

# SAHFA: South Asian Histories For All

July 7<sup>th</sup>, 2016

State Board of Education  
California Department of Education  
1430 N Street  
Sacramento, CA 95814

Re: Submission for Agenda **Item 07**: “History–Social Science Framework for California Public Schools, 2016 Revision: Public Hearing and Adoption.”

Dear State Board of Education,

We write on behalf of the South Asian Histories for All (SAHFA) Coalition. SAHFA is an interfaith and inter-caste coalition of 24 organizations across California and the United States, representing California’s diverse South Asian American communities in the History Social Sciences Curriculum Framework revision process.

We are writing to seek clarification as to the decision-making process of the Instruction Quality Commission (IQC) in light of troubling developments we observed during the March and May 2016 IQC hearings. In particular we are concerned about the following:

## 1) Islamophobic Recommendations, Comments, and Revisions

*California Education Code §§ 51501<sup>1</sup> and 60044<sup>2</sup>* specifically prohibits “the State Board of Education and local school boards from adopting any instructional material for use in schools which contain any matter reflecting adversely upon persons because of their race, color, creed, national origin, ancestry, sex, handicap, or occupation.” (See *Exhibit 1*).

Unfortunately, until now, there has been little to no participation in this revisions process from Islamic scholars. However, several Hindu community advocacy groups, scholars, and individuals have steered the Islamic references in the framework in a very Islamophobic manner. Of the 60+ scholars from Scholars for the People, Uberoi Foundation, and Social Sciences and Religion Faculty Group who submitted revisions

<sup>1</sup> [http://leginfo.legislature.ca.gov/faces/codes\\_displaySection.xhtml?sectionNum=51501.&lawCode=EDC](http://leginfo.legislature.ca.gov/faces/codes_displaySection.xhtml?sectionNum=51501.&lawCode=EDC)

<sup>2</sup> [http://leginfo.legislature.ca.gov/faces/codes\\_displaySection.xhtml?lawCode=EDC&sectionNum=60044](http://leginfo.legislature.ca.gov/faces/codes_displaySection.xhtml?lawCode=EDC&sectionNum=60044).

[www.SouthAsianHistoriesForAll.org](http://www.SouthAsianHistoriesForAll.org)

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Alliance for Justice and Accountability  
Alliance for a Secular and Democratic South Asia  
Alliance of South Asians Taking Action  
Ambedkar Association of California  
Ambedkar Association of North America  
Ambedkar International Center  
Ambedkar International Mission  
Ambedkar's Caravan

Bay Area Solidarity Summer  
Bay Area Progressive Desi Families  
Berkeley South Asian Radical History Walking Tour  
Boston Study Group  
Dalit History Month  
East Coast Solidarity Summer  
Indian American Muslim Council  
Organization for India's Minorities

Queer South Asian National Network  
Shri Guru Ravidass Sabha, Fremont  
Shri Guru Ravidass Sabha, Pittsburg  
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Shri Guru Ravidass Sabha, Sacramento  
Shri Guru Ravidass Sabha, Yuba City  
Sikh Coalition  
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Shri Guru Ravidass Sabha, Yuba City  
Sikh Coalition  
South Asian Collective of Philadelphia  
South Asian Sisters  
South Asian Solidarity Initiative

and comments in this process, there was not one single Islamic scholarly voice represented; an overwhelming majority of the scholars were upper-caste Hindus.

As a result of the very limited perspectives included in this process, the current History and Social Science curriculum framework is heavily biased against the fair, accurate, and neutral portrayal of the many pluralistic traditions and cultures in South Asia. Islam, in particular, is portrayed almost solely as a religion of conquest, genocide, and slavery in direct violation of *California Education Code §§ 51501 and 60044*.

With a Muslim population of over half a billion, South Asia is the world’s largest Muslim region. Edits that approved changing the identifier “South Asia” to “India” de-emphasizes the joint heritages of majority-Muslim South Asian countries like Afghanistan, Pakistan, and Bangladesh. Muslims from South Asia embody a variety of traditions, including followers of Shia, Sunni, Sufi, and Ahmadiyya traditions. Ignoring this history not only violates Muslim children’s right to non-discriminatory representations of their histories in California curriculum, but it also contributes to the rising climate of Islamophobia in the state.

For example in the case of the below edit in Chapter 11, Page 257, lines 525-527:

Comment #	Chapter	Source	Comments	CDE Notes	CHSSP Recommendation	HSS SMC Action March 24, 2016
2673	11 (Gr. 7)	Uberoi Foundation	Page 257, lines 525-527:  Current text: "Muslims did not force Christians or Jews, "people of the book," to convert, but people of other religions were sometimes forced to convert."  Suggested change: "Muslims did not force Christians or Jews, "people of the book," to convert, but people of other religions were forced to convert most of the time in India as well as in other countries such as in central Asia."	This comment was previously submitted and considered by the Commission. This edit conflicts with another submission.	No	Approved CHHSP recommendation—no change
2674	11 (Gr. 7)	Lisa Karp Wurtele, Institute for Curriculum Services	Page 257, lines 525-527:  Current text: "Muslims did not force Christians or Jews, "people of the book," to convert, but people of other religions were sometimes forced to convert. Non-Muslims had to pay a special tax to the caliphate."  Suggested change: "Muslims did not usually force Christians or Jews, "People of the Book," to convert, but people of other religions were sometimes forced to convert. Non-Muslims, including Christians and Jews, had to pay a discriminatory tax to the caliphate, and the heavy tax burden sometimes pressured non-Muslims to convert."	This edit conflicts with another submission.	No	Approved CHHSP recommendation—no change
2675	11 (Gr. 7)	Williamson Evers	Page 257, lines 525-527:  Current text: "Muslims did not force Christians or Jews, "people of the book," to convert, but people of other religions were sometimes forced to convert."  Suggested change: "Muslims often did not force Christians or Jews, "people of the book," to convert, people of other religions were more often forced to convert."	This edit conflicts with another submission.	Yes	Approved CHHSP recommendation

This edit was approved despite all three editors providing no citations and having no relevant Islamic expertise. The Indian American Muslim Council (IAMC), a member organization of SAFHA, objected to this specific edit in a testimony by one of their members at the May 19th hearing and made a written submission with citations establishing that forced conversion did not take place in the context of the Umayyad dynasty being discussed, which was ignored by the IQC.

California students are missing critical opportunities to look at South Asian Islam through the lens of art, trade, and culture. The framework, as it stands, focuses primarily on a simplistic, inflammatory, and Islamophobic account of Islam being a faith purely of conquest and genocide. For these reasons the current history and social sciences framework is in direct violation of *California Education Code §§ 51501 and 60044*.

Students of all faiths deserve safe and nurturing educational environments, where diversity is celebrated. The current accepted edits to Islamic references in the curriculum framework will increase sentiments of Islamophobia in educational institutions and will lead to increased bullying and discrimination against Muslim students.

Over the past few months, Asian Americans Advancing Justice-California, the Council on American-Islamic Relations, California Chapter, and the Sikh Coalition have worked together to co-sponsor Assembly Bill 2845 with Assembly member Das Williams. (See *Exhibit 2*.<sup>3</sup>). This bill was drafted in direct response to increased incidents of bullying and discrimination due to the current climate of Islamophobia. AB 2845 will provide educators, parents, and students with school site and community resources for students who are subject to discrimination and bullying based on actual or perceived religious affiliation.

The bill also requires the Superintendent of Public Instruction to post anti-bullying resources related to affiliation or perceived affiliation with any religious group on its website. According to CAIR-CA, 55% of American Muslim students attending California public schools surveyed experience some form of bullying based on their religious identity. This is twice as high as the national statistic for students who report being bullied at school. CAIR-CA also finds that American Muslim youth continue to identify student-teacher relations as needing improvement in addressing such bullying. Similarly, the Sikh Coalition has reported that 50% of Sikh students have encountered school

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<sup>3</sup> [https://leginfo.ca.gov/faces/billTextClient.xhtml?bill\\_id=201520160AB2845](https://leginfo.ca.gov/faces/billTextClient.xhtml?bill_id=201520160AB2845)

bullying. This number increases significantly for turbaned Sikh students, 67% of whom have encountered bullying. In Fresno, 51% of the students surveyed by the Sikh Coalition reported that they felt school officials did not respond adequately to bullying incidents. These astonishing statistics depict the frequency and extent to which Muslim and Sikh students are bullied. For these reasons, AB 2845 has passed with unanimous vote on the Assembly Floor and passed with a unanimous vote in the Senate Education Committee. The current curriculum framework edits perpetuate an Islamophobic rhetoric that not only will increase the bullying of Muslim and Sikh students, but will also miseducate and shape the opinions of generations of students.

## **2) Unprecedented Use of the Uberoi Foundation's Recommendation Documents as the baseline for the March and May 2016 IQC Proceedings**

During the discussions on South Asian history during the March and May 2016 IQC public meetings, the IQC used an Uberoi Foundation document, submissions dated 3/21/2016 and 5/12/2016,<sup>4</sup> respectively, as a central reference document for all commissioners and community members participating in the revision process. We were confused and troubled by the use of the Uberoi documents, as the framework writers had already prepared a summary table of recommendations that framed all recommendations equally. The IQC summary was vetted as a neutral and comprehensive document; a document upon which all prior proceedings had relied. This document was available to all citizens before and during the hearing, while the Uberoi documents were made available only to the commissioners with updated versions physically distributed to commissioners while none were made available to other community members or scholars present for both hearings. The usage of the partisan, factually flawed, and prejudiced Uberoi document meant that the review process and subsequent IQC decisions had an embedded bias toward conservative, Hindu nationalist edits and recommendations. This unfairly and prejudicially impacted South Asian communities from Buddhists, Christian, Dalit, Muslim, Ravidassia, and Sikh backgrounds.

An example of such biased edits include the following:

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<sup>4</sup> <https://cde.app.box.com/shared/wyfkw210mpe7zmqp7q2upa245p4h9c6f/2/7983038869/65979230709/1>

New Edit #1	Gr. 7	Uberoi for May 19, 2016 IQC	<p>Insert for grade seven, page 302, after line 1443</p> <p><b>Add this section, equal in length to the caste discussion under India:</b></p> <p><b>Historical records show that Islam and Christianity played an important role in enslavement in Africa. The Arab Muslim-controlled Trans-Saharan slave trade helped to institutionalize slave trading on the continent. And during the “age of expedition,” European Christians witnessed caravans loaded with Africans en-route to the Middle East for sale in Muslim cities.</b></p>
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This is an example of the repetitive process of these edits to establish Islam as a cruel and violent religion of conquest and, in this case, an alleged root cause of slavery. Actual history is far more nuanced than this, but the Islamophobic and retributive nature of these edits are apparent throughout the documents. Another example follows:

**1. Chapter 4, Grade 7, lines 1275 to 1278:**

*Original: “Muslim civilization became notably cosmopolitan, as merchants and scholars founded new communities and won converts from sub-Saharan Africa and east to the Indian subcontinent to Southeast Asia. Conversion slowed in India with the emergence of Sikhism in 1469.”*

**Uberoi edit 1-A:** Place before last sentence: **“Islam mainly spread through the Indian subcontinent following its military conquests and Muslim rule.”**

EXPLANATION: This characterization of the spread of Islam is incorrect: “...merchants and scholars ... won converts from sub-Saharan Africa and east to the Indian subcontinent to Southeast Asia.” It might be largely true in the case of Southeast Asia, but is historically wrong for the Indian subcontinent. The time frame of 1000 ce to 1750 witnessed centuries of warfare that included huge and indiscriminate slaughter of Hindus which arguably constitute one of the greatest genocides in history. Sikhism itself was founded in part to counter this religious jihad, and the Sikhs themselves suffered mightily under Muslim oppression. Content Standard 7.2.4 specifically states “Discuss the expansion of Muslim rule **through military conquests**,” yet that standard is ignored here. Therefore, only a partial presentation is being given of how Islam spread through the Indian subcontinent as well as Southeast Asia.

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In many ways edits like the ones above set up a retributory model for curriculum review. The Uberoi Foundation rebutted factual statements about caste with ad hoc edits about Christianity and Islam. These edits, while inflammatory, are not rooted in scholarship or consensus or were amplified beyond the scope of grade level to strike a polemical, negative portrayal of Islam. These arguments were simply asserted repetitively until some of this language became the de facto manner in which the Muslim community in this region was referred to.

<sup>5</sup> <https://cde.app.box.com/s/wyfwk210mpe7zmqp7g2upa245p4h9c6f/1/4073587801/33762705533/1>

This inflammatory pattern became even more painfully evident in the Uberoi Foundation Letter dated May 12, 2016 where the Uberoi foundation demanded the following <sup>6</sup>

We offer three options to rectify this injustice:

1. Remove all of this new material on caste, specifically on pages 214 to 215, lines 877 to 893;
2. Change it according to specific edits given in the attached material; or
3. Adopt five new edits which provide the missing balance. These are given in full in the attached material and summarized here:

**New Edit #1:** 420 words on page 302 on the history of slavery and the Christian religion for grade seven—equal in length to the coverage of caste in Hinduism.

**New Edit #2:** A short addition in 7th grade, page 253, stating that the violent conversion of people to Christianity was endorsed by the Catholic Church.

**New Edit #3:** 92 words for 7th grade, page 297, on the pope's authorization of the Spanish kings to enslave native peoples and seize their land and belongings.

**New Edit #4:** 161 words for 7th grade, page 305 (section on the Reformation), Martin Luther's rabidly anti-Semitic treatise, "The Jews and Their Lies," which is regarded as an antecedent to the Jewish genocide of World War II.

**New Edit #5:** 58 words for grade 8, page 599 (section on the civil rights movement) on how the Christian church is the most racially segregated institution in America today.

These additions (or the suggested removals) will rectify the patent unfairness of the present document's treatment of social structure.

A similar pattern of recommendations was submitted by conservative Hindu scholars. (See *Exhibit 3*).

More troubling is the fact that the Uberoi Foundation is a primary funder of the Hindu nationalist effort to revise the history curriculum and is linked both in terms of funding as well as human and organizational resources to other seemingly independent Hindu nationalist groups such as the Hindu Education Foundation<sup>7</sup> and the Hindu American Foundation<sup>8</sup>. Thus the Uberoi Foundation has great influence over other conservative Hindu advocacy groups participating in this process, therefore amplifying a similar agenda. The Uberoi Foundation has given thousands of dollars in funding to Hindu American Foundation to both, fund their full time Director of Education and Curriculum

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<sup>6</sup> <https://cde.app.box.com/shared/wyfkw210mpe7zmqp7g2upa245p4h9c6f/2/7983038869/65979230709/1>

<sup>7</sup> Ved Nanda, chair of Uberoi Foundation, is also the President of Hindu Swayamsevak Sangh (HSS), which runs the Hindu Education Foundation as an official HSS project.

<sup>8</sup> Both HAF Executive Director Suhag Shukla and HAF's Director of Education and Curriculum Reform, Murali Balaji, are recipients of Uberoi grant money as outlined in Uberoi Foundation's annual report:

<http://www.uberoireligiousstudies.org/reports/UFRS-Annual-Report-2014.pdf>

Reform in 2013<sup>9</sup>, and to establish their<sup>10</sup> 2014 20 state curriculum reform campaign in the United States. Additionally two of the four scholars recommended by Shiva Bajpai of the Uberoi Foundation as curriculum review experts in the February 22, 2014 [Uberoi Foundation letter to the California Board of Education](#)<sup>11</sup> were the recipients of thousands of dollars of research and programmatic funding. These experts include Dr. Rita D. Sherma, Sthaneswar Timalina, and also Shiva Bajpai himself.<sup>12</sup> Finally, several of the scholars from “Scholars for the People” and “Social Sciences and Religion Faculty Group” also have been the recipient of Uberoi funds. Therefore relying on the Uberoi Foundation document represents an enormous conflict of interest and creates a largely biased and prejudiced proceeding.

Finally, Shiva Bajpai who co-authored many of these edits on behalf of the Uberoi foundation is most definitely not a neutral stakeholder when it comes to the issue of caste. Despite several assertions in his comments to the ICQ that caste is not practiced by Hindus in India and the diaspora, he himself is the Board Chair of the Brahman Samaj of North America, a North American Association of Brahmans. This is a direct conflict of interest as he and the Uberoi foundation are not neutral on the issue of caste and are most certainly not experts in this field.

This establishes a disturbing pattern of the Uberoi Foundation using money to manufacture consent around knowledge and buy influence in writing the California school textbook curriculum. Therefore relying on the Uberoi Foundation document represents an enormous conflict of interest and creates a largely biased and prejudiced proceeding.

The decision by IQC co-chair Bill Honig to privilege the Uberoi foundation was made without explanation and without any reasonable process. We request inquiry and clarity into the nature of the relationship between the IQC and the Uberoi Foundation. Please provide an explanation for why Uberoi Foundation documents dated 3/21 and 5/12 were given unprecedented priority at the 3/24 and 5/19 IQC meetings respectively over the IQC HSS summary, which had been used as a base document for the curriculum revision process in all prior hearings before March and May 2016.

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<sup>9</sup> <http://www.uberoreligiousstudies.org/reports/UFRS-Annual-Report-2013.pdf>

<sup>10</sup> <http://www.uberoreligiousstudies.org/reports/UFRS-Annual-Report-2014.pdf>

<sup>11</sup> <https://cde.app.box.com/s/wyfk210mpe7zmq7g2upa245p4h9c6f/3/5231881281/42413839605/1>

<sup>12</sup> <https://cde.app.box.com/s/wyfk210mpe7zmq7g2upa245p4h9c6f/3/5231881281/42413839605/1>

### **3) Request for Clarification and Transparency of Process**

SAFHA would like the IQC/SBE to address the concerns listed above prior to the commencement of the CBE ratification process.

Further, we would like the IQC to answer the following questions:

- a. What procedure does the IQC follow in consideration of curriculum revision?
- b. What procedure did the IQC follow when it decided to accept the Uberoi Foundation's proposal of edits?
- c. What efforts were made to obtain input from experts outside of the Uberoi Foundation to provide accurate history of all South Asian communities?
- d. What process did the IQC follow in vetting the experts offered by the Uberoi Foundation?
- e. How are any potential conflicts of interest documented and/or addressed?

### **4) Request to Submit the Following Edits to the Curriculum Framework**

We have included problematic text in the current draft of the curriculum in Exhibit 3 of this letter. In light of the serious procedural lapses by the IQC, we would like the State Board of Education to consider these edits before finalizing the curriculum.

Please provide a response to this letter by Tuesday, July 12<sup>th</sup>, 2016. We look forward to ensuring that the curriculum revision process is a fair, unprejudicial, and transparent one.

Sincerely,

South Asian Histories for All Coalition :

Alliance for Justice and Accountability  
Alliance of South Asians Taking Action  
Alliance for a Secular and Democratic South Asia  
Ambedkar Association of California  
Ambedkar Association of North America  
Ambedkar's Caravan  
Ambedkar International Center  
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Bay Area Solidarity Summer  
Bay Area Progressive Desi Families  
Berkeley South Asian Radical History Walking Tour  
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South Asian Solidarity Initiative  
Queer South Asian National Network

# EXHIBIT 1



## State of California

### EDUCATION CODE

#### Section 51501

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51501. The state board and any governing board shall not adopt any textbooks or other instructional materials for use in the public schools that contain any matter reflecting adversely upon persons on the basis of race or ethnicity, gender, religion, disability, nationality, or sexual orientation, or because of a characteristic listed in Section 220.

(Amended by Stats. 2012, Ch. 162, Sec. 36. (SB 1171) Effective January 1, 2013.)



## State of California

### EDUCATION CODE

#### Section 60044

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60044. A governing board shall not adopt any instructional materials for use in the schools that, in its determination, contain:

(a) Any matter reflecting adversely upon persons on the basis of race or ethnicity, gender, religion, disability, nationality, or sexual orientation, occupation, or because of a characteristic listed in Section 220.

(b) Any sectarian or denominational doctrine or propaganda contrary to law.

(Amended by Stats. 2012, Ch. 162, Sec. 38. (SB 1171) Effective January 1, 2013.)

# EXHIBIT 2



AMENDED IN ASSEMBLY APRIL 26, 2016  
AMENDED IN ASSEMBLY APRIL 12, 2016  
AMENDED IN ASSEMBLY MARCH 17, 2016  
CALIFORNIA LEGISLATURE—2015–16 REGULAR SESSION

**ASSEMBLY BILL**

**No. 2845**

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**Introduced by Assembly Member Williams**

February 19, 2016

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An act to amend Sections 234.1 and 234.5 of the Education Code, relating to school safety.

LEGISLATIVE COUNSEL'S DIGEST

AB 2845, as amended, Williams. School safety: Safe Place to Learn Act.

Existing law establishes the system of public elementary and secondary schools in this state, and provides for the establishment of local educational agencies to operate these schools and provide instruction to pupils. Existing law states the policy of the State of California to afford all persons in public schools, regardless of their disability, gender, gender identity, gender expression, nationality, race or ethnicity, religion, sexual orientation, or any other specified characteristic, equal rights and opportunities in the educational institutions of the state. Existing law, the Safe Place to Learn Act, requires the State Department of Education, as part of its regular monitoring and review of a local educational agency, to assess whether the local educational agency has, among other things, adopted a policy that prohibits discrimination, harassment, intimidation, and bullying, as specified, and has publicized that policy to pupils, parents, employees, agents of the governing board, and the general public.

Existing law also requires the department to assess whether the local educational agency has provided to certificated schoolsite employees who serve pupils in any of grades 7 to 12, inclusive, information on existing schoolsite and community resources related to the support of lesbian, gay, bisexual, transgender, and questioning pupils, as specified.

This bill would express legislative findings and declarations relating to pupils who are subject to verbal, physical, and online harassment. The bill would add the support of pupils who face bias or ~~bullying, including Arab, Middle Eastern, Muslim, Sikh, and South Asian pupils~~ *bullying on the basis of religious affiliation, or perceived religious affiliation.*

Existing law requires the Superintendent of Public Instruction to post, and annually update, on the department's Internet Web site and provide to each school district a list of statewide resources, including community-based organizations, that provide support to youth who have been subjected to school-based discrimination, harassment, intimidation, or bullying, and their families.

This bill would instead provide that that list include statewide resources, including community-based organizations, that provide support to ~~youth~~ *youth, and their families*, who have been subjected to school-based discrimination, harassment, intimidation, or ~~bullying, including based on affiliation, or perceived affiliation, with any religious group, including Muslim, and their families~~ *bullying on the basis of religious affiliation, or perceived religious affiliation.*

Vote: majority. Appropriation: no. Fiscal committee: yes.  
State-mandated local program: no.

*The people of the State of California do enact as follows:*

- 1 SECTION 1. (a) The Legislature finds and declares all of the
- 2 following:
- 3 (1) All pupils deserve and need safe and supportive school
- 4 environments in which to learn.
- 5 (2) Pupils who are Muslim, Sikh, or of South Asian ~~descent,~~
- 6 *descent* often face verbal, physical, or online harassment, all of
- 7 which have significant effects on their academic achievement and
- 8 mental health.
- 9 (3) Recent reports indicate that more than half of Muslim and
- 10 Sikh pupils in California report that they have faced verbal threats
- 11 or insults, cyberbullying, or physical assaults.

1 (4) The federal government has recognized the harm that is  
2 caused by such bullying, and has called upon Muslim parents to  
3 contact the United States Department of Justice or the United States  
4 Department of Education if their children are bullied at school.  
5 The White House has initiated the Asian American and Pacific  
6 Islander Bullying Prevention Task Force in response to concerns  
7 about the bullying of Muslim, Sikh, and Asian American pupils.

8 (5) Multiple studies demonstrate that pupils who face bullying  
9 suffer academically. Bullying is also linked to negative outcomes,  
10 including impacts on mental health, substance use, and suicide.

11 (6) Research demonstrates that Muslim, Sikh, and other pupils  
12 who face hate-based bias and bullying in school do not report these  
13 incidents to school staff, primarily because they believe that school  
14 staff are not trained to address these issues.

15 (7) Creating supportive learning environments improves pupil  
16 performance.

17 (8) The United States Department of Education provides  
18 numerous resources for schools to support pupils who are facing  
19 bullying due to their religion, race, or national origin. These  
20 resources were highlighted in an open letter dated December 31,  
21 2015, and sent by the United States Secretary of Education to  
22 education administrators throughout the nation.

23 (b) The Legislature therefore encourages school districts, county  
24 offices of education, and charter schools to provide information  
25 on existing schoolsite and community resources to educate  
26 teachers, administrators, and other school staff on the support of  
27 Muslim, Sikh, and other pupils who may face anti-Muslim bias  
28 and bullying, as required by subdivision (d) of Section 234.1 of  
29 the Education Code.

30 SEC. 2. Section 234.1 of the Education Code is amended to  
31 read:

32 234.1. The department, pursuant to subdivision (b) of Section  
33 64001, shall monitor adherence to the requirements of Chapter 5.3  
34 (commencing with Section 4900) of Division 1 of Title 5 of the  
35 California Code of Regulations and this chapter as part of its  
36 regular monitoring and review of local educational agencies,  
37 commonly known as the Categorical Program Monitoring process.  
38 The department shall assess whether local educational agencies  
39 have done all of the following:

1 (a) Adopted a policy that prohibits discrimination, harassment,  
2 intimidation, and bullying based on the actual or perceived  
3 characteristics set forth in Section 422.55 of the Penal Code and  
4 Section 220 of this code, and disability, gender, gender identity,  
5 gender expression, nationality, race or ethnicity, religion, sexual  
6 orientation, or association with a person or group with one or more  
7 of these actual or perceived characteristics. The policy shall include  
8 a statement that the policy applies to all acts related to school  
9 activity or school attendance occurring within a school under the  
10 jurisdiction of the superintendent of the school district.

11 (b) Adopted a process for receiving and investigating complaints  
12 of discrimination, harassment, intimidation, and bullying based  
13 on any of the actual or perceived characteristics set forth in Section  
14 422.55 of the Penal Code and Section 220 of this code, and  
15 disability, gender, gender identity, gender expression, nationality,  
16 race or ethnicity, religion, sexual orientation, or association with  
17 a person or group with one or more of these actual or perceived  
18 characteristics. The complaint process shall include, but not be  
19 limited to, all of the following:

20 (1) A requirement that, if school personnel witness an act of  
21 discrimination, harassment, intimidation, or bullying, they shall  
22 take immediate steps to intervene when safe to do so.

23 (2) A timeline to investigate and resolve complaints of  
24 discrimination, harassment, intimidation, or bullying that shall be  
25 followed by all schools under the jurisdiction of the school district.

26 (3) An appeal process afforded to the complainant should he or  
27 she disagree with the resolution of a complaint filed pursuant to  
28 this section.

29 (4) All forms developed pursuant to this process shall be  
30 translated pursuant to Section 48985.

31 (c) Publicized ~~antidiscrimination,——antiharassment,~~  
32 *anti-harassment*, anti-intimidation, and antibullying policies  
33 adopted pursuant to subdivision (a), including information about  
34 the manner in which to file a complaint, to pupils, parents,  
35 employees, agents of the governing board, and the general public.  
36 The information shall be translated pursuant to Section 48985.

37 (d) (1) Provided, incident to the publicizing described in  
38 subdivision (c), to certificated schoolsite employees who serve  
39 pupils in any of grades 7 to 12, inclusive, who are employed by  
40 the local educational agency, information on existing schoolsite

1 and community resources related to the support of lesbian, gay,  
2 bisexual, transgender, and questioning (LGBTQ) pupils, or related  
3 to the support of pupils who may face bias or bullying, including  
4 Arab, Middle Eastern, Muslim, Sikh, and South Asian pupils.  
5 *bullying on the basis of religious affiliation, or perceived religious*  
6 *affiliation.*

7 (2) As used in this subdivision, both of the following apply:

8 (A) Schoolsite resources may include, but are not limited to,  
9 peer support or affinity clubs and organizations, safe spaces for  
10 LGBTQ or other at-risk pupils, counseling services, staff who have  
11 received antibias or other training aimed at supporting these pupils  
12 or who serve as designated support to these pupils, health and other  
13 curriculum materials that are inclusive of, and relevant to, these  
14 pupils, online training developed pursuant to Section 32283.5, and  
15 other policies adopted pursuant to this article, including related  
16 complaint procedures.

17 (B) Community resources may include, but are not limited to,  
18 community-based organizations that provide support to LGBTQ  
19 or other at-risk pupils and their families, and physical and mental  
20 health providers with experience or training in treating or  
21 supporting these pupils.

22 (e) Posted the policy established pursuant to subdivision (a) in  
23 all schools and offices, including staff lounges and pupil  
24 government meeting rooms.

25 (f) Maintained documentation of complaints and their resolution  
26 for a minimum of one review cycle.

27 (g) Ensured that complainants are protected from retaliation  
28 and that the identity of a complainant alleging discrimination,  
29 harassment, intimidation, or bullying remains confidential, as  
30 appropriate.

31 (h) Identified a responsible local educational agency officer for  
32 ensuring school district or county office of education compliance  
33 with the requirements of Chapter 5.3 (commencing with Section  
34 4900) of Division 1 of Title 5 of the California Code of Regulations  
35 and this chapter.

36 (i) *Nothing in this section shall be construed to require school*  
37 *employees to engage with religious institutions in the course of*  
38 *identifying community support resources pursuant to this section.*

39 SEC. 3. Section 234.5 of the Education Code is amended to  
40 read:

### EXHIBIT 3

Text in **Red** is text to be changed

Text in **Green** are the new changes

A. Caste ( All of these Edits are excerpted from the Dalit Bahujan Faculty Group)				
1.	<b>Chapter 10 (Gr. 6)</b> Page 220, Lines 928-932	<b>Current Text:</b> This system, often termed caste, <b>provided social stability and gave an identity to each community.</b> The Vedas also describe four main social categories, known as varnas, namely: Brahmins (priests); Kshatriyas (kings and warriors); Vaishyas (merchants, artisans, and farmers) and Sudras (peasants and laborers).	<b>Our Recommendation:</b> This system, often termed caste <b>provided social stability and gave an identity to each community.</b> is described in the Vedas as four main social categories, known as varnas, namely: Brahmins (priests); Kshatriyas (kings and warriors); Vaishyas (merchants, artisans, and farmers) and Sudras (peasants and laborers).	<b>Comment:</b> We suggest these changes because in societies divided so rigidly, with rights denied to so many, social stability and the assumption of identity as choice could only be the perspective of hegemonic and ruling castes who benefited from the exploitation of the lower castes.  In contrast, the existence of voluminous instructions in scriptures on how to crush lower-caste assertion is evidence that <i>stability was enforced on the majority of the people with a heavy hand.</i> We cite here below:  <i>A Brahmana shall salute stretching forward his right arm on a level with his ear, a Kshatriya holding it on a level with the breast, a Vaishya holding it on a level with the waist, a Shudra holding it low (and) stretching forward the joined hands.<sup>1</sup></i>  <i>A Kshatriya (shall be fined) one hundred (Karshapanas) if he abuses a Brahmana.</i>  <i>In case of an assault (on a Brahmana) twice as much. A Vaishya (who abuses a Brahmana, shall pay) one and a half (times as much as a Kshatriya).</i>

<sup>1</sup> Apastamba Dharma Sutra 1, Prasna 1, Patala 2, Khanda 5, Sutra 16.

				<p><i>But a Brahmana (who abuses) a Kshatriya (shall pay) fifty (Karshapanas). One half of that amount (if he abuses) a Vaishya. And if he abuses a Shudra nothing.<sup>2</sup></i></p> <p><i>A Brahmin may take possession of the goods of a Shudra with perfect peace of mind, for, since nothing at all belongs to this Shudra as his own, he is one whose property may be taken away by his master.<sup>3</sup></i></p> <p><i>If (the Shudra) has criminal intercourse with an Aryan woman, his organ shall be cut off and all his property be confiscated.<sup>4</sup></i></p>
2.	<p><b>Chapter 10 (Gr. 6)</b> Page 220, Lines 932-935</p>	<p><b>Current Text:</b> A person belonged to a particular varna <b>not just by professional excellence and good conduct</b>, but primarily by birth.</p>	<p><b>Our Recommendation:</b> A person belonged to a particular varna <b>by professional excellence and good conduct, primarily by birth.</b></p>	<p><b>Comment:</b> We suggest this language here because the defining feature of caste is its inevitable heritability and immobility. The exceptional cases where a person was “promoted” to a “higher” caste were far and few between, and prove that was not the rule but rather the exception. Caste is much more complex than just an occupational position. It is predetermined at birth. In addition, various attempts by members of the lower castes to deviate from one’s caste location are considered severely punishable offenses, thus demonstrating immobility. We cite verses from scriptures to support our claim below:</p> <p><i>But a Shudra, whether bought or not bought (by the Brahmin) may be compelled to practise servitude, for that Shudra was created by the self-existent merely for the service of the Brahmin.</i></p>

<sup>2</sup> *Gautama Dharma Sutra*, 1 Chapter XII, Sutras 8-13

<sup>3</sup> *Manusmriti*, Chapter VIII, Verse 417

<sup>4</sup> *Gautama Dharma Sutra*, 6 Chapter VIII, Verse 366

				<p><i>Even if freed by his master, the Shudra is not released from servitude; for this (servitude) is innate in him; who then can take it from him.<sup>5</sup></i></p> <p><i>Let a Brahmin's title imply prosperity, a Kshatriya's safeguard, a Vaishya's wealth, a Shudra's service.<sup>6</sup></i></p> <p><i>If a man of one-birth (low-caste) assault one of the twice-born castes with virulent words, he ought to have his tongue cut, for he is of the lowest origin.</i></p> <p><i>If he makes mention in an insulting manner of their name and caste, a red-hot iron rod, ten fingers long, should be thrust into his mouth.</i></p> <p><i>If this man through insolence gives instruction to the priests in regard to their duty, the king should cause boiling hot oil to be poured into his mouth and ear.<sup>7</sup></i></p>
3.	<p><b>Chapter 10 ( Gr. 6)</b> Page 220, Lines 935-939</p>	<p><b>Current Text:</b> In addition, by 500 CE or earlier, there existed certain communities outside the jati system, the <b><u>Dalits (sometimes known as “Untouchables” who did the most unclean work</u></b>, such as cremation, disposal of dead animals, and sanitation.</p>	<p><b>Our Recommendation:</b> In addition, by 500 CE or earlier, there existed certain communities outside the jati system, the <b><u>Dalits (formerly known as “Untouchables”), who were forced to</u></b> do most of the unclean work, such as cremation, disposal of dead animals, and sanitation.</p>	<p><b>Comment:</b> We suggest this language because current content does not make clear that <i>Dalits did not do ‘unclean’ work out of their own free will.</i></p> <p>In fact, they were forced to perform degrading work considered unclean by others. Moreover, the usage of the derogatory term “Untouchable” is outdated and offensive. We cite below evidence regarding the sanctioned treatment and naming of Dalits.</p> <p><i>The sages have distinguished five sorts of attendants according to law. Among these are four sorts of labourers; the</i></p>

<sup>5</sup> Manusmriti, 2 Chapter VIII, Verses 412-414.

<sup>6</sup> Manusmriti, 2 Chapter II, Verses 31-32.

<sup>7</sup> Manusmriti, 3 Chapter VIII, Verses 270-72.

				<p>slaves (Dalits) are the fifth category of which there are fifteen species.<sup>8</sup></p> <p><i>But the dwellings of the Chandalas and the Shivapakas (Dalits and Adivasis) shall be outside the village, they must be made Apapatras and their wealth (shall be) dogs and donkeys. Their dress (shall be) the garments of the dead, (they shall eat) their food from broken dishes, black iron (shall be) their ornaments and they must always wander from place to place. A man who fulfils a religious duty, shall not seek intercourse with them; Their food shall be given to them by others (than an Aryan giver) in a broken dish; at night they shall not walk about in village and in towns. By day they may go about for the purpose of their work, distinguished by marks at king's command, and they shall carry out the corpses (of persons) who have no relatives; that is a settled rule. By the King's order they shall always execute the criminals, in accordance with the law, and they shall take for themselves the clothes, the beds, and the ornaments of (such) criminals.<sup>9</sup></i></p> <p><i>The use of the Untouchable designations as derogatory forms the linguistic behaviour of other castes. As such bhangji, wagra, servia, (categories of the word "untouchable") indicate very disparagingly the person to whom they are directed.<sup>10</sup></i></p>
<b>4.</b>	<b>Chapter 10 (Gr. 6)</b> Page 220, Lines 940-944	<b>Current Text:</b> Relations between <b>classes</b> came to be expressed in terms of ritual purity or impurity, higher <b>classes</b>	<b>Our Recommendation:</b> Relations between <b>elasses</b> <b>castes</b> came to be expressed in terms of ritual purity or impurity, higher	<b>Comment:</b> Our suggestions are tied to the fact that class and caste are two very different concepts. Class as opposed to caste,

<sup>8</sup> Narada Smriti, Chapter V, Verse 1

<sup>9</sup> Manusmriti, Chapter X, Verses 51-56

<sup>10</sup> Rosa Maria Perez. (2004). *Kings and Untouchables: A Study of the Caste System in Western India*, Chronicle Books.

		being purer than lower ones. This <b>class</b> system became distinctive over the centuries for being especially complex and formal, involving numerous customs and prohibitions on eating together and intermarrying that kept social and occupational groups distinct from one another in daily life.	<del>classes castes</del> being purer than lower ones. This <b>class caste</b> system became distinctive over the centuries for being especially complex and formal, involving numerous customs and prohibitions on eating together and intermarrying that kept social and occupational groups distinct from one another in daily life.	generally refers to an economic stratification that is not sanctioned by religion, maintains fluidity between groupings, is not restricted by endogamy, segregation or rules subscribed to for inter-dining and inter-marrying.  In South Asian societies, economic fates <i>are often the result of caste</i> positions in both ancient and modern times, which is thus an overarching superstructure rather than class. The conflation of the term “Caste” with the term “Class” is misleading and erases the distinctiveness of the Caste system in South Asia. These terms are not used interchangeably in scholarly work either. We ask that you refer to any work on castes, including the canonical, <i>Castes in India: Their Mechanism, Genesis and Development, B.R Ambedkar, Indian Antiquary Vol. XLI (1917)</i> .
5.	Chapter 10 (Gr. 6) Page 220, Lines 944-946	<b>Current Text:</b> Over the centuries, the Indian social structure became more rigid, <b>though perhaps not more inflexible than the class divisions in other ancient civilizations.</b>	<b>Our Recommendation:</b> Over the centuries, the Indian social structure became more rigid <b>because of endogamy. though perhaps not more inflexible than the class divisions in other ancient civilizations.</b>	<b>Comment:</b> We suggest this change because the second part of the sentence is presumed and doesn't add to the conversation on the origins of caste and in fact reads like a complicated sentence when included. <sup>11</sup>
6.	Chapter 10 (Gr. 6) Page 220-221, Lines 950-953	<b>Current Text:</b> <b>Caste, however, is a term that social scientists use to describe unbending social structure</b> <del>; for example, slave-holding society in the American south before the Civil War, which can make the “caste” label offensive</del> .	<b>Our Recommendation:</b> Caste, however, is a term that social scientists use to describe unbending social structure, <b>for example, slave-holding society in the American south before the Civil War.</b>	<b>Comment:</b> The comparison of caste to slavery is one that can generate immense learning through comparative reflections on social hierarchies and resistance in different cultural worlds. Both race and caste are social constructs and we are not suggesting that caste and slavery are the same. However both Dalits and African Americans have used this analogy to better understand their own experiences of casteism and racism. This includes understanding the impacts of state violence and impunity.

<sup>11</sup> Hira Singh (2014). *Recasting caste : from the sacred to the profane*. SAGE Publications.

				<p>To remove this analogy is to remove a compelling pedagogical tool to help California learners understand the scope and the violence of caste with race is an analogy that has the appropriate gravity and familiarity.</p> <p>A wide range of Black intellectuals and activists have written about the analogy between race and caste. This includes Frederick Douglass, W.E.B Dubois, the Black Panthers, Professor Cornel West, and historian Runoko Rashidi. Similarly, prominent Dalit and Bahujan (lower caste) thinkers like Dr. Ambedkar and Jyotirao Phule, current Dalit Scholars like Chinniah Jangam, as well as current movements like #DalitHistoryMonth, have referenced African American struggles to help explain the violence of caste, and the resilience of Dalit communities.</p> <p>Notably, After visiting India, even Martin Luther King, Jr. said "I am an untouchable and every Negro in the United States is an untouchable" and "We call it race in America; they call it caste in India. In both places it means that some are considered inferior."</p> <p>Further, caste was unique in the religious seal it placed on slavery. When the slave trade and slave system was abolished in India by the Slavery Abolition Act of 1843, a historian, estimated that there were 20 million outcastes slaves in India at that time. The state of Travancore alone had about 200,000 slaves.<sup>12</sup> Hindu scriptures discuss extensively the matters related to slave-holding including buying, selling and gifting slaves.<sup>13</sup></p>
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<sup>12</sup>D. H. George, *Kumari Maavatta Pennurimai Porattam*, Mani Pub., Madras, 1982.

<sup>13</sup>[http://roundtableindia.co.in/index.php?option=com\\_content&view=article&id=8566%3Acalifornia-textbooks-issue-dalit-bahujan-scholars-write-to-commission&catid=119&Itemid=132](http://roundtableindia.co.in/index.php?option=com_content&view=article&id=8566%3Acalifornia-textbooks-issue-dalit-bahujan-scholars-write-to-commission&catid=119&Itemid=132)

				Finally any discomfort with the analogy of caste and race from members of other castes who are not Dalit, come not of the historical appropriateness of this analogy but rather the discomfort of being confronted with the historical brutality of caste. Discomfort with history is not enough to erase and diminish the facts.
7.	<b>Chapter 10 (Gr. 6)</b> Page 221, Lines 953-954	<b>Current Text:</b> <u>Today many Hindus, in India and in the United States, do not identify themselves as belonging to a caste.</u>	<b>Our Recommendation:</b> <del>Today many Hindus, in India and in the United States, do not identify themselves as belonging to a caste.</del> <u>Caste and caste discrimination persists in South Asia and in the United States today.</u>	<b>Comment:</b> <b>There is no other way to address this except to address that this is in fact patently untrue.</b>  There are numerous official UN, Civil Society and US state department reports that unilaterally contradict this statement. Further an even cursory search on the internet would reveal that news coverage of caste and caste discrimination is at an all time high. <sup>14,15</sup> Even the Indian development survey found 1 in 4 Indians admit to still practicing Untouchability! <sup>16</sup>  Further to extend such an egregious lie to the diaspora is even more appalling. Caste in the diaspora is practiced by many upper castes. In fact there are numerous caste-based organizations in the United States, such as the Brahman Samaj of North America <sup>17</sup> and Rajput Association of America <sup>18</sup> .  In an even more cynical fact, one the writers of this comment Prof. Shiva Bajpai is himself <b><u>Chairman of the Board of the Brahman Samaj of North America.</u></b>  How can one who is the chairman of a Brahman organization then go onto try to change California frameworks by asserting many Hindus like himself do not then identify as any caste?

<sup>14</sup> <http://www.state.gov/documents/organization/253175.pdf>

<sup>15</sup> <http://idsn.org/un-2/special-procedures/>

<sup>16</sup> <http://indianexpress.com/article/india/india-others/one-in-four-indians-admit-to-practising-untouchability-biggest-caste-survey/>

<sup>17</sup> [http://www.bsnaconvention.info/BB\\_Volume\\_18\\_No\\_1.pdf](http://www.bsnaconvention.info/BB_Volume_18_No_1.pdf) p.7

<sup>18</sup> <http://www.rajputrana.org/>

				<p>Additionally, it is useful to consider that there may be persons who do not identify as belonging to a particular race in the United States, but that may not exclude them from being targets of racial violence by others, or receive benefits according to how others perceive them racially.</p> <p>Caste is institutionalized and operates in a similar way to structural and interpersonal racism. To enable more informed and respectful interactions with South Asian communities (in U.S. or elsewhere), we believe it's best to inform students accurately that caste practices and discrimination continues to persist.</p>
8.	<p><b>Chapter 10 (Gr. 6)</b> Page 221, Lines 955-958</p>	<p><b>Current Text:</b> Teachers should make clear to students that this was a social and cultural structure <b>as well as a religious belief</b>. As in Mesopotamia and Egypt, priests, rulers, and other elites used religion to justify the social hierarchy.</p>	<p><b>Our Recommendation:</b> <u>Teachers should make clear to students that this was a social and cultural structure as well as a religious belief</u> As in Mesopotamia and Egypt, priests, rulers, and other elites used religion to justify the social hierarchy. <u>The teacher has students draw a social hierarchy pyramid of the varnas and compare that pyramid with the Mesopotamian social hierarchy pyramid they made earlier. In both cases, rulers, political elites (warriors and officials) and priests were on the top of the social hierarchy. This was a common pattern of pre-modern societies.</u></p>	<p><b>Comment:</b> A picture speaks more than thousand words, thus while comparing hindu religion with religions in Mesopotamia and Egypt the pyramid drawn would facilitate the grasping of the social hierarchical structure more vividly.</p> <p>Further the usage of the caste pyramid has been a useful pedagogical tool to share the concentration of power with the spiritual elite of society and the masses who were locked out this system. To replace this with another exercise would only confuse California students to nature of the caste system. It is also not seen as offensive by those who are the bottom of the pyramid but rather by those who are uncomfortable with being confronted with the historical reality of the concentration of power at the top. That discomfort however, should not be an excuse to erase this valuable tool.</p>
9.	<p><b>Chapter 10 (Gr. 6)</b> Page 221, Lines 966-969</p>	<p><b>Current Text:</b> One text Hindus rely on for solutions to moral dilemmas is the Ramayana, the story of Rama, an incarnation or avatar of Vishnu, who goes through many struggles and adventures as he is exiled</p>	<p><b>Our Recommendation:</b> One text Hindus rely on for solutions to moral dilemmas is the Ramayana, the story of Rama, an incarnation or avatar of Vishnu, who goes through many struggles and adventures as he is exiled from</p>	<p><b>Comment:</b> Much of the struggle in the Ramayana is presented as a conflict between Rama and the "Asuras" like Ravana and his sister Shoorpanaka. Ancient texts cite in several places that</p>

		from his father's kingdom and has to fight a <b>demonic enemy, Ravana.</b>	his father's kingdom and has to fight a <b>demonic tribal enemy, Ravana.</b>	<p><i>Asuras</i> were the ancestors of Shudras and other low caste and tribal groups. <sup>19,20</sup></p> <p><i>The Brahmana caste is sprung from the gods; the Shudras from the Asuras.</i> <sup>21</sup></p>
10.	<p><b>Chapter 10 (Gr. 6)</b> Page 221, Lines 970-973</p>	<p><b>Current Text:</b> The teacher might select the scene in which Rama accepts his exile, or the crisis over the broken promise of Sugriva, the monkey king, and then ask students: <b>What is the moral dilemma here? What is the character's dharma?</b></p>	<p><b>Our Recommendation:</b> The teacher might select the scene in which Rama accepts his exile, or the crisis over the broken promise of Sugriva, the monkey king, and then ask students: <b>What is the moral dilemma here? What is the character's dharma? <u>What is the role of violence against indigenous peoples like Ravana? What is the role of patriarchy in ancient texts?</u></b></p>	<p><b>Comment:</b> Students must be asked to examine the acts of violence against Shoorpanaka, for example, an <i>Asura</i> woman, who propositions Rama but is humiliated, teased and then violently mutilated as punishment for being so forward. <sup>22</sup></p> <p>A critical reading of the text's casteism and patriarchy will be also be essential to understanding religion and history in its fullness.</p>

<sup>19</sup> *Ramayana* 3.17. 1-5

<sup>20</sup> Patil, Sharad. "Myth and Reality of Ramayana and Mahabharata." *Social Scientist* 4.8 (1976): 68-72.

<sup>21</sup> *Taittiriya Brahmana* 1 Muir, Vol. I, p. 21

<sup>22</sup> *Ramayana* 3.17. 1-5

B. Islam				
1.	<b>Chapter 11 (Gr. 7)</b> Page 265, Lines 542-545	<b>Current Text:</b> Muslims often did not force Christians or Jews, “people of the book,” to convert, <b>but people of other religions were more often sometimes forced to convert.</b>	<b>Our Recommendation:</b> “The Qur’an explicitly forbids forced conversion to Islam. Despite that, some Muslim rulers did force some non-Muslims to convert at times, while certain Umayyad rulers actively discouraged voluntary conversion to Islam. “	<b>Comment:</b> It is important to qualify entries with “some” and “certain” in order to ensure that we neither over-generalize nor attempt to sanitize Muslim history beyond fact.  For example this edit is in the context of <i>Umayyad</i> dynasty who were the first dynasty of Islam after the first 4 Caliphs who were companions of the Prophet. Currently, there is no original source evidence that can be demonstrated to show that Umayyads forced any peoples to convert to Islam, but there is scholarly consensus that the <i>Umayyads</i> also actively discouraged conversion to Islam.  <i>“Contrary to widespread Christian notions, Islam normally did not force conversion. In fact, after the first few years of conquest, the Arab leaders came to realize the disadvantages of mass conversion of the conquered and discouraged it. By the time of the Umayyads, conversion was looked on as a special allowance to deserving non-Muslims, especially those who had something to offer the conquerors in the way of talents, wealth, or domestic and international prestige. No effort was made to convert the peasants or the urban masses. Life in the villages went on as before, with the peasants paying their rent or taxes to the new lords as they had done to their old rulers. When and if they converted, it was because of the genuine appeal of Islam as a faith, as well as specific local circumstances, rather than from pressure from above”</i> <sup>23</sup>  <i>“The Umayyads’ great expansion was primarily military and political, not religious; conversion to Islam was discouraged for</i>

<sup>23</sup> Philip J. Adler, Randall L. Pouwels. 2014. *World Civilizations: Volume I: To 1700*. Page 215.

				<p><i>some time since it would reduce treasury's intake of taxes on non-Muslims.”<sup>24</sup></i></p> <p><i>“The Umayyads continued the expansionist military campaign of the earlier caliphs, and by the centennial anniversary of the Prophet's death, Islamic armies had extended their territorial control from what is today Pakistan to the neighborhood of Paris. We should, however, be aware that these military campaigns were not primarily about converting the populations of the conquered territories to Islam. In fact, some of the administrative and fiscal structures of the early empire were predicated upon maintaining divisions between the Arab Muslim military elite and the local populations. In this situation the notion of preaching the Prophet's message as a vehicle for universal salvation seems to have been set aside, and in some places the conversion of conquered populations to Islam was even discouraged.”<sup>25</sup></i></p> <p><i>“In Egypt there was very little conversion to Islam during the Umayyad period. The Arabs discouraged conversion and, in many instances, refused to exempt the converted from poll tax. The Caliph Umar II (717-720) ordered all converts to be exempt from the poll tax, though they continued to be paying the land tax.”<sup>26</sup></i></p> <p><i>“The gradual conversion of portions of Christian population to Islam was a complex process, often difficult to document. There is no single reason for this process, nor is there any recognizable moment at which Christians became a minority. Initially, it was fairly certain there was no official attempt to encourage conversion, let alone require it; given the income derived from taxes for which non-Muslims were specifically</i></p>
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<sup>24</sup> John L. Esposito. 2004. *The Oxford Dictionary of Islam*. Page 326.

<sup>25</sup> R. Michael Feener. 2004. *Islam in World Cultures: Comparative Perspectives*. Page 13.

<sup>26</sup> Michael Gervers, Ramzi Jibran Bikhazi. 1990. *Conversion and Continuity: Indigenous Christian Communities in Islamic Lands, Eighth to Eighteenth Centuries*. Page 239.

				<p>liable, it seems likely that conversion was at least passively discouraged.”<sup>27</sup></p>
2.	<p><b>Chapter 11 (Gr. 7)</b> Pages 265-266, Lines 554-573</p>	<p><b>Current Text:</b> The teacher asks students to think about what they have just studied about the spread of the Muslim Empire as one way people of different cultures interact. <b>That is, Arabs, who were nomadic tribesmen from Arabia, converted to a new religion, and inspired by that religion, fought wars against other cultures.</b> One type of cultural interaction is war. After the conquest, people of other cultures had to live under Umayyad Muslim rule and pay special taxes if they belonged to another religion. This type of cultural interaction is called coexistence in communities. Another type is adoption and adaptation. Some of these conquered people adopted the new religion for various reasons, such as religious conversion, access to political power, and socio-economic advantages. As they converted, they changed their names, their social identity, and associated with Muslims in their area, rather than with their home group of Jews, Christians, or others. Over time, they adopted more of Arab culture as well. <b>However, as they adopted the Muslim religion and Arab culture, they also adapted religious and cultural practices to accommodate local customs. For example, the custom of secluding elite women inside a special part of the house and only allowing them to go out when their hair and most of their bodies were covered predates the religion of Islam. It was actually a Persian and Mediterranean (and ancient Athenian) custom. Before Islam, Arabian women were not confined</b></p>	<p><b>Our Recommendation:</b> The teacher asks students to think about what they have just studied about the spread of the Muslim Empire and the different ways its culture interacted with other cultures. <b>Arabs, who were nomadic tribesmen from Arabia, converted to a new religion, and inspired by that religion, expanded their political dominion spanning several different cultures. After the conquest, people of other cultures had to live under Umayyad Muslim rule and pay special taxes if they belonged to another religion. This type of cultural interaction is called coexistence in communities. Another type is adoption and adaptation. Arab merchants inspired by Islamic ethics spread their religion to non-Muslim lands. Likewise the spread of Islamic spirituality flourished due to Sufi saints, who travelled across the conquered territories. In order to consolidate their power, Muslim Empires often inducted Christians, Jews and other non-Muslims into influential positions in their administration. Hence, some of the conquered people came to the new religion through various paths, such as religious conversion, access to political power, and socio-economic advantages. As they converted, they changed their names, their social identity, and associated with Muslims in their area, rather than with their home group of Jews, Christians, or others. Over time, they adopted more of Arab culture as well. However, as they adopted the Muslim religion and Arab culture, they also</b></p>	<p><b>Comment:</b> Original text “<i>Arabs, who were nomadic tribesmen from Arabia, converted to a new religion, and inspired by that religion, fought wars against other cultures</i>” forces the student to assume that war is somehow the primary teaching of Islam and the religion is bent on destroying other cultures. This narrative is contrary to historical evidence and feeds into the Islamophobia prevalent in the American society today.</p> <p>Additionally, the text: “<i>However, as they adopted the Muslim religion and Arab culture, they also adapted religious and cultural practices to accommodate local customs. For example, the custom of secluding elite women inside a special part of the house and only allowing them to go out when their hair and most of their bodies were covered predates the religion of Islam. It was actually a Persian and Mediterranean (and ancient Athenian) custom. Before Islam, Arabian women were not confined to the household.</i>” should be <u>deleted</u> for the following reasons:</p> <ol style="list-style-type: none"> <li>1. This topic is not discussed in the chapter on Persia and Islam so asking the student to summarize the issue seems illogical.</li> <li>2. The text does not distinguish the requirements of modesty in Islam such as <i>Hijab</i> which requires women to cover their heads and the <i>Purdah</i> system that requires women to be confined to the household. <i>Purdah</i> is a remnant of an old culture found in Persia prior even to the advent of Islam.</li> </ol> <p>With respect to the text: “<i>Before Islam, Arabian women were not confined to the household.</i>”</p>

<sup>27</sup>Carl F. Petry. 2008. *The Cambridge History of Egypt, Volume 1. Page 183.*

		to the household.	adapted religious and cultural practices to accommodate local customs.	We would like to point out that there is very little evidence that even “after” Islam came that Arabian women were confined to the household. The only reference of such a rule in the Qur’an 33:23 is a direct reference to the wives of Prophet Muhammad. The only other reference of confinement to homes is Q 4:15 which imposes this as a punishment of illicit intercourse. Beyond that, there is plenty of evidence that the women of Arabia after the advent of the Prophet were not confined to their homes. Rather, they were active attendees in the Prophet’s mosque for regular prayers and for his lessons. Nusayba bint Kaab, a female warrior and companion of the Prophet, participated in several battles and was known for her heroic efforts at defending the Prophet at the battle of Uhud.
3.	Chapter 11 (Gr. 7) Page 277, Lines 796-807	<b>Current Text:</b> After 1000 CE, Turks from Central Asia, who were recent converts to Islam, began to conquer new territory and expand their boundaries across the Indus Valley to parts of the northern Indian plains. Sometimes Turkish Muslim leaders forced Hindus to convert, but at other times rulers practiced religious toleration. The most powerful of these states was the Delhi Sultanate. Islam became firmly established politically in the north as well as in some coastal towns and parts of the Deccan Plateau, although the majority of the population of South Asia remained Hindu.	<b>Our Recommendation:</b> After 1000 CE, Turks from Central Asia, who were recent converts to Islam, began to conquer new territory and expand their boundaries across the Indus Valley to parts of the northern Indian plains. <b>Sometimes Turkish Muslim leaders forced Hindus to convert, but at other times rulers practiced religious toleration.</b> The most powerful of these states was the Delhi Sultanate. Islam became firmly established politically in the north as well as in some coastal towns and parts of the Deccan Plateau, although the majority of the population of South Asia remained Hindu.	<b>Comment:</b> There seems an unusual propensity to attribute “forced conversion” to Islam in this curriculum vis-avis other religions. The primary evidence on the claim is lacking and/or controversial.  This claim, often propagated by Hindu nationalist groups, originates from oriental historians Elliot & Dawson in their work “The History of India, as Told by Its Own Historians <sup>28</sup> ”. These claims have long been discredited. A detailed treatment of the problems relating to these claims can be found in the historiography outlined by noted historians S.A.A Rizvi and A.L. Basham in their celebrated work “The Wonder That Was India: Volume 2 <sup>29</sup> ” that deals with Islamic rule in India.
4.	Chapter 11 (Gr. 7)	<b>Current Text:</b>	<b>Our Recommendation:</b>	<b>Comment:</b>

<sup>28</sup> Elliot, Dawson. *The History of India, as Told by Its Own Historians. Volumes 1-8. Published 1867-1877. Trubner Company. London.*

<sup>29</sup> Saiyid Athar Abbas Rizvi, Arthur Llewellyn Basham. *The wonder that was India: a survey of the history and culture of the Indian sub-continent from the coming of the Muslims to the British Conquest, 1200-1700 (1987). Sedgewick & Jackson.*

	Page 318, Lines 1640-1645	With the addition of Sikhism, there were now four major religions of indigenous origin. While relations between people of different religions were often peaceful, generally, most Muslim rulers persecuted Sikhs as well as Hindus and Jains. Other Mughal rulers, most notably Akbar, encouraged and accelerated the blending of Hindu and Islamic beliefs as well as architectural and artistic forms.	<b>Delete the entire paragraph:</b> <del>“With the addition of Sikhism, there were now four major religions of indigenous origin. While relations between people of different religions were often peaceful, generally, most Muslim rulers persecuted Sikhs as well as Hindus and Jains. Other Mughal rulers, most notably Akbar, encouraged and accelerated the blending of Hindu and Islamic beliefs as well as architectural and artistic forms.”</del>	There are several problems with this text. Sikhism emerged toward the end of the Muslim rule in South Asia, so asserting that most Muslim rulers persecuted Sikhs is a major flaw. Mughal Emperor Akbar gifted part of the land to Sikh Guru Ramdas where the central holy site of Sikhism, the Darbar Sahib (also known as the Golden Temple) is built. One of the last Mughal emperors, Aurangzeb persecuted the Sikhs for political reasons.  As for persecution of Hindus and Jains, most Muslim rulers in South Asia inducted significant number of Hindus in their armies and bureaucratic power structure and many Hindu kings politically opposed to Muslim rulers also had Muslims in their armies. The conflicts were territorial rather than religious and most Muslim rulers provided religious freedom and autonomy to Hindus and Jains to self govern themselves <sup>30</sup> .
5.	<b>Chapter 15 (Gr. 10)</b> Page 516, Lines 1568-1581	<b>Current Text:</b> Reflecting the resurgence of religion in many parts of the world over the past thirty years, politics have become increasingly infused with the language of faith. The revival of religion has, in some respects, created new cleavages in world politics, both within and among societies. Anti-Western violence perpetrated by the followers of a fundamentalist version of Islam has contributed to the appearance of deep conflict between the Islamic and Western worlds, especially since 9/11. Students should learn about the roots of modern Islamic extremism by reading a variety of sources from Egyptian writers and the Muslim Brotherhood, for example. <begin delete> Historical memories of earlier conflicts, such as the Crusades, have inflamed a	<b>Our Recommendation:</b> <b>Complex geopolitical factors have changed significantly since the end of the Cold War, with many countries around the world undergoing significant changes from their post-colonial realities. In several parts of the world, non-state actors have sought to infuse geopolitical conflicts with the language of faith, often seeking non-existent legitimacy for extremism in major world faiths such as Islam, Christianity, Hinduism and Buddhism. Students should learn how minority extremist narratives have evolved in each of these faiths in the political context of the faith communities<sup>31</sup>. In numerous societies such as Sudan (Janjaweed Muslim militia), Uganda (Lord’s Resistance Army of Joseph Kony<sup>32</sup>), India (Hindu</b>	<b>Comment:</b> The original text has no discussion on US foreign policy of supporting militant religious groups to achieve political ends and how that has backfired into the problem of terrorism and extremism around the world <sup>35</sup> . Instead, the text de-contextualizes and delinks extremism from US foreign funding of extremist groups and aims to place the blame squarely on Islam. It further promotes the controversial “clash of civilization <sup>36</sup> ” narrative that can only leave the student with the impression that war with Islamic civilization is inevitable. This should hardly be the goal of a public state curriculum.  The text has been modified to provide a more even handed critical analysis on the rise of religious extremism across the world among multiple faith communities and exploring the underlying causes of this phenomenon will leave the student

<sup>30</sup>Annemarie Schimmel, Burzine K. Waghmar. *The Empire of the Great Mughals: History, Art and Culture* (2004). Reaktion Books.

<sup>31</sup>Philip Barker. *People of God: A Quantitative Study of Religious Nationalism in the Modern World. The 23rd International Conference of Europeanists, 2016*

<sup>32</sup>Human Rights Watch (2012). *Q&A on Joseph Kony and the Lord’s Resistance Army*

		<p>contemporary “clash of civilizations.” &lt;end delete&gt;          In numerous societies, such as Nigeria, the Sudan, and India, the revival of religion—and of religion as an expression mode of political identity—has bred tension and even outright violence between members of neighboring religious communities.</p>	<p><b>nationalism <sup>33</sup>) and Myanmar (ultranationalist Buddhist monks of the “969” movement <sup>34</sup>), these minority extremist narratives have triggered mass violation of human rights and religious freedoms, usually against religious minorities.</b></p>	<p>more informed about the world without necessarily instilling bias against one specific religion. For example, “The Lord’s Resistance Army” in Africa has killed tens of thousands of civilians in the name of Christianity. Likewise, the Muslim Rohingya population in Myanmar has been declared by the United Nations as the “most persecuted minority in the world” <sup>37</sup> and their persecutors are Buddhist Monks.</p>
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<sup>35</sup> Ben Norton. *We created Islamic extremism: Those blaming Islam for ISIS would have supported Osama bin Laden in the '80s*. Nov 17, 2015. Salon.

[http://www.salon.com/2015/11/17/we\\_created\\_islamic\\_extremism\\_those\\_blaming\\_islam\\_for\\_isis\\_would\\_have\\_supported\\_osama\\_bin\\_laden\\_in\\_the\\_80s/](http://www.salon.com/2015/11/17/we_created_islamic_extremism_those_blaming_islam_for_isis_would_have_supported_osama_bin_laden_in_the_80s/)

<sup>36</sup> Samuel P. Huntington. *The Clash of Civilizations and the Remaking of World Order*. 1996. Simon & Schuster.

<sup>33</sup> Christophe Jaffrelot. *The Hindu Nationalist Movement and Indian Politics*, 1996. Penguin Books.

<sup>34</sup> Kyaw, N. N. *Islamophobia in Buddhist Myanmar: The 969 Movement & Anti-Muslim Violence. Islam and the State in Myanmar: Muslim-Buddhist Relations and the Politics of Belonging*. New\*Delhi: Oxford University Press, India

<sup>37</sup> Amnesty International. *Rohingya people: the most persecuted refugees in the world*. Oct 2015. <http://www.amnesty.org.au/refugees/comments/35290/>

C. The Naming of Geographies in South Asia				
1.	<b>Chapter 10 (Gr. 6)</b> Page 187, Lines 219-222	<b>Current Text:</b> Among the largest states of that era were the Assyrian and Babylonian Empires centered in Mesopotamia, the Achaemenid, Parthian, and Sasanian Empires in Persia, the Kushan Empire in Central Asia, the Maurya Empire in <b>India</b> , and the kingdom of Kush in the upper Nile River valley.	<b>Our Recommendation:</b> Among the largest states of that era were the Assyrian and Babylonian Empires centered in Mesopotamia, the Achaemenid, Parthian, and Sasanian Empires in Persia, the Kushan Empire in Central Asia, the Maurya Empire in <b>India, South Asia</b> , and the kingdom of Kush in the upper Nile River valley	<b>Comment:</b> The region that is being referred to here as the Mauryan Empire spanned a large portion of the subcontinent that included modern day Bangladesh, Bhutan, India, Kashmir, Nepal, Pakistan, and even Afghanistan <sup>38</sup> . It is more appropriate and scholarly to use the term South Asia where histories transcend modern day boundaries. <sup>39</sup>
2.	<b>Chapter 10 (Gr. 6)</b> Page 214, Line 805	<b>Current Text:</b> <b>(Title) The Early Civilizations of <b>India</b></b>	<b>Our Recommendation:</b> <b>(Title) The Early Civilizations of <b>India South Asia</b></b>	<b>Comment:</b> Since this chapter refers to civilizations that spanned across modern day nations in the Indian subcontinent, we suggest the term “South Asia” or “the Indian subcontinent” as a more accurate replacement.
3.	<b>Chapter 10 (Gr. 6)</b> Page 215, Lines 819-823	<b>Current Text:</b> In this unit students learn about societies of <b>ancient India</b> . The region of Ancient India is today sometimes called “South Asia,” and encompasses the modern states of Afghanistan, Bangladesh, Bhutan, Maldives, Nepal, India, Pakistan, and Sri Lanka.	<b>Our Recommendation:</b> In this unit students learn about societies of <b>Ancient India</b> . The region of Ancient India is today called “South Asia,” and <b>which</b> encompasses the modern states of Afghanistan, Bangladesh, Bhutan, Maldives, Nepal, India, Pakistan, and Sri Lanka.	<b>Comment:</b> The region of the Indian subcontinent being referred to is referred to as “South Asia” in common, political and academic language. <sup>40</sup>
4.	<b>Chapter 10 (Gr. 6)</b> Page 217, Lines 862-863	<b>Current Text:</b> Ancient <b>India</b> experienced a Vedic period (ca. 1500-500 BCE), named for the Vedas which were composed in Sanskrit.	<b>Our Recommendation:</b> Ancient <b>India South Asia</b> experienced a Vedic period (ca. 1500-500 BCE), named for the Vedas which were composed in Sanskrit.	<b>Comment:</b> Again our recommendation is based on common usage when referring to many modern day nations in the Indian subcontinent collectively. <sup>41</sup>
5.	<b>Chapter 10 (Gr. 6)</b> Page 223, Lines 1004-1007	<b>Current Text:</b> A period of prolonged military struggle between the republics and kingdoms of North <b>India</b> culminated in	<b>Our Recommendation:</b> A period of prolonged military struggle between the republics and kingdoms of <b>Northern India South Asia</b>	<b>Comment:</b> The republics and kingdoms that coalesced into the Mauryan empire included the modern day nation states

<sup>38</sup> Sugandhi, Namita Sanjay (2008). *Between the Patterns of History: Rethinking Mauryan Imperial Interaction in the Southern Deccan*. pp. 88–89. ISBN 9780549744412.

<sup>39</sup> Sushil Mittal and Gene Thursby, *Religions of South Asia: An Introduction*, page 3, Routledge, 2006.

<sup>40</sup> Milton Walter Meyer, *South Asia: A Short History of the Subcontinent*, pages 1, Adams Littlefield, 1976.

<sup>41</sup> *Mapping and Analysis of Agricultural Trade Liberalization in South Asia*, Trade and Investment Division (TID), United Nations Economic and Social Commission for Asia and the Pacific

		the victory of Chandragupta Maurya and the first large-scale empire of <b>India</b> in 321 BCE, comparable to the Warring States period in China and its first unification under the Qin slightly later.	culminated in the victory of Chandragupta Maurya and the first large-scale empire of <b>Northern India South Asia</b> in 321 BCE, comparable to the Warring States period in China and its first unification under the Qin slightly later.	of Afghanistan, Pakistan, Bangladesh, Nepal, Bhutan and Northern India. <sup>42</sup>
6.	<b>Chapter 10 (Gr. 6)</b> Page 232, Lines 1152-1154	<b>Current Text:</b> Students analyze the style of carvings of Buddhas and paintings from Dunhuang and Yungang which combine <b>Indian</b> , central Asian, and Chinese artistic influences.	<b>Our Recommendation:</b> Students analyze the style of carvings of Buddhas and paintings from Dunhuang and Yungang which combine <b>India South Asian</b> , central Asian, and Chinese artistic influences.	<b>Comment:</b> Many carvings, statues, temples and Buddhist art was found widespread throughout South Asia In fact, by this time, Buddhist art and culture began to be seen more frequently outside of India in other parts of South Asia. <sup>43</sup>
7.	<b>Chapter 10 (Gr. 6)</b> Page 238, Lines 1301-1302	<b>Current Text:</b> Wealthy Romans dressed in silk imported from China and jewels imported from <b>India</b> .	<b>Our Recommendation:</b> Wealthy Romans dressed in silk imported from China and jewels imported from the <b>India Indian subcontinent</b> .	<b>Comment:</b> There is evidence of Roman trade throughout South Asia and including the modern day states of Pakistan, Afghanistan and India. <sup>44</sup>
8.	<b>Chapter 11 (Gr. 7)</b> Page 250, Lines 235-238	<b>Current Text:</b> Wealthy Romans also purchased luxuries, such as silk from China, medicines and jewels from <b>India</b> , and animals from sub-Saharan Africa, brought into the empire by merchants on the Silk Road and other Afroeurasian trade routes.	<b>Our Recommendation:</b> Wealthy Romans also purchased luxuries, such as silk from China, medicines and jewels from <b>India South Asia</b> , and animals from sub-Saharan Africa, brought into the empire by merchants on the Silk Road and other Afroeurasian trade routes.	<b>Comment:</b> Again, there is evidence of Roman trade throughout South Asia and including the modern day states of Pakistan, Afghanistan and India.
9.	<b>Chapter 11 (Gr. 7)</b> Page 272, Lines 694-695	<b>Current Text:</b> Under the Gupta Empire, how did the environment, cultural and religious changes, and technological innovations affect the people of <b>India</b> ?	<b>Our Recommendation:</b> Under the Gupta Empire, how did the environment, cultural and religious changes, and technological innovations affect the people of <b>India South Asia</b> ?	<b>Comment:</b> What was the Gupta Empire then now spans the modern nation states of India, Pakistan, Bangladesh and Nepal. <sup>45</sup>
10.	<b>Chapter 11 (Gr. 7)</b> Page 272, Lines 703-708	<b>Current Text:</b> The Gupta monarchs reunified much of the subcontinent in the third century CE, ushering in	<b>Our Recommendation:</b> The Gupta monarchs reunified much of the subcontinent in the third century CE, ushering in what some scholars	<b>Comment:</b> It will be more accurate to to this age as the Classical Age of South Asia as What was the Gupta Empire then

<sup>42</sup> Gabriel A, Richard (30 November 2006), *The Ancient World: Volume 1 of Soldiers' lives through history*

<sup>43</sup> von Schroeder, Ulrich. (2001). *Buddhist Sculptures in Tibet. Vol. One: India & Nepal; Vol. Two: Tibet & China*. Hong Kong: Visual Dharma Publications, Ltd.

<sup>44</sup> Curtin, Philip DeArmond; et al. (1984). *Cross-Cultural Trade in World History*. Cambridge University Press

<sup>45</sup> Harle, J.C. (1994). *The Art and Architecture of the Indian Subcontinent, 2nd edn*. Yale University Press Pelican History of Art

		what some scholars have termed the “ Classical Age ” of <b>India</b> . As they study the question: <b>Under the Gupta Empire, how did the environment, cultural and religious changes, and technological innovations affect the people of India?</b>	have termed the “ Classical Age ” of <b>India South Asia</b> . As they study the question: <b>Under the Gupta Empire, how did the environment, cultural and religious changes, and technological innovations affect the people of India South Asia?</b>	now spans the modern nation states of India, Pakistan, Bangladesh and Nepal. <sup>46</sup>
11.	<b>Chapter 11 (Gr. 7)</b> Page 275, Lines 764-766	<b>Current Text:</b> When students have compiled their evidence, the teacher asks them why they think Southeast Asian rulers would adopt religious ideas and artistic styles from <b>Indian</b> kingdoms.	<b>Our Recommendation:</b> When students have compiled their evidence, the teacher asks them why they think Southeast Asian rulers would adopt religious ideas and artistic styles from <b>India South Asian</b> kingdoms.	<b>Comment:</b> If the kingdoms mentioned here will refer to empires like the Mauryan and the Gupta then it will be more accurate to state these as South Asian kingdoms as they spanned a vast region of the subcontinent including what is today India, Pakistan, Bangladesh, Nepal and Bhutan.
12.	<b>Chapter 11 (Gr. 7)</b> Page 275, Lines 774-776	<b>Current Text:</b> In addition to personal religious motives, Southeast Asian kings could build up their prestige and legitimacy by adopting the cultural, religious, and artistic styles of the powerful and prestigious <b>Indian</b> kingdoms and empires.	<b>Our Recommendation:</b> In addition to personal religious motives, Southeast Asian kings could build up their prestige and legitimacy by adopting the cultural, religious, and artistic styles of the powerful and prestigious <b>India South Asia</b> kingdoms and empires.	<b>Comment:</b> If the kingdoms mentioned here will refer to empires like the Mauryan and the Gupta then it will be more accurate to state these as South Asian kingdoms as they spanned a vast region of the subcontinent including what is today India, Pakistan, Bangladesh, Nepal and Bhutan.
14.	<b>Chapter 11 (Gr. 7)</b> Page 277, Lines 813-815	<b>Current Text:</b> As trade grew along the sea-routes of the <b>Indian</b> Ocean, <b>India</b> became a major producer of cotton cloth, spices, and other commodities with a volume of exports second only to China.	<b>Our Recommendation:</b> As trade grew along the sea-routes of the Indian Ocean, <b>India South Asia</b> became a major producer of cotton cloth, spices, and other commodities with a volume of exports second only to China.	<b>Comment:</b> The region being referred to here is more accurately represented by the term “South Asia” which makes sure not to erase this history of non-Indian South Asian nations which were all involved in trade. <sup>47</sup>
15.	<b>Chapter 11 (Gr. 7)</b> Page 297, Lines 1216-1219	<b>Current Text:</b> In the center, the Muslim world (now divided into many states) and <b>India</b> prospered as producers of	<b>Our Recommendation:</b> In the center, the Muslim world (now divided into many states) and <b>India South Asia</b> prospered as producers of	<b>Comment:</b> The region being referred to here is more accurately represented by the term “South Asia” which makes sure

<sup>46</sup> Harle, J.C. (1994). *The Art and Architecture of the Indian Subcontinent*, 2nd edn. Yale University Press Pelican History of Art.

<sup>47</sup> Lindsay, W S (2006). *History of Merchant Shipping and Ancient Commerce*. Adamant Media Corporation.

		goods such as cotton cloth, spices, and swords, and also as middlemen along the east-west trade routes.	goods such as cotton cloth, spices, and swords, and also as middlemen along the east-west trade routes.	not to erase this history of non-Indian South Asian nations which were all involved in trade. <sup>48</sup>
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<sup>48</sup> Lindsay, W S (2006). *History of Merchant Shipping and Ancient Commerce*. Adamant Media Corporation.

D. Buddhism				
1.	<b>Chapter 10 (Gr. 6)</b> Page 222, Lines 985-987	<b>Current Text:</b> Through the story of his life, his <b>Hindu background</b> , and his search for enlightenment, students may learn about his fundamental ideas: suffering, compassion, and mindfulness.	<b>Our Recommendation:</b> Through the story of his life, <b>his Hindu background</b> and his search for enlightenment, students may learn about his fundamental ideas: suffering, compassion, and mindfulness.	<b>Comment:</b> A reference to the Buddha's "Hindu background" here is unnecessary and does not add meaningfully to the discussion of Buddhism which is a distinct and vibrant tradition that stands fully on its own. It is also seen as a way to appropriate the Buddha into the Hindu pantheon.
2.	<b>Chapter 10 (Gr. 6)</b> Page 222, Lines 993-995	<b>Current Text:</b> <del>Buddhism waned in India in the late first millennium CE as the result of a resurgence of Hindu tradition.</del>	<b>Our Recommendation:</b> Please reinsert: <u>Buddhism waned in India in the late first millennium CE as the result of a resurgence of Hindu tradition</u>	<b>Comment:</b>

E. Others				
1.	<b>Chapter 10 (Gr. 6)</b> Page 216, Lines 848-851	<b>Current Text:</b> <u>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.”</u>	<b>Our Recommendation:</b> Delete this section. <u>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.”</u>	<b>Comment:</b> Meditative postures were common across ancient cultures. Such thin evidence cannot be used to overshadow more concrete markers that distinguished Indus Valley civilization from the nomadic Aryans that followed. This claim is based on the obsession of right-wing Hindu nationalists to establish a non-Vedic and pre-Vedic origin for Hinduism. This is also a line of thought not supported by the archeological findings that establish that the Indus Valley Civilization and the subsequent Vedic civilizations had much variation in religion, practice, settlements, economics and values. <sup>49,50</sup>
2.	<b>Chapter 10 (Gr. 6)</b> Page 217, Lines 863-867	<b>Current Text:</b> <u>While</u> Sanskrit texts, both religious and secular, continued to be produced in subsequent centuries, texts in Old Tamil also began to appear around 300 BCE, <u>and</u> Tamil literary production flourished during the Sangam period in South India in following centuries.	<b>Our Recommendation:</b> <u>While</u> Sanskrit texts, both religious and secular, continued to be produced in subsequent centuries. <u>Similarly, Tamil</u> Texts in Old Tamil and Tamil literary production flourished during the Sangam period in South India in following centuries.	<b>Comment:</b> The text as it reads now, gives the impression that Tamil was younger than Sanskrit. It should be pointed out that in 2004, the Government of India recognized Tamil as a classical language of India in alongside to Sanskrit. <sup>51</sup>
3.	<b>Chapter 10 (Gr. 6)</b> Page 217-218, Lines 881-883	<b>Current Text:</b> <u>There is another point of view that suggests that the language was indigenous to India and spread northward, but it is a minority position.</u>	<b>Our Recommendation:</b> Delete this sentence. <u>There is another point of view that suggests that the language was indigenous to India and spread northward, but it is a minority position.</u>	<b>Comment:</b> This is a point of view that is hardly accepted at all by scholars, archeologists, indologists and other historians. We do not see a need for this clarification. If we attempted to clarify every “minority” point of view, we could not be able to present material concisely or with clarity.
4.	<b>Chapter 6,</b> Lines 857-861	<b>Current Text:</b>	<b>Our Recommendation:</b>	<b>Comment:</b>

<sup>49</sup> Bryant, Edwin, and Laurie Patton, eds. (2004). *The Indo-Aryan controversy: evidence and inference in Indian history*. Routledge.

<sup>50</sup> Doniger, Wendy. (2009). *The Hindus: An Alternative History*, Viking-Penguin.

<sup>51</sup> Brass, Paul. "Elite interests, popular passions, and social power in the language politics of India." *Ethnic and Racial Studies* 27.3 (2004): 353-375.

		<p>The Harappan civilization steadily declined after 1900 BCE, perhaps owing to ecological factors such as seismic events, deforestation, salt buildup in the soil, and persistent drought, including the drying up of the <b>Sarasvati River</b> around 2000 BCE.</p>	<p>The Harappan civilization steadily declined after 1900 BCE, perhaps owing to ecological factors such as seismic events, deforestation, salt buildup in the soil, and persistent drought, including the drying up of <b>the Sarasvati a major</b> river around 2000 BCE.</p>	<p>The naming of the major river system of that time as the Sarasvati River is contentious and stems from a right-wing Hindu politicization of Ancient Indus civilization through a Hindu nativist ideology. The river name Saraswati is mentioned in the Rig Veda, an old Vedic text. However, information extracted from the Veda cannot always be scholarly accepted as accurate historical content. The Vedas describe the river system in many ways and as having flowed through multiple regions. In the present day, no such river exists in the space described by the Vedas; however, a massive dried riverbed was found in that location through satellite photography. In modern days it is known as the Ghaggar-Hakra River.<sup>52</sup></p>
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<sup>52</sup> Ravinutala, Abhijith, and Cynthia Talbot. "Politicizing the Past: Depictions of Indo-Aryans in Indian Textbooks from 1998-2007."