Houghton Mifflin Harcourt's California History Textbook Drafts

A Case In Modern Day Orientalism

Hindu Education Foundation USA (HEF)

July, 2017

Note: This document contains the following.

The first part (Page 2 through 17) describes the different problems in the HMH Kids Discover California Social Studies (Grades K–6) textbook draft in detail.

The Appendix 1 (Page 18 through 22) lists the violations in the textbook draft as per the categories suggested in History–Social Science Adoption Program Evaluation Map for quick reference of all citations that are raised through this document.
“The Orient was almost a European invention, and had been since antiquity a place of romance, exotic beings, haunting memories and landscapes, remarkable experiences.”

Edward Said, Orientalism, 1978

“Mysterious” Ancient Indians, HMH Kids Discover California Social Studies (Grades K–6), Ancient India

Monkeys working alongside Indian workers, HMH Kids Discover California Social Studies (Grades K–6), Indian Empires
What does a modern day picture of cows eating trash\(^1\) have to do with ancient India?

Does a caricature supposedly of a mythological figure with many eyes all over his body\(^2\) represent India?

In what way does the Greek myth of ‘unicorn’\(^3\) and discussion on its reality or magicality help understand Indian civilization?

These questions are not being asked of some accounts of nineteenth century colonial historians who on encountering an unknown culture had tried to domesticate it for the European audience or create a geopolitical manual to aid the colonial conquerors and administrators. These questions are being sought of 2017 drafts of the sixth grade history textbooks to be taught in public schools of California. Houghton Mifflin Harcourt (HMH), the publisher, who is seeking approval of its drafts\(^4\) from the California Department of Education (CDE), has done to Indian history, exactly what the colonial accounts do - objectify, exoticise, magicalize and essentialize them.

As we shall see, the marked similarities between the two discourses - the colonial accounts of the nineteenth century and the textbook drafts currently being considered for adoption, may not be incidental. Rather they represent a larger narrative built not on reality but on an imagination of an ‘Orient’. Why else would one also see a complete lack of parity in how ‘ancient India’ and ‘Hinduism’ are depicted when compared with the sections on other civilizations like Greek Civilization (Early Greek, Greece’s Golden Age), Roman Civilization (Roman Empire, Early Roman) and others in the same textbook?

There are several instances of adverse reflections on Hinduism and India in the textbook which violate the Californian Law and Educational standards. The Evaluation Criteria for Instructional Material require the textbooks “to project the cultural diversity of society; instill in each child a sense of pride in his or her heritage; develop a feeling of self-worth related to equality of opportunity; eradicate the roots of prejudice; and thereby encourage the optimal individual development of each student” and which prohibit any “descriptions, depictions, labels, or rejoinders that tend to demean, stereotype, or patronize minority groups”\(^5\)

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\(^1\) HMH Kids Discover California Social Studies (Grades K–6), Ancient India, Page 13
\(^2\) Ibid page 1
\(^3\) Ibid page 1
\(^5\) Education Code Sections 51501, 60040(b), and 60044(a). Also see ‘Standards for Evaluating Instructional Materials for Social Content, 2013 Edition’, page 5 and page 9 of 19.
The textbook also completely ignores or minimizes many important additions to the 2016 History Social Science Framework especially in the ancient India and Hinduism sections which could have brought some amount of parity on how these sections are portrayed in the textbooks.

The claim here is not just that the textbook drafts contain inaccuracies, disparities, errors of emphasis and adverse reflections, but that they show an inherent bias that is distributed across the vocabulary and imagery of the sections. That they use the Orientalist narrative to pick up what needs to be told about the Indian and Hindu people, what needs to emphasized and what needs to be ignored, what vocabulary, images and illustrations need to be used to understand them and what questions need to be asked about them. This review considers the sixth grade History Social Science textbook drafts of Houghton Mifflin Harcourt (HMH), namely the HMH Kids Discover California Social Studies (Grades K–6)⁶, (hereafter called the HMH K-6) focusing on the sections on ancient India and Hinduism, and tries to bring out some of the most glaring instances of these problems within them.

1. Orientalism - A Brief

By Orientalism, scholars refer to patronizing depictions of cultures and people that were part of an imagined geographical entity called the ‘Orient’ an area including India, China, the Middle East and the South East Asia. Dr. Edward Said, a founder of the academic field of postcolonial studies, defines Orientalism as “a style of thought based upon an ontological and epistemological distinction made between “the Orient” and (most of the time) ”the Occident.”” It is based on an underlying assumption that there is an “absolute and systematic difference between the West, which is rational, developed, humane, superior, and the Orient, which is aberrant, undeveloped, inferior.”⁷

Said writes that since antiquity, the ‘Orient’ has had a special place in European Western experience, as a place of “romance, exotic beings, haunting memories and landscapes”. Orientalism started off as “a way of coming to terms” with these strange and mysterious people. With many European nations becoming colonisers of these places, asymmetric power equations ensured that this way of understanding the colonized and their cultures, became the only legitimate way of understanding and creating knowledge about these people. As Said points out, Orientalist biases are not just manifested in many genuine works of Western scholarship but that “racial ideas too came from the same impulse.” Needless to say, that the narratives based on them are often at variance with what the people of those cultures experience about themselves and also with empirical evidence.

Orientalists often see India as defined by primitive hierarchical structures of “caste” and outdated rituals. They conflate and essentialize Hinduism and Indian civilization into these

⁶http://www.hmhco.com/~/media/sites/home/countries/us/california/190928-ca-hss-review
structures and objectify Hindus ignoring their diversity, aspects of culture such as philosophy, aesthetics and art as also other achievements of the civilization.

Politically, colonialism might have ended in the last century, but many scholars have shown that its remnants are well entrenched in many different ways and that Orientalist biases still exist in the narratives about many of these cultures although they may not be ubiquitous at all times.

We believe that there are many instances of these in the textbook drafts we have considered. The following are a few of them.

2. Visual Imagery
Consider the following picture from ancient India section of HMH K6.

![A modern day picture of cows eating trash in the section on ancient India](image)

While the textbook depicts all other civilizations and religions using carefully selected paintings, illustrations and images in a very sensitive, positive and aesthetic portrayal of these civilizations, cultures and religions, the publisher seems to single out India and Hinduism for stereotypical and unaesthetic depictions. What is glaring in the above picture of the 'cows eating trash' is not just that it conflates a people with trash and dirt or that it betrays stereotypes about India and Hinduism ("caste, cows and curry" stereotypes as scholars call them), but that it exhibits a sense of callous anachronism in using a contemporary picture of cows eating trash to represent an ancient period as if the people being referred to are frozen in time.

Visual imagery has been one of the most important manifestations of the Orientalist discourse. European paintings have very often portrayed an Orient that was abnormal, backward and
inferior. As Edward Said points out, paintings of artists as eminent as Eugene Delacroix depicted Orient in a way that was completely disparate from what the people themselves experienced about themselves and their culture. It may not be a coincidence then that modern day Orientalism as represented in the textbook drafts too is manifested in its pictures as much as in its vocabulary and the questions it asks. In fact many ideas about India that underlie the discourse in textbook drafts have for long existed in the Colonial Europe’s imagination of the Orient. They all are based on an imagination of an India that is frozen in time - where the descriptions of the ancient and the present are easily interchangeable, an India that is backward, exotic, archaic, magical and brutal - an India that is a piece of the Orient.

The section on ancient India has a subsection titled “Mysterious Ancient India”. It starts with telling us that unlike the Chinese or the Mesopotamians, we know very little about these “mysterious” people. But the very next paragraphs paint an imagination of the people through its pictures that starkly resemble the 19th century European paintings of the Orient. Consider the picture shown above taken from the section. The caption of the picture tells us “This image shows a ceremonial procession. This type of event may have been a way for upper-class landowners, merchants, and spiritual leaders to make themselves look more important in
society.” The authors have not only imagined a ceremonial procession out of thin air but also speculate with ease the intentions of the people behind them who are also divided into some imaginary categories. It is remarkable how somebody could pull this out of the hat all at once. There indeed is wealth of evidence that can help us know something about these ancient people, but none of that points to any of what has been imagined above. On what basis are the categories of these people and their intentions imagined? Do the speculated categories tell us more about the imagineers and their epistemic configurations themselves rather than the imagined people?

Incidentally, in the State Board of Education (SBE) hearing on July 14, 2016, many Hindu students had raised concerns about the denigrating pictures of trash and pigs being used in the section on Hinduism. Board member Trish Boyd Williams had thereafter sought to know from the Instructional Quality Commission (IQC) if these concerns were being addressed adequately. Thereafter, Tom Adams, the then Executive Director of IQC had assured that the new History Social Science framework which was being adopted, would address these issues that existed in the old textbooks. One wonders as to what makes these biases durable as to recur with such consistency? Are these biases so deeply entrenched so as to reinforce the Orientalist discourse every time, disallowing even the slightest amount of doubt and sensitivity while dealing with India and Hinduism?
The main source of information about Jesus and his teachings is the New Testament of the Bible, a text sacred to the followers of the Christian religion. According to the New Testament, Jesus didn’t preach rebellion against the Romans. In fact, he told people to pay their taxes to Rome. The New Testament says that Jesus reminded his followers of basic Jewish beliefs, such as believing in one God and following the Ten Commandments. He also told them that God loved them and would forgive them if they turned away from sin. He urged them to love God and to love one another.

Some images from the section on Christianity
Some images from the section on ancient Hebrews
3. “The Mysterious Ancient India”
As we saw earlier, while claiming to know very little about the people, the textbooks still went on to speculate what they wanted to about these people without any basis.

Two pages of ancient India section devoted to images of heron hunting.

The section in HMH K6 devotes two full pages for images of heron hunters in the Indus rivers as though that is representative of the ancient Indian civilization and its accomplishments. For one, the civilization was not just confined to the Indus river and its banks and was spread across a much larger area including large parts of North and North West India. Archeological sites have shown the existence of this civilization in as far as Rakhigarhi and Kunal in current day Haryana in Northern India, Shortugai in the current day Afghanistan to Dholavira in current day Gujarat in Western India. Secondly, there is very little evidence to suggest that such methods for heron hunting were used by the ancient Harappans. Even if we were to speculatively assume that these exact methods were in practice, is that the most significant or representative aspect of the Harappan civilization to be told to warrant so much space while completely ignoring the most important aspects of the civilization itself?

The textbook draft seems to be trying hard to dispute civilizational continuity in India. This civilizational continuity is evidenced by the Harappan seals and artifacts that resemble current-day common Hindu customs. Examples such as the terracotta dolls in ‘Namaste’ greeting,
seals that resemble the Hindu God Shiva in meditative pose etc (These important artifacts, along with others are elaborated in History Social Science Framework, see Framework chapter 10, lines 823 to 841) and dolls with vermilion and bangles are all examples of common customs in Hinduism today yet are completely ignored in drafts. Archeologists like B B Lal, have clearly shown that these archaeological findings point to a cultural continuity between the ancient civilization and modern day Hindu practices which the Framework clearly mentions. Both the drafts do not even mention these aspects. They again resort to 'argumentum ad temperantiam' to ignore this evidence. The HMH K6, for example, contends that “archaeologists are not entirely sure if they are connected with Hinduism, the religion that developed in ancient India.” HMH K6-8 similarly says “Many seem to be religious, but the specific beliefs are unclear.” These are completely contrary to the wealth of archeological evidence which clearly indicates civilizational continuity.

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<table>
<thead>
<tr>
<th>Not in the textbook drafts</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1.jpg" alt="Terracotta doll" /></td>
</tr>
<tr>
<td>A terracotta doll excavated from Harappan civilization with ‘Namaste’ greeting.</td>
</tr>
</tbody>
</table>

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8 B. B. Lal (2009). How Deep Are the Roots of Indian Civilization?: Archaeology Answers. Aryan Books. (B. B. Lal, is a renowned Indian archaeologist. He was the Director General of the Archaeological Survey of India (ASI) from 1968 to 1972, and has served as Director of the Indian Institute of Advanced Studies, Simla. He also worked for UNESCO committees.)

9 History Social Science Framework, Chapter 10, lines 829 to 832.
4. India as a land of magic

The cover page of the section on Judaism opens with ‘Hebrew Heroes’ and the section on Early Greeks with ‘The Alphabet (from Alpha to Omega)’. Among the questions that seem to do this for the section on ancient India is ‘Are Unicorns Real?’ Does the myth of ‘Unicorn’ itself not come from the Greek natural history? Was it not the early Greeks who believed that such a creature existed and that it came from ‘Indika’? Some scholars have indeed speculated if the few mentions of ‘Ekashringa’ (meaning one horned) in some early Indian texts could be unicorns and not rhinoceros as is commonly understood, or if the Harappan seal in which only one horn of a bull is visible could be considered similar to the creature described in the myth of unicorn. But there is no evidence whatsoever to conclude that it was the same as Greek myth of ‘unicorn’. Much of discussion on this today remains a speculation - a speculation without any conclusive evidence and whose interest among Europeans too is possibly on account of its presence in the European myths and their linking it with ‘Indika’. If the ‘unicorns’ were indeed so important as to be covered in the textbook, would it not have been appropriate to discuss about its reality or magicality in the section on Greek civilization from where the myth originates? Or is it that like in much of Orientalism, here too, Western myths about India are interchangeable with facts when describing India and its people? The selection of questions and themes in all ways appears to be a manifestation of an imagination that views India as “a place of romance, exotic beings, haunting memories and landscapes, remarkable experiences” as Said had put it.

Consider also, the caricature of a king, on the cover page of the section on ancient India. The king is supposedly ‘Indra’ who has eyes all over his body and is dubbed the “god of war”. Contrast this with the sections on ancient Hebrews and ‘Judaism’ which talk of heroes, feasts and festivals and the impact of ancient Hebrews on the modern world, similarly the section on Greek civilization shows philosophers with the caption “We Love Wisdom.”
Review of HMH Kids Discover California Social Studies (Grades K–6)

The cover page for ‘Ancient India’

The cover page for ‘Greece’s Golden Age’

The cover page for ‘Ancient Hebrews’

The cover page for ‘Christianity’
Do we assume that Indians and Hindus either lack heroes, philosophers, or festivals or that they have had no impact of any sort on the world or that all these aspects are less important to be a part of the narrative on the Indian civilization?

The Hebrews are not represented in the text with pictures of mythical figures from the Old Testament like Leviathan, the sea monster, nor the Muslims using a pictorial illustration of Al-Burāq, the steed in Islamic mythology and Christians by strange pictures of say Leviticus, the goat demon. Why then do we see the narrative on ancient Indian and Hindu people revolve around an experience of strangeness and magicality?

There are multiple ways in which Hindus relate to their deities. For example Indra is associated with Indra-Jal (The Jewel Net of Indra) which forms the basis of what today is known as the holographic paradigm\(^\text{10}\), a concept used extensively in both Hindu and Buddhist philosophies and meditative techniques. The text, bereft of any such context, frames Indian mythology into a magicalized narrative.

5. Does Hinduism have philosophy, teachings, festivals and practices?

If it does, very little or nothing of it is mentioned in HMH K6. It barely has a sentence on the concept of dharma and does not even have a mention of Yoga and meditation and the three other purushartha\(\text{s}\) Artha, Kama and Moksha all of which are in History Social Science Framework\(^\text{11}\).

Not even a single festival of the Hindus is mentioned in the HMH K6. It is as if there is nothing in Hinduism that is of any value in today’s world. Contrast this with Judaism which devotes a whole section on ‘Faith and Feasts’. The text in the section starts with the following paragraph

> “Through many hardships and victories, Judaism has survived for more than 3,000 years. Today, Jews still honor the teachings of Abraham and Moses. These teachings, and the lessons of prophets and rabbis, evolved into a system of Jewish laws and ethics that inspire Jews to live up to a high moral standard. That means more than just going to Temple. It means being honest, just, and virtuous, as the Torah commands. This strong faith also teaches Jews to honor their history – the good times and the bad – with holy days, celebrations, and traditions.”

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\(^{10}\) Ken Wilber, 1982, Holographic Paradigm and Other Paradoxes, Shambhala

\(^{11}\) See Framework chapter 10, Sections The Early Civilizations of India, lines 881 to 884, lines 889 to 892
The section on Christianity talks of how Jesus would tell parables to teach important lessons of life. Sample this.

"IN THE NEW Testament, Jesus teaches by telling parables, simple stories with lessons about life. Jesus used the parable of the Good Samaritan to teach people what it meant to be a good neighbor. In the story, a man is robbed, beaten, and left lying by the side of the road. All those who pass him ignore him. Finally, a stranger from Samaria – an unfriendly land – stops to help. Jesus said that the stranger who stopped to help was the good neighbor, or Good Samaritan."

"A JEW NAMED Saul tried to stop the apostles from saying that Jesus was the Messiah. Then one day, Saul had a vision of Jesus that changed his mind. He became an apostle and began to preach that Jesus was the Messiah. Soon, he became known as Paul. Most of what is known about Paul comes from letters he wrote to Christians in different places. These letters are called epistles and appear in the New Testament."

"The New Testament says that Jesus reminded his followers of basic Jewish beliefs, such as believing in one God and following the Ten Commandments. He also told them that God loved them and would forgive them if they turned away from sin. He urged them to love God and to love one another."
This lack of coverage of philosophy and teachings of Hinduism makes anyone who reads the textbook feel that while all the other religions are based on well developed philosophy and practices, Hinduism is based on some primitive and often unjust practices and nothing at all that is of relevance today, fitting very well into the narrative of ‘Oriental backwardness’. This clearly constitutes adverse reflection of Hinduism.

6. Indians and Monkeys - the recurring theme of simianisation of Indians
The ‘Indian Empires’ section in the HMH K-6 textbook drafts has a picture of monkeys labouring alongside Indians. This is not just a caricature of Indians but is a blatantly racist depiction. There is no reason at all why monkeys should be shown laboring alongside humans except to perhaps reinforce a racist slur that people of color are somehow subhuman, primitive, or monkey-like. This is a clear violation of California State Law: Education Code Sections 51501 which prohibits adverse reflection upon persons on the basis of race or ethnicity.

Wulf D. Hund, University of Hamburg and Charles W Mills, Northwestern University in their essay ‘Comparing Black People to Monkeys has a Long, Dark Simian History’, trace the long history of ‘Simianisation’ as an instrument in de-socialisation and dehumanisation of members of oppressed groups12. In-fact earlier textbooks too have had instances of simianisation of Indians

12 http://www.huffingtonpost.com/the-conversation-africa/comparing-black-people-to_b_9345322.html
and Hindus through allusions but none had been so blatant. Moreover, it has been a recurring theme within Orientalism.

Conclusion

The History–Social Science Framework narrative, adopted by the California’s State Board of Education on July 14, 2016 talks of shifting from “teaching Western Civilization, a narrative that put Western Europe at the center of world events in this period, to teaching world history.”13 It also adds “Decentering Europe is a complicated process, because themes, periods, narratives, and terminology of historical study was originally built around Europe.” The intent to address Eurocentrism is indeed bold and the manifestation of this intent is indeed seen in the sections most importantly on Judaism, Islam, Buddhism and other religions and cultures which have seen remarkable improvements and additions in the textbooks. But will this intent of moving away from Eurocentrism not remain unfilled if the narratives on Indian civilization and Hinduism are not properly addressed?

It is important to note that the Orientalist discourse has at its roots in difference anxiety coming from what Said calls the “most recurring images of the Other.” He also notes that often Oriental scholarship and “racial ideas came out of the same impulse.” At a time, when one in every three Hindu children in America have reported to being bullied in classroom because of their religious beliefs14 and when FBI investigates the first cases of anti-Hindu hate crimes in US, it would be important that the issues of bias in the textbook be addressed.

Hence it is imperative that the sixth grade History Social Science textbook drafts by Houghton Mifflin Harcourt (HMH) be significantly rewritten to address the problems in the narrative failing which the book not be approved for teaching in California public schools.

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14 http://www.campussafetymagazine.com/clery/1_in_3_u-s-_hindu_students_bullied_for_their_religious_beliefs/
# Appendix 1: List of Category-1 Violations in HMH Kids Discover California Social Studies (Grades K–6)

<table>
<thead>
<tr>
<th>#</th>
<th>Page</th>
<th>Text</th>
<th>Violations</th>
<th>Details</th>
</tr>
</thead>
</table>
| 1  | 1    | Ancient _India_ cover page “Were Unicorns Real?”                     | Category 1.4 which mandates historical accuracy                            | Unicorn is a Greek myth being imposed on India  
Please refer to section ‘4. India as a land of magic’ above for a detailed analysis.                                                                                                                     |
| 2  | 1    | Cover page, ‘How Is Your Karma Doing?’                              | Category 1.10 which mandates that religious matters, must be treated respectfully | Parodying of beliefs constitutes adverse reflection.                                                                                                                                                   |
| 3  | 1    | Ancient _India_ cover page “Stepping out of Steppes”                | Category 1.4 which mandates historical accuracy and diverse perspectives.  | Ancient Indian history is essentialized into the contested Aryan Invasion Theory.                                                                                                                                 |
| 4  | 1 & 9| Image                                                                | Category 1.4 which mandates historical accuracy and Category 1.10 which prohibits adverse reflection and mandates that religious matters, must be treated respectfully | Caricature of religious figures constitutes adverse reflection. Indra is a deity of significance in Hinduism and Buddhism. Also, Indra is considered the king of heaven and the God of lightning and rain. But more importantly, deities are not understood in the most literal sense as the caricature and the caption projects. Please read section ‘4. India as a land of magic’ above for more details on why this is problematic.  
Further, it is an inaccurate choice of theme and description for cover page. The sections on other civilizations have themes that represent their achievements. |
| 5  | 2    | Title: “Mysterious Ancient India”                                   | California State Law: Education Code Sections 51501 which prohibits adverse reflection upon persons on the basis of race or ethnicity, Category 1.4 | As discussed above in section 3 ‘The Mysterious Ancient India’, the vocabulary represents Orientalist narrative that views the people of the Orient as ‘mysterious’.  
Further, while we are yet to decipher the script there is wealth of evidence of well planned cities, pottery, clay figurines all of which give a glimpse of cultural practices of the ancients. |
<table>
<thead>
<tr>
<th>6</th>
<th>4</th>
<th>&quot;By 2500 BCE, the Indus Valley civilization had two major cities: Mohenjo-Daro and, 400 miles to the northeast, Harappa&quot;</th>
<th>Category 1.4 which mandates historical accuracy.</th>
<th>Factually incorrect. Harappa and Mohenjodaro were the first cities to be excavated but not the only major cities in the Indus-Saraswati civilization. There have been hundreds of sites excavated and many major cities including like Rakhigarh, in the Northern Indian province of Haryana which is now considered bigger than Harappa.</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>4 &amp; 5</td>
<td>Image Caption: This image shows a ceremonial procession. This type of event may have been a way for upper class landowners, merchants, and spiritual leaders to make themselves look more important in society.</td>
<td>Category 1.4 which mandates historical accuracy</td>
<td>Please refer to the discussion in section 3 ‘The Mysterious Ancient India’ in the above report.</td>
</tr>
<tr>
<td>8</td>
<td>5</td>
<td>Harappan artifacts that show practices followed by current day Hindus such as terracotta doll in ‘Namaste’, greeting, seal resembling Hindu God Shiva etc not incorporated.</td>
<td>Category 1.2 which requires incorporation of content from framework and Category 1.4 which mandates historical accuracy and</td>
<td>Please refer to the section 3. “The Mysterious Ancient India” above for more details.</td>
</tr>
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<td>Row</td>
<td>Page</td>
<td>Image</td>
<td>Detail</td>
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<tr>
<td>9</td>
<td>10 &amp; 11</td>
<td>Image</td>
<td>Category 1.4 which mandates historical accuracy and Category 1.8 which stresses on importance of time and space and California State Law: Education Code Sections 51501 which prohibits adverse reflection upon persons on the basis of race or ethnicity, Please refer to the section 3. “The Mysterious Ancient India” above for more details.</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>13</td>
<td>“Aryan writings describe the Indo Aryans as people who enjoyed making war”</td>
<td>Category 1.4 which mandates Historical Accuracy, Detailed Content and Variety of Perspectives and Category 1.10 which prohibits adverse reflection The Vedas themselves have tens of thousands of verses in all which describe many things. To cherry pick very few verses to show the Vedic people as war mongering, while completely ignoring everything else is both inaccurate and unacceptable. By that method the same conclusion can be drawn from any corpus of ancient texts. The section talks very little about Vedic texts and even skips Bhumi suktta as mentioned by the HSS framework. But finds space for characterizing the Vedic people based on cherry picking of a few verses.</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>13</td>
<td></td>
<td>Category 1.2 which requires incorporation of content from framework, Category 1.4 which mandates Variety of Perspectives and Category 1.8 which seeks inclusion of primary texts The section does not include 'Bhumi Sukta’ which is present in the HSS framework narrative or any relevant texts from the Vedas</td>
<td></td>
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<tr>
<td>12</td>
<td>13</td>
<td>Image</td>
<td>Category 1.8 which stresses on importance of time and space and Educational code sections that prohibit Please refer to the discussion in section 1. Visual Imagery that talks of how this image represents both anachronism and bias - two main features of Orientalism.</td>
<td></td>
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<tr>
<td>Page</td>
<td>Line</td>
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<tr>
<td>13</td>
<td>14</td>
<td>&quot;..The control over religious ceremonies would later lead to Hindu reform movements. Some movements even became their own religions, like Jainism, Buddhism, and Sikhism.&quot;</td>
<td>Category 1.4 which mandates historical accuracy and Category 1.10 which prohibits advocating one religion over another</td>
<td>The last sentence is inaccurate. Jainism, Buddhism as also different schools of Hinduism, grew out of differences in philosophical positions and not because that they rebelled against Hinduism. Historian Philip Almond traces the origins of the view that Buddhism was a reform movement to the polemics of 19th century Europe. In an atmosphere charged with anti-Catholic and sometimes also anti-Judaic polemics, Buddha was seen as a Luther, as somebody who rebelled &quot;against the sacrificialism and sacerdotalism of the Brahmans&quot;, their heathen practices, rituals, their priesthood and their archaic social structures. So what we see here too is an Orientalist construction of imagined categories based on the ideological divisions within the nineteenth century European society.</td>
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<tr>
<td>14</td>
<td>15</td>
<td>&quot;Sometimes, Hindus would claim that &quot;purity laws&quot; made it necessary to keep untouchables separate from the rest of Indian society&quot;</td>
<td>Category 1.4 which mandates historical accuracy.</td>
<td>Hindus saints like Sant Choka Mela have been &quot;untouchables&quot; themselves. This sentence assumes the so called &quot;untouchables&quot; were not Hindus. Also in India untouchability has been seen in different religions and not just Hindus.</td>
</tr>
<tr>
<td>15</td>
<td>16</td>
<td>Caricatures of Hindu Deities</td>
<td>Category 1.10 which mandates that religious matters, must be treated respectfully</td>
<td>Caricatures of Deities constitutes adverse reflections. While other religions are portrayed using aesthetic paintings (for example please see the section on Christianity), Hindu deities are portrayed using caricatures.</td>
</tr>
</tbody>
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|   |   | Key Hindu teachings and practices, like Yoga and meditations are not incorporated | Category 1.2 which requires incorporation of content from framework, | The HSS Framework mentions the four purushartha Dharma, Artha, Kama and Moksha and practices like Yoga and meditation. Only Dharma is briefly mentioned while rest everything does not even find mention. |

| 'Indian Empires’ section in HMH Kids Discover California Social Studies (Grades K–6) |   | California State Law: Education Code Sections 51501 which prohibits adverse reflection upon persons on the basis of race or ethnicity. | The image pictures Indian workers working along with monkeys or monkey like creatures. This seems to caricature Indians. It is blatantly racist. There is no reason at all why monkeys should be shown laboring alongside humans except to perhaps reinforce a racist slur that people of color are somehow subhuman, primitive, or monkey-like. |

|   |   | “The emperor led his army into battle and conquered Kalinga, a kingdom in eastern India. Ashoka later said that more than 100,000 people died in the war. | Category 1.4 which mandates historical accuracy. | The position that Ashoka converted to Buddhism after the war with the Kalingas is a myth and has absolutely no evidence. Ashoka’s army invaded Kalinga in 262 BC but it is evident from Ashoka’s minor rock edicts that he had embraced Buddhism more than two years before the war. Charles Allen writes in ‘Ashoka: The Search for India’s Lost Emperor’ |
|   | Even though he won the battle, the emperor felt that his victory wasn't worth so much death. After that, Ashoka converted to Buddhism and practiced peace.” | that from the minor rock edict it is evident that Ashoka embraced Buddhism in or about 265 BC\textsuperscript{16}, which is years before the Kalinga war in 262 BC.  

\textsuperscript{16} Charles Allen, 2012, ‘Ashoka: The Search for India's Lost Emperor’, Abacus