

July 7th, 2016

To:
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 Members of the State Board of Education,

We write to you as a group of scholars whose work is focused on the study of Islam and Muslims. Collectively, we have several publications to our record on Islam and Muslim societies and their histories. Many of our scholars are leading experts in their fields.

We are concerned that conversations surrounding the historical identity, contributions and legacy of Muslims have taken place without due input from qualified scholars with expertise in history and religion relating to Islam and Muslim societies. We would like to raise some concerns with the current draft of the curriculum as well as provide our recommendations.

Negative Introduction to Islam and Early Muslim history

Children are introduced to Islam in the curriculum primarily under a narrative of war and conquest with a penchant for inserting a subtext of forced conversions. For example, the following text in the current draft of the history-social sciences curriculum as revised by the Instruction Quality Commission (IQC) states:

"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. That is, Arabs, who were nomadic tribesmen from Arabia, converted to a new religion, and inspired by that religion, fought wars against other cultures." - **Chapter 11 (Grade 7) Pages 265-266, Lines 554-559.**

After being introduced to Islam and the Umayyad dynasty, a student is asked to conclude that the primary teaching of Islam is to wage war and destroy other cultures. The subsequent student teacher discussion as advised by the curriculum then revolves around how best the conquered peoples coped with the Islamic culture through various processes of cultural interaction. This narrative is a gross misrepresentation of historical reality and feeds into the contemporary wave of Islamophobia in the country.

The subtext of "forced conversions" to Islam also seems to repeat, often in situations where no forced conversions were historically reported. For example, the curriculum text states:

"Muslims often did not force Christians or Jews, "people of the book," to convert, but people of other religions were more often forced to convert." - **Chapter 11 (Grade 7) Page 265, Lines 542-545.**

Far from "sometimes" converting Jews, Christians or "more often" other peoples to Islam, the Umayyad dynasty actually discouraged conversion to Islam as it meant the loss of their poll tax. This fact needs to be clearly stated in the curriculum.

Although the treatment of the Abbasid rule in the draft curriculum has been fair and appreciative of the cultural contributions of Muslims, it is important to note that the current Islamophobia prevalent in the nation, including in our school systems, relates specifically to attacks against the religion of Islam. In this context, the inaccurate and negative introduction of Islam and its early history to impressionable minds is especially damaging and urgently needs to be corrected.

"Forced conversions" and Hindu nationalism

Misguided attempts by Hindu nationalist organizations to meddle with the South Asia section of the curriculum have also added to amplified and often inaccurate references to "forced conversions of Hindus by Muslims." We have addressed some of these edits with our recommendations in Appendix A. The Hindu nationalist movement has an overarching political agenda of undermining the legacy and contributions of religious minorities, particularly Muslims and Christians, through non-factual narratives. We urge the SBE to exercise caution when accepting edits from these groups.

South Asia vs. India: Robbing non-Indian countries of their historical heritage

The use of South Asia vs. India is another point of contention. We support the recommendations of the South Asia Faculty Group's reputed scholars in the use of the term South Asia when referring to histories situated outside or transcending the political boundaries of the present Indian state.

It is simply untenable that histories spanning Afghanistan, Iran, Pakistan, India, Nepal, Bhutan, Bangladesh, Sri Lanka and Myanmar all be referred to as ancient India. In one single decision based on input from a Hindu nationalist group, the Instruction Quality Commission (IQC) simply robbed the historical and cultural heritage of all these countries and reassigned it to India. Incidentally, this is one of the key political objectives of the Hindu nationalist movement. The *Akhanda Bharat* of Hindu nationalism envisions a "greater India" comprising of all of South Asia politically unified under Hindu rule. The point is further underscored by the insistence of Hindu nationalist groups, and the acceptance of their recommendations by the IQC, that India be distinguished from the Islamic world, even under the Delhi Sultanate and Mughal rule which formed one of the centers of Islamic civilization during their time.

We have added several recommendations in Appendix A on problematic references to "ancient India" that need to be more accurately renamed as either South Asia or the Indian subcontinent. It is worth noting that many occurrences of the term "India", where appropriate, have not been objected to by the South Asia Faculty Group.

Procedural Lapses by IQC undermine the fairness of the review process

The IQC's repeated use of recommendations of the partisan Hindu nationalist group, the Uberoi Foundation, as a reference manual to drive the review process is, in our view, a serious procedural lapse that has undermined the fairness of the review process. Most of the edits relating to changing South Asia to India have been steamrolled by the IQC using the Uberoi document as the only reference without regard to submissions from several other contesting parties.

US Foreign Policy and the Islam blame game

Consider the following text from the current draft of the curriculum:

"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" - **Chapter 15 (Grade 10)**

Page 516, Lines 1568-1581

In the above excerpt from the draft curriculum, an attempt to get students to study religious nationalism as a contest of power between secularism and modern religious movements has derailed into a narrative of clash of civilizations. The curriculum text attempts to blame the problem of religious extremism in and around the Middle East squarely on Islam by decontextualizing the extensive history of funding of extremist religious groups by the United States to achieve short term foreign policy objectives. This text also does not properly introduce the student to the concept of religious nationalism. We have revised this text in our recommendations section under Appendix A to expose the student to the subject of religious nationalism through case studies spanning multiple religions and geographies.

We urge the SBE to provide necessary consideration to our recommendations and appropriately rectify the procedural gaps and inaccuracies in the portrayal of Islam and Muslim history.

Sincerely,

Undersigned:

1. Dr. Hatem Bazian, co-founder and Professor of Islamic Law and Theology, Zaytuna College. Also teaches at University of California, Berkeley.
2. Dr. John L. Esposito, Professor of Religion and International Affairs and of Islamic Studies, Georgetown University.

3. Dr. William Albert Graham, Jr., Albertson Professor of Middle Eastern Studies and University Distinguished Service Professor, Harvard University. He served as the Dean of Harvard Divinity School from 2002 to 2012.
 4. Dr. Khaled M. Abou El Fadl, Omar and Azmeralda Alfi Distinguished Professor in Islamic Law, UCLA School of Law, University of California, Los Angeles.
 5. Dr. Ramon Grosfoguel, Associate Professor, teaches Decoloniality; International Migration; Political-Economy of the World-System; Racism; Islamophobia at University of California, Berkeley.
 6. Dr. Omid Safi, Professor of Asian and Middle Eastern Studies at Duke University and Director of Duke Islamic Studies Center.
 7. Dr. Jonathan Brown, Professor and Chair of Islamic Civilization, School of Foreign Service, Georgetown University. He is also the Director of the Alwaleed bin Talal Center for Muslim Christian Understanding.
 8. Dr. Scott C. Alexander, Associate Professor of Islamic Studies, Director, Catholic-Muslim Studies, Catholic Theological Union.
 9. Dr. Michael T. Shelley, Director, A Center of Christian-Muslim Engagement for Peace and Justice, Lutheran School of Theology at Chicago.
 10. Dr. Farid Senzai, Associate Professor of Political Science at Santa Clara University, he teaches courses on U.S. foreign policy, Middle East politics and Muslims in America.
 11. Dr. Irfan Ahmad, Associate Professor of Political Anthropology at the Institute for Religion, Politics and Society, Australian Catholic University, Melbourne, Australia. He is the author of *Islamism and Democracy in India: The Transformation of the Jamaat-e-Islami*, Princeton University Press, 2009.
 12. Dr. Yasmin Saikia, Hardt-Nikachos Chair in Peace Studies & Professor of History, Arizona State University, Tempe.
 13. Dr. Salih Yucel, Associate Professor and Course Director, Centre for Islamic Studies and Civilisation, Charles Sturt University, Sydney.
 14. Dr. Raina Awaad, Professor of Islamic Law, Zaytuna College.
 15. Dr. Rabab Abdulhadi, Associate Professor, Ethnic Studies Program, San Francisco State University.
 16. Dr. Saadia Toor, Associate Professor of Sociology and Anthropology, College of Staten Island. She is also the author of the book: *The State of Islam: Culture and Cold War Politics in Pakistan*, Pluto Press, 2011.
 17. Dr. Shefali Chandra, Associate Professor, Department of History, Washington University in St. Louis.
 18. Dr. Raza Mir, Professor, William Paterson University.
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19. Dr. Laith Saud, Visiting Assistant Professor, Religious Studies, DePaul University.
20. Dr. Khalid Kadir, Lecturer at University of California, Berkeley.
21. Dr. Suleyman Eris, President, Respect Graduate School, Pennsylvania.
22. Dr. Azam Nizamuddin, Adjunct Professor, Department of Theology, Loyola University Chicago.
23. Dr. Munir Jiwa, Director of Center for Islamic Studies, Graduate Theological Union.
24. Dr. Jihad Turk, President, Bayan Claremont Islamic Graduate School.
25. Dr. Nazeer Ahmed, Director, American Institute of Islamic History and Culture, California.
26. Dr. Sherman Jackson, King Faisal Chair of Islamic Thought and Culture and Professor of Religion and American Studies and Ethnicity, University of Southern California.
27. Dr. Farrukh Hakeem, Associate Professor of Criminal Justice, Department of Social Sciences, Shaw University.

Appendix A: Recommendations

Text in Red is text to be changed

Text in Green are the new changes

A. Islam			
1.	Chapter 11 (Gr. 7) Page 265, Lines 542-545	Current Text: Muslims often did not force Christians or Jews, “people of the book,” to convert, but people of other religions were more often forced to convert.	Our Recommendation: Replace with: “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 even voluntary conversion to Islam.”

Comment:

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 *Umayyad* 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 *Umayyads* also actively discouraged conversion to Islam. Some references from scholarly works are provided below:

“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

		<p><i>specific local circumstances, rather than from pressure from above</i>¹</p> <p><i>“The Umayyads’ great expansion was primarily military and political, not religious; conversion to Islam was discouraged for some time since it would reduce treasury’s intake of taxes on non-Muslims.”²</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.”³</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.”⁴</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</i></p>
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¹ Philip J. Adler, Randall L. Pouwels. 2014. World Civilizations: Volume I: To 1700. Page 215.

² John L. Esposito. 2004. The Oxford Dictionary of Islam. Page 326.

³R. Michael Feener. 2004. Islam in World Cultures: *Comparative Perspectives*. Page 13.

⁴Michael Gervers, Ramzi Jibran Bikhazi. 1990. Conversion and Continuity: Indigenous Christian Communities in Islamic Lands, Eighth to Eighteenth Centuries. Page 239.

				<i>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 liable, it seems likely that conversion was at least passively discouraged.”⁵</i>
2.	Chapter 11 (Gr. 7) Pages 265-266, Lines 554-573	<p>Current Text:</p> <p>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. That is, Arabs, who were nomadic tribesmen from Arabia, converted to a new religion, and inspired by that religion, fought wars against other cultures. 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. 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</p>	<p>Our Recommendation:</p> <p>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. 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 through 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</p>	<p>Comment:</p> <p>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"> 1. This topic is not discussed in the chapter on Persia and Islam so asking the student to summarize the issue seems illogical. 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.

⁵Carl F. Petry. 2008. The Cambridge History of Egypt, Volume 1. Page 183.

		<p>ancient Athenian) custom. Before Islam, Arabian women were not confined to the household.</p>	<p>and Arab culture, they also adapted religious and cultural practices to accommodate local customs.</p>	<p>With respect to the text: “Before Islam, Arabian women were not confined to the household.”</p> <p>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. 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.</p>
3.	Chapter 11 (Gr. 7) Page 277, Lines 796-807	<p>Current Text:</p> <p>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.</p>	<p>Our Recommendation:</p> <p>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.</p>	<p>Comment:</p> <p>There seems an unusual propensity to attribute “forced conversion” to Islam in this curriculum vis-a-vis other religions, The primary evidence on the claim is lacking and/or controversial.</p> <p>This claim, often propagated by Hindu nationalist groups, originates from orientalist historians Elliot & Dawson in their work “The History of India, as Told by Its Own Historians⁶”. 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 2⁷” that deals with Islamic rule in India.</p>
4.	Chapter 11 (Gr. 7) Page 318, Lines 1640-1645	<p>Current Text:</p> <p>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</p>	<p>Our Recommendation:</p> <p>Delete the entire paragraph: “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</p>	<p>Comment:</p> <p>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</p>

⁶ Elliot, Dawson. The History of India, as Told by Its Own Historians. Volumes 1-8. Published 1867-1877. Trubner Company. London.

⁷ 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.

		<p>rulers, most notably Akbar, encouraged and accelerated the blending of Hindu and Islamic beliefs as well as architectural and artistic forms.</p>	<p>Jains. Other Mughal rulers, most notably Akbar, encouraged and accelerated the blending of Hindu and Islamic beliefs as well as architectural and artistic forms.”</p>	<p>Golden Temple) is built. One of the last Mughal emperors, Aurangzeb persecuted the Sikhs for political reasons.</p> <p>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 themselves⁸.</p>
5.	Chapter 15 (Gr. 10) Page 516, Lines 1568-1581	<p>Current Text:</p> <p>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 contemporary “clash of civilizations.” <end delete> In numerous societies, such as Nigeria, the Sudan, and India, the revival of</p>	<p>Our Recommendation:</p> <p>Complex geo-political factors have changed significantly since the end of the Cold War, with many countries around the world undergoing momentous changes from their post-colonial realities. In several parts of the world, non-state actors have sought to infuse geo-political 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 communities⁹. In numerous societies such as Sudan (Janjaweed Muslim militia), Uganda (Lord’s Resistance Army of Joseph Kony¹⁰), India (Hindu nationalism¹¹) and Myanmar (ultranationalist Buddhist monks of the “969” movement¹²), these minority extremist</p>	<p>Comment:</p> <p>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 world¹³. 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 civilization¹⁴” 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.</p> <p>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 more informed about the world without necessarily instilling bias against one specific</p>

⁸Annemarie Schimmel, Burzine K. Waghmar. The Empire of the Great Mughals: History, Art and Culture (2004). Reaktion Books.

⁹Philip Barker. People of God: A Quantitative Study of Religious Nationalism in the Modern World. The 23rd International Conference of Europeanists, 2016

¹⁰Human Rights Watch (2012). Q&A on Joseph Kony and the Lord’s Resistance Army

¹¹Christophe Jaffrelot. The Hindu Nationalist Movement and Indian Politics, 1996. Penguin Books.

¹²Kyaw, 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

¹³ 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/

		<p>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>narratives have triggered mass violation of human rights and religious freedoms, usually against religious minorities.</p>	<p>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”¹⁵ and their persecutors are Buddhist Monks.</p>
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India vs. South Asia

In the section below, there have been attempts by the Hindu nationalist groups to not only describe everything between Afghanistan to Myanmar as India, but even more problematic is their attempt at distinguishing India from the Islamic world. This attempt advances the idea that India is primarily Hindu and therefore needs to be distinguished from the Islamic world, even though India was the hub of the Islamic world during the rule of the Mughals. Likewise, the ancient civilization of Indus Valley, which includes contemporary Iran, Afghanistan, Pakistan and India is being projected by the Hindu nationalist groups as historical India. This travesty requires Iranian American, Afghani American and Pakistani American children to relinquish the treasured heritage of their country of origin and endorse their cultural heritage as Indian, which is unacceptable.

B. The Naming of Geographies in South Asia			
1.	Chapter 10 (Gr. 6) Page 187, Lines 219-222	Current Text: 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 <u>India</u> , and the kingdom of Kush in the upper Nile River valley.	Our Recommendation: 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 <u>India</u> , <u>South Asia</u> , and the kingdom of Kush in the upper Nile River valley

¹⁴ Samuel P. Huntington. The Clash of Civilizations and the Remaking of World Order. 1996. Simon & Schuster.

¹⁵ Amnesty International. Rohingya people: the most persecuted refugees in the world. Oct 2015. <http://www.amnesty.org.au/refugees/comments/35290/>

¹⁶ Sugandhi, Namita Sanjay (2008). Between the Patterns of History: Rethinking Mauryan Imperial Interaction in the Southern Deccan. pp. 88–89. ISBN 9780549744412.

¹⁷ Sushil Mittal and Gene Thursby, Religions of South Asia: An Introduction, page 3, Routledge, 2006.

2.	Chapter 10 (Gr. 6) Page 214, Line 805	Current Text: (Title) The Early Civilizations of India	Our Recommendation: (Title) The Early Civilizations of India South Asia	Comment: 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.	Chapter 10 (Gr. 6) Page 215, Lines 819-823	Current Text: In this unit students learn about societies of <u>ancient India</u> . 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.	Our Recommendation: In this unit students learn about societies of Ancient India . The region of Ancient India is today <u>sometimes</u> called “South Asia,” and <u>which</u> encompasses the modern states of Afghanistan, Bangladesh, Bhutan, Maldives, Nepal, India, Pakistan, and Sri Lanka.	Comment: The region of the Indian subcontinent being referred to is referred to as “South Asia” in common, political and academic language. ¹⁸
4.	Chapter 10 (Gr. 6) Page 217, Lines 862-863	Current Text: <u>Ancient India</u> experienced a Vedic period (ca. 1500-500 BCE), named for the Vedas which were composed in Sanskrit.	Our Recommendation: Ancient India South Asia experienced a Vedic period (ca. 1500-500 BCE), named for the Vedas which were composed in Sanskrit.	Comment: Again our recommendation is based on common usage when referring to many modern day nations in the Indian subcontinent collectively. ¹⁹
5.	Chapter 10 (Gr. 6) Page 223, Lines 1004-1007	Current Text: A period of prolonged military struggle between the republics and kingdoms of North <u>India</u> culminated in the victory of Chandragupta Maurya and the first large-scale empire of India in 321 BCE, comparable to the Warring States period in China and its first unification under the Qin slightly later.	Our Recommendation: A period of prolonged military struggle between the republics and kingdoms of Northern India South Asia culminated in the victory of Chandragupta Maurya and the first large-scale empire of Northern India South Asia in 321 BCE, comparable to the Warring States period in China and its first unification under the Qin slightly later.	Comment: The republics and kingdoms that coalesced into the Mauryan empire included the modern day nation states of Afghanistan, Pakistan, Bangladesh, Nepal, Bhutan and Northern India. ²⁰
6.	Chapter 10 (Gr. 6) Page 232, Lines 1152-1154	Current Text: Students analyze the style of carvings of Buddhas and paintings from Dunhuang and Yungang which combine Indian, central Asian, and Chinese artistic influences.	Our Recommendation: Students analyze the style of carvings of Buddhas and paintings from Dunhuang and Yungang which combine India South Asian , central Asian, and Chinese artistic influences.	Comment: 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. ²¹

¹⁸ Milton Walter Meyer, South Asia: A Short History of the Subcontinent, pages 1, Adams Littlefield, 1976.

¹⁹ 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

²⁰ Gabriel A. Richard (30 November 2006), The Ancient World: Volume 1 of Soldiers' lives through history

²¹ von Schroeder, Ulrich. (2001). Buddhist Sculptures in Tibet. Vol. One: India & Nepal; Vol. Two: Tibet & China. Hong Kong: Visual Dharma Publications, Ltd.

7.	Chapter 10 (Gr. 6) Page 238, Lines 1301-1302	Current Text: Wealthy Romans dressed in silk imported from China and jewels imported from India .	Our Recommendation: Wealthy Romans dressed in silk imported from China and jewels imported from the India Indian subcontinent .	Comment: There is evidence of Roman trade throughout South Asia and including the modern day states of Pakistan, Afghanistan and India. ²²
8.	Chapter 11 (Gr. 7) Page 250, Lines 235-238	Current Text: Wealthy Romans also purchased luxuries, such as silk from China, medicines and jewels from India , and animals from sub-Saharan Africa, brought into the empire by merchants on the Silk Road and other Afroeurasian trade routes.	Our Recommendation: Wealthy Romans also purchased luxuries, such as silk from China, medicines and jewels from India South Asia , and animals from sub-Saharan Africa, brought into the empire by merchants on the Silk Road and other Afroeurasian trade routes.	Comment: Again, there is evidence of Roman trade throughout South Asia and including the modern day states of Pakistan, Afghanistan and India.
9.	Chapter 11 (Gr. 7) Page 272, Lines 694-695	Current Text: Under the Gupta Empire, how did the environment, cultural and religious changes, and technological innovations affect the people of India ?	Our Recommendation: Under the Gupta Empire, how did the environment, cultural and religious changes, and technological innovations affect the people of India South Asia ?	Comment: What was the Gupta Empire then now spans the modern nation states of India, Pakistan, Bangladesh and Nepal. ²³
10.	Chapter 11 (Gr. 7) Page 272, Lines 703-708	Current Text: The Gupta monarchs reunified much of the subcontinent in the third century CE, ushering in what some scholars have termed the “Classical Age” of India . As they study the question: Under the Gupta Empire, how did the environment, cultural and religious changes, and technological innovations affect the people of India?	Our Recommendation: The Gupta monarchs reunified much of the subcontinent in the third century CE, ushering in what some scholars have termed the “Classical Age” of India South Asia . As they study the question: Under the Gupta Empire, how did the environment, cultural and religious changes, and technological innovations affect the people of India South Asia?	Comment: It will be more accurate to this age as the Classical Age of South Asia as What was the Gupta Empire then now spans the modern nation states of India, Pakistan, Bangladesh and Nepal. ²⁴
11.	Chapter 11 (Gr. 7) Page 275, Lines 764-766	Current Text: When students have compiled their evidence, the teacher asks them why they think Southeast Asian rulers would adopt religious ideas and artistic styles from Indian	Our Recommendation: When students have compiled their evidence, the teacher asks them why they think Southeast Asian rulers would adopt religious ideas and artistic styles from India South	Comment: 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

²² Curtin, Philip DeArmond; et al. (1984). Cross-Cultural Trade in World History. Cambridge University Press

²³ Harle, J.C. (1994). The Art and Architecture of the Indian Subcontinent, 2nd edn. Yale University Press Pelican History of Art

²⁴ Harle, J.C. (1994). The Art and Architecture of the Indian Subcontinent, 2nd edn. Yale University Press Pelican History of Art.

		kingdoms.	<u>Asian</u> kingdoms.	of the subcontinent including what is today India, Pakistan, bangladesh, Nepal and Bhutan.
12.	Chapter 11 (Gr. 7) Page 275, Lines 774-776	Current Text: 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 <u>Indian</u> kingdoms and empires.	Our Recommendation: 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 <u>India South Asia kingdoms</u> and empires.	Comment: 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.	Chapter 11 (Gr. 7) Page 277, Lines 813-815	Current Text: As trade grew along the sea-routes of the <u>Indian</u> Ocean, <u>India</u> became a major producer of cotton cloth, spices, and other commodities with a volume of exports second only to China.	Our Recommendation: As trade grew along the sea-routes of the Indian Ocean, <u>India South Asia</u> became a major producer of cotton cloth, spices, and other commodities with a volume of exports second only to China.	Comment: 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. ²⁵
15.	Chapter 11 (Gr. 7) Page 297, Lines 1216-1219	Current Text: In the center, the Muslim world (now divided into many states) and <u>India</u> prospered as producers of goods such as cotton cloth, spices, and swords, and also as middlemen along the east-west trade routes.	Our Recommendation: In the center, the Muslim world (now divided into many states) and <u>India South Asia</u> prospered as producers of goods such as cotton cloth, spices, and swords, and also as middlemen along the east-west trade routes.	Comment: 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. ²⁶

²⁵ Lindsay, W S (2006). History of Merchant Shipping and Ancient Commerce. Adamant Media Corporation.

²⁶ Lindsay, W S (2006). History of Merchant Shipping and Ancient Commerce. Adamant Media Corporation.