study of Man, Washington D.C. (in collaboration with the University of Pennsylvania Museum Publications, Philadelphia); Journal of the Indo-European Studies Monograph No. 26</p> <p>POSSEHL, Gregory. 2002. <i>The Indus Civilization</i>. Walnut Creek (California): Alta Mira Press</p> <p><b>3. Genetic Evidence?</b> The genetic studies on 'Aryan genes' published so far seem to be in a phase where Harappan archaeological studies</p>				

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<p>were in early 1960's. Fifty years ago, the Aryan invasion theory was considered an axiomatic truth. It was still used to explain archaeological data for a decade till archaeologists began to realize that the data they dug up did not match an invasionist paradigm. Therefore, one starts seeing strained attempts to force-fit archaeological data into an Aryan invasionist paradigm, till the negative (or rather opposing) evidence became so overwhelming that archaeologists had no option but to throw off the yoke of the Invasionist theories. Thereafter, the Aryan invasion theory was replaced by Aryan migration theory, but in recent years, archaeologists have become very uncomfortable even with this and have started rejecting even this theory.</p> <p>Similarly, genetic studies on Indian populations till very recently have been operating under the Aryan invasionist/migrationist paradigm. But as Y chromosomal and mtDNA studies are being fine tuned (with the possibility of estimating time-depth of mutations especially in the former) and sample sizes are becoming larger, we are seeing that attempts in studies dating back to 2001-2002 to force-fit the genetic data into an AIT/AMT paradigm are very strained. However, Witzel and a few like-minded linguists have latched on to these defective studies as 'proof' of an Aryan migration into India! Witzel (2003:152-153) is very hopeful that genetic studies will eventually unveil the genetic tracks of Aryan immigrants to India. He cites several recent articles, notes that they do suffer from some deficiencies, but concludes nevertheless that –</p> <p style="padding-left: 40px;">“Recent work by Bamshad, Majumder, Underhill, Sells, and many others has uncovered preliminary evidence that not only points to prehistorical movements into India from Africa and the Middle East, but movements in later periods as well from Central and even East Asia.”</p> <p>One of these papers, BAMSHAD et al [2001. Genetic Evidence on the Origins of Indian Caste Populations. In <i>Genome Research</i>, vol. 11, pages 994-1004] really seems to have revived the sagging hopes of invasionists and migrationists. This paper by BAMSHAD <i>et al</i> is obviously cited by Witzel (2003:152, fn. 72) approvingly. So as an illustration, let us examine how sound the conclusions and methodology used by BAMSHAD et al [2001] are. We observe -</p> <ol style="list-style-type: none"> <li>1. The sample size is very small, and restricted to one district in coastal south India, to where migration of upper-castes from North India is attested even by Vedic texts (for instance the legend in Aitareya Brahmana mentioning that descendants of Visvamitras moved east and south to become Pundras, Sabaras, Andhras and so on). No statistical justification is given by the authors for what is <i>prima-facie</i> an insufficient sample size.</li> <li>2. The authors do not take into account the mobility of caste and sub-caste groups in social hierarchy. They just assume that present day Ksatriyas were Ksatriyas in 1500 BCE as well.</li> <li>3. The European-ness of Ksatriyas, per the data in that paper, is greater than that of Brahmins, which is odd. If we adhere to invasionist scenarios, Brahmins should resemble the 'Europeans' most closely.<sup>1</sup></li> <li>4. The genetic distance tables actually show that the 'genetic distance' between Indians as a group, and East Europeans is LESS than that between East Europeans and South Europeans. This puts a question mark on the very basis of the 'genetic' category 'European' employed</li> </ol>				

<sup>1</sup> There is a view however, proposed by Marxist historian D D Kosambi, and accepted by a few other scholars, that the Aryans co-opted with indigenous priest-hood, that became the Brahmana caste, while the invading Aryans themselves became the Ksatriyas, Vaisyas (and also supplied some Brahmanical genes). I think that the study by Bamshad *et al* is just too 'quickie' to be of any academic use.

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	<p>by Bamshad et al.</p> <p>5. The paper is silent on <i>when</i> these 'Eurogenes' entered the various castes of India. These genes could have well come during Shaka, Greek and Persian invasions and thus have nothing to do with the Aryans at all. The authors of the paper however assume that these genes were brought in by Aryans around 1500 BC.</p> <p>To conclude, the study has several fundamental flaws and cannot be accepted as 'proof' of an Aryan invasion or immigration around 1500 BCE. In short, the authors have forcibly retrofitted their skimpy data into the invasionist hypothesis that 'European' Aryans invaded India around 1500 BC and formed the upper castes because of which these castes will have greater affinity to Europeans than lower-caste Indians. When a request was sent to the authors to clarify the term 'European', they responded by saying that the term merely meant populations west of Indus!</p> <p>In contrast, the more recent and more comprehensive studies being published every month negate the results of the above study of Bamshad et al. For instance, the following paper on Y Chromosomal evidence <u>pointedly refers to Witzel, and rejects his suggestion</u> of recent (in the time frame of hypothetical AIT/AMT) influx of genes from Central Asia into India:</p> <p style="padding-left: 40px;">"If pastoralists arrived recently, based upon linguistic and religious evidence on a track from the north via Bactria, S. Tajikistan and N.Afghanistan and the Hindu Kush into the N. Pakistan plains (Witzel 2004) one would expect to see L3-M357 in India. Although this haplogroup occurs with an intermediate frequency in Pakistan (6.8%), it is very rare in India (0.4%)".</p> <p>Sanghamitra Sengupta et al. 2006. "Polarity and Temporality of High Resolution Y-Chromosome Distributions in India", accepted for publication in <i>American Journal of Human Genetics</i> (vol 76).</p> <p>Another just released paper which rejects Aryan Migration theory is Sahoo et al, 'A prehistory of Indian Y chromosomes: Evaluation demic diffusion scenarios' in <i>Proceedings National Academy of Science</i>, pnas.0507714103</p> <p>However, it must be stated that genes do not have speak, and it may be fundamentally flawed to try to seek 'Aryan' genes. But at least these studies do show overall that the particular genes that may be associated with Central Asians/Europeans are present to a very small extent in Indian populations across the board, and Indians in general seem to form a genetic group distinct from other peoples. Minor genetic differences are seen between 'upper caste' and 'lower castes' and between 'caste' and 'tribal' populations but these may be attributed to other factors (such as Scythians invading from Central Asia and settling down as Kshatriya castes).</p> <p>In summary, Genetic evidence does not support that any distinctive 'Indo-Aryan' group came from Central Asia into India. On the contrary, available evidence seems to indicate that after the Holocene period, there has been no significant intrusion into India so as to impact the gene pool of Indian populations significantly. More recent studies seem to negate the possibility of arrival of 'Central Asia' or 'European' genes in recent millennia, and CRP member Witzel's suggestions and hopes to the contrary are unscientific. Likewise, also unscientific is the statement of a Second CRP member Stanley Wolpert ('<i>A New History of India</i>', Oxford University Press: New York: 2000, page 27) of the Aryans bringing in</p>			

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<p>'Caucasian genes' into India –</p> <p style="text-align: center;">“The final wave of tribal invasions may have come some centuries after the first Aryans started over the northwest passes. This was the most important invasion in all of India's history, since the Aryans brought with their Caucasian genes a new language – Sanskrit...”</p> <p>It is simply astonishing that Second CRP members talk of Caucasian and Aryan genes in our times!</p>				
77	Page 163, Timeline: current text, “700 B.C. Northern India is home to 16 Aryan kingdoms.” Replace with, “700 BCE Northern India is home to 16 kingdoms.”	Historically correct statement should be: “700 BC India is home to 16 major states.” Use BC for consistency with standards and the <i>Framework</i> .	Change wording as follows: “ca.500 B.C. Northern India is home to 16 kingdoms and oligarchies.”	Endorsed Ad Hoc Action: Page 163, Timeline: current text, “700 B.C. Northern India is home to 16 Aryan kingdoms.” Replace with, “700 BC India is home to 16 major states.”
<p><b>Comment:</b> The Sanskrit/ Pali word Mahajanapada can best be translated in English as “16 Major States”; 14 major states had monarchic and two had oligarchic polity. A janapada is a state; it can be a kingdom or a republic, whether oligarchic or democratic. The date 500 BC is too late. It can be c.600 BC or the 6<sup>th</sup> century BC. The Achaemenid/Persian conquest of Gandhara Mahajanapada was an accomplished fact by 513 BC.</p> <p>Second CRP is propagating the minority view on the short chronology for Buddha, popularized recently by Heinz Bechert, and still rejected by MOST scholars.</p>				
78	Page 179, second paragraph: current text, “Like most nomads, Indo-Aryans did not create a written language.... The Vedas are poems that tell the story of the Indo-Aryan people and their gods.” Replace second sentence with, “The Vedas are poems that record and narrate the story of the people of India and their deities—male and female.	Approve edit as written.	Do NOT change anything in these sentences except “gods” to “deities”.	Endorsed Ad Hoc Action: Page 179, second paragraph: current text, “Like most nomads, Indo-Aryans did not create a written language.... The Vedas are poems that tell the story of the Indo-Aryan people and their gods.” Replace second sentence with, “The

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	Vedas also reveal significant achievements in the fields of mathematics, science, agriculture, and many other disciplines.”			Vedas are poems that record and narrate the story of the people of India and their deities—male and female. Vedas also reveal significant achievements in the fields of mathematics, science, agriculture, and many other disciplines.”
<p><b>Comment:</b> See corresponding edits 14 and 18 above. Second CRP suggestion perpetuates the non-proven thesis of Indo-Aryan migration and needs to be replaced with a more neutral text as in the edit. For the non-finality of the Aryan migration hypothesis, see Bryant, Edwin (Ed.); <i>The Aryan Migration Debate- Quest for the Search of the Roots of the Vedic Civilization</i>; Oxford University Press; Cambridge; April 2001</p> <p>See comment under edit 76 above.</p> <p>The Second CRP insistence on changing only the word ‘poems’ is puzzling, because forget that not all Vedas are ‘poems’! Very large sections of these texts do not tell any story, they are prose (not verse or poetry or versified poetry) and deal with many secular matters, in addition to ritual/religious/spiritual matters.</p> <p>Therefore, the proposed edit and its acceptance by First CRP was perfectly in order.</p>				
79	Page 181, “Main Idea”: current text, “The social structure known as the caste system was an important characteristic of Aryan society.” Replace with, “The social structure known as the Varna system was an important characteristic of the ancient Indian society.”	Add clarifying note “(social class)” when the term Varna is first used.	Do not change original text. Define varna as class, and jati as caste.	Endorsed Ad Hoc Action: Although the Ad Hoc action does not specifically approve the HEF edit, it implies that it does with its comment. Therefore the text will likely be edited as follows: Page 181, “Main Idea”: current text, “The social structure known as the caste

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				<p>system was an important characteristic of Aryan society.”</p> <p>Replace with, “The social structure known as the Varna (social class) system was an important characteristic of the ancient Indian society.”</p>
<p><b>Comment:</b> Reject First CRP suggestion because something akin to the Class system can be deduced in the Harappan culture as well (see edit 14 above). The edit is an improvement since the references to the Aryan Varna system are meager in Vedic Samhitas. Moreover, Aryan is not an ethnic or racial term, and all social systems do denote a certain degree of civilizational advance. However, how awkward would the repetitious use of the term “civilized society” be, which is what the term Aryan society means in this context.</p> <p>Even in the Rigveda, Aryan is used only for Puru peoples or people who were associated with them. Many other Indo-Aryan speakers are not referred to as Aryans and therefore the term meant settled agriculture based and orthoprax society.</p>				
80	<p>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.”</p>	<p>Approve edit as written. Note that this line is actually on page 182.</p>	<p>Do not change original text, except substitution of “four classes” for “four castes”.</p>	<p>Endorsed Ad Hoc Action:</p> <p>Page 182, 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.”</p> <p>Replace with, “A late hymn of the <i>Rig Veda</i> describes the interrelationship and interdependence of the four social classes.”</p>
<p><b>Comment:</b> See corresponding edits 14 and 18 above. Second CRP suggestion perpetuates the non-proven thesis of Indo-Aryan migration and needs to be replaced with a more neutral text as in the edit. For the non-finality of the Aryan migration hypothesis, see</p>				

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<p>Bryant, Edwin (Ed.); <i>The Aryan Migration Debate- Quest for the Search of the Roots of the Vedic Civilization</i>; Oxford University Press; Cambridge; April 2001</p> <p>See comment under edit 76 above.</p>				
81	Page 181, "Origins of Caste": "When Indo-Aryans arrived in 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.	Approve edit as written.	Do not change original text.	Endorsed Ad Hoc Action: Page 181, "Origins of Caste": "When Indo-Aryans arrived in 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.
<p><b>Comment:</b> What is the proof that Harappan society was tripartite? See corresponding edits 14 and 19 above. CRP suggestion perpetuates the non-proven thesis of Indo-Aryan migration and needs to be replaced with a more neutral text as in the edit. For the non-finality of the Aryan migration hypothesis, see</p> <p>Bryant, Edwin (Ed.); <i>The Aryan Migration Debate- Quest for the Search of the Roots of the Vedic Civilization</i>; Oxford University Press; Cambridge; April 2001</p> <p>See also comment under edit 76 above.</p> <p>There is no proof that the 'native peoples' were relegated to Shudra status. Contrary theories such as by Marxist historian D D Koshambi state that Brahmins were also derived from native priesthood.</p> <p>Even scholars hostile to Hinduism (see reference below) and operating with the Aryan Invasion/Migration paradigms state that the Shudra caste was allied (originally) with the Indo Aryan stock (p. 39), and that large sections of both Indo-Aryans and 'pre-Aryans' were reduced to Sudra caste partly through internal and partly through external conflicts between different peoples (p. 45). See -</p> <p>R. S. Sharma. 2002. <i>The Sudras in Ancient India</i>. New Delhi: Motilal Banarsidass Publishers.</p> <p>Even Dr B R Ambedkar, a pre-eminent leader of lower castes, stated in his research that there is no proof of an Aryan invasion, and that the Shudras were derived from Kshatriyas (cited in Sharma 2002:40).</p>				
82	Page 181, table, "The Caste System": replace table header with, "The Varnas".	Approve edit as written.	Do not change original text.	Endorsed Ad Hoc Action: Page 181, table, "The Caste System":

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				Replace table header with, "The Varnas".
<p><b>Comment:</b> Second CRP adopts an inconsistent position wrt the Varna system. Sometimes it glosses Varna as class which corresponds to Varna, and Jati as Caste but here it is opposing this change and wants the correspondence Caste = Varna stay! See their own (CRP's) comments under edits 79 and 80 above.</p>				
83	Page 181, table, last row ("Sudras"): current text, "Native peoples; performed services for members of the three higher castes." Replace with, "Performed services for all classes and did more labor-intensive work."	Approve edit as written.	Do not change original text.	Endorsed Ad Hoc Action: Page 181, table, last row ("Sudras"): current text, "Native peoples; performed services for members of the three higher castes."  Replace with, "Performed services for all classes and did more labor-intensive work."
<p><b>Comment:</b> Second CRP perpetuates an unproven fantasy that only the native peoples became Shudras. See edit 81 above. Further, Second CRP position is inconsistent with the historical reality of Shudras performing service for other Shudras (for instance Shudras serving satsudras/vellalas in Tamil Nadu) The proposed edit is closer to actual historical reality whereas the existing text in the textbooks is derived from normative smriti texts that often had no basis in reality.</p> <p>The people included in the Shudra class were not all non-Aryans. In fact, texts, such as the Kautiliya Arthashastra (4<sup>th</sup> century BC), call the Shudras Aryans. The edit is therefore a definite improvement and Second CRPs opposition is extra-academic.</p>				
84	Page 182, first paragraph: "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." Omit these sentences.	Approve edit as written.	Begin this paragraph with the following sentence: "The social system of the Indo-Aryans, as known from the Vedas, included four main groups."	Endorsed Ad Hoc Action: Page 182, first paragraph: "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." Omit these sentences.
<p><b>Comment:</b> See corresponding edits 14 and 18 above. Second CRP suggestion perpetuates the non-proven thesis of Indo-Aryan migration and needs to</p>				

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<p>be replaced with a more neutral text as in the edit. For the non-finality of the Aryan migration hypothesis, see Bryant, Edwin (Ed.); <i>The Aryan Migration Debate- Quest for the Search of the Roots of the Vedic Civilization</i>; Oxford University Press; Cambridge; April 2001</p> <p>See also comment under edit 76 above.</p> <p>The division of society into four main groups was normative and it is difficult to hold that this reflected social reality. See: M N Srinivas. <i>Social Change in Modern India</i>. University of California Press, 1967</p>				
85	Page 182, third paragraph: current text, "At the bottom of the caste system stood the native peoples known as Sudras." Replace with, "At the bottom of the caste system stood the Sudras."	Approve edit as written.	Do not change original text.	Endorsed Ad Hoc Action: Page 182, third paragraph: current text, "At the bottom of the caste system stood the native peoples known as Sudras." Replace with, "At the bottom of the caste system stood the Sudras."
<p><b>Comment:</b> See comments given under edits 81 and 83 above.</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.	Do not change original text.	Endorsed Ad Hoc Action: 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."
<p><b>Comment:</b> The word Dalit is not used as a self-referential term by 'untouchables' per se except by a small section of the community largely restricted to parts of Maharashtra. <b>Mahatma Gandhi called them 'Harijans'</b>. 'Dalit' identity is constructed, it is not yet a social reality in India.</p> <p>It should be noted that according to many scholars, there is no cognate in any Indian language for the term 'untouchable' and all Indian equivalents have been recent translations of the English word.</p>				

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<p>See: Robert Deliege. <i>The Untouchables of India</i>, translated from French by Nora Scott, Berg Publishers, 1999, pp. 10-12</p> <p>The pre-eminent leader of the community, namely Dr B R Ambedkar, never himself used the word Dalit as a 'Proper Noun' though he used it as an adjective for the community. According to some scholars, it was coined as a proper noun in 1972 by a militant group called Dalit Panthers Party [Joshi, B.: Untouchables! Voices of the Dalit Liberation Movement, pp. 141-147].</p> <p><b>It should be noted that the textbooks end their narrative at 550-600 AD, and before this period, untouchability was a very marginal phenomenon restricted to a few groups such as Chandalas and Pulkassas, who were despised due to their lifestyles by the society. These sections sometimes also included degraded Brahmins and other non-Shudra castes. It is more appropriate to use this word in High School textbooks that discuss later Indian history, and HEF/VF are not objecting to its retention there.</b></p> <p>See the following work (in passim) for this: R.S.Sharma <i>Sudras in Ancient India</i>. Motilal Banarsidass: New Delhi, 2002</p> <p>Modern caste relations have much more to do with developments in the subsequent medieval period. For this reason, it is more appropriate to refer to 'Dalits' in high schools books that cover later periods of Indian history.</p> <p>Second CRP recommendation should be rejected for the following additional reasons:</p> <ol style="list-style-type: none"> <li>1. The very few references to untouchables in ancient India are found uniformly in Hindu, Jain and Buddhist texts. But Hinduism seems to be singled out in these textbooks.</li> <li>2. The pre-eminent leader Dr Ambedkar of the community never used it as a proper noun. The most eminent contemporary leader Ms. Mayavati uses 'Bahujan' instead.</li> <li>3. Indian tradition itself uses more dignified words such as Harijan, which was used for untouchables by Saints such as Ramanuja ('Thirukula') in 1200 AD, Saint Kabir in 15th century and most importantly <b>by Mahatma Gandhi</b> in our own times.</li> <li>4. Government of India itself uses the term 'scheduled castes and scheduled tribes'.</li> <li>5. Dalit is a highly politicized terms used in very recent years by a small group of ideologues.</li> <li>6. By use of this word in the textbook by Prentice Hall, 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. Thus, for instance, the chapter on Islam does not say that Saudi Arabia values life of an infidel at a fraction of the life of a believer.</li> </ol> <p>Therefore, reject Second CRP insistence on status quo.</p>				
87	Page 191, title above illustration: replace "Hindu street shrine," with, "One of the Hindu objects of veneration."	Approve edit as written.	Use the following label: "A linga, one of Shiva's forms".	Endorsed Ad Hoc Action: Page 191, title above illustration: replace "Hindu street shrine," with, "One of the

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				Hindu objects of veneration.”
<p><b>Comment:</b> Second CRP suggestion acceptable due to it being more specific. However, the textbook will have to add an explanation as to what the Shivalinga means. It may be therefore better to retain HEF edit.</p>				
88	Page 197, second paragraph, “Dharma”: current text, “For a Hindu, dharma means fulfilling as well as possible the duties that are assigned to one’s caste, or position in life.” Replace with, “For a Hindu, dharma means (among other things) fulfilling to the extent possible the duties that are assigned to one’s caste, or position in life.”	Approve edit as written.	Approve edit of Ad Hoc Committee.	Ad Hoc and CFIR/CRP in agreement. Commission endorsed their recommendation.  Page 197, second paragraph, “Dharma”: current text, “For a Hindu, dharma means fulfilling as well as possible the duties that are assigned to one’s caste, or position in life.”  Replace with, “For a Hindu, dharma means (among other things) fulfilling to the extent possible the duties that are assigned to one’s caste, or position in life.”
<p><b>Comment:</b> None</p>				
89	Page 198, second paragraph: current text, “Hinduism teaches that a person may be	Approve edit as written.	Do not change original text.	Endorsed Ad Hoc Action: Page 198, second paragraph: current text,

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	reborn as a human being of a higher or lower caste." Replace with, "Hinduism teaches that a person may be reborn as a human being of a higher or lower caste (or another life form) depending upon the quality of one's deeds."			<p>"Hinduism teaches that a person may be reborn as a human being of a higher or lower caste."</p> <p>Replace with, "Hinduism teaches that a person may be reborn as a human being of a higher or lower caste (or another life form) depending upon the quality of one's deeds."</p>
<p><b>Comment:</b> Second CRP has not given any reason for recommending a status quo when in reality the proposed edit is definitely an improvement towards defining the karma philosophy accurately. The text, as it exists, gives a very caricaturist description of the theology of rebirth. The theology of Karma and rebirth is very complex as can be seen from the following work:</p> <p>Krishan, Yuvraj. 1997. <i>The Doctrine of Karma</i>. New Delhi: Motilal Banarsidass Publishers</p>				

## Teachers' Curriculum Institute

Number	Group's Edit/Correction (Hindu Education Foundation)	First CRP Action (Shiva Bajpai advising)	CFIR/Second CRP Recommendation (Witzel, Wolpert, Heitzman advising)	Final Curriculum Commission Action
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.	We can make the changes projected in the Group's edit, and do what the Ad Hoc Committee wants, by using the following wording: "Around 1500 B.C.E., groups calling themselves the Aryans began migrating into northern India."	Commission endorsed the Ad Hoc Action but modified the edit:  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. The Aryan invasion theory has been contradicted by some scholarly evidence."
<p><b>Comment:</b> Second CRP suggestion perpetuates the invasion/Migration theory which has no hard historical evidence. Therefore, the texts ought to note the other position.</p> <p>The paper by Sengupta et al in <i>American Journal of Human Genetics</i> (2006. Vol. 76) pointedly refers to Second CRP Member Michael Witzel's Aryan migration theory and rejects it based on negative evidence. More and more recent papers (as opposed to older papers) are now rejecting any migration based theory, which also has no basis in archaeological and literary data. See also comments under edit 18 and 76 above.</p>				
91	Page 144, second paragraph, last sentence: current text, "Hinduism is a blend of the Aryan beliefs and the beliefs of the people they conquered." Replace with, "Hinduism is a blend of the Aryan beliefs and the beliefs of the people living in <u>the Indus-Saraswati</u> civilization."	Approve edit as written. Minor corrections underlined. The text uses, "Indus-Saraswati civilization" throughout.	Solve the problem: Delete the entire sentence.	Endorsed Ad Hoc Action:  Page 144, second paragraph, last sentence: current text, "Hinduism is a blend of the Aryan beliefs and the beliefs of the people they conquered."  Replace with, "Hinduism is a blend of the Aryan beliefs and the beliefs of the people living in <u>the Indus-Saraswati</u> civilization."
<p><b>Comment:</b> Clearly, the existing text presumes large scale migrations/invasions of Aryans from Central Asia. A more neutral and accurate description would have been to ignore the reference to Aryans completely and state instead that the 'beliefs and traditions of diverse populations in the Indian subcontinent (together with some external influences) fused together to give birth to Hinduism as we know today'. This is what the HEF edit proposes.</p>				

Number	Group's Edit/Correction (Hindu Education Foundation)	First CRP Action (Shiva Bajpai advising)	CFIR/Second CRP Recommendation (Witzel, Wolpert, Heitzman advising)	Final Curriculum Commission Action
92	Page 144, third paragraph, replace current text, "Early Aryan religion..." with "Early Hindu religion..."	Approve edit as written.	We solve this problem by rewording the first two sentences of this paragraph: "We can learn about religion in the time of the Aryans by studying the <b>Vedas</b> , a large collection of sacred verses, hymns, prayers, and teachings composed in Sanskrit."	Endorsed Ad Hoc Action: Page 144, third paragraph, replace current text, "Early Aryan religion..." with "Early Hindu religion..."
<b>Comment:</b> Debatable.				
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.	Do not change original text.	Endorsed Ad Hoc Action: 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.
<b>Comment:</b> Reject Second CRP suggestion. Even the Buddhist and Jains as well as the Muslims subscribed to the caste-system in every- day life. Statements like these ones prevent an accurate understanding of Hinduism and help perpetuate old stereotypes.				

## PART 2: Final Commission Actions on Edits Proposed by the Vedic Foundation

### Glencoe/McGraw-Hill

Number	Group's Edit/Correction (The Vedic Foundation)	First CRP Action (Shiva Bajpai advising)	CFIR/Second CRP Recommendation (Witzel, Wolpert, Heitzman advising)	Final Curriculum Commission Action
4	p. 233: "The Hindu temple of Devi <b>Jagadambi</b> in Khajuraho, India." Misspelled - replace with either Jagadamba or Jagadambika.	Approve edit as provided.	Approve edit of Ad Hoc Committee.	Ad Hoc and CFIR/CRP in agreement. Commission endorsed their recommendation.  p. 233: "The Hindu temple of Devi <b>Jagadambi</b> in Khajuraho, India." Misspelled - replace with either Jagadamba or Jagadambika.
<b>Comment:</b> None				
5	p. 243: "...the four Vedas – the oldest <b>writings</b> of the Hindu religion."	Replace "writings" with "scriptures".	Replace "writings" with "texts".	Endorsed Ad Hoc Action: Replace "writings" with "scriptures".
<b>Comment:</b> Second CRP suggestion should be rejected. When the 'texts' of other religions are referred to as 'scriptures', then why should Hindu scriptures alone be called 'texts'. This reflects Second CRP's prejudice against Hinduism.				
6	p. 254-257: Incorrect use of the term <b>Brahman</b> to refer to a Brahmin.	Correct the reference.	Do not change original texts.	Endorsed Ad Hoc Action: p. 254-257: Incorrect use of the term <b>Brahman</b> to refer to a Brahmin. Correct the reference.
<b>Comment:</b> Most texts spell it as Brahmin and therefore Second CRP suggestion is questionable.				
7	p. 244: The photograph of a Muslim man offering prayer is wrongly captioned as "A	Correct the reference. If the picture indeed	Delete the inserted circular image entirely, leaving us with a powerful picture of the	Endorsed Ad Hoc Action: p. 244: The photograph of a Muslim man

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	<b>Brahman</b> (corrected spelled Brahmin)."	depicts a Muslim, replace the illustration with an appropriate picture of a Brahmin.	scavenging lifestyle associated with untouchability.	offering prayer is wrongly captioned as "A <b>Brahman</b> (corrected spelled Brahmin)." Correct the reference. If the picture indeed depicts a Muslim, replace the illustration with an appropriate picture of a Brahmin.
<p><b>Comment:</b> Second CRP suggestion reflects a sadistic delight in representing Hinduism in a bad light. Untouchability was not a very widespread phenomenon in the period (before 550 AD) covered by these textbooks. Therefore the entire picture should be replaced. The remark by Second CRP displays hostility towards a sympathetic depiction of Hinduism. Would they also advocate putting images of witch burning in the context of other religions?</p>				

## Holt, Rinehart and Winston

Number	Group's Edit/Correction (The Vedic Foundation)	First CRP Action (Shiva Bajpai advising)	CFIR/SECOND CRP Recommendation (Witzel, Wolpert, Heitzman advising)	Final Curriculum Commission Action
9	p. 145: The statement, "Several major rivers flow out of the Himalayas," should be appended to read, "such as Ganga, Sindhu, Yamuna, and Brahmaputra." The subsequent statement reading, "The valley of one of them..." should be changed to "The valley and fertile plains of these rivers were the locations of India's early civilizations."	Approve edit as provided.	Do not change original text.	Endorsed Ad Hoc Action: p. 145: The statement, "Several major rivers flow out of the Himalayas," should be appended to read, "such as Ganga, Sindhu, Yamuna, and Brahmaputra." The subsequent statement reading, "The valley of one of them..." should be changed to "The valley and fertile plains of these rivers were the locations of India's early civilizations."
<p><b>Comment:</b> Proposed edit improves accuracy of the text. Ancient period covers everything before 550-600 AD. Is it Second CRP's case that the valleys of Ganges and Brahmaputra had no civilization before 600 AD, as the text suggests? Reject Second CRP suggestion.</p>				
10	p. 146-148: The text under the heading 'India's First Cities' inaccurately describes Harappa and Mohenjo-Daro as 'first' cities. The heading should read, "India's Early Cities."	Approve edit as provided.	Do not change original text.	Endorsed Ad Hoc Action: p. 146-148: The text under the heading 'India's First Cities' inaccurately describes Harappa and Mohenjo-Daro as 'first' cities. The heading should read, "India's Early Cities."
<p><b>Comment:</b> It is wrong on the part of Second CRP to suggest that only Harappa and Mohenjodaro were 'first cities', when in fact contemporary texts speak of at least five early major sites. See any of the following books:</p> <p>Possehl, Gregory L.; 1999; <i>Indus Age – The Beginnings</i>; University of Pennsylvania Press; Philadelphia</p> <p>POSSEHL, Gregory. 2002. <i>The Indus Civilization</i>. Walnut Creek (California): Alta Mira Press</p> <p>McINTOSH, Jane R. 2002. <i>A Peaceful Realm- The Rise and Fall of the Indus Civilization</i>. Boulder (Colorado): Westview Press</p> <p>CRP is rehashing decades old theories according to which Mohejodaro and Harappa were the 'twin cities of the Harappan Empire' such as are found in the works of Mortimer Wheeler.</p> <p>For a contemporary view of the spread of Harappan culture outside the Indus Valley, consult:</p>				

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<p>Indus Civilization Sites in India, New Discoveries. Ed by Dilip Chakrabarti, New Delhi (2004)  In the case of Mohenjodaro, it is not even possible to verify the antiquity of its lower levels because of rise in water table and accompanying flooding during excavations. And 90% of the sites especially in the core area of Bahawalpur have not been excavated and are expected to yield older levels.</p>				
11	p. 147: The word 'think' should be replaced with 'currently estimate' in the statement, "From studying these ruins, archaeologists think..." Acknowledge the fact that most of Indus valley civilizations' ruins, including its major cities, remain to be excavated.	Approve edit as provided.	Do not change original text.	Endorsed Ad Hoc Action: p. 147: The word 'think' should be replaced with 'currently estimate' in the statement, "From studying these ruins, archaeologists think..." Acknowledge the fact that most of Indus valley civilizations' ruins, including its major cities, remain to be excavated.
<p><b>Comment:</b> The edit is a definite improvement and Second CRP does not give any reason for its suggestion on status quo.</p>				
12	p. 148: The statement, "Harappans also developed India's first writing system," should be removed. There is no evidence supporting this claim.	Approve edit as provided.	Do NOT delete the entire statement. Insert the wording: "Harappans also developed India's first known writing system."	Endorsed Ad Hoc Action: p. 148: The statement, "Harappans also developed India's first writing system," should be removed. There is no evidence supporting this claim.
<p><b>Comment:</b> Second CRP modification is correct. It is odd however that one of Second CRP's member Michael Witzel believes that the Harappan writing was not writing at all, but here he proposes something opposite!</p>				
13	p. 148: "Historians <b>think</b> that the Harappans.... but <b>they aren't sure</b> . As in Egypt, the people may have worshipped	Approve edit as provided.	Remove the two sentences, and insert instead: "Unlike Mesopotamia or Egypt, for	Endorsed Ad Hoc Action: p. 148: "Historians <b>think</b> that the

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	the king as a god.” The statements are confusing and inference is invalid. They should be removed.		example, there are no large religious monuments or palaces, so the relationship between the people and their government is less clear. On the other hand, the remarkable similarity of material culture from widely scattered Harappan sites suggests a high level of central control.”	Harappans.... but <b>they aren't sure</b> . As in Egypt, the people may have worshipped the king as a god.” Remove these statements.
<p><b>Comment:</b> Second CRP suggestion is acceptable and so is the suggestion of the Hindu groups. However Second CRP claim is partially questionable because similarity of material culture need not necessarily indicate a high level of central control.</p>				
14	<p>The introduction to the passage from Bhagwad Gita (p. 172-173) states, “Krishna tells Arjuna how a person <b>might</b> find peace...” and asks the students to, “<b>Try to sum up what each sentence says in your own words.</b>” In comparison, the Sermon on the Mount (p. 390) introduces that, “Jesus taught that people who love God <b>will</b> be blessed when they die,” and asks the student to “<b>Note who Jesus says are blessed</b>” and “<b>Think about the lesson Jesus is trying to teach.</b>” In the case of Hinduism, the use of <b>might</b> introduces uncertainty in the minds of students. Whereas, the presence of <b>will</b> in the words of Jesus is affirmative. Furthermore, students can <b>sum up the teachings of Gita in their own words</b>, but they are given direct instructions of <b>what to</b></p>	<p>Substitute new language as directed. “Krishna” and “Arjuna” are appropriate.</p>	Do not change original text.	<p>Endorsed Ad Hoc Action: The sentence could be written as follows: “Lord Krishn explains to Arjun how a soul can find peace and eternal happiness,” and “Think about the meaning behind Lord Krishn’s advice to Arjun.”</p>

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	<p><b>note and think about Jesus' teachings.</b> In order to present a balanced and unbiased view of Hinduism to the student, the material should be treated with the same affirmative statements used for Judeo-Christian religions.</p> <p>The sentence could be written as follows: "Lord Krishn explains to Arjun how a soul can find peace and eternal happiness," and "Think about the meaning behind Lord Krishn's advice to Arjun."</p>			
<p><b>Comment:</b> Proposed VF edit adheres to CA standards of education on granting equal respect to all religious traditions. Existing text (as shown by the proposed Hindu edit) seems to place Hinduism below Christianity and Second CRP wants to retain this pro-Christian bias.</p>				
15	<p>p. 162-165: Chandragupt is spelled incorrectly as "Candragupta" in these pages. One instance of "Chandra Gupta" (p. 169) is found.</p>	<p>Ensure consistency in spelling across section.</p>	<p>Retain final "a" in all names as currently written, i.e. Ashoka, etc. Use "Chandragupta".</p>	<p>Endorsed Ad Hoc Action: Ensure consistency in spelling across section.</p>
<p><b>Comment:</b> Second CRP suggestion is correct. Ad hoc committee did not make any suggestion. VF is correct in pointing out inconsistency in the use of</p>				

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spellings.				
16	In this section the word <b>gods</b> is used in several instances. Furthermore, it describes the <b>statues of gods</b> . The word <b>statue</b> should be replaced with deity (meaning divinity or God). The discussion on word <b>gods</b> is mentioned in Section 6.5.3.	CDE: no page numbers were provided by the group, but see for example the citation for the picture on the top of page 168. Confirm with CRP that "deity" is appropriate. Statements like, "Many individual sculptures are images of important Hindu gods, like the deity of Vishnu above," might be confusing to students without context.	CRP: This text uses the terms "god" and "goddess" when discussing the religions of ancient Greece and Rome in respectful ways. There is no reason why a similar level of respect should not continue when using these terms in discussions of Hinduism. The term "deity" is always preferable, however. CDE: current text is acceptable.	Commission directed the following edits to be made: Replace statues with "deities" Replace "gods" with "deities."
<b>Comments:</b> Language proposed by Commission is more respectful and accords with Hindu tradition in which words for statues are not used to denote deity but the reverse is true in general.				

## Houghton Mifflin (Grade 6 only)/McDougal Littell

Number	Group's Edit/Correction (The Vedic Foundation)	First CRP Action (Shiva Bajpai advising)	CFIR/Second CRP Recommendation (Witzel, Wolpert, Heitzman advising)	Final Curriculum Commission Action
18	Grade 6, p. 216: "Some researchers have <b>developed the theory</b> that sometime about 2000 to 1500 BC, a major river in India called the Saraswati dried up." The teacher's edition states, "For many years, the Saraswati River existed only in myth. Recently, however, scientists <b>have traced its historic path</b> and <b>begun to unlock</b> the secrets of its decline." The statement in the teacher's edition should replace the student's edition text.	Approve edit as written.	Do not change original text.	Endorsed Ad Hoc Action: Grade 6, p. 216: "Some researchers have <b>developed the theory</b> that sometime about 2000 to 1500 BC, a major river in India called the Saraswati dried up." The teacher's edition states, "For many years, the Saraswati River existed only in myth. Recently, however, scientists <b>have traced its historic path</b> and <b>begun to unlock</b> the secrets of its decline." The statement in the teacher's edition should replace the student's edition text.
<b>Comment:</b> Second CRP has not stated any reason for its suggestion. The proposed edit by Hindu group does improve clarity and adds more specific information.				
19	Grade 6, p. 229: Under the title ' <b>Aryan Beliefs and Brahmanism</b> ,' "The early religion of the Aryans is now called <b>Brahmanism</b> , after the name of the Aryan priests, or <b>Brahmans</b> . The Aryans worshipped <b>many gods</b> . The <b>Brahmans</b> made <b>sacrifices to those gods</b> by <b>offering animals</b> to a sacred fire. Over time, the ceremonies became more and more <b>complex</b> . ...The rituals of the <b>Aryan religion</b> and many hymns to <b>their gods</b> are found in ancient Sanskrit <b>texts</b> called the <b>Vedas</b> ." Spelling errors: The spelling of 'Brahmans' in the text that of 'Brahmana'	Correct the spelling error throughout.	Retain "brahman" throughout.	Endorsed Ad Hoc Action: Correct the spelling error throughout: Brahman should be spelled Brahmin.

Number	Group's Edit/Correction (The Vedic Foundation)	First CRP Action (Shiva Bajpai advising)	CFIR/Second CRP Recommendation (Witzel, Wolpert, Heitzman advising)	Final Curriculum Commission Action
	and in the pyramid figure of caste system. Brahmin is the correct spelling for this <i>varn</i> .			
<p><b>Comment:</b> Second CRP suggestion is careless because most English texts do indeed give the spelling as 'Brahmin' to distinguish this varna from the Hindu theological Supreme Being "Brahman".</p> <p>Second CRP suggestion to retain 'Brahminism' is inconsistent with their own earlier remark (under edit 25) that this term should not be used.</p>				
20	Grade 6, p. 231: Internet Activity – "Use the Internet to <b>learn about Hindu customs</b> concerning one of <b>these topics</b> : 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.	Do not change original text.	Ad Hoc and CFIR/CRP in agreement. Commission endorsed their recommendation.  Existing text is accurate and should be left as is.
<p><b>Comment:</b> None</p>				
21	Grade 6, p. 229: "Indian society <b>divides</b> itself into a <b>complex structure</b> of social classes based particularly on jobs. This class structure is called the <b>caste system</b> ." This sentence, written in the present tense in a textbook describing ancient history, is out of place. It presumes that the caste system is present in India today. According	Change "divides" to "divided."	Do not change original text, except as follows: "Indian society was and still is divided into a complex structure of social classes based particularly on jobs. This class structure is called	Endorsed Ad Hoc Action: Change "divides" to "divided."

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	to the Indian Constitution, under the section, Fundamental Rights, the Right to Equality is guaranteed to all citizens, just as the U.S. has enacted Equal Employment Opportunity Laws to prevent discrimination.		the caste system.”	
<p><b>Comment:</b> Caste system is present in India today but in a weakened form (especially in cities) and is destined to vanish in a few decades. The proposed edit reflects this complexity whereas Second CRP suggestion seems to promote the colonial, romantic paradigm of a static, unchanging India. The caste system has rapidly eroded in many Indian cities and villages and now matters primarily in matters of marriage. There are many non-Brahmin priests, entire regiments of Indian army are of non-Kshatriya caste, many businessmen are not Kshatriyas, and many Shudras are temple priests.</p> <p>Even historically, many Shudras founding ruling houses, many Brahmins worked as warriors or farmers. CRP edit is therefore historically questionable.</p>				
22	<p>Grade 7, p. R66: “Hinduism...developed out of the rituals and philosophy set forth in many ancient sacred texts....Many Hindus worship Brahman in the form of <b>other gods</b> and divine beings. They <b>believe</b> that <b>these gods can</b> grant followers wisdom...But, above all, Hindus believe that their faith <b>can</b> liberate their souls...Once free, their souls <b>can</b> achieve a <b>heavenlike</b> state of bliss – the <b>ultimate goal</b> of Hinduism.”</p> <p>Rewrite this introductory passage as follows, “Hinduism is one of the oldest religions in the world. It developed in India thousands of years ago. The beliefs of Hinduism are based on the teachings of ancient sacred texts such as the Vedas or the Bhagvad Gita. Hindus believe that everything in the world is a power of God</p>	Extensive editing would constitute a content change.	Approve edit of Ad Hoc Committee, and do not change original text.	Ad Hoc and CFIR/CRP in agreement. Commission endorsed their recommendation.  Original text will not be changed.

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	<p>and that the many forms of God represent His various powers. This is why Hindus worship God in many forms. Hindus believe that the hope of finding perfect happiness in the world is an illusion and that an individual experiences only temporary happiness in the world. According to Hindu scriptures, the perfect happiness that people are searching for lies only in God. So God realization is the ultimate goal in Hinduism."</p>			
<p><b>Comment:</b> None</p>				
24	<p>p. R66: "They also keep jars of the river's water in their homes to bless the <b>dead</b> and the <b>dying</b>." This statement has no basis and should be removed. A description of a Hindu festival such as Diwali or worship at a Hindu temple would be a suitable replacement in order to present Hinduism with the same favorable treatment as Judeo-Christian religions.</p>	<p>Delete statement. An alternative description would constitute a content addition.</p>	<p>Do not change original text.</p>	<p>Endorsed Ad Hoc Action: p. R66: "They also keep jars of the river's water in their homes to bless the <b>dead</b> and the <b>dying</b>." This statement has no basis and should be removed. An alternative description would constitute a content addition.</p>
<p><b>Comment:</b> Hindu edit is partially incorrect. Water from Ganges is indeed kept in certain Hindu homes although the practice is not very widespread. However, as VF suggests, a description of a more prevalent Hindu custom is more appropriate. Therefore, Hindu edit should be accepted.</p>				
25	<p>p. R66: "Today, many gurus reach their followers through Internet sites that broadcast their <b>sermons</b> and <b>songs</b>." Replace with "...broadcast their teachings."</p>	<p>Approve edit as written.</p>	<p>Do not change original text.</p>	<p>Endorsed Ad Hoc Action: p. R66: "Today, many gurus reach their followers through Internet sites that</p>

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				broadcast their <b>sermons</b> and <b>songs</b> .” Replace with “...broadcast their teachings.”
<b>Comment:</b> Second CRP has given no reason for their status quo. The word ‘teaching’ is more dignified than the original text especially because ‘songs’ reminds one also of pop-songs. Alternately, the word ‘devotional’ should be added before ‘songs’.				
26	p. R67: Rewrite the caption to read, “When Hindus worship God in a female form, they refer to her as Goddess. Shown below is one form of Goddess called Lakshmi.”	Approve edit as written.	Approve edit of Ad Hoc Committee.	Ad Hoc and CFIR/CRP in agreement. Commission endorsed their recommendation.  p. R67: Rewrite the caption to read, “When Hindus worship God in a female form, they refer to her as Goddess. Shown below is one form of Goddess called Lakshmi.”
<b>Comments:</b> None				
27	p. R67: Rewrite Symbol description as follows, “The syllable <i>Om</i> (or <i>Aum</i> ) is often recited at the beginning of Hindu prayers. <i>Om</i> is the most sacred sound in Hinduism because it is believed to contain all other sounds. The syllable is represented by the symbol shown below.”	Approve edit as written.	Approve edit of Ad Hoc Committee.	Ad Hoc and CFIR/CRP in agreement. Commission endorsed their recommendation.  p. R67: Rewrite Symbol description as follows, “The syllable <i>Om</i> (or <i>Aum</i> ) is often recited at the beginning of Hindu

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				prayers. <i>Om</i> is the most sacred sound in Hinduism because it is believed to contain all other sounds. The syllable is represented by the symbol shown below.”
<b>Comments:</b> None				
28	p. R67: Rewrite the Primary source interpretation as follows, “Yet, my dear boy, from a subtle essence which one cannot see, this great fig tree has grown. Have faith, my dear, for that subtle essence is the soul which is a power of God, the Soul of the whole universe. <i>You</i> are a soul.” Even with a rewrite, it may be difficult for students at this level to understand the science of soul. The passage should be replaced with a passage from the Gita that teaches Hindu beliefs in simple terms.	Revise passage as directed. Replacing with a new passage would constitute a content change.	The suggested wording from the Group’s edit seems to be a completely different passage from the one in the text. Do not change original text.	Endorsed Ad Hoc Action:  . R67: Rewrite the Primary source interpretation as follows, “Yet, my dear boy, from a subtle essence which one cannot see, this great fig tree has grown. Have faith, my dear, for that subtle essence is the soul which is a power of God, the Soul of the whole universe. <i>You</i> are a soul.”
<b>Comment:</b> The passage from Chhandogya Upanishad (Prapathaka or section VI) is called ‘Sadvidya’ and is indeed considered one of the most recondite texts of Hindu spiritual philosophy. It has attracted very lengthy and complicated commentaries by teachers of Vedanta school. Therefore there is much merit in VF suggestion that an alternate passage from the Gita should be substituted if it indeed exists in the textbook.				
29	p. R76: Replace “no one founder” with “no founder.”	Approve edit as written.	Approve edit of Ad Hoc Committee.	Ad Hoc and CFIR/CRP in agreement. Commission endorsed their recommendation.  p. R76: Replace “no one founder” with “no founder.”

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<b>Comment:</b> None.				
30	p. R76: "The soul never dies but is continually reborn until it becomes enlightened." Replace "enlightened" with "God realized."	Approve edit as written.	The Group is attempting to replace the language with a term from more recent devotional, theistic paths. This is a major content innovation. Change only "enlightened" to "released".	Endorsed CFIR/CRP recommendation: Change only "enlightened" to "released".
<p><b>Comment:</b> Meeting called by SBE to consult Witzel and Bajpai on January 6, 2006 decided on 'Divine Enlightenment' which is also an appropriate substitute.</p> <p>The ancient period which these textbooks cover stretches to 600 AD and therefore includes theistic major texts of Hinduism such as the Gita, Ramayana, Mahabharata and several Puranas.</p> <p>It is erroneous on part of CRP to suggest that devotional theistic paths are necessarily 'later'. The following works gives ample evidence of Bhakti in Rigveda:</p> <p>Jeanine Miller. <i>Does Bhakti Appear in the Rigveda</i>. Bharatiya Vidya Bhawan: Mumbai, 1996</p> <p>The following work collects hundreds of devotional passages in the four Vedas –</p> <p>A C Bose. <i>Hymns from the Vedas</i>. Asia Publishing House: Bombay (1964)</p> <p>The word Bhakti itself occurs in the Gita, Shvetashvatara Upanishad, and in Vyasabhashya on Yogasutras which belong to the ancient Indian period. Words with similar meanings also occur abundantly in Mahabharata, Ramayana and the Gita.</p> <p>Certain Western as well as Indian scholars (e.g., R N Dandekar) have sought to find Abrahamic devotion in the Vedas, and when they did not find it (except in Varuna hymns), they declared that Bhakti is practically absent in the Vedas. However, when the Hindu notions of Bhakti are searched in the Vedas, we find ample evidence.</p>				
31	p. R76: "Persons achieve happiness and enlightenment after they free themselves from their earthly desires." Replace with "Persons achieve perfect happiness only after God realization."	Approve edit as written.	As in the comments on 30 above, do not change original text.	Endorsed CFIR/CRP recommendation: Do not change original text.

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<p><b>Comment:</b> See under edit 30 above. For the last at least 15 centuries, Hinduism has been predominantly devotional. The notion that knowing or realizing God alone liberates one is found as early as the Vedas ('tameva viditva amritam...')</p>				
32	p. R76: "Freedom from earthly desires comes from many lifetimes of worship, knowledge, and virtuous acts. Replace with "God realization is achieved through continuous practice of loving and surrendering to God and receiving His Grace upon complete surrender."	Approve edit as written.	As in the comments on 30 and 31 above, do not change original text.	Endorsed CFIR/CRP recommendation: Do not change original text.
<p><b>Comment:</b> See under edit 30 above.</p>				

## Teachers' Curriculum Institute

Number	Group's Edit/Correction (The Vedic Foundation)	First CRP Action (Shiva Bajpai advising)	CFIR/Second CRP Recommendation (Witzel, Wolpert, Heitzman advising)	Final Curriculum Commission Action
34	Grade 6, page 123: "The first walled towns appeared on the Indian subcontinent in about 2500 B.C.E." Replace "The first" with "ancient" or "early".	Approve edit as written.	Do not change original text, except substitution of "2600" for "2500".	Endorsed Ad Hoc Action: Grade 6, page 123: "The first walled towns appeared on the Indian subcontinent in about 2500 B.C.E." Replace "The first" with "ancient" or "early".
<b>Comment:</b> See corresponding edits above on dates and 'early' above.				
35	Grade 6, page 129: "A wide variety of fish live in the river. Fish and shrimp are caught to sell or eat." This statement is irrelevant and out of context. It should be removed.	Approve edit as written.	Approve edit of Ad Hoc Committee.	Ad Hoc and CFIR/CRP in agreement. Commission endorsed their recommendation.  Grade 6, page 129: "A wide variety of fish live in the river. Fish and shrimp are caught to sell or eat." This statement is irrelevant and out of context. It should be removed.
<b>Comment:</b> None				
36	Grade 6, page 131: "India's first settlers lived among the Indus..." Replace "first" with "ancient" or "early".	Approve edit as written.	India's first settlers lived all over the subcontinent many thousands of years ago. Replace "first settlers" with "early townspeople".	Endorsed Ad Hoc Action: Grade 6, page 131: "India's first settlers lived among the Indus..." Replace "first" with "ancient" or "early".
<b>Comment:</b> First CRP suggestion is acceptable.				
37	Grade 6, page 133: "You learned that the first settlements..." Replace "first" with	Approve edit as	Approve edit of Ad Hoc	Ad Hoc and CFIR/CRP in agreement. Commission endorsed their

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	"ancient" or "early".	written.	Committee.	recommendation.
<b>Comment:</b> None				
38	<p>p. 144: "Around 1500 BCE, <b>invaders</b> called <b>Aryans conquered</b> northern India. Some <b>historians</b> credit the Aryans with bringing Hinduism to India."</p> <p>p. 144: "Most likely, Hinduism is a <b>blend of Aryan beliefs</b> and the <b>beliefs</b> of the people they <b>conquered</b>. <b>Early Aryan religion</b> is called <b>Vedism</b>, after the Vedas."</p> <p>Both statements should be deleted from the text.</p>	CDE: consult with CRP; text does highlight debate over origins of Hinduism and disagreement among historians.	Edits suggested for HEF edits #90-92 (i.e. using terminology of "migration" rather than "conquest" or "invasion") above should clear up these problems.	<p>Curriculum Commission rewrote the recommended edit to read as follows:</p> <p>p. 144: original text reads: "Around 1500 BCE, invaders called Aryans conquered northern India. Some historians credit the Aryans with bringing Hinduism to India." Replace with: "Around 1500 B.C., some historians say that people called Aryans migrated into northern India. Some historians credit the Aryans with bringing Hinduism to India."</p> <p>p. 144, original text: "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." Replace with: "Most likely, Hinduism is a blend of Aryan beliefs and the beliefs of the people that were already present in the region. Early Hinduism is called Vedism, after the Vedas."</p>

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<b>Comment:</b> The current text in the textbook is hopelessly flawed and only its deletion will serve the purpose.				
39	p. 143: "Hinduism...has affected how people worship, <b>what jobs they do</b> ,... And it has helped to determine the status of people in Indian society." Remove.	Approve edit as written.	Do not change original text.	Endorsed Ad Hoc Action: 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 this statement.
<b>Comment:</b> Caste system is present in India today but in a weakened form (especially in cities) and is destined to vanish in a few decades. The proposed edit reflects this complexity whereas CRP suggestion seems to promote the colonial, romantic paradigm of a static, unchanging India.				
40	p. 143: "Dharma stands for law, obligation, and duty." Replace with " <i>Dharm</i> means actions, thoughts and practices that promote happiness in the world and ensure God realization."	CRP confirmed that "dharma" is acceptable. Otherwise, apply the listed correction.	Do not change original text. See comment on Vedic Foundation suggestions #30 above.	Endorsed CFIR/CRP recommendation: Do not change original text.
<b>Comment:</b> VF edit clarifies traditional Hindu view that Dharma ensures both 'abhyudaya' (worldly happiness) and 'nihshreyasa' (liberation). Second CRP proposal is uninformed.				
41	p. 143: "One of the most famous Hindu <b>stories</b> is the <i>Ramayana</i> . The <i>Ramayana</i> tells about life in ancient India and <b>offers models</b> in dharma." Replace with "...Hindu scriptures is the <i>Ramayana</i> . The <i>Ramayana</i> describes the divine actions of Bhagwan Ram when he appeared in	Approve edit as written.	Do not change original text.	Endorsed Ad Hoc Action: p. 143, original text reads: "One of the most famous Hindu stories is the <i>Ramayana</i> . The <i>Ramayana</i> tells about life in ancient India and offers models in dharma."

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	ancient India. Through His righteous living He set an example of how to live by dharm."			Replace with "...Hindu scriptures is the <i>Ramayana</i> . The <i>Ramayana</i> describes the divine actions of Bhagwan Ram when he appeared in ancient India. Through His righteous living He set an example of how to live by dharm."
<p><b>Comment:</b> The VF edit reflects the traditional understanding of the role of Ramayana more accurately, since Lord Rama is called Maryada Purushottama or the ideal/perfect man. One fails to understand why Second CRP is opposing it.</p> <p>It is disrespectful on the part of Second CRP to regard Ramayana merely as a 'story' when the texts of other religions are clearly referred to as scriptures in textbooks. If Bible and Koran are not referred to as 'stories', why should Hindu texts alone get this designation?</p> <p>The Ramayana is considered a sacred scripture by Hindus.</p>				
42	p. 143: Paragraph beginning "The <b>hero</b> of the <i>Ramayana</i> , Rama, lives his whole life by the rules of dharma." Remove.	Approve edit as written.	Approve edit of Ad Hoc Committee.	Ad Hoc and CFIR/CRP in agreement. Commission endorsed their recommendation.  p. 143: Paragraph beginning "The hero of the <i>Ramayana</i> , Rama, lives his whole life by the rules of dharma." Remove this paragraph.
<p><b>Comment:</b> None</p>				
43	p. 143: "...you'll learn about dharma and the other basic Hindu beliefs: <b>Brahman, multiple gods,</b> karma, and samsara." Replace with "...Hindu beliefs: Bhagwan,	CDE: are Bhagwan and maya explained in the text? If	Do not change original text. See comment on Vedic Foundation suggestions #30	Commission endorsed most of the Vedic Foundation's proposed edit, except it chose not to add the word "maya."

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	Forms of God, karma and <i>maya</i> .”	group's edit introduces new terminology without context, this may be confusing for students.	above.	p. 143, original text reads: "...you'll learn about dharma and the other basic Hindu beliefs: Brahman, multiple gods, karma, and samsara."  Replace "Brahman" with "Bhagwan"  Replace "multiple gods" with "Forms of God." Delete "samsara"
<b>Comment:</b> None				
44	p. 144: "The Vedas are a large collection of sacred <b>songs, poems,</b> ..." Replace with "The Vedas are a collection of sacred verses, hymns, prayers, and teachings..."	Approve edit as written.	Approve edit of Ad Hoc Committee. See comments for HEF edit #92 above.	Ad Hoc and CFIR/CRP in agreement. Commission endorsed their recommendation.  p. 144 original text: "The Vedas are a large collection of sacred <b>songs, poems,</b> ..."  Replace with "The Vedas are a collection of sacred verses, hymns, prayers, and teachings..."
<b>Comment:</b> None				
45	p. 144: Paragraph beginning "Vedic rituals and <b>sacrifices</b> honored a <b>number of gods</b> associated <b>with nature</b> . A <b>class</b> of priests... <b>only</b> they knew...became the <b>dominant class</b> in India. Later <b>Vedism</b> is often called <b>Brahmanism</b> ." 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 order."	Commission endorsed original edit proposed by the Vedic Foundation:  p. 144: Delete the 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

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				Brahmanism.”
<p><b>Comment:</b> Second CRP comment on the edit privileges Judeo-Christian God over Vedic deities/Deity. It is the desiccated interpretation from 19<sup>th</sup> century German philology to say that Vedic gods are merely nature deities. Do the textbook use ‘tribal deity’ for Biblical God? Therefore the CC did well in accepting the VF edit.</p> <p>CRP suggestion on retention of the word ‘Brahmanism’ is inconsistent with its own comments under edit 25 above. Brahmanism is just a colonial-missionary name given to Hinduism.</p>				
46	p. 144: “Modern day Hinduism is <b>very complex. Many beliefs</b> , many forms of worship, and <b>many gods exist</b> side by side.” Remove.	Approve edit as written.	Do not change original text.	Endorsed Ad Hoc Action: p. 144: Delete “Modern day Hinduism is very complex. Many beliefs, many forms of worship, and many gods exist side by side.”
<p><b>Comment:</b> We are trying to describe an ancient religion using the modern vocabulary of a foreign language! Hinduism is also monotheistic (or monistic) although Hindu monotheism is different from Abrahamic monotheism. Second CRP is looking for the latter in Hinduism and has therefore rejected the VF edit. Hindus do not see any contradiction in extolling many gods simultaneously while understanding that the underlying reality is one.</p> <p>Unlike Abrahamic monotheism (that seems to be the standard yardstick for comparison in the minds of Second CRP members), the Hindu God is not just transcendent, but also immanent. God is not just a unit in Heaven, or just male. Rather, God is that in which the entire creation attains unity.</p> <p>Hindu philosophy explains that just as the same water is present invisibly, pervading in the atmosphere, and also as dew drops, ponds, rivers and the ocean, so also there is no contradiction in the Divinity manifesting in various forms, while being transcendent and immanent. Just as one praises the same water whether one praises the ocean or pond or dewdrops or atmospheric moisture collectively or individually, so also Hindus do not see any contradiction in worship the Supreme reality in one cherished form or in multiple forms or in a formless version.</p> <p>The earliest Vedic texts also emphasize the Unity of Divinity, the underlying reality behind all deities and creation:</p> <p>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</p>				

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	<p>Atharvaveda (Shaunakiya) 10.7.34 Atharvaveda (Shaunakiya) 13.4.16-19</p> <p>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</p> <p>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</p> <p>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</p> <p>There are, no doubt, two forms of Brahman- one having a form and the other formless. The Mortal and the immortal. The stationary and the moving. The discernible and the indiscernible. Brihadaranyaka Upanishad 2.3.1</p> <p>That under which the year revolves with its days, the gods worship that as the light of lights and as life immortal, that in which the people of all the five regions of the Earth and space are established, that alone I regard as the Soul; known that immortal Brahman, I too am immortal. Brihadaranyaka Upanishad. 4.4.16-17</p> <p>On account of superb excellence if the Divinity, one soul (i.e., the All-pervading Soul) is extolled in various ways. The other (manifest) gods are just like the limbs of the Great Soul, the secondary members of the body. The specialists in this branch of study observe that the Rishis praise the beings according to the plurality and Universality of their intrinsic nature. The gods are (figuratively described in the Veda as) born from each other (e.g., Rigveda 10.72.4). The gods are the primary source of each other. They owe their birth, i.e., coming into being, to their specific functions as well as to the (Universal) Soul. Soul alone is their chariot, horse, weapon and arrow, i.e., these things which are not different from the soul are only figurative appellations in their descriptions. Nirukta 7.4</p> <p>Therefore, Second CRP edit should be rejected, being tainted by a bias. The existing text will confuse a sixth grade student and needs revision as proposed by VF.</p>			
47	p. 146: " <i>Brahman</i> is the Hindu name for a supreme <b>power</b> or a divine <b>force</b> , that is greater than all the <b>other gods</b> ." Replace with " <i>Bhagwan</i> is a word for God in	CDE: consult with CRP as to which is more	Do not change original text. See comment on Vedic Foundation suggestion #30	Commission endorsed the edit proposed by the Vedic Foundation: p. 146, original text reads " <i>Brahman</i> is the

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	Hinduism.”	appropriate term.	above.	Hindu name for a supreme power or a divine force, that is greater than all the other gods.” Replace with “ <i>Bhagwan</i> is a word for God in Hinduism.”
<p><b>Comment:</b> In Hindus spiritual texts, it is the word <i>Bhagawan</i> that is used more often to denote ideas such as power, force rather than the word <i>Brahman</i> (which is used to denote the transcendental nature of God in general). Therefore CRP edit reflects the ignorance of the six-fold meaning of ‘bhaga’ as given in classical Hindu texts.</p> <p>Moreover, students may confuse <i>Brahman</i> with the <i>varna</i> Brahmin. Therefore VF edit is preferable.</p>				
48	p. 146: “To Hindus, <b>only</b> Brahman exists forever.” Inaccurate. Souls and <i>maya</i> (cosmic manifestation, material world) are also eternal existences. Remove the word ‘only’ and replace Brahman with God.	Approve edit as written.	Do not change original text. See comment on Vedic Foundation suggestion #30 above.	Endorsed Ad Hoc Action: p. 146, original text reads: “To Hindus, only Brahman exists forever.” Remove the word ‘only’ and replace Brahman with God.
<p><b>Comment:</b> The existing wording is biased towards Advaita doctrine, whereas the VF proposed text derives from Vaishnava doctrines. The latter is more representative if a choice indeed has to be made between the two views. Therefore Second CRP recommendation is inaccurate.</p>				
49	p. 146: “Hinduism sees time going <b>around</b> in a circle,... The <b>same events</b> return...follows winter” Remove.	Approve edit as written.	Do not change original text.	Endorsed Ad Hoc Action: p. 146: “Hinduism sees time going <b>around</b> in a circle,... The <b>same events</b> return...follows winter” Remove statement.
<p><b>Comment:</b> No logic in Second CRP suggestion. Hindus have BOTH linear and cyclical notions of time.</p>				

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50	p. 146: "Hindus believe Brahman is ...cycle never ends." Replace with "Hindus believe God creates, dissolves, and re-creates the universe in a never-ending cycle. Hindus refer to this cycle of creation and dissolution as <i>Sanatan</i> , something that does not have a beginning or an end."	Approve edit as written.	Do not change original text.	Endorsed Ad Hoc Action: p. 146, original text reads: "Hindus believe Brahman is ...cycle never ends."  Replace with "Hindus believe God creates, dissolves, and re-creates the universe in a never-ending cycle. Hindus refer to this cycle of creation and dissolution as <i>Sanatan</i> , something that does not have a beginning or an end."
<p><b>Comment:</b> The edit corrects the simplistic statement of the text and conforms to the textual meaning and popular beliefs.</p> <p>Reject Second CRP suggestion.</p>				
51	p. 146: "According to Hindu belief, everything in the world is a <b>part</b> of Brahman...It is a <b>part</b> of Brahman..." Replace 'a part' with 'the power' and 'Brahman' with 'God'.	Approve edit as written.	Do not change original text.	Endorsed Ad Hoc Action: p. 146, original text reads: "According to Hindu belief, everything in the world is a part of Brahman...It is a part of Brahman..."  Replace 'a part' with 'the power' and 'Brahman' with 'God'.
<p><b>Comment:</b> Original text represents Advaita and Visishtadvaita views, whereas VF edit suggests another sectarian view. Either is fine, or both theories should be mentioned. In the context of ancient India too, both the views are found in Vedic texts.</p>				
52	p. 146: "Through their own souls, people are <b>connected</b> to Brahman. The <b>other gods and goddesses</b> in Hinduism..." Replace connected with related and Brahman with God.	Approve edit as written.	Do not change original text.	Endorsed Ad Hoc Action: p. 146, original text reads: "Through their own souls, people are connected to Brahman. The other gods and goddesses in Hinduism..."  Replace "connected" with "related" and

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				replace "Brahman" with "God."
<b>Comment:</b> Brahman may be confused with the <i>varna</i> Brahmin by a sixth grade American student. Related is a more appropriate term rather than 'connected' because the former may be more easily understood by the sixth grade student. The word 'connect' could be easily misinterpreted as one of a 'physical connection'. One does not understand why Second CRP is opposing these changes.				
53	p. 146: "To <b>connect</b> with <b>their gods</b> , ancient Hindus..." Replace with "To worship God, ancient..."	Approve edit as written.	Do not change original text.	Endorsed Ad Hoc Action: p. 146, original text reads: "To connect with their gods, ancient Hindus..." Replace with "To worship God, ancient..."
<b>Comment:</b> See comments under edit 46 above. CRP is merely quibbling. VF Edit is an improvement, as well as an authentic interpretation.				
54	p. 146: "...show <b>gods and goddesses</b> from popular Hindu <b>stories</b> " Replace with "...show various forms of God from Hindu scriptures."	Approve edit as written.	Do not change original text.	Endorsed Ad Hoc Action: p. 146, original text reads: "...show gods and goddesses from popular Hindu stories." Replace with "...show various forms of God from Hindu scriptures."
<b>Comment:</b> Second CRP is being disrespectful and discriminatory towards Hindus by wanting a status quo. If the Bible cannot be referred to as Christian stories, then why should Hindu scriptures be referred to as 'stories'? See also comments under edit 46.				
55	p. 146: "Modern Hindus continue to visit temples to express their love of the <b>gods.</b> " Replace with "...visit temples to worship and express their love for God."	Approve edit as written.	Do not change original text.	Endorsed Ad Hoc Action: p. 146, original text reads: "Modern Hindus continue to visit temples to express their love of the gods." Replace with "...visit temples to worship and express their love for God."
<b>Comment:</b> See under edit 46 above.				
56	p. 146: The photograph should be replaced	Approve edit as	Do not change original photo.	Endorsed Ad Hoc Action:

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	with one of hundreds of beautiful Hindu temples with a caption "Modern Hindus visit temples such as this to worship God."	written.		p. 146: The photograph should be replaced with one of hundreds of beautiful Hindu temples with a caption "Modern Hindus visit temples such as this to worship God."
<b>Comment:</b> One fails to understand why Second CRP is opposing the change because the existing picture is not good.				
57	p. 147: The heading "Hindu Beliefs About Multiple Gods". Replace with "Hindu Beliefs About Various Forms of God."	Approve edit as written.	Do not change original text.	Endorsed Ad Hoc Action: p. 147: The heading "Hindu Beliefs About Multiple Gods". Replace with "Hindu Beliefs About Various Forms of God."
<b>Comment:</b> See comments under edit 46 above.				
58	p. 147: Paragraph beginning "There are <b>many gods and goddesses</b> ...quality of Brahman." Replace with "Hindu scriptures describe that God represents the various aspects of His unlimited blissful personality through many forms."	Approve edit as written.	Do not change original text.	Endorsed Ad Hoc Action: p. 147, original paragraph beginning "There are many gods and goddesses... quality of Brahman." Replace paragraph with "Hindu scriptures describe that God represents the various aspects of His unlimited blissful personality through many forms."
<b>Comment:</b> The notion that Brahman is blissful is found in Vedic texts (Taittiriya Upanishad, Anandavalli section). For Hindu monotheism, see comments under edit 46 above. It is unclear why Second CRP is opposing this VF edit.				
59	p. 148: "Dharma is a very important <b>idea</b> in Hinduism." Replace idea with belief.	Approve edit as written.	Do not change original text.	Endorsed Ad Hoc Action: p. 148, original text reads: "Dharma is a very important idea in Hinduism." Replace "idea" with "belief."
<b>Comment:</b> The word 'belief' is used uniformly in the case of other religions in textbooks. So why does CRP want Hinduism to be singled out?				

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60	p. 148: "Dharma stands for law, obligation, and duty." Replace with " <i>Dharm</i> means actions, thoughts and practices that promote happiness in the world and ensure God realization."	CRP confirmed that "dharma" is acceptable; otherwise change passage as directed.	Do not change original text.	Endorsed CFIR/CRP recommendation: Do not change original text.
<b>Comment:</b> See comment under edit 40 above, reject Second CRP suggestion.				
61	p. 148: "As you have already read, in the Vedas... duties. These duties usually involved a certain type...Each <b>class</b> ..." Replace with "The Vedas describe four categories of society in four <i>varnas</i> . Each category was involved in a certain type... Each category..."	Approve edit as written.	Do not change original text.	Endorsed Ad Hoc Action: p. 148, original text reads: "As you have already read, in the Vedas... duties. These duties usually involved a certain type...Each class..."  Replace with "The Vedas describe four categories of society in four <i>varnas</i> . Each category was involved in a certain type... Each category..."
<b>Comment:</b> Class has Marxist connotations. Varna or category is definitely an improvement. On the other hand, 'category' sounds a bit awkward. However, 'class' may be also acceptable. This is debatable. The word Jaati is more suitable to denote an occupational class, rather than 'caste' or varna, which often turns out to be a normative concept without much basis in social reality (vide works of modern sociologists such as M N Srinivas).				
62	p. 148: "Hindus believed...dharma of their class, society would be in harmony." Replace class with <i>varna</i> .	Approve edit as written.	Approve edit of Ad Hoc Committee.	Endorsed Ad Hoc Action: p. 148: "Hindus believed...dharma of their class, society would be in harmony." Replace "class" with " <i>varna</i> ."

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<p><b>Comment:</b> Class has Marxist connotations. Varna or category is definitely an improvement. On the other hand, 'category' sounds a bit awkward. However, 'class' may be also acceptable. This is debatable.</p>				
63	<p>p. 148: Paragraph beginning "In addition to the dharma of their <b>class</b>,...For example, <b>Hinduism</b> values..." Replace class with <i>varna</i>,... "For example, Hindus value marriage, helping others in need and respecting and caring for their elders." Add to this paragraph "Above all <i>varna dharm</i>, Hindus believe in following the most important dharm by lovingly worshipping God in order to achieve their ultimate goal of God realization."</p>	<p>Approve edit as written. CRP confirmed that "dharma" is acceptable.</p>	<p>Change "class" to "varna". Do not insert any additional textual changes. This change repeats change done in # 62.</p>	<p>Endorsed CFIR/CRP recommendation: p. 148: Paragraph beginning "In addition to the dharma of their class,... For example, Hinduism values..." Replace "class" with "<i>varna</i>"</p>
<p><b>Comment:</b> Class has Marxist connotations. Varna or category is definitely an improvement. On the other hand, 'category' sounds a bit awkward. However, 'class' may be also acceptable. This is debatable.</p>				
64	<p>p. 148: "Hindus believe that all life is connected, so part of ...people or animals." Replace with "Hindus believe that all life forms have a soul, so Hindus respect all forms of life and avoid doing harm to them."</p>	<p>Approve edit as written.</p>	<p>Do not change original text.</p>	<p>Endorsed Ad Hoc Action: p. 148, original text reads: "Hindus believe that all life is connected, so part of ...people or animals." Replace with "Hindus believe that all life forms have a soul, so Hindus respect all forms of life and avoid doing harm to them."</p>
<p><b>Comment:</b> One fails to understand Second CRP's opposition to the edit which merely tends to make the passage clearer and easier to understand.</p>				
65	<p>p. 148: Passage beginning "This reverence for life...feed people who were starving."</p>	<p>CDE: Develop</p>	<p>Do not change original text.</p>	<p>Commission endorsed comment of the</p>

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	Remove or revise per following: It is stated earlier that Hindus respect all life forms so there is no reason to single out cows. Because of their importance in Indian agricultural life, cows were and continue to be loved as part of the family just as pet dogs are loved in Western society. It does not mean that cows are <b>sacred</b> ; they are simply loved and respected in India.	exact language in consultation with CRP.		Vedic Foundation. Exact replacement language left to publisher to develop.
<b>Comment:</b> Cows are sacred to Hindus. It is possible that VF edit is prompted by the fact that Hindus have to face a lot of ridicule in the US for our belief in the sacredness of the cow. I have myself received a hate email containing pictures of cows being slaughtered.				
66	p. 148: "They were used for transportation." Remove. Bulls were used for transportation, not cows.	Approve edit as written.	Change "cows" to "cattle" in this paragraph.	Endorsed Ad Hoc Action: p. 148: Remove "They were used for transportation."
<b>Comment:</b> VF edit is correct because only bulls and not cows were used for transportation in general. Second CRP suggestion does not add any value and just appears for the sake of contradicting VF.				
67	p. 148: "Because cows were viewed...feed people who were starving." Remove.	Overlaps with edit #67 above.	Do not change original text.	Endorsed original edit of Vedic Foundation: p. 148: Remove "Because cows were viewed...feed people who were starving."
<b>Comment:</b> This sentence in the text is caricaturist and ridicules the Hindu belief in the sanctity of the cow as a fetish. VF proposed edit rectifies it. Would Second CRP have opposed an edit saying "In Islam the pig is unclean and therefore even if there was a famine in Arabia, Muslims would starve rather than eat pork"?				

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68	p. 148: Remove the picture and caption. It is a random photograph that is not representative of reality. Cows aren't allowed to just help themselves otherwise they would be healthy and not skinny as the cow shown in the picture. To suit the theme, a beautiful picture of Lord Krishn or Lord Ram would be much more appropriate.	Approve edit as written.	Replace the cow picture with one showing a major festival. One could use Dusserah in Calcutta (or Kathmandu), the Jagannath chariot procession in Puri, the Ganesha festival in Pune, Pongal in Tamil Nadu, etc.	Endorsed Ad Hoc Action: p. 148: Remove the picture and caption. Replace with picture of Lord Krishn or Lord Ram.
<b>Comment:</b> Second CRP suggestion is good. It has almost become a cliché in books on India to showing a skinny cow, or a cow and children eating from the same garbage heap. For once, the Second CRP seems to have shown some sympathy for Hindus although its suggestion is not materially different from that of vf in its intent. Why couldn't they just agree with VF instead of throwing in their own suggestion?				
69	p. 149: "The <b>idea</b> of dharma...Another <b>idea</b> , <i>karma</i> , explains why living well is important." Replace with "The belief of dharm...Another belief, <i>karm</i> , explains the importance of living according to dharm."	CRP confirmed that "karma" and "dharma" are acceptable.	Agree with retention of "karma", "dharma", etc.	Ad Hoc and CFIR/CRP in agreement. Commission endorsed their recommendation.  Spelling of karma and dharma should be retained.
<b>Comment:</b> None				
70	p. 149: "From ancient times, Hindus believed that souls had <b>many lives.</b> " Replace with "Hindus believe that souls have had uncountable lives."	Approve edit as written.	Do not change original text.	Endorsed Ad Hoc Action: p. 149: "From ancient times, Hindus believed that souls had many lives."

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				Replace with "Hindus believe that souls have had uncountable lives."
<b>Comment:</b> VF edit seems to indicate that whereas the word 'many' denotes a large but finite number, Hindu tradition gives an infinite lives to the soul. So the VF edit should stay (against Second CRP) although 'infinite' would be a better substitute than 'uncountable'.				
71	p. 149: Replace photograph with one having a temple in the background. This photo is of a mosque.	Replace photo or crop out the mosque in the background.	The building in the background is the Taj Mahal in Agra, which is flanked by two mosques. Publisher must find a better, close-up photograph of a sannyasin (See p. 151 of the book).	Endorsed Ad Hoc Action: p. 149: Replace photo or crop out the mosque in the background.
<b>Comments:</b> None				
72	p. 151: "...devote their entire lives to <b>uniting</b> with Brahman." Replace "...devote their entire lives to attaining God realization."	Approve edit as written.	Do not change original text.	Endorsed Ad Hoc Action: p. 151, original text: "...devote their entire lives to uniting with Brahman." Replace "...devote their entire lives to attaining God realization."
<b>Comment:</b> Meeting called by SBE on January 6 decided to use 'Divine Enlightenment' which seems to be a good choice.				
73	p. 151: "They use ....to focus on <b>Brahman</b> ." Replace Brahman with God.	Approve edit as written.	Do not change original text.	Endorsed Ad Hoc Action: p. 151, original text: "They use ....to focus on Brahman." Replace Brahman with God.

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<b>Comment:</b> Student may confuse Brahman with the <i>varna</i> Brahmin. It should be therefore replaced by God or by Brahman/God uniformly.				
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.	Do not change original text.	Commission endorsed the original Vedic Foundation edit:  p. 151, original text reads: "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."
<b>Comment:</b> CC recommendation seems to be the best and takes into account the VF edit. To equate Yoga with breathing exercises is caricaturist because these breathing exercises constitute only one of the many other 'limbs' of Yoga according to classical formulations. Second CRP recommendation has shown a lack of accuracy and lack of sympathy for the Hindu tradition.				
75	p. 151: "They are belief in Brahman,...samsara." Replace with "Bhagwan, Forms of God, karma and <i>maya</i> ."	CDE: are Bhagwan and <i>maya</i> explained in the text? If group's edit introduces new terminology without context, this may be confusing for students.	Do not change original text.	Commission endorsed most of the Vedic Foundation's proposed edit, except it chose not to add the word " <i>maya</i> ."  p. 151, original text reads: "They are belief in Brahman,...samsara."  Replace "Brahman" with "Bhagwan"  Replace "multiple gods" with "Forms of God"  Delete "samsara"

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<p><b>Comment:</b> CC suggestion seems to be the best and takes into account the VF edit. Bhagawan is not a totally unknown word in American English and this may be a good opportunity to acquaint students with the same.</p>				
76	p. 151: Photo caption – “A member of the Brahmin <b>caste</b> reads aloud from the sacred Vedas.” Replace with “A ceremonial worship performed according to the Vedas.”	Approve edit as written.	Change to “Fire sacrifice accompanied by reading from the Veda.”	<p>Endorsed Ad Hoc Action:</p> <p>p. 151: Photo caption – “A member of the Brahmin caste reads aloud from the sacred Vedas.”</p> <p>Replace caption with “A ceremonial worship performed according to the Vedas.”</p>
<p><b>Comment:</b> The VF edit is accurate because Vedas are not recited from books during a fire sacrifice as shown in the picture. It is just accurate to say that the ceremony is being performed according to the Vedas, leaving out the question as to which books the priests in the picture are reciting.</p> <p>The Second CRP edit is flawed because it presumes that indeed the Vedas are being recited, when in fact the Vedic Fire sacrifice may be performed with readings from non Vedic texts as well. The scene in the picture indicates that the ceremony is probably occurring in Rajasthan, Gujarat or Madhya Pradesh states of India. In these parts of India, the Vedic recitation tradition is almost dead and it is all the more likely that the text being recited is non-Vedic, despite the outwardly Vedic appearance of the ritual being performed.</p>				
77	p. 173: “Sculptures created <b>statues</b> out of stone... Many of these <b>statues</b> portrayed the Buddha or Hindu <b>gods</b> ..A temple <b>statue</b> of Buddha.” Statue is a derogatory word to describe a Hindu deity. Deity means divinity and aptly describes the Hindu conception of the representations of divinity.	CDE: consult with CRP to determine if “statue” should be replaced with “deity” throughout.	Do not change original text.	<p>Commission directed the following edits to be made:</p> <p>Replace statues with “deities”</p> <p>Replace “gods” with “deities.”</p>
<p><b>Comment:</b> Second CRP response shows a lack of sensitivity and empathy for the sixth grade Hindu student who is often accosted by his fellow classmates (in the predominantly Judeo-Christian religious environment shaped by Biblical paradigms) that he worships devils in the forms of lifeless statues and idols.</p> <p>VF edit was meant to rectify this situation. CRP should have at least agreed that the word ‘statue’ should be replaced with deity in some places, not all. Or it could have made the recommendation that a more neutral word ‘icon’ should be used rather than ‘statue’, which change although falling short of</p>				

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<p>'deity' is less cumbersome.</p> <p>Theologically, within Hinduism, the word for deity such as 'devata' is used alternately for sacred icons/statues but words for 'icons' (e.g., Pratima, murti) are never used per se for deity. Statue indicates a lifeless inert object whereas Hindus 'animate' the 'statues' through elaborate ceremonies inviting the spirits of deities to come and abide in them, animating them. Therefore, the use of 'statue' is demeaning and inaccurate.</p>				