



PROMOTING UNDERSTANDING, TOLERANCE & PLURALISM

April 2, 2009

Mr. Ken McDonald
Members of Curriculum Framework and Evaluation Criteria Committee
California Department of Education –
Curriculum Frameworks and Instructional Resources Division
1430 N Street, Room 3207
Sacramento, California 95814

Dear Mr. McDonald and Members of Curriculum Framework and Evaluation Criteria Committee,

The Hindu American Foundation offers the following observations, critique and comments on the current Curriculum Frameworks as they relate to the presentation of Hinduism and ancient India. We specifically write to you at this juncture because our experience in the processes of textbook and related adoptions has been, that once drafts are presented to the public for comment, improvements which may entail significant changes or edits to the draft can be quite difficult to implement, daresay near impossible (please see Hindu American Foundation et al. v. California State Board of Education, et al, Case No. 06 CS 00386). It is our belief that the Curriculum Frameworks for Hinduism are in need of significant modifications and improvements. As such, while you are engaged in the monumental task of revising the curriculum frameworks for California schoolchildren, we respectfully request you, as members of the committee, to give serious consideration our remarks.

In conducting our analysis, we are struck by the glaring disparities in the presentation of Hinduism vis a vis other world religions. In the comparative chart provided, you will see the relevant frameworks dealing with the world's five major religions (and short mention of a few others) with sections highlighted to illustrate the unequal treatment of Hinduism and ancient India.

As you are aware, curriculum frameworks, as the very blueprints upon which textbooks are based, make up the very heart of the educational system. And just as a house built on flawed blueprints would result in collapsing walls, so too will a flawed curriculum framework lead to the sub-standard education of California school children and discrimination against and degradation of, in this case, Hindu American and Indian American school children. Moreover, in

HINDU AMERICAN FOUNDATION

5268G NICHOLSON LANE #164 • KENSINGTON, MD 20895
OFFICE: 301-770-7835 • TOLL-FREE: 877-281-2838 • FAX: 301-770-7837
WWW.HAFSITE.ORG

this age of globalization and the state of California's increasing diversity, it is incumbent upon us as world citizens to not only accurately, but thoughtfully and respectfully share the stories of other cultures and religious traditions. Indeed, both scholars and theologians have warned that Americans' woeful level of religious illiteracy damages not only America's relationship to other nations, but Americans' relationships with one another and devastatingly, to America's greatest strength, our democracy.

Additionally, the Association for Supervision and Curriculum Development, in a recent study recommended, "the proper role of religion in the school is the study of religion for its educational value. The task is to teach about religions and their impact in history, literature, art, music, and morality..."

The current presentation of Hinduism falls dismally short to this model. To achieve this recommendation, we propose that world religions be divided into parallel subject categories to ensure that all religious traditions are covered in a manner that is consistent, on par with one another and with enough flexibility to ensure historical chronology. Based on the information contained in frameworks covering Buddhism, Christianity, Judaism and Islam we propose that every framework dealing with a world religion, at minimum, cover: origins; beliefs, traditions and customs; scripture and teachings; spread; societal structure; and contributions, especially those of women.

We have made our remarks in the context of many of the guidelines adopted by the State Board of Education on November 5, 2008; particularly the call "to update the narrative to reflect current and confirmed scholarly research in history—social science and to improve the inclusivity and to reflect the contributions of all groups to the history of California and United States."

So it is in the spirit of dialogue stemming from a serious concern over the quality of education of all California schoolchildren, that we ask that the CFCC take the following comments and observations into consideration. We also offer the Foundation as a referral source to a wide range of world-renowned scholars of Hinduism, Indic Studies and Ancient Indian History to assist in vetting a curriculum framework that could well become a beacon for other states across the U.S. as to how to teach Hinduism in public schools in a fair and balanced manner and on par with the teaching of other world religions.

Thank you for your time and consideration.

Warmest regards,

Suhag A. Shukla, Esq.
Managing Director and Legal Counsel

Comparison of Relevant Frameworks of Major World Religions

Hinduism	Buddhism	Jainism	Christianity	Judaism	Islam
<p>p. 78-79 (Grade Six - World History and Geography: Ancient Civilizations) Alexander the Great’s conquest of Persia and its territories provides the bridge to a study of the great Eastern civilization of India...Over a thousand years earlier, the Harappan civilization had developed and reached its zenith in the Indus River Valley, having developed complex cities, brick platforms, script, granaries, and craft workshops. After its collapse, succeeding waves of Aryas from the north spread their influence across the Punjab and Ganges plains. This resulted in a composite civilization rich in its aesthetic culture (architecture, sculpture, painting, dance, and music) and in its intellectual traditions (Arabic numbers, the zero, medical tradition, and metallurgy). ...Students should also study the development of Hinduism and the role of one of its</p>	<p>p. 78-79 (Grade Six - World History and Geography: Ancient Civilizations) Students should be introduced to one of the major religious traditions of India: Buddhism, a great civilizing force that emerged in the sixth century B.C. in the life and moral teachings of “The Buddha” or Siddhartha Gautama. Through the story of the Buddha’s life, his Hindu background, and his search for enlightenment, students can be introduced to the Buddha’s central beliefs and moral teachings: unselfishness (returning good for evil); compassion for the suffering of others; tolerance and nonviolence; and the prohibition of lying, stealing, killing, finding fault with others, and gossiping. While Buddhism did not survive on Indian soil...Students also should learn about Asoka, the great philosopher-king who unified almost all of India, renounced violence as a national policy, and established Buddhism as the state religion.</p> <p>p. 121 (Grade Nine - Elective Courses in History–Social</p>	<p>p. 79 (Grade Six - World History and Geography: Ancient Civilizations)...Jainism, which introduced the idea ahimsa, or nonviolence, has continued to play a role in modern India, especially through Gandhi’s idea of nonviolent civil disobedience.</p>	<p>p. 80 (Grade Six - World History and Geography: Ancient Civilizations) Students should learn about the rise and spread of Christianity throughout the Mediterranean world and of its origins in the life and teachings of Jesus; Roman efforts to suppress Christianity; the consequences of Constantine’s acceptance of Christianity (A.D. 313); and its subsequent establishment by Theodosius I as the official religion of the empire. Through selections from Biblical literature, such as the Sermon on the Mount and the parables of the Good Samaritan, the lost sheep, and the Prodigal Son, the students will learn about those teachings of Jesus that advocate compassion, justice, and love for others.</p> <p>p. 90 (Grade Seven - World History and Geography: Medieval and Early Modern Times) In this unit students will encounter Europe during the High Middle Ages. This study will focus on the economic and political structure of feudal society; daily life and the role of women in medieval times; the growth of towns,</p>	<p>p. 77 (Grade Six - World History and Geography: Ancient Civilizations) One of the principal roots of Western civilization can be found in the enduring contributions of the ancient Hebrews to Western ethical and religious thought and literature, most notably by the Old Testament. To understand these traditions, students should read and discuss Biblical literature that is part of the literary heritage and ethical teachings of Western civilization; for example, stories about the Creation, Noah, the Tower of Babel, Abraham, the Exodus, the Ten Commandments, Ruth and Naomi, David, and Daniel and the Lion’s Den; selections from the Psalms and Proverbs; and the Hebrew people’s concepts of wisdom, righteousness, law, and justice.</p> <p>p. 91 (Grade Seven - World History and Geography: Medieval and Early Modern Times) Another aspect of medieval societies that students should understand was the continuing persecution of the Jewish minority; the massacre of Jews by the Crusaders; and the</p>	<p>Pg. 87 (Grade Seven - World History and Geography: Medieval and Early Modern Times) In this unit students examine the rise of Islam as a religion and as a civilization. Attention should be given to the historic events of A.D. 636–651 when Arab armies reunited the ancient Middle East. Students should analyze the geographic and economic significance of the trade routes between Asia and Europe that were used by Arab merchants. They should consider the importance of a common literary language (Arabic) and religion (Islamic) in unifying the many ethnic groups of this region. The religious ideas of Mohammed, the founder of Islam, should be discussed both for their ethical teachings and as a way of life. Mohammed should be seen as a major historical figure who helped establish the Islamic way of life, its code of ethics and justice, and its rule of law. Students should examine the position of Christians and Jews in the Islamic world who, as “People of the Book,” were allowed to practice their religious beliefs.</p>

<p>most revered texts, the <i>Bhagavad Gita</i>.</p> <p>p. 121 (Grade Nine - Elective Courses in History–Social Science: Survey of World Religions) Hinduism’s belief in monism, the oneness of all gods and all living things in the Divine One, Brahma; in pure and unchanging spirit behind the impermanence of the material world; in the peace found only in union with the eternal spirit of Brahma; and in reincarnation, Karma, and Hindu ethics</p> <p>p. 127 (Grade 10 - – World History, Culture and Geography: The Modern World) To understand the cultural conflicts between rulers and ruled, students should examine the principal beliefs of Hinduism, including the caste system, that have shaped the traditional, agrarian society of India for more than 5,000 years. The imagery of the <i>Ramayana</i>, both in art and the oral tradition, expresses the continuity and unity of traditional Indian society. Students should discuss the differing beliefs and values of Hindu and Muslim cultures in India and the British contention that their presence prevented</p>	<p>Science: Survey of World Religions) Buddhism’s origins in the Buddha or Enlightened One; its path of enlightenment through meditation; its ethical mandate to inflict no suffering; and its acceptance of the transmigration of the soul, of Karma, and of Nirvana, the ultimate state of all being</p>		<p>trade, and technology; and the development of universities. Special attention should be paid to Christianity in the Middle Ages because the Church, more powerful than any feudal state, influenced every aspect of medieval life in Europe. The story of St. Francis of Assisi should be told, both for his embodiment of the Christian ideal and for the accessibility to students of his gentle beliefs. Attention also should be given to the Crusades, with these European undertakings viewed from both the Christian and Muslim vantage points. What were the Crusades? Why did they begin? What were their results?</p> <p>p. 121 (Grade Nine — Elective Courses in History–Social Science: Survey of World Religions) Christianity’s continuity with Judaism; its belief that Jesus of Nazareth fulfilled Old Testament expectations of the Messiah; and its faith that in His Crucifixion and Resurrection, Jesus Christ reconciled the world to God so that, through forgiveness of sin, the eternal life of God could now flow into the lives of human beings</p> <p>125 (Grade Ten – World History,</p>	<p>expulsion of Jews from England in 1290, from France in 1306 and 1394, and from many German cities during the time of the Black Death. Students should learn of the conflicts between Christians and Muslims in Spain, beginning in 1085, and the plight of the Jews caught between the warring faiths. Examination of the Spanish and Portuguese inquisitions, during which people were tortured and burned at the stake, should demonstrate the lengths to which religious authorities went to force conversions and to destroy as heretics those who continued in their Judaic faith. The expulsion of the Jews and Muslims from Spain in 1492 should be noted.</p> <p>p. 121 (Grade Nine — Elective Courses in History–Social Science: Survey of World Religions) Judaism’s basis in ethical monotheism; its historic belief in the covenant between God and the Jewish people; the Torah as the source of Judaism’s beliefs, rituals, and laws; and the Torah’s ethical injunction, “Do justice, love mercy, and walk humbly with thy God”</p>	<p>Contributions of Islamic scholars, including mathematicians, scientists, geographers, astronomers, and physicians from many ethnic groups, should be emphasized and their relationship to Greek thought acknowledged. Scholars at Baghdad and Córdoba, the two great centers of Muslim learning, helped to preserve much of the learning of the ancient world; and, by the end of the ninth century, they added important new discoveries of their own in mathematics, medicine, geography, history, and science. Attention should be paid to the flowering of Jewish civilization in Córdoba, where poets, philosophers, and scholars established a vibrant culture. In time the influence of Greek rationalism waned, and religious mysticism came to dominate orthodox Islamic thought. In this intellectual climate, poetry and literature flourished. Students can be introduced to these achievements through selections from <i>The Thousand and One Nights</i> (Arabic) and the poetry of Omar Khayyam, a Sufi mystic (Persian). Islam spread to the area known today as Turkey, where, in the fourteenth century, the Ottoman Turks began gradually to absorb</p>
----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--	-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

<p>religious conflict. The study should conclude with a brief review of the historical aftermath of colonialism in India up to the present time, including the national movement; religious divisions; the important roles of Mohandas K. Gandhi, Jawaharlal Nehru, and Louis Mountbatten in preparing India for self-government; and the creation of the two states of Pakistan and India.</p>			<p>Culture and Geography: The Modern World) Students should review the moral and ethical principles of Judaism and Christianity that have profoundly influenced Western democratic thought, including belief in the dignity and equality of all; the search for social systems that ensure the freedom to make individual moral choice; and the duty of each to work for morally just communities.</p>	<p>125 (Grade Ten – World History, Culture and Geography: The Modern World) Students should review the moral and ethical principles of Judaism and Christianity that have profoundly influenced Western democratic thought, including belief in the dignity and equality of all; the search for social systems that ensure the freedom to make individual moral choice; and the duty of each to work for morally just communities.</p>	<p>other Turkish tribes and to establish control over most of Asia Minor. In 1453 they captured Constantinople, the seat of the Byzantine Empire, and expanded into Christian Europe until nearly 1700. In studying the social structure of the Ottoman Empire, students should give attention to the role of women; the privileges of its conquered peoples; slavery; the political system; and the legal code. Analysis should be made of the geographic conditions that facilitated the expansion of Islam through the Middle East, through North and sub-Saharan Africa, to Spain, and east through Persia to India and Indonesia, with influences that persist in these regions to the present day.</p> <p>p. 121 (Grade Nine — Elective Courses in History–Social Science: Survey of World Religions) Islam’s continuity with Judaism and Christianity in its proclamation of belief in one God; its belief that God’s will has been given final expression in the Koran in words revealed to the last and the greatest of the prophets, Mohammed; and its observances of the “Five Pillars of Islam”</p>
-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--	--	---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

Hindu American Foundation's General Observations:

1. Adverse reflection: California Education Code Section 60044(a) and Subsection(b) states that the purpose of teaching about religion is “to enable all students to become aware and accepting of religious diversity while being allowed to remain secure in any religious beliefs they may already have.” The way in which Hinduism is currently portrayed does not achieve this end. Terms such as, *ethical and moral teachings, religious thought, unselfishness, compassion, righteousness, peace, love, law* and *justice* and *enduring contributions* are found throughout the narratives of all of the world’s major religions except for Hinduism (specifically the frameworks for sixth grade). Despite the cultivation of these positive values being an objective for most religions, including Hinduism, the absence of such terms in the narratives of Hinduism leads to an adverse depiction of Hinduism and Hindus. Students are left with the impression that Hinduism had no intellectual, ethical or moral foundation, encouraged no positive values in society and contributed little or nothing to world civilization. The Code further states that “any explanation or description of a religious belief or practice should be presented in a manner that does not encourage or discourage belief or indoctrinate the student in any particular religious belief.” California Hindu school children may be discouraged from belief in the traditions of their families and have definitely been felt discouraged and humiliated (numerous California Hindu school children testified as much before members of the SBE during the 2005 sixth grade textbook adoption process) because of the way in which Hinduism is portrayed in comparison to specifically Buddhism, Christianity and Judaism. And conversely, it may be argued that the disproportionately positive portrayal of Buddhism, Christianity and Judaism may indoctrinate students, particularly Hindu American students, towards these belief systems.
2. While we appreciate the difficulty in introducing Hinduism, which unlike other world religions, does not have a sole founder or a sole, central authority, the current approach is incorrect on several points and incomplete in several others. Comparatively, the origins of all of the world’s religions but for Hinduism are systematically and logically introduced through the stories of their respective founders. To eliminate the disparity in relation to Hinduism, Hinduism should be introduced as a family of religious traditions based on certain core beliefs which evolved over thousands of years without a sole founder or sole central authority. Alternate theories of the origins of Hinduism, currently the subject of ongoing scholarly debate, should also be offered to students. Students should be introduced to information from the fields of biological anthropology, archaeology, ecology, history, religion and linguistics and how scholars in each of these fields are postulating different accounts of the origins of ancient Hindus, including migratory as well as indigenous theories.
3. Adverse reflection: California Education Code Section 60044(a) and Subsection(b) require among other things, that “no religious group may be portrayed as inferior.” Buddhism and Jainism are introduced as improvements or “civilizing forces” of Hinduism and Hindu society. Without any previous foundation of the basic ethical or moral teachings of Hinduism; proper historical context of the period in which Buddhism and Jainism and other socially reformative Hindu movements arose; or the very significant influence Hinduism had on Buddhism and Jainism, the current framework (and content standards) reflects adversely upon Hinduism and portrays it as inferior. The current framework also implies that Hinduism was not much more than a subjugating religion needing to be “civilized.” Comparatively, Christianity and Islam are not introduced as “civilizing forces” or improvements of Judaism and Christianity respectively, but rather traditions of continuity with certain shared beliefs and history, while elucidating distinct differences. Indeed the historically increased focus on ritual practice within Hinduism as well as the growing rigidity of the caste system played a significant role in the emergence of both Buddhism and Jainism, but there also existed other schools of thought and reformative movements within Hinduism during the same time.

4. The Role of Women: California Education Code 60040(a) and 60044(a) require among other things, that “the contributions of women and men should be represented in approximately equal numbers.” Currently only the frameworks on Islam mention the role of women. Hinduism is one of the few living traditions that honors and worships the feminine divine. According to Western scholarship, the women of cultures which worship the goddesses generally enjoyed a higher social status as compared to their counterparts belonging to cultures which honored a predominantly male god. Hinduism also boasts a long and ancient history of women sages of the Vedas (thirty women were among the sages credited with revelation of Vedas), women saints, women philosophers and women as the vehicles for cultural innovation and more interestingly, for heterodox ideas and practices. The textbooks ignore a central vehicle of Hinduism, that is the visual and performing arts, which in Hinduism has significant female representation. On the supposition that throughout history, irrespective of race, ethnicity or religion, women in the majority of ancient cultures and civilizations were socially subjugated to different degrees and had inferior “rights” than their male counterparts, the achievements and contributions of women, despite such disparities, should be discussed for all world religions and civilizations.

Suggested Narratives:

New language or concepts are in *red italics*, original language that has been moved is highlighted in yellow, removed in ~~strikethrough~~.

p. 78-79 (Grade Six - World History and Geography: Ancient Civilizations):

...Over a thousand years earlier, the Harappan civilization had developed and reached its zenith in the Indus River Valley, having developed complex cities, brick platforms, script, granaries, and craft workshops. ~~After its collapse, succeeding waves of Aryas from the north spread their influence across the Punjab and Ganges plains.~~ *Students should give attention to the various archaeological, geographical, ecological and linguistic theories on the collapse of this ancient culture, including the drying up of the Saraswati River; overuse of natural resources; flooding in the Indus basin; the Aryan migration theory and the indigenous Aryan theory. Describe the central role of the Saraswati river basin in Harappan civilization as well as the scriptural history of the Indus people including references from Vedic scripture of mutual trade and shared religious beliefs between the Harappan and Vedic peoples. Many religious, cultural and technological aspects of Harappan culture still exist in modern times in India. Describe these archaeological remains depicting ancient yogic postures, the greeting gesture of “Namaste;” architectural layouts of settlements, games such as chess and dice; and objects of worship, including the Shivalinga, conch shells and fire altars. Students should learn the central teachings of Hinduism found in the oldest Hindu scripture, the Vedas, and later scripture including, the Upanishads, Ramayana, Mahabharata (including the Bhagavad Gita), the Puranas and Tamil devotional scripture. Explain Hinduism’s core beliefs including: belief that God (Brahman) can be formless or take many forms and have many names (deities) including male or female form; the law of karma, that our happiness and sorrow result from our own actions; dharma, righteous and dutiful conduct according to one’s stage in life (ashrama) and division of labor (social classes); samsara or reincarnation (the cycle of birth and rebirth) and moksha or liberation from the cycle of birth and rebirth. Explain how moksha is attained through dharma or righteous conduct and following one or more of the four paths of spiritual growth and evolution – selfless action (karmayoga), loving devotion towards God (bhaktiyoga), meditation (rajayoga) attaining spiritual wisdom (jnanayoga). Students should explore Hinduism’s four goals of human life which include righteous conduct (dharma), the pursuit of wealth, pleasure and liberation (moksha). Explain the four social classes and castes. Students should learn that the four classes were first based on the principal of division of labor but over time became rigidified, hereditary and discriminatory. Discuss the positive and negative attributes of the system of social classes in the Indian society. Explain that caste discrimination has been outlawed by India and learn about the role of Hindu reformers (including Mahatma Gandhi) who opposed the discriminatory aspects of the caste system. Students should also give attention to the enduring aesthetic contributions of ancient Indian civilization including architecture, sculpture, painting, dance, and music; intellectual traditions contributions (Hindu-Arabic numbers, the zero, the decimal system, medical tradition, and metallurgy), agriculture and dairy farming (cotton, cane sugar, mango, cucumber, domestication of humped cattle); literary (collections of parables such as Panchatantra and Hitopadesha which influenced the Arabian Nights, and in turn, scripts of Tibet and South East Asia from ancient Indian scripts; games (chess, parcheesi, playing cards); and cuisine (spices). Discuss the lasting influences of Hinduism, on Buddhism and Jainism in the doctrines of karma and reincarnation and on the world with*

yoga, meditation, principle of ahimsa or non-violence (influence of M.K. Gandhi on Martin Luther King) and vegetarianism. Describe the influence of Hinduism on American Transcendentalists (Ralph Waldo Emerson and Henry David Thoreau), European Romantics and on the New Age movement.

p. 121 (Grade Nine - Elective Courses in History–Social Science: Survey of World Religions):

Hinduism’s belief in monism, the oneness of all gods and all living things in the Divine One, Brahman; in pure and unchanging spirit behind the impermanence of the material world; in the peace found only in union with the eternal spirit of Brahman; *the worship of the feminine Divine; and in reincarnation, Karma, and Hindu that our happiness and sorrow result from our own actions; dharma, righteous and dutiful conduct according to one’s stage in life (ashrama) and division of labor (social classes); samsara or reincarnation (the cycle of birth and rebirth) and liberation from the cycle of birth and rebirth (moksha). Moksha is attained through dharma or righteous conduct and following one or more of the four paths of divine enlightenment – selfless action (karmayoga), loving devotion towards God (bhaktiyoga), meditation (rajayoga) attaining spiritual wisdom (jnanayoga). Students should explore Hinduism’s four goals of human life which include righteous conduct (dharma), the pursuit of wealth, pleasure, and liberation (moksha). Dharma includes living in accordance with the moral and ethical of Hinduism found in Hindu scripture and as summarized in the Patanjali’s Yoga sutra Yamas and Niyamas, including nonviolence (ahimsa) with an emphasis towards vegetarianism, truthfulness, non-stealing, simple living, compassion, charity, cleanliness, humility and religious study or worship.*

Pg. 87 (Grade Seven - World History and Geography: Medieval and Early Modern Times) after “Growth of Islam”:

Discuss the political conquest of South Asia by Muslim armies. Students should learn about the destruction of Hindu and Buddhist temples and kingdoms across Afghanistan and South Asia, forced conversions, massacres, burning of holy books, prohibition of celebration of Hindu and Buddhist rituals and festivals and imposition of the poll tax (Jaziyah) and other additional taxes (such as temple entry and pilgrimage taxes) on conquered populations. Describe Hindu political resistance towards as well as cooperation with the new Muslim rulers. This includes the role of the Shahiya rulers, the kingdom of Kashmir, Vijayanagara Empire, the Rajput kingdoms, the Maratha Empire and the Sikh kingdoms. Highlight the exceptional role of more tolerant Muslim rulers such as Akbar, which supported encouraged the blending of Hindu and Islamic cultures in the areas of architecture, art and music.

This period in history should also include the evolution of Hinduism and Sikhism in South Asia. Describe the development of different schools of Vedanta philosophy (Advaita Vedanta, Visishtadvaita Vedanta and Dvaita Vedanta) and their eventual domination over other Hindu schools of thought. Discuss the emergence of the bhakti movement (loving devotion to God combined with social egalitarianism) starting from the devotional works of Tamil speaking saints in the middle of the first millennium and reaching its peak with the writings and teachings of Hindu saints in various Indian languages. Students should give attention to the socially reformative aspects of the bhakti movement. Discuss how these developments constitute the mainstay of Hinduism as practiced in India today.

p. 127 (Grade 10 - – World History, Culture and Geography: The Modern World):

Study of colonialism in India should give attention to both the perspective of the people of India and that of the colonialists. Discuss the events and historical and cultural factors which allowed colonial domination. To understand the cultural conflicts between rulers and ruled, students should also examine the principal beliefs of Hinduism, including the caste system and the acceptance of diversity of modes of worship and philosophical beliefs, that have shaped the traditional, agrarian society of India for more than 5,000 years. The imagery of the Ramayana, both in art and the oral

tradition, expresses the continuity and unity of traditional Indian society. Students should discuss the differing beliefs and values of Hindu and Muslim cultures in India ***and their relationships prior to British rule as well as*** the British contention that their presence prevented religious conflict. The study should conclude with a brief review of the historical aftermath of colonialism in India up to the present time, including the national movement; religious divisions; the important roles of Mohandas K. Gandhi, Jawaharlal Nehru, and Louis Mountbatten in preparing India for self-government; and the creation of the two states of Pakistan and India. ***Detail the modernization of Hindu religious traditions due to the efforts of reformers in the late nineteenth and early twentieth centuries, including the role of the Brahma Samaj, Arya Samaj and Ramakrishna Mission.***

Discuss the migration of Indians to East and South Africa, Fiji, the Americas and Europe. Students should study the lasting contributions of the Indian and Hindu diaspora as well as the unique history of the Sikh American community in California. Explain the obstacles the earliest immigrants from India, Sikhs, face in the United States and primarily in California. Include information about United States v. Bhagat Singh Thind, 261 U.S. 204 (1923), the case in which the United States Supreme Court decided that Thind could not be a naturalized citizen of the United States, despite the anthropologists having defined East Indians as belonging to the Caucasian race. Students should be introduced to the story of Congressman Dilip Singh Saund, the first Indian American to be elected the U.S. Congress.