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 State Board of Education,

As representatives and stakeholders in American Muslim policy we are concerned that the current California curriculum and the proposed edits reflect an inaccurate and biased narrative on our historical identity, contributions and legacy. Moreover such bias is likely to lay a foundation of anti-Muslim sentiments among the student populace eventually perpetuating the growing Islamophobia in our public discourse.

In a time of profound challenges facing our nation, the participation of the Muslim community is critical, in preventing the institutionalization of anti-Muslim bigotry in our state and beyond. This is important for the sake of historical accuracy as well as to safeguard our children's mental, emotional and physical well-being. California's Muslim population is the largest in the nation and we are the community with the fastest growing number of children in its schools. Our children are being educated in a climate where they are most susceptible to attack and demoralization. The proposed edits to the framework are not only historically inaccurate they have the potential to further alienate our youth that are already in a vulnerable situation.

In December 2014, Maliha Chowdhury, a senior at Ocean City High School in Ocean City, NJ took her own life after years of being bullied for being Muslim. She was routinely told that her family was to blame for 9/11 and that she was a terrorist. On one instance, her teacher also added to the bullying by saying that he *"didn't feel safe around Muslims."*[1]

Unfortunately, Maliha's story is part of a larger epidemic amongst Muslim children nationwide. It is important to note that such bullying does happen in California Public Schools. Within the past 10 years, there has been a 660 percent increase in the number of Muslim teenagers, aged 13-18, calling the national suicide prevention hotline.[2] In California, 64 percent of Muslim students said they experienced bullying (more than twice the national average) and 28 percent said they experienced discrimination by a teacher or administrator. Among girls that wear the hijab (Muslim head covering), 29% said they experienced offensive touching or pulling off of the hijab.[3]

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[1] Thomas, Amanda. "Mother wants the story of her daughter known." *Ocean City Sentinel Ocean City*, NJ. 4 Feb, 2015.

[2] Stelter, Brian. "Muslim bullying fears on the rise, hotline says." *CNN Money.* CNN. 9 Dec, 2015.

[3] MISLABELED: The Impact of School Bullying and Discrimination on California Muslim Students; Council on American Islamic Relations, 30 Oct, 2015.

This tragedy also informs us that the bombardment of prejudicial ideas, from media outlets to candidates in the Presidential election primaries has left no one immune. Even the educators our children look up to are impacted by the hateful discourse. Therefore, the injection of Islamophobic content into the teacher's manuals would inflame how student discussions are framed. Students, teachers, and communities all suffer when the content is rigged to cause disruption.

Contrary to the treatment given to other religions, Islam has been introduced in the curriculum primarily under a narrative of war and conquest. The curriculum text in its current form is prejudiced in its references to alleged forced conversions of non-Muslims to Islam, often when no such forced conversions are even reported in historical sources[4]. Likewise, the curriculum text completely obliterates the role played by United States' foreign policy in funding extremist religious Muslim groups to achieve short term political objectives and advances the idea that religious extremism is to be found only among Muslims, placing the blame squarely on "Radical Islam"[5].

Only Islam is singled out when it comes to the study of religious nationalism even though Joseph Kony's Lord's Resistance Army has killed tens of thousands of people in Africa in the name of Christian nationalism. Despite India being the second most populous country in the world, the dramatic rise of Hindu nationalism in that country and its violent consequences to religious minorities have been reduced to a passing reference in the curriculum under the religious nationalism section. Absent also is any mention of brutal Buddhist nationalism in Myanmar that has led the United Nations to declare the Muslim Rogingyas as being the world's most persecuted minority[6].

It is disconcerting to see hundreds of edits submitted by groups and individuals that insert more Islamophobia into the already problematic California school curriculum. We are relieved that the IQC has rejected most of the polemical edits by individuals like Ms. Linda Sax. However, recommendations by Hindu nationalist groups, such as the Uberoi Foundation, that have been accepted by the IQC go above and beyond their community mandate to rectify portrayal of Hinduism. They have in fact inserted Islamophobic content into the curriculum. The Uberoi edits depict Islam as brutal, and Mughal rulers as a hegemonic occupying force in South Asian history. They discard all mention of religious accord and the coming together of traditions promoted by several Mughal rulers.

The IQC's process of strictly using the Uberoi Foundation's manual of edits is even more problematic and lacks transparency**.** The Uberoi Foundation for Religious Studies, Hindu American Foundation (HAF), Hindu Education Foundation (HEF), and California Parents for Equalization of Educational Materials (CAPEEM) are part of a Hindu nationalist network[7] that have a well-known anti-minority agenda, particularly against Muslims, Christians, Sikhs, Buddhists, Dalits and liberal Hindus. This network espouses the same agenda as the Hindu-

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[4] The Umayyad dynasty, for example, not only did not force people to convert to Islam, but in fact, discouraged conversion to Islam. There is scholarly consensus on this issue, yet, the curriculum text insists that Umayyads forcefully converted people. See Chapter 11, Grade 7, Page 265, lines 542-545.

[5] *See*: Chapter 15 (Grade 10), Page 516, Lines 1568-1581.

[6] Amnesty International. Rohingya people: the most persecuted refugees in the world. 7 October 2015. http://www.amnesty.org.au/refugees/comments/35290/

[7] As per their annual reports, the Uberoi Foundation has funded the Hindu American Foundation as well as scholars from the groups "Scholars for People" and the "Social Sciences and Religion Faculty Group" as part of their "curriculum reform" grant process.

nationalist group *Rashtriya Swayamsevak Sangh* (RSS) in India. The RSS seeks to undermine the pluralistic tapestry of South Asia, often through the use of violent means. It is useful to note that the same RSS was responsible for the assassination of Mahatma Gandhi as well as the demolition of the 400 year-old Babri mosque. The organization was banned by the Indian government thrice on account of its violent activities. The Hindu Education Foundation, which played a key role in the curriculum review process, is publicly listed as a project of the RSS in the United States[8]. Moreover, the Chair of the Uberoi Foundation is also the president of the RSS branch in the United States[9].

These organizations' undermining of historical accuracy to eliminate references to the painful reality of the Hindu caste system, the unique religious identity of Sikhism and the intentional distortion of South Asian Islamic history parallels the criminal historical erasure of identities taking place in India today by the Uberoi Foundation's ideological allies in India; the BJP Hindu-nationalist government.

Understanding the ideological underpinnings of the Uberoi Foundation and the affiliated network is necessary in order to understand the fierce rejection we voice about their suggested edits. Two years in office in India, the Hindu nationalist government has overseen an increase in communal violence against Dalits, Sikhs, Muslims and Christians[10]. It is led by a Prime Minister who is widely held responsible for the ethnic cleansing of Indian Muslims in 2002 and who was banned from the U.S. for 10 years for "*egregious violations of religious freedom*," before he became the Prime Minister of India.

We question how "scholars" employed by the Uberoi Foundation have been given any credibility to make suggestions about South Asian history, given their lack of intellectual prominence. Academic charlatans with known political agendas cannot be taken seriously when the information being contested is of great importance and the consequences of not being able to navigate it equitably will have grave implications.

This is in contrast to the South Asia Faculty Group (SAFG) that consists of scholars that have provided in-depth analysis and historical objectivity and are some of the world's brightest minds in the field of South Asian studies. These scholars have supported historical research that neither diminishes nor exalts the complexity inherent in South Asian history. They represent the top academic programs in the nation from UCLA, Berkeley, USC, Princeton, Harvard University, Massachusetts Institute of Technology, New York University and have written extensively to bring to the fore accurate information as it relates to South Asia to ensure the preservation of history in California's History / Social Science curriculum.

The Hindu fundamentalist network attempts to eliminate the tremendous diversity of the subcontinent and monopolize who has the right to a voice from the region and who doesn't by mowing over the identities of Dalits, Sikhs, Muslims, Buddhists and Christians from the region.

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[8] http://www.hssus.org/content/view/18/112/ and http://www.hssus.org/content/view/207/2/ describe Hindu Education Foundation as "a project of Hindu Swayamsevak Sangh (HSS)". HSS is the overseas branch of the RSS. The head of RSS is directly involved in HSS organizational activities http://www.hssus.org/content/view/271/2/

[9] Ved Nanda, the chair of Uberoi Foundation, is also the President of Hindu Swayamsevak Sangh (HSS), which runs the Hindu Education Foundation as an official HSS project.

[10] IAMC Written Testimony at the TLHRC Congressional Hearing. 'Challenges & Opportunities: The Advancement of Human Rights in India'. Tom Lantos Human Rights Commission. 7 Jun, 2016.

In this battle, it is tragic that the IQC has chosen to give precedence to this network in their blanket use of India over the term South Asia; thereby, eliminating the presence of the entire area of what today comprises of Afghanistan, Pakistan, India, Nepal, Bhutan, Bangladesh and Sri Lanka. We emphatically contest the use of India over South Asia, especially for histories that are situated outside the geo-political boundaries of the contemporary Indian state. In so doing, the IQC has given credence to a key Hindu nationalist political agenda of *Akhanda Bharat* ("Greater India") that aims to politically appropriate all of South Asia under Hindu rule.

We urge the State Board of Education to rectify the procedural lapses of the IQC to not allow groups with ideological ties to foreign supremacist and racist movements to dictate how history is taught in California's culturally diverse schools.

Appendix A lists the edits that are problematic and recommendations of the *Muslim Studies Faculty Group* that are supported by the undersigned as well as the broader *South Asian Histories For All* (SAHFA) coalition. The *Muslim Studies Faculty Group* comprises of scholars specializing in the study of Islam and Muslim societies and includes eminent experts such as Dr. Bill Graham, a distinguished professor on Middle East Studies at Harvard who served as the Dean of Harvard Divinity School and Dr. John Esposito, a world renowned expert on Islam and Muslim societies at Georgetown.

The undersigned organizations include some of the largest Muslim organizations in North America and the California federations collectively represent the majority of Muslims in the state of California.

Thank you.

Undersigned:

1. Islamic Society of North America (National)

2. Islamic Circle of North America (National)

3. Northern California Islamic Council (NCIC) – A federation of Mosques and Muslim organizations of Northern California

4. Islamic Shura Council of Southern California – A federation of Mosques and Muslim organizations of Southern California

5. Islamic Leadership Council of Metropolitan New York – A federation of Mosques and Muslim organizations of New York

6. The Council of Islamic Organizations of Greater Chicago (CIOGC) - A federation of Mosques and Muslim organizations of Greater Chicago

7. Muslim Community Association (MCA)

8. South Bay Islamic Association (SBIA)

9. West Valley Muslim Association (WVMA)

10. Indian American Muslim Council (IAMC)

11. American Muslim Voice Foundation (AMV Foundation)

12. Islamic Scholarship Fund (ISF)

13. American Muslims for Palestine (AMP)

14. Islamic Circle of North America – SF Bay Area

15. Justice for All

16. Islamophobia Studies Center

Appendix A: Recommendations

Text in <u>Red</u> is text to be changed
Text in <u>Green</u> 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*

| | | | *specific local circumstances, rather than from pressure from above*" [11]

"*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.*" [12]

"*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.*" [13]

"*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.*"[14]

"*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* |

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[11] Philip J. Adler, Randall L. Pouwels. 2014. World Civilizations: Volume I: To 1700. Page 215.

[12] John L. Esposito. 2004. The Oxford Dictionary of Islam. Page 326.

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

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

				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."[15]
2.	**Chapter 11 (Gr. 7)** Pages 265-266, Lines 554-573	**Current Text:** 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**	**Our Recommendation:** 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**	**Comment:** Original text "*Arabs, who were nomadic tribesmen from Arabia, converted to a new religion, and inspired by that religion, fought wars against other cultures*" 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. Additionally, the text: "*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.*" should be underline deleted for the following reasons: 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 *Hijab* which requires women to cover their heads and the *Purdah* system that requires women to be confined to the household. *Purdah* is a remnant of an old culture found in Persia prior even to the advent of Islam.

[15]Carl F. Petry. 2008. The Cambridge History of Egypt, Volume 1. Page 183.

		ancient Athenian) custom. Before Islam, Arabian women were not confined to the household.	**and Arab culture, they also adapted religious and cultural practices to accommodate local customs.**	With respect to the text: "*Before Islam, Arabian women were not confined to the household.*"
				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.
3.	**Chapter 11 (Gr. 7)** Page 277, Lines 796-807	**Current Text:** 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.	**Our Recommendation:** 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.	**Comment:** 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. 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 Historians[16]". 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[17]" that deals with Islamic rule in India.
4.	**Chapter 11 (Gr. 7)** Page 318, Lines 1640-1645	**Current Text:** 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	**Our Recommendation:** **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~~	**Comment:** 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

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

[17] 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.

		rulers, most notably Akbar, encouraged and accelerated the blending of Hindu and Islamic beliefs as well as architectural and artistic forms.	~~Jains. Other Mughal rulers, most notably Akbar, encouraged and accelerated the blending of Hindu and Islamic beliefs as well as architectural and artistic forms~~."	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[18].
5.	**Chapter 15 (Gr. 10)** Page 516, Lines 1568-1581	**Current Text:** 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	**Our Recommendation:** 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 communities[19]. In numerous societies such as Sudan (Janjaweed Muslim militia), Uganda (Lord's Resistance Army of Joseph Kony [20]), India (Hindu nationalism [21]) and Myanmar (ultranationalist Buddhist monks of the "969" movement [22]), these minority extremist	**Comment:** 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[23]. 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[24]" 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 more informed about the world without necessarily instilling bias against one specific

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

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

[20] Human Rights Watch (2012). Q&A on Joseph Kony and the Lord's Resistance Army

[21] Christophe Jaffrelot. The Hindu Nationalist Movement and Indian Politics, 1996. Penguin Books.

[22] 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

[23] 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/

		religion—and of religion as an expression mode of political identity—has bred tension and even outright violence between members of neighboring religious communities.	**narratives have triggered mass violation of human rights and religious freedoms, usually against religious minorities.**	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"[25] and their persecutors are Buddhist Monks.

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 **India,** 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 ~~India,~~ **South Asia,** and the kingdom of Kush in the upper Nile River valley	**Comment:** 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[26]. It is more appropriate and scholarly to use the term South Asia where histories transcend modern day boundaries. [27]

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

[25] Amnesty International. Rohingya people: the most persecuted refugees in the world. Oct 2015. http://www.amnesty.org.au/refugees/comments/35290/

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

[27] 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 **ancient India** . 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 ~~sometimes~~ called "South Asia," and ~~which~~ 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. [28]
4.	**Chapter 10 (Gr. 6)** Page 217, Lines 862-863	**Current Text:** Ancient **India** 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. [29]
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 **India** 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. [30]
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. [31]

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

[29] 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

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

[31] 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.[32]
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.[33]
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 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.[34]
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

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[32] Curtin, Philip DeArmond; el al. (1984). Cross-Cultural Trade in World History. Cambridge University Press

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

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

		kingdoms.	Asian 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 **Indian** 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 ~~India~~ **South Asia kingdoms** 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 **Indian** Ocean, **India** 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, ~~India~~ **South Asia** 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. [35]
15.	**Chapter 11 (Gr. 7)** Page 297, Lines 1216-1219	**Current Text:** In the center, the Muslim world (now divided into many states) and **India** 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 **India** **South Asia** 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. [36]

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

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