| Page | Current Text (as per SAHFA's letter) | SAHFA Recommended Changes | Our Comments |
|---|---|---|---|
| **Discovery Education Social Studies Techbook** | | | |
| **Requested Edits to 6.1 Geography of India** | | | |
| 1 **Page 4** | Early farmers on the Indian subcontinent chose to settle near the three great rivers: the Indus, the Ganges, and the Sarasvati Rivers. The Sarasvati eventually dried up and today no longer exists. | Early farmers on the Indian subcontinent usually settled near a great river. There were ~~three~~ **two**: the Indus, **and** the Ganges~~, and the Sarasvati. The Sarasvati eventually dried up. Today, it no longer exists.~~" | The Saraswati River is mentioned as part of the 2016 History Social Science (HSS) Framework in Chapter 10, Page 215, Line number 841. The current text is in accordance with the Framework. **This edit from SAHFA would lead to the violation of Category 1.2 and 1.12 of the HSS adoption.** |
| 2 **Page 6** | Deforestation destroyed the soil around the Sarasvati and Indus rivers, and the once-rich agricultural valley began to turn to desert. | Deforestation destroyed the soil around the ~~Sarasvati and~~ Indus river~~s~~, and the once-rich agricultural valley began to turn to desert. | As clarified above, Saraswati River is described as part of the 2016 History Social Science Framework on Page 215, Line number 841. The current text is in accordance with the Framework. **This edit from SAHFA would lead to the violation of Category 1.2 and 1.12 of the HSS adoption.** |
| **Requested Edits to 6.2 India's Rulers and Society** | | | |
| 3 **Page 2** | Religion was not the only development of the Vedic society. They also established a set of castes based on spiritual purity. A person belonged to a | **Vedic** Religion ~~was not the only development of the Vedic society. They also~~ established a set of castes **based on spiritual purity. A person belonged to a particular varna primarily by** | This edit from SAHFA has many problems.<br><br>1) It attempts to delete the fact that religion was one of the contributions of Vedic society. **It violates category 1.10 of the HSS adoption criteria.**<br>2) 2016 HSS Framework mentions the |

| | | | | |
|---|---|---|---|---|
| | | particular social class primarily by birth. These classes were based on important natural abilities | birth. ~~social classes~~. ~~These classes were based on important natural abilities.~~ | following in Chapter 10, Page 217, Line 900 "A person belonged to a particular varna not just by professional excellence and good conduct, but primarily by birth" which is reflected in the textbook, yet is being suggested for deletion. Hence it would lead to a violation of Category 1.2 <br> 3) The HSS Framework mentions "Indian society witnessed the development of a system of social classes." in Chapter 10, Page 217, Line 894. |
| 4 | **Page 3** | The caste system in India is not as old as the Vedic period. The varnas presented a perfect society. It highlighted the importance of each role in a society. <br> But social groupings began to develop differently by the early Common Era. <br> These groupings became based on one's job. A person's role within society was tied to the group, or jati, he or she belonged to. <br> Different groups in society had different jobs and responsibilities. | The caste system ~~in India is not as old as the Vedic period. The varnas presented a perfect society.~~ highlighted the importance of each role in a society. But social groupings began to develop differently by the early Common Era. <br> These groupings became based on one's job. A person's role within society was tied to the ~~group, or jati,~~ **caste** he or she belonged to. Different groups in society had different jobs and responsibilities. | The "caste system" itself, as many scholars of colonialism have shown, is a product of Europe's colonial encounter. <br><br> This is mentioned in the HSS Framework in Chapter 10, Page 218, Line 912 "When Europeans began to visit India in modern times, they used the word "caste" to characterize the social system." This suggestion from SAHFA contradicts the HSS Framework which uses jati and varna and not the word 'caste'**. This edit would lead to violation of Category 1.2**. |

| 5 | Page 3 | Social rules continued<br><br>developing over time.<br>They gradually made the<br><br>divisions between jatis<br><br>more important and<br><br>lasting. People in one<br><br>jati group were not allowed to marry people from another group. The rules among these groups became more<br>official and complicated.<br><br>The development of jati social groups in India created a strict system. A person who was born into a group was not allowed to change groups at any point in life.<br>The Portuguese came to India in the 1400s.<br><br>They called this Indian system the caste system. It remained a controlling force in Indian society for many centuries | Social rules continued<br><br>developing over time.<br>~~They gradually made the~~<br><br>~~divisions between jatis~~<br><br>~~more important and~~<br><br>~~lasting.~~ People in one<br><br>**caste** were not allowed to marry people from another group. The rules among these **caste** became more official and complicated. The development of jati social groups in India created a strict system. A person who was born into a group was not allowed to change groups at any point in life. The Portuguese came to India in the 1400s.<br>They named this Indian system the caste system. It remained a controlling force in Indian society for many centuries.<br><br>The system today is made up of several major castes. These castes were based on the original orders of ancient Indian society.<br>They also were based on thousands of subcastes. Most people in South Asia ~~now identify with one~~ **are treated as belonging to one** caste or another. This is true regardless of religion. | As clarified above, the Framework uses the word 'jati' or merely 'groups' for ancient India. It explains that the word 'caste' was a European construct -- all of which is academically and historically accurate (Chapter 10, Page 218, Line 912). The original text is based on the Framework and **the suggested revisions by SAHFA would lead to a violation of Category 1.2 criteria.** |

| 6 | Page 3 | There is a fifth social group as well. It is made up of those outside of the caste system. The Dalits were outcastes.. This is because their jobs usually involved activities that were believed to be impure or unclean. | There is a fifth social group as well. It is made up of those **who were forced** outside of the caste system. **They were called the Untouchables.** The Dalits were **made** outcastes.. ~~This is because their jobs usually involved~~ **They were forced to perform** activities that were believed to be impure or unclean. | HSS Framework Chapter 10, Lines 903 and 904 mentions, 'Dalits (sometimes known as "Untouchables"), who did the most unclean work, such as cremation, disposal of dead animals, and sanitization'.  The current text is based on the HSS Framework.<br><br>Dalits did not engage only in jobs perceived as "unclean."  Many communities did different types of jobs, including honey extraction, etc. So such stereotyping of Indian society is both inappropriate and inaccurate. SAHFA's claim that coercion was an essential feature is also historically inaccurate.<br><br>SAHFA proposed change may lead to a violation of Social Content standards and is clear **violation of Educational Code Section 50501, 60044(a), (b).** |
| 7 | Page 3 | For this reason, some English observers began calling Dalits "Untouchables." The famous activist | ~~For this reason, some English observers began calling Dalits "Untouchables."~~ **Dalits were treated as Untouchables.** | The sentence sets the context for the next paragraph. We do not understand why this change has been suggested. |
| 8 | | Mohandas Gandhi introduced the name Harijans in the 1900s. This name means "children of god." The new name for the Dalit caste was a way to try to remove the shame connected with it. The | ~~The famous activist Mohandas Gandhi introduced the name Harijans in the 1900s. This name means "children of god." The new name for the Dalit caste was a way to try to remove the shame connected with it.~~ The government of India calls this group the | We oppose the blatant attempt to erase the mention of Indian civil rights leader and prominent, historical Hindu figure, Mohandas Gandhi, and his work to uplift oppressed communities.  We also find the original text problematic. Hence we suggest the following change: "Mohandas Gandhi introduced the name Harijans in the 1900s. This name means "Children of God." The new name was popularized by him to bring about awareness |

| | | government of India calls this group the "Scheduled Caste." The term**s** "Untouchable" considered hurtful today. | "Scheduled Caste." The term**s** "Untouchable" **and "Harijan" are** considered hurtful today. ~~Few people use the term "Harijan".~~ **"Dalit" is the term that is used by most and is used all around the world.** | of caste discrimination and to empower Dalits. But this term was seen as condescending and insulting by some. The government of India calls this group the "Scheduled Caste." The term "Untouchable" is also considered hurtful today. |
|---|---|---|---|---|

## McGraw-Hill IMPACT: California Social Studies

### Requested Edits to CHAPTER 7: ANCIENT INDIA

| | | | | |
|---|---|---|---|---|
| 9 | **Page 255** | There is another point of view that suggests that Aryans and their language are indigenous to India. This point of view holds that Aryans started in India and spread northward, and is held by a smaller number of scholars. | ~~There is another point of view that suggests that Aryans and their language are indigenous to India.~~ ~~This point of view holds that Aryans started in India and spread northward, and is held by a smaller number of scholars.~~ | The 2016 HSS Framework mentions on Page 216, Chapter 10, Line 858 that, "There is another point of view that suggests that the language was indigenous to India and spread northward, but it is a minority position." The current text is based on the Framework and its deletion would lead to a violation of Category 1.2 and 1.12. |
| 10 | **Page 258** | Social class in India was not just a religious matter, but was a social and cultural matter as well …(..)...The four social classes of ancient India are called varnas (VAR•nehs)… | ~~Social class~~ **Caste** in India was not just a religious matter, but was a social and cultural matter as well…(..)... The four social ~~classes~~ **castes** of ancient India are called *varnas* (VAR.nehs)… (..)...Higher ~~classes~~ **castes** came to be seen as purer than lower ones. Relations between ~~class~~ **castes** were seen in terms of spiritual purity | The Framework mentions, "Indian society witnessed the development of a system of social classes." on page 217 of Chapter 10, Line 894, then also on Lines 905, 906, 911. The Framework clearly explains that the word 'caste' was a European construct (Chapter 10, Page 218, Line 912) and hence uses the word 'social classes.' The suggested changes by SAHFA would lead to the violation of Category 1.2 and 1.12. |

| | | | | |
|---|---|---|---|---|
| | | (..)...Higher classes came to be seen as Relations between class were seen in terms of spiritual purity | or impurity. | |
| 11 | **Page 258** | By 500 C.E. or earlier there existed a community outside the jati system called the Dalits. Sometimes called the Untouchables, Dalits did work That jati Indians would not do, such as sanitation, disposal of dead animals,and cremation or burning of the dead. | By 500 C.E. or earlier there existed a community outside the jati system called the Dalits. Sometimes called the Untouchables, Dalits ~~did~~ **were forced to do** work that ~~jati~~ Upper Caste Indians would not do, such as sanitation, disposal of dead animals and cremation or burning of the dead. | Dalits did not only engage in jobs that were perceived as "unclean." Many communities did different types of jobs including honey extraction etc. So such stereotyping of Indian society is both inappropriate and inaccurate. SAHFA proposed change may violate the social content standards and are in clear violation with educational code section 50501, 60044(a), (b). |
| 12 | **Page 259** | Many Hindus today in India and the United States do not identify themselves as a member of a caste. | **Caste discrimination continues in most of South Asia and in South Asian communities in the United States.** OR ~~Many Hindus today in India and the United States do not identify themselves as a member of a caste.~~ | The current text is based on the 2016 HSS Framework. The Framework mentions "Today many Hindus, in India and in the United States, do not identify themselves as belonging to a caste." (Page 218, line 917) Hence the deletion and suggested change would lead to a violation of Category 1.2 of adoption criteria. |

| 13 | **Page 265** | Buddhism spread because it welcomed people from all walks of life. The Buddha placed little importance on the Jati system. He believed people's place in life did not depend on the jati into which they were born. The Buddha explained that the success of life depended on people's behavior now. | Buddhism spread because it welcomed people from all walks of life. The Buddha placed little importance on the **caste** ~~Jati~~ system. He believed people's place in life did not depend on the jati into which they were born. The Buddha explained that the success of life depended on people's behavior now. | 2016 HSS Framework mentions on Page 218, Line 912 that, "When Europeans began to visit India in modern times, they used the word "caste" to characterize the social system." Hence the Framework uses the word Jati or social classes. The current text is consistent with the Framework and the suggested revision would violate Category 1.2 and 1.10 of the HSS adoption guidelines. |

# National Geographic

National Geographic World History Ancient Civilizations, California Student Edition

## (Grade 6)

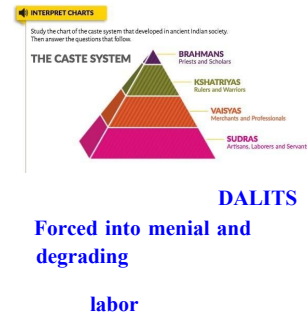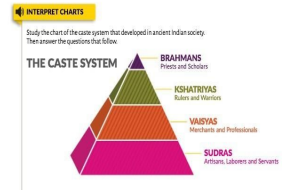### Requested Edits to Unit 2, Chapter 6, Section 1.3 Aryan Migrations Impact on Indian Society

| # | | | | |
|---|---|---|---|---|
| 14 | **Page 149** | Over time, a social class system developed that determined how people lived. | Over time, a social ~~class~~ **caste** system developed that determined how people lived. | 2016 HSS Framework mentions on Page 218, Line 912 that, "When Europeans began to visit India in modern times, they used the word "caste" to characterize the social system." Hence the Framework uses the word Jati or social classes. The current text is consistent with the Framework and the suggested revision would violate Category 1.2 of the HSS adoption criteria.. |
| 15 | **Page 149** | Priests were at the top, followed by warriors and nobles. Freemen, farmers, and traders were third in importance. At the bottom were slaves, laborers, and artisans. Non-Aryans made up most of the lowest class. Many centuries later, another group developed that was considered even lower. | Priests **(Brahmins)** were at the top, followed by warriors and nobles **(Kshatriyas)**. Freemen, farmers, and traders **(Vashiyas)** were third in importance. At the bottom were slaves, laborers, and artisans **(Sudras)**. Non- Aryans made up most of the lowest class. ~~Many centuries later, another group developed that was considered even lower.~~ **There were others who remained outside of the caste system, people later called the Dalits.** | The 2016 HSS Framework dropped the hierarchical depiction of the castes using caste pyramid as it was inaccurate and misleading. Hence, not only is the current text outdated, but so too is SAHFA's suggestion. Hence the textbook should remove the hierarchical description to comply with the HSS Framework. |

### Unit 2, Chapter 6, Section 1.6, Siddhartha and Buddhism

| # | | | | |
|---|---|---|---|---|
| 16 | **Page 155** | The Buddha taught that a person of any caste could attain nirvana, and he also promoted nonviolence. | The Buddha taught that a person of any caste could attain nirvana, and he also promoted nonviolence. | Current and recommended texts are the same. |

| | | | | |
|---|---|---|---|---|
| **Requested Edits Unit 2, Chapter 6 Review** | | | | |

| 17 | **P.163** |  | <br>**DALITS**<br>**Forced into menial and degrading**<br><br>**labor** | The publisher in its latest changes submitted to the board on November 6 removed this image.<br><br>The Framework till 2014 had the word hierarchy to describe the pyramid structure, on chapter 4 line 590. The IQC and SBE removed this from 2016 Framework after much deliberation. Hence this is a violation of Category 1.2 |

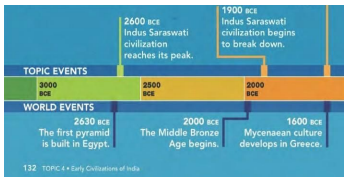**Unit 1, Chapter 3, The Islamic World**

| 18 | Grade 7, Page 8 | The Byzantine Empire's power was soon overshadowed by a Muslim state that arose in Arabia. Over many centuries, Muslim armies conquered lands in Europe, Asia, and Africa. | **The Byzantine Empire's power was soon** overshadowed by a Muslim state that arose in Arabia.<br><br>~~Over many centuries, Muslim armies conquered lands in Europe, Asia, and Africa~~. | |

# Pearson Scott Foresman & Prentice Hall

California History-Social Science myWorld Interactive (Grades 6-8)

| 19 | **Page 132** |  | **Please replace two instances of "~~Indus Saraswati civilization~~" on the timeline with "Indus Valley Civilization".** | The Saraswati River is mentioned as part of the 2016 History Social Science Framework on Page 215 of Chapter 10, Line number 841. Hence this is in accordance with the Framework. This edit from SAHFA would lead to the violation of category 1.2 and 1.12 of the HSS adoption. |
|----|----|----|----|----|
| | **Lesson 4.2 India's Vedic Age** | | | |
| 20 | **Page 136** | Another river, which is dry, but flowed parallel to the Indus, was the Saraswati. Recently, | ~~Another river, which is dry, but flowed parallel to the Indus, was the Saraswati. Recently~~ Archeologists have found almost | 2016 HSS Framework chapter 10, lines 821 to 842 clearly mentions the Sarasvati River. Hence the suggested change would violate category 1.2 and category 1.12 of the HSS adoption criteria. |

| | | archeologists have found almost 600 towns and villages buried in sand along the course of this now dry river. | 600 towns and villages buried in sand ~~along the course of this now dry river.~~ **in the area of the Indus Valley Civilization** | |
|---|---|---|---|---|
| 21 | **Page 139** | However, some Indus Valley civilization statues and small carvings have features that seem to show practices of Hinduism, a religion that developed later in this region. Some of the artifacts share characteristics of statues of Hindu Gods, though the connection is still debated. Also, some Indus Valley carvings look like people meditating or offering a formal greeting, important practices in Hinduism today. | ~~However, some Indus Valley civilization statues and small carvings have features that seem to show practices of Hinduism, a religion that developed later in this region. Some of the artifacts share characteristics of statues of Hindu Gods, though the connection is still debated. Also, some Indus Valley carvings look like people meditating or offering a formal greeting, important practices in Hinduism today.~~ | 2016 HSS Framework Chapter 10 Lines 823 to 841, mention, "..Some of the statues and figurines, as well as images on the seals, show features that are all present in modern Hinduism, such as a male figure that resembles the Hindu God Shiva in a meditating posture, as well as small clay figures in the posture of the traditional Hindu greeting "namaste."" Hence the current text is based on the Framework. The suggested change would lead to a violation of Categories 1.2 (Framework), 1.4 (accuracy), 1.5 (coherence), 1.10 (discrimination) and 1.12 |
| 22 | **Page 139** | However, some Indus Valley civilization statues and small carvings have features that seem to show practices of Hinduism, a religion that developed later in this region. Some of the artifacts share characteristics of statues of | **We support the Content Review Panel's decision:** Please remove reference to Sarasvati in "Apply Concepts" and replace with "Indus Valley Merchants." Also remove "Sarasvati" in section called, "What Mysteries Surround the Indus Valley Civilization?" | 2016 HSS Framework chapter 10, lines 821 to 842 clearly mentions the Sarasvati River. |

| | | | |
|---|---|---|---|
| | | Hindu Gods, though the connection is still debated. Also, some Indus Valley carvings look like people meditating or offering a formal greeting, important practices in Hinduism today. | and replace with "Indus Valley." | |
| 23 | **Pages 141-142** | "This theory has proven to be false, however." | ~~"This theory has proven to be false, however."~~ | |
| **Requested Edits to Lesson 4.2 India's Vedic Age** | | | | |
| 24 | **Page 145** | The Vedas identify four varnas, or groupings based on one's skill. | The Vedas identify four varnas, or groupings based ~~on one's skill.~~ **primarily on birth into a particular community.** | The Framework mentions both "professional excellence and good conduct" and birth. Hence the current text is based on the framework while SAHFA edit deletes and makes it inconsistent with the framework. |
| 25 | **Page 145** | By 500 CE of so, another group outside of the jatis emerged. They were known as Untouchables, and later Dalits, who did work considered impure and had a low social status. These inequalities | By 500 CE of so, another group outside of the jatis emerged. They were known as Untouchables, and later Dalits, who ~~did~~ **were forced to do** work considered impure and had a low social status.<br><br>~~These inequalities did not derive from Hindu teachings, but~~ **Caste was a social and cultural structure as well as a religious belief.** Over time, many Indians of | HSS Framework Chapter 10, Lines 902 to 904, already has text similar to publishers existing text.<br><br>Dalits did not only engage in jobs perceived as "unclean."  Many communities did different types of jobs including honey extraction etc. So such stereotyping of Indian society is both inappropriate and inaccurate.<br><br>SAHFA's proposed change causes social content citation and in clear violation with Educational Code Section 50501, 60044(a), |

| | | did not derive from Hindu teachings, but over time, many Indians of all faiths cames to identify with one caste or<br><br>another. | all faiths cames to identify<br><br>with one caste or another. | (b). |
|---|---|---|---|---|
| 26 | **Page 145** |  | Caste System chart on page 145 indicates that Dalits are part of the caste system, which they are not. We ask that "Dalits" be removed from the chart, or for the insertion of a different image that better informs the learner that Dalits are not part of the caste system. We recommend the utilization of the caste pyramid which has remained a powerful pedagogical tool for teaching caste. We provide an example<br>below. | Looks like SAHFA is referring to an earlier revision of the document. |
| 27 | | However, some believe that the caste system helped India develop. They feel that it brought stability to Indian society. Indian goods became famous because caste members perfected their skills.<br>The system also<br>allowed different | ~~However, some believe that the caste system helped India develop. They feel that it brought stability to Indian society. Indian goods became famous because caste members perfected their skills. The system also allowed different groups to follow their own beliefs.~~<br><br>OR | The current text is based on the Framework. HSS Framework in Chapter 10, Lines 916-917 says, "Today many Hindus, in India and in the United States, do not identify themselves as belonging to a caste."<br><br>The suggested changes would lead to a Category 1.10 violation and goes completely against the Framework and will also lead to shift of narrative not permitted per 5 CCR Section 9524(a)(5). |

| | | groups to follow their own beliefs. | However, **dominant caste communities** ~~some~~ believe that the caste system helped India develop. They feel that it brought stability to Indian society, **though it is a stability experienced as subjugation by less powerful caste communities.** Indian goods became famous because caste members perfected their skills, **again largely benefiting the more powerful caste communities.** The system also allowed ~~different~~ **more powerful** groups to follow their own beliefs, **though less powerful groups are still largely locked into their social status and excluded from benefits of development.** | |
|---|---|---|---|---|
| 28 | **Page 146** | In India today, the law forbids caste discrimination. Many Hindus in India and the United States do not identify themselves with a caste. People's jobs no longer depend on their caste alone. <br><br> Many Hindus in India and the United States do not identify themselves with a caste, | In India today, the law forbids caste discrimination. ~~Many Hindus in India and the United States do not identify themselves with a caste.~~ People's jobs no longer depend on their caste alone. Many Hindus in India and the United States do not identify themselves with a caste, **though caste discrimination is present in varying degrees throughout communities in South Asia and the** | Publisher's current text is based on the 2016 HSS Framework. The Framework clearly mentions "Today many Hindus, in India and in the United States, do not identify themselves as belonging to a caste." (Page 218, Line 917) <br><br> Hence the suggested edit leads to the violation of Category 1.2 and 1.12 |

Note: **Page 146** label appears at top-left cell for first row.

| | | | | |
|---|---|---|---|---|
| | | | **United States.** | |

**Requested Edits to Lesson 4.6**

| 29 | **Page 191** | The sultans allowed ~~Hindu~~ merchants to control most of the trade in their empire and hired some of them to run the administration. But sometimes Hindu temples and schools were demolished and Hindu festivals were banned. | The sultans allowed ~~Hindu~~ **local** merchants to control most of the trade in their empire and hired some of them to run the administration. But **political conflicts of the time between different political factions, often of mixed Hindu and Muslim alliances, sometimes** resulted **in the destruction of** Hindu temples and schools **and social restrictions on non-Muslim** **communities** ~~were demolished and Hindu festivals were banned.~~ | Publisher's original text is historically accurate as well as properly nuanced. There is enough evidence that Hindu festivals were banned and temples demolished by for example the ruler Aurangzeb. They, in no way involved "mixed Hindu and Muslim alliances." The suggested text generalizes without any evidence and clearly tries to obfuscate a historical fact.
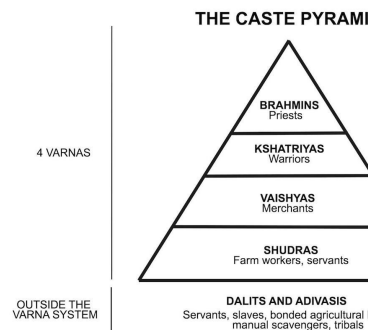
This will lead to violation of Category 1.4 and 1.10. |

# STUDIES WEEKLY

## California Studies Weekly – Social Studies

| 30 | **The Caste System** | |  | Framework till 2014 had the word hierarchy to describe the pyramid structure, on chapter 4 line 590. The IQC and SBE removed this from 2016 Framework after much deliberation. Hence this does not comply with the Framework. |

THE CASTE PYRAMID

4 VARNAS — BRAHMINS Priests / KSHATRIYAS Warriors / VAISHYAS Merchants / SHUDRAS Farm workers, servants

OUTSIDE THE VARNA SYSTEM — DALITS AND ADIVASIS Servants, slaves, bonded agricultural la manual scavengers, tribals

=

| | |  | | |
|---|---|---|---|---|
| 31 | **The Caste System** | Originally, someone's position in society was based on his or her nature, or attitude. Over time, however, it became based on a person's birth. | ~~Originally, someone's position in society was based on his or her nature, or attitude. Over time, however, it became based on a person's birth.~~ **The two ideas that shaped the idea of caste, varna and jati, were both primarily based on birth.** | The original text complies with Framework mention on HSS Framework, Chapter 10, Lines 898 to 901 that it was not just birth. |
| 32 | **The Caste System** | Sudras were the workers. As time went on, these castes were divided into hundreds of smaller groups. People from different castes did not have anything to do with each other. | Sudras were the workers. **Then there were the people excluded from the caste system and forced to do work considered impure.** As time went on, these castes were divided into hundreds of smaller groups. ~~People from different castes did not have anything to do with each other.~~ **Dominant caste communities benefited from the servitude and suffering of the less powerful caste communities, such as the cleaning of human waste and taking care of the dead.** | The suggested edit has political overtones and also is not age appropriate for middle school children. |

| 33 | The Caste System | Those who had been kicked out were known as untouchables, Untouchables did the work none of the other castes wished to do, such as clearing garbage. These people and their children had very few rights and were treated poorly. For a time, were not even allowed to go to school. | Those who ~~had been kicked out~~ **were remained outside of the caste system** were known as untouchables, **now known as Dalits**. ~~Untouchables~~ **Dalits** did the work none of the other castes wished to do, such as clearing garbage. These people and their children had very few rights and were treated poorly. For a time, **Dalits** ~~untouchables~~ were not even allowed to go to school. **Dalits struggled for their freedom from discrimination and mistreatment.** | |
| --- | --- | --- | --- | --- |
| 34 | Think & Review | 1. Why is Hinduism considered such a tolerant, accepting religion? | ~~1. Why is Hinduism considered such a tolerant, accepting religion?~~ **1. What are the key characteristics of Hinduism?** | There is no basis or reasoning suggested for such a change. The original text has no problems. Framework Chapter 10, Line 892 talks about Hindus' acceptance of religious diversity. Removing such an important aspect would lead to Category 1.2 and 1.12 violations. |
| | **Requested Edits to Week 25: Indian Civilization** | | | |

| 35 | **Geography and the Rise of an Indian Civilization** | The Indian culture also changed between 2000 and 1500 B.C.E., but historians aren't sure why. Some experts think that a group of people known as the Aryans invaded the area. They took over large areas of land and taught new ideas. One of these new ideas was the caste system. A caste system places everyone in a society into a specific role or job. The Aryans also changed the language and religions of India. Not everyone agrees that the Aryans were violent. Some historians think that Aryan clans simply settled in northwestern India and brought those new ideas with them. A clan is a large family group. Everyone does agree that the culture of the area changed when the Aryans arrived. That new culture lasted until around 500 B.C.E. and is called the Vedic Age. Even though there is still a lot we don't know about these people, many important contributions came from these Indian people. | The Indian culture also changed between 2000 and 1500 B.C.E., but historians aren't sure why. Some experts think that a group of people known as the Aryans migrated into the area. They took over large areas of land and taught new ideas. One of these new ideas was the caste system. A caste system places everyone in a society into a specific role or job. The Aryans also changed the language and religions of India. ~~Not everyone agrees that the Aryans were violent.~~ Some historians think that Aryan clans simply settled in northwestern India and brought those new ideas with them. A clan is a large family group. Everyone does agree that the culture of the area changed when the Aryans arrived. That new culture lasted until around 500 B.C.E. and is called the Vedic Age. Even though there is still a lot we don't know about these people, many important contributions came from these Indian people. | We agree with this suggestion to change 'invaded' to 'migrated.' If that is accepted the lines "Not everyone agrees that the Aryans were violent." also could be removed. There is no evidence for any kind of invasion. |

| 36 | **Think & Review** | 4. Describe the two main differing views on the Aryan invasion of India. | 4. Describe the two main differing views on the Aryan invasion of India. (struck through) 4. Describe the changes that came with Aryan migration into the region. | The HSS Framework talks of two views on Page 216, Line 859. Here is an attempt to suppress that there are multiple viewpoints on that matter. Hence it is a violation of Category 1.2 of HSS adoption criteria. |
|---|---|---|---|---|

# TEACHERS CURRICULUM INSTITUTE

## History Alive! California Series (Grades 6-8)

**Requested Edits to Lesson 15**

| 37 | **Section 2** | People from these jatis were often not allowed to enter houses of worship or attend many schools. They have been referred to as Untouchables. | People from these jatis were often not allowed to enter houses of worship or attend many schools. They have been referred to as Untouchables **in the past, and Dalits in the present**. | We agree with the edit. |
|---|---|---|---|---|
| 38 | **Section 2** | Over time, certain groups became excluded because they did work that other Indians were unwilling to do or considered lowly, like handling garbage or dead animals. | Over time, certain groups ~~became excluded because~~ they did **were forced to do** work that other Indians were unwilling to do or considered lowly, like handling garbage or dead animals. **These Dalit communities continue to struggle against stigmatization and discrimination by other social groups.** | HSS Framework Chapter 10, Lines 903 and 904 mentions, 'Dalits (sometimes known as "Untouchables"), who did the most unclean work, such as cremation, disposal of dead animals, and sanitization'. The current text is based on the HSS Framework. This edit from SAHFA hence is in violation of Category 1.2 and 1.12. <br><br> Dalits did not only engage in jobs perceived as "unclean." Many communities did different types of jobs including honey extraction etc. So such stereotyping of Indian society is both inappropriate and inaccurate. Hence we disagree with the first part of suggestion |

| | | | | |
|---|---|---|---|---|
| | | | | We agree with the second with a slight modification and request the second part to be changed to "Some Dalit communities continue to struggle against stigmatization and discrimination by other social groups." |
| 39 | **Section 2** | Today, while caste discrimination is illegal in India, it continues to exist in some parts of the country.<br><br>Many scholars point out that caste practices are not as prevalent in urban parts of India | Today, while caste discrimination is illegal in India, it continues to exist in some parts of the country. Many scholars point out that caste practices are not as prevalent in urban parts of India ~~and that very few people of Indian descent living outside the Indian subcontinent still~~ | The current text is based on the HSS Framework "Today many Hindus, in India and in the United States, do not identify themselves as belonging to a caste." (Page 218, Line 917)<br><br>Hence the revision would lead to the violation of Category 1.2 of HSS adoption criteria as also Category 1.10 and **Social Content norms as specified in Educational Code Section 50501, 60044(a), (b).** |
| 40 | | and that very few people of Indian descent living outside the Indian subcontinent still identify by caste. | ~~identify by caste.~~, **though they are present in varying degrees throughout communities in South Asia and the United States.** | The current text is based on the HSS Framework "Today many Hindus, in India and in the United States, do not identify themselves as belonging to a caste." (Page 218, Line 917)<br><br>Hence the revision would lead to the violation of Category 1.2 of HSS adoption criteria as also Category 1.10 and **Social Content norms as specified in Educational Code Section 50501, 60044(a), (b).** |
| 41 | **Section "Explore-Changes in Hinduism Over Time"** | One aspect of the movement was an emphasis on social and religious equality throughout Indian society. | One aspect of the movement was an emphasis on social and religious equality throughout Indian society. This challenged the ~~class~~ **caste** | We suggest that both class and caste be included as both of them were questioned. The following text be included "One aspect of the movement was an emphasis on social and religious equality throughout Indian society. This challenged the **caste and caste differences** ~~system~~ that that had existed in |

| | | This challenged the class system that that had existed in Indian society for generations. | system that that had existed in Indian society for generations. | Indian society for generations. |
|---|---|---|---|---|
| 42 | **Section "Explore-Changes in Hinduism Over Time"** | The Religion of the Indus-Sarasvati Civilizations | ~~The Religion of the Indus-Sarasvati Civilizations~~<br><br>**The Religion of the Indus Valley Civilization** | The Saraswati River is mentioned as part of the HSS Framework in Chapter 10, Page 215, Line number 841. Hence this is in accordance with the Framework. **This edit from SAHFA would lead to the violation of Category 1.2 and 1.12 of the HSS adoption.** |
| 43 | **Section "Explore-Changes in Hinduism Over Time"** | In Mohenjodaro, a seal shows a figure surrounded by animals. The figure is sitting the same way some Hindus sit when they meditate. Some historians think the figure in the seal looks like the god Shiva, an important Hindu god. One of these artifacts found in the Indus River Valley shows a clay figure with its hands in the traditional Hindu | **We recommend deletion of the section in TCI Lesson 15, Section "Explore-Changes in Hinduism Over Time" that starts with "Archaeologists have discovered..." and ends with "originated with these civilizations."** | 2016 HSS Framework Chapter 10 Lines 823 to 841, mention, "..Some of the statues and figurines, as well as images on the seals, show features that are all present in modern Hinduism, such as a male figure that resembles the Hindu God Shiva in a meditating posture, as well as small clay figures in the posture of the traditional Hindu greeting "namaste."."<br><br>Hence the current text is based on the Framework. **The edit suggested by SAHFA would lead to violation of Categories 1.2 (Framework), 1.4 (accuracy), 1.5 (coherence), 1.10 (discrimination) and 1.12.** |

| | | greeting of "Namaste." Although scholars are still learning about the people of the Indus River Valley, evidence shows that aspects of Hinduism originated with these civilizations. | | |
|---|---|---|---|---|

-