Tue 5/17/2016 11:52 AM
From: Thenmozhi Soundararajan
Subject: Summary Recommendations from South Asian Histories For All and Sikh Coaltion

On behalf of South Asian Histories For All and the Sikh Coalition we are attaching our
Summary of Edit Recommendations, as well as letters of support from California Teachers and
Parents that are supporting the South Asia Faculty Group Edits. Looking forward to seeing you
at the hearing.

We also wanted to share some of our coverage on the Erasure of Dalit and the concern of
conservative Hindu fundamentalists interrupting the educational review process. Below is a
selected list.

SALON
There's a new battle raging in California over history textbooks. Here's what you need to know

NBC NEWS
South Asian Community Debates 'South Asia,' 'India' Ahead of Textbook Updates

INDIAN EXPRESS
Erasing Tolerance HAF's changes can only be described as ahistorical edits to history books

HUFFINGTON POST
Erasing Caste The Battle Over California Textbooks and Caste Apartheid

AEROGRAM
Why the Hindu American Foundation Doesn't Represent All Hindus

HUFFPOST
Why We need to Talk About Hinduisms

QUARTZ
The Hindu Right is Quietly Funding and Lobbying American Universities

Best,

Thenmozhi Soundararajan and Harjit Kaur
South Asian Histories for All and the Sikh Coalition

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SOUTH ASIAN HISTORIES FOR ALL

Summary of Edit Recommendations

Introduction

Who we are

South Asian Histories For All (SAHFA) is a diverse coalition of teachers, students, parents, and community members. As a group we are a multi-racial, interfaith and inter-caste alliance of **Bangladeshis, Indians, Pakistanis, Sri-Lankans, Nepalis, and others; Buddhists, Ravidassias, Christians, Hindus, Jains, Muslims, Sikhs, and atheists**.

We are a coalition whose members represent the diversity of South Asia and the diasporas in the United States. Most of us have experienced the realities of living in South Asia and the extent to which caste, regional, and political ideologies interplay in the writing of history.

We stand with the experts in the South Asia Faculty Group and the Dalit Bahujan Faculty Group, who have the training and authority to speak on these topics. We have done our own fact-checking independently and support their edits.

We are committed to accurate histories that empower people to stand up and build solidarities with others in inequitable worlds. **We are grateful that the Instructional Quality Commission has accepted many of the edits we stand for and want to ensure that those edits are adopted into the framework.**

This document addresses the social implications of the edits and their importance to us as people committed to combating injustices underpinned by tradition, religion, and nation, which are often legitimized by history books.

We believe that

- California students deserve access to a complex history, to learn compassion, resilience, and empathy. This worldview shapes their decisions and how they interact with others inside the classroom and out. It is essential that young people are given the most balanced and evidence-driven account of our history, supported by scholarship.

- The edits suggested by Hindu nationalist lobby groups sanitize South Asian history, erasing the stories of nearly 700 million South Asians who are not Indian Hindus—approximately 9% of the world's population. The edits proposed by the Hindu nationalist lobby groups* fail to represent hundreds of millions of Indians, including scholars and others who oppose the Hindu nationalist view of history.

- These Hindu nationalist lobby groups include: Hindu American Foundation (HAF), California Parents for the Equalization of Educational Materials (CAPEEM), Educators Society for the Heritage of India (ESHI), Hindu Education Foundation (HEF), Uberoi Foundation (UF) and their allies.

- It is deplorable that young Hindu students are bullied in their schools, as are also students from Sikh, Dalit, and Muslim backgrounds. These incidents are a result of the racism, xenophobia, and Islamophobia faced by most South Asian students and other students of color. Such bullying cannot be prevented by revising history to downplay issues of caste and patriarchy, or to manufacture a desired legacy, such as the attempt to make the Indus Valley Civilization into a Vedic one by advocating the use of the "Saraswati" label.

- Learning history and world cultures can enable us to articulate injustices of the past and address injustices of the present, through learning words such as Dalit, patriarchy, and slavery, which can help build solidarities across gender, race, caste, religion, and nation.

Introduction

Our Coalition Members Include

- Alliance for Justice and Accountability

- Alliance of South Asians Taking Action

- Alliance for a Secular and Democratic South Asia

- Ambedkar Association of California

- Ambedkar Association of North America

- Ambedkar's Caravan

- Ambedkar International Center

- Ambedkar International Mission

- Bay Area Progressive Desi Families

- Bay Area Solidarity Summer

- Bangladeshi Historical Memory Project

- Berkeley South Asian Radical History Walking Tour

- Boston Study Group

- Dalit History Month Project

- Indian American Muslim Council

- Organization for India's Minorities

- Seva NY

- Shri Guru Ravidass Sabhas of Rio Linda, Sacramento, Yuba City, Pittsburg, and Fremont

- Sikh Coalition

- South Asian Collective of Philadelphia

- South Asian Sisters

- South Asian Solidarity Initiative

Edits

Navigating this Report

We have broken up this report into sections that speak to the following themes. Follow the color codes to quickly jump from section to section:

A. **Hindu Nationalism & Historical Revisionism**

Historical revisionism is a political project of the modern Hindu nationalist movement. Hindu nationalism advocates for Hindu supremacy over other religious and social communities and aims to revise history to justify its political agendas, namely:

1. **To weaken informed and justice-oriented understandings of caste oppression** by deleting the words "Dalit" and "Untouchable," and to claim that the notion of "birth as the defining criterion for caste" and caste-based discrimination are not justified by Hindu religious beliefs.

2. **To downplay the patriarchal organization of many South Asian societies**, through making invisible the religiously and socially sanctioned denial of rights to women and tokenizing certain women sages or upper caste women.

3. **To portray Hindus as the original inhabitants of India** and re-position Christians and Muslims of India as foreign invaders, justifying the present systematic mistreatment of these minority communities. Connected to this project is the attempt to manufacture Ancient India as Vedic Hindu and idealize Vedic culture, which enables the spread of the simplistic narrative of Hindu India's subsequent decimation by Muslim invaders and British (Christian) rule.

4. **To deny the distinct identities of "Indic religions" such as Buddhism, Jainism, Ravidassias, and Sikhism** and their histories of resistance to caste oppression, by portraying them instead as traditions within Hinduism and co-opting their resistance and autonomy.

5. **To deny or downplay positive contributions of non-Hindu communities**. To that end, the religious harmony pursued by Mughal (Muslim) rulers is sought to be erased, while wars fought by them, often with Hindu soldiers, are projected as Muslim persecution of a monolithic Hindu populace.

Most of the edits proposed by this coalition of Hindu nationalist groups can be placed into one of the above categories.

B. Edits Relating to Dalits and Caste

Caste is an almost 3000 year-old oppressive social institution that impacts hundreds of millions of people across South Asia in the form of atrocities against "lower" castes and structural exclusions from justice mechanisms, food, water, housing, jobs, places of worship, and pathways of social mobility. The story of caste apartheid and the resistance to this system of oppression is one of the most powerful historical lessons in world history.

What would it be to teach about the founding of the United States without discussing slavery and those who fought against it? Or to teach the history of California and not discuss Spanish conquest and the genocide of indigenous communities? The erasure or downplaying of caste from the story of Hinduism and South Asia is equally significant.

Section 1
We ask urgently for the re-insertion of the word "Dalit" into the Framework. We recommend that you reject edits **1354** and **1355** from the first field review, which erased the very last instance of the word **"Dalit"** from the Framework.

FirstRoundofInput.doc, **Page 103-104**

Comment #	Chapter	Grade Level(s)	Method of Submission	Source	Comments	Action/ Discussion
1354	4	6	E-mail	Murali Balaji and Suhag Shukla, Hindu American Foundation	p.166, lines 686-689: "As in all early civilizations, Indian society witnessed the development of a system of social classes. The main social categories, known as varnas, were priests; warriors; farmers, artisans, and merchants; dependent laborers; and, by 500 CE or earlier, dalits, or "untouchables." **As in all early civilizations, Indian society witnessed the development of social classifications. In India, two different systems existed -- one described in scripture and one which developed in society. The first, called the varnas, were based on the Vedic ideal of society being classified by temperament and described in scripture. The four varnas were the Brahmins (priests), Kshatriyas (warriors), Vaisyas (merchants), and** Jainism, and later Islam, but the core emphasis on the oneness of all beings has been consistent throughout Hindu philosophy. Strike the term Brahmanism. **Sudras (laborers). A different social system called the jatis, based on one's occupation, also developed in ancient Indian society. Overtime, the jati system was associated to and conflated with the scriptural concept of varna and became complex, formal, and even hierarchical."** Comment: This statement notes the development of a social system -- thus of jatis. Varnas refers to a different concept.	Discussion

B. **Edits Relating to Dalits and Caste**

"Dalit" is the standard, self-chosen name of over 260 million people in South Asia formerly identified as "untouchable." In many instances, words like "untouchable" or "harijan" are considered derogatory, and "Dalit" is the word used uniformly in regional, national and global media and scholarship. "Dalit" is also the term used by the United Nations, United States government bodies, such as the State Department and the U.S. Congress. President Barack Obama used the term in his address to the Indian people in 2015. Our students should be informed of the most current and politically-appropriate language for a community. Any insistence on calling Dalits as "untouchables" or "harijan" is akin to calling Native Americans "Redskins" or African-Americans "Negroes" and is unacceptable. Our suggestion is to re-insert "Dalit" into Chapter 10 as below:

Text referenced	**Recommendations**
Chapter 10 (Gr. 6) Page 214, lines 874–876 In addition, by 500 CE or earlier, there existed certain communities outside the jati system, the "Untouchables," who did the most unclean work, such as cremation, disposal of dead animals, and sanitation.	In addition, by 500 CE or earlier, there existed certain communities outside the jati system, the so-called "Untouchables," who were forced to do the most "unclean" work, such as cremation, disposal of dead animals, and sanitation. **Today the term "Untouchable" is seen as derogatory, and persons of this community now identify as Dalit. Their struggle for justice and equitable treatment continues.**

It is our belief that the deletion of "Dalit" happened because there were no Dalit participants in the first field review, nor faculty experts who could object to its erasure. The offensive Comment **1355** of the Uberoi Foundation implicates the ideological nature of the erasure:

"We have deleted the 20th-century political term Dalit, which encompasses a much larger group in which true Untouchables are a small minority. Dalit is not a term from Sanskrit, nor from Hindu social history <u>but a contemporary political construct to gain leverage mostly in elections and for economic concessions.</u>"

FirstRoundofInput.doc, **Page 106**

Comment #	Chapter	Grade Level(s)	Method of Submission	Source	Comments	Action/ Discussion
					nature and circumstances of a particular person's life. It is not something inherited by birth; varna can be gained or lost depending on the person. f. "Dependent laborer" is not a technical term with a specific definition. It is more clear to say peasants and laborers. All laborers are "dependent" in some sense. g. At this point in history, the Untouchables were a small group. We have deleted the 20th-century political term dalit, which encompasses a much larger group in which true Untouchables are a small minority. Dalit is not a term from Sanskrit, nor from Hindu social history but a contemporary political construct to gain leverage mostly in elections and for economic concessions. Courts in India have ruled against its use as a replacement for Untouchable.	

B. **Edits Relating to Dalits and Caste**

Section 2

We appreciate that the draft writers and the IQC History Social Science sub-committee have accepted the three edits below by the SAFG, two **connecting caste to the basis of birth**, and one affirming that **caste is also underpinned by religious belief**.

Text referenced	Recommendations
A. Chapter 10 (Cr. 6), Page 214, lines 866–867 Ancient Indian society formed into self-governing groups, jatis, that emphasized birth as the defining criteria."	**Adopt SAFG edit 2502** Ancient Indian society formed into **groups**, jatis, that emphasized birth as the defining criteria.
B. Chapter 10 (Cr. 6), Page 214, lines 872–874 A person belonged to a particular varna by his professional excellence and his good conduct, not by birth itself.	**Adopt SAFG edit 2511** A person belonged to a particular varna **not just by** his professional excellence and his good conduct, **but mainly by birth.**
C. Chapter 10 (Cr. 6), Page 215, lines 891–892 Teachers should make clear to students that this was a social and cultural structure rather than a religious belief.	**Adopt SAFG edit 2536** Teachers should make clear to students that this was a social and cultural structure **as well as** a religious belief.

Caste as determined by birth has been religiously sanctioned and a lived reality in India for thousands of years. Erasing the religious underpinnings of caste also negates the religious dissent that produced the Buddhist, Ravidassia, and Sikh religions.

Hindu nationalist edits **2504**, **2509**, **2510**, **2512**, **2513** seek to downplay or erase birth as the defining criterion for caste. We understand some Hindus may feel shame when encountering this legacy, but we ask that California learners be equipped to address injustices rather than to avoid discomfort, and **we ask that you continue to reject these edits**.

Section 3

We ask that you adopt the last section of SAFG edit 2532 "Caste, however, is a term that social scientists use to describe any particularly unbending social structure, for example, slave-holding society in the American south before the Civil War."

Mayhssfwsummaryofaction.doc **Page 166**

Comment #	Chapter	Source	Comments	CDE Notes	CHSSP Recommendation	HSS SMC Action March 24, 2016
2532	10 (Gr. 6)	South Asia Faculty Group	Page 215, lines 887-889: Current text, "Caste, however, is a term that social scientists use to describe any particularly unbending social structure, for example, slave-holding society in the American south before the Civil War, which can make the "caste" label offensive." Suggested change: "Caste, however, is a term that social scientists use to describe any particularly unbending social structure, for example, slave-holding society in the American south before the Civil War."	This edit conflicts with another submission.	Yes, but change to read, "Caste, however, is a term that social scientists use to describe unbending social structure."	Approved CHSSP recommendation

B. **Edits Relating to Dalits and Caste**

The comparison of caste to slavery is a potentially charged one, but one that can generate immense learning through comparative reflections on social hierarchies and resistance in different cultural worlds. To remove the second part is to remove a compelling pedagogical tool to help California learners understand the scope and the violence of caste with an analogy that has the appropriate gravity and familiarity.

Can slavery in the United States and caste in South Asia be compared? Many African American and Dalit scholars say yes. A wide range of Black intellectuals have written about the analogy between race and caste. This includes Frederick Douglass, W.E.B Dubois, the Black Panthers, Professor Cornel West, and historian Runoko Rashidi. Similarly, prominent Dalit and Bahujan (lower caste) thinkers like Dr. Ambedkar and Jyotirao Govindrao Phule, as well as current movements like #DalitHistoryMonth, have referenced African American struggles to help explain the violence of caste, and the resilience of Dalit communities.

After visiting India, Martin Luther King, Jr. said "I am an untouchable and every Negro in the United States is an untouchable" and "We call it race in America; they call it caste in India. In both places it means that some are considered inferior." Edit 2532 would erase this critical analogy that's been repeatedly made by both Black and Dalit scholars for nearly a century.

B. **Edits Relating to Dalits and Caste**

Section 4

We ask the IQC to continue to reject edit 2737 made by the Hindu Education Foundation. This edit attempts to co-opt the Dalit religious leader Shri Guru Ravidass as a Bhakti saint.

Mayhssfwsummaryofaction.doc **Page 226–227**

Comment #	Chapter	Source	Comments	CDE Notes	CHSSP Recommendation	HSS SMC Action March 24, 2016
2737	11 (Gr. 7)	Hindu Education Foundation	Page 265, lines 711-712: Current text: "Bhakti grew more popular, thanks to saints such as Meera Suggested change: "After the fall of the Gupta Empire, the Indian subcontinent was divided into a number of regional states and kingdoms." Bai and Ramananda." Suggested change: "Bhakti grew more popular, thanks to saints such as Meera Bai, Ravidas, Alvars, and Ramananda."	This edit conflicts with another submission. This comment was previously submitted and considered by the Commission.	No	Approved CHHSP recommendation—no change

This is not only an offensive attempt to erode the religious autonomy of yet another tradition in resistance to Hinduism and the caste system. It is also contrary to historical records, as Shri Guru Ravidass rejected Brahmanism, the Vedas, and emphasized his Dalitness by emphasizing his identity in many of his songs. His call for equality was a direct challenge to the Hindu order, making him an important historical figure for California students to learn about.

Section 5

We firmly support the following recommendations on caste made by the Dalit Bahujan faculty group, independent from the SAFG.

The Dalit-Bahujan Faculty Group is a widely-published coalition of scholars whose work is focused on the issues of caste in South Asian Studies. As scholars who have come to this work as people of actual Dalit (formerly "untouchable"), Bahujan (low caste) and Adivasi (tribal) origin from all over South Asia. We endorse their recommendations, which stem from an understanding of the complexity of caste from a practice of rigorous scholarship bolstered by lived experience. This group supports SAFG edits **2545**, **2549**, **2552**. Below, where the SAFG edits are mentioned, the divergences are slight.

Text referenced	**Recommendations**
A. Chapter 10 (Gr. 6), Page 214, lines 866–867 Ancient Indian society formed into self-governing groups, jatis, that emphasized birth as the defining criteria."	SAFG edit **2502**: Ancient Indian society formed into **groups**, jatis, that emphasized birth as the defining criteria. We agree with this change and would add the following language: "**In ancient times, various societies living in the area now known as South Asia were organized into jatis. Sacred texts legitimized birth as the defining criteria for each jati.**"
B. Chapter 10 (Gr. 6), Page 214, lines 870–1 This system, often termed caste, provided social stability and gave an identity to each community.	Replace with: "This system, **which is known as caste, created deep inequalities within the South Asian societies, with castes at the top enjoying many more freedoms and privileges written into the law than those at the bottom. The latter were invariably assigned undesirable jobs, paid less or nothing, their labor exploited. The eminently unjust system was maintained via violence, threats of violence, and excommunication.**"

B. **Edits Relating to Dalits and Caste**

C. Chapter 10 (Gr. 6), Page 214, lines 872–874
A person belonged to a particular varna by his professional excellence and his good conduct, not by birth itself."

SAFG edit **2511**:
A person belonged to a particular varna **not** just by his professional excellence and his good conduct, **but mainly by birth.**

Slight re-languaging: **"A person belonged to a particular varna mainly by birth, and only very rarely via professional excellence and good conduct."**

D. Chapter 10 (Gr. 6), Page 214, lines 874–876
In addition, by 500 CE or earlier, there existed certain communities outside the jati system, the "Untouchables," who did the most unclean work, such as cremation, disposal of dead animals, and sanitation.

Replace with:
"In addition, by 500 CE or earlier, there existed certain communities outside the jati system, **the so-called 'Untouchables,' who were forced to do the most 'unclean' work, such as cremation, disposal of dead animals, and sanitation. The term 'Untouchable' is now seen as derogatory and the term Dalit or Scheduled Caste is preferred."**

E. Chapter 10 (Gr. 6), Page 214, lines 878–881
This class system became distinctive over the centuries for being especially complex and formal, involving numerous customs and prohibitions on eating together and intermarrying that kept social and occupational groups distinct from one another in daily life.

Replace with:
"The caste system of South Asian societies, with its specific rules about purity and pollution, became distinctive over the millennia for being especially complex, formal, and legalized, involving numerous customs and laws. These laws entail prohibitions on eating together and marrying within one's own castes, and that keeps caste groups separate from one another in daily life, with members of each caste looking down at those in the castes "below" with abhorrence and disgust."

F. Chapter 10 (Gr. 6), Page 214, lines 878–881
This class system became distinctive over the centuries for being especially complex and formal, involving numerous customs and prohibitions on eating together and intermarrying that kept social and occupational groups distinct from one another in daily life.

Chapter 10 (Gr. 6), Page 214, lines 882
Over the Centuries the Indian social structure became more rigid though perhaps not more inflexible than the class divisions in other ancient civilizations.

B. Edits Relating to Dalits and Caste

G. Chapter 10 (Gr. 6), Page 215, lines 887–892
Caste, however, is a term that social scientists use to describe any particularly unbending social structure, for example, slave-holding society in the American south before the Civil War, which can make the "caste" label offensive. Today many Hindus, in India and in the United States, do not identify themselves as belonging to a caste. Teachers should make clear to students that this was a social and cultural structure rather than a religious belief.

Replace with:
"Caste is a term that social scientists use to describe any particularly unbending social structure **that is defined on a graded unequal system. For** example, slave-holding society in the American south before the Civil War**. Today many South Asians in at home and in the diaspora, still identify themselves as belonging to a caste or into groupings coded by caste, and they practice casteism via interpersonal relations and professional networks, religious practices and deeply-inculcated stereotypes, politics and marriage.** Teachers should make clear to students that this **is** a social and cultural structure **that has embedded** religious beliefs."

H. Chapter 10 (Gr. 6), Page 215, lines 894–895
Although ancient India was a patriarchy, women had a right to their personal wealth, especially jewelry, gold, and silver, but fewer property rights than men.

Added "some" to SAFG's edit **2544**:
"Although ancient India was a patriarchy, women had a right to their personal wealth, especially jewelry, gold, and silver, **but little property rights when compared to men, akin to the some other ancient kingdoms and societies."**

C. **Edits Relating to Patriarchy**

We appreciate that the draft writers and the IQC History-Social Science sub-committee have accepted SAFG edit 2544 which retained the term "patriarchy" in the discussion of Ancient India while the Hindu American Foundation, Hindu Education Foundation, Uberoi Foundation, and others all sought to delete it via edits **2450**, **2542**, and **2543**.

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Comment #	Chapter	Source	Comments	CDE Notes	CHSSP Recommendation	HSS SMC Action March 24, 2016
2544	10 (Gr. 6)	South Asia Faculty Group	Page 215, lines 894-895: Current text, "Although ancient India was a patriarchy, women had a right to their personal wealth, especially jewelry, gold, and silver, but fewer property rights than men." Suggested change: "Although ancient India was a patriarchy, women had a right to their personal wealth, especially jewelry, gold, and silver, but little property rights when compared to men, akin to the other ancient kingdoms and societies."	This edit conflicts with another submission.	Yes	Approved CHSSP recommendation

Patriarchy is a valuable analytical concept to understand asymmetrical gender dynamics and inequitable access to rights and resources in many parts of the world. Most socio-religious traditions feature forms of gender inequity. The traditions of South Asia were no different, where the Rig Veda and the Mahabharata (Hindu scriptures) recorded examples of women slaves "given away as chattel" (Thapar 2014, 26).

We believe that acknowledging that our ancient societies were patriarchal is a necessary step to addressing the profound gender inequities of the region in present, including gendered violence deeply rooted in Indian and regional cultures today: dowry deaths; the use of rape against minority communities; ostracization of widows; refusing temple entry to menstruating women; female foeticide; forcing lower caste women into prostitution; and the discrimination and violence faced by gender nonconforming persons and sexual minorities.

D. Edits Relating to India and South Asia (or other terms)

Section 1

We ask the IQC to approve the Framework writers' initial recommendation to accept SAFG edits 2436, 2441, 2454, and 2601, to replace **"India"** with **"South Asia"** and not with the confusing term **"India (South Asia)."**

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Comment #	Chapter	Source	Comments	CDE Notes	CHSSP Recommendation	HSS SMC Action March 24, 2016
2436	10 (Gr. 6)	South Asia Faculty Group	Page 210, line 774 (section header, bold in original): Current text: **"The Early Civilizations of India"** Suggested change: **"The Early Civilizations of South Asia"**		Yes	Changed to read, **"The Early Civilizations of India (South Asia)"**

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Comment #	Chapter	Source	Comments	CDE Notes	CHSSP Recommendation	HSS SMC Action March 24, 2016
2441	10 (Gr. 6)	South Asia Faculty Group	Page 210, line 783: Current text: "In this unit students learn about ancient societies in India." Suggested change: "In this unit students learn about ancient societies in South Asia."		Yes	Changed to read, "In this unit students learn about ancient societies in India (South Asia)."

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Comment #	Chapter	Source	Comments	CDE Notes	CHSSP Recommendation	HSS SMC Action March 24, 2016
2454	10 (Gr. 6)	South Asia Faculty Group	Page 211, lines 811-812: Current text: "A flourishing urban civilization developed in India from as early as 3300 BCE along the Indus River." Suggested change: "A flourishing urban civilization developed in South Asia from as early as 3300 BCE along the Indus River."		Yes	Changed to read, "A flourishing urban civilization developed in India (South Asia) from as early as 3300 BCE along the Indus River."

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Comment #	Chapter	Source	Comments	CDE Notes	CHSSP Recommendation	HSS SMC Action March 24, 2016
			Suggested change: "6. West Africa 900-1600 (Ghana, Mali)			
2601	11 (Gr. 7)	South Asia Faculty Group	Page 239, lines 145-147: Current text: "Along the northern edge of the agricultural regions of China, India, Persia and Rome, in the steppe grasslands, pastoral nomad societies moved east and west." Suggested change: "Along the northern edge of the agricultural regions of China, South Asia, Persia and Rome, in the steppe grasslands, pastoral nomad societies moved east and west."		Yes	Change to, "Along the northern edge of the agricultural regions of China, India (South Asia), Persia and Rome, in the steppe grasslands, pastoral nomad societies

The SAFG recommended changes where it had to do with areas connected to the cultural heritage of many countries, such as the Indus Valley. The Indus Valley Civilization covers an area now within the borders of Afghanistan, India, Iran, and Pakistan. It would be confusing for a teacher to explain the term "India (South Asia)" in that instance, while using the term appears to de-prioritize non-Indian students who share legacies connected to the region.

D. **Edits Relating to India and South Asia (or other terms)**

Section 2

We ask the IQC to accept SAFG's recommendations to replace the word "India" 24 times out of the 93 instances it appears in the Framework's 10th and 11th chapters.

The use of terms other than India, such as the "Indian subcontinent" or "South Asia" can contribute to a sense of acknowledgement and inclusion for Californian students from Afghanistan, Bhutan, Bangladesh, Maldives, Nepal, Pakistan, Sri Lanka, or other nations in the region.

Accepting these SAFG edits does not erase all instances of "India" in the Framework. According to a presentation by the draft writers during the IQC History-Social Science sub-committee meeting on March 24, the word "India" was mentioned **93** times in Chapter 10 and 11 of the Framework, and the SAFG sought changes to only **24** of those instances on a context-specific basis.

We support the SAFG's changes as they challenge the conflation of the modern nation-state of India and the region of "Ancient India", the latter of which includes multiple modern nation-states, including Afghanistan, Bhutan, Bangladesh,

The Countries of South Asia

The Countries of South Asia are: India, Sri Lanka, Bhutan, Burma, Pakistan, Bangladesh, Maldives, Nepal, and Afghanistan

The Countries Connected to the Indus Valley

The Indus Valley falls between the borders of Afghanistan, Pakistan, India and Iran

We ask that you approve all SAFG edits that help to visibilize the diversity of the South Asia region and our Californian classrooms.

E. Edits Relating to "Sindh-Saraswati"

According to scholarly consensus, the Indus Valley Civilization predates Hindu Vedic culture Labeling the ancient pre-Hindu Indus Valley Civilization as "Saraswati," "Sindh-Saraswati," or mentioning the Saraswati river, retroactively Hindu-izes that civilization, and confuses the chronology of events. The name "Saraswati" is invoked in the Hindu scripture Rig Veda, which was written long after the flourishing of the Indus Valley Civilization. Archaeological evidence suggests that the early Indus civilizations and the later Vedic ones were in fact, quite distinctive.

These efforts to Hindu-ize the pre-Hindu portion of South Asian history are part of a much larger political project of Hindu nativism by Hindu nationalist groups aimed at portraying Hindus as the original inhabitants of India, thereby positioning Christians and Muslims as foreign invaders and unbelonging to the Indian nation-state.

We stand by the SAFG's edit 2444 and ask you to reject edits 2375, 2379, 2395, 2410, 2437, 2442, 2445, 2448, 2453, 2455, 2462, 2465, 2485, and 2547, which insert or reiterate the terms "Saraswati" or "Sindh-Saraswati" in connection with the Indus Valley Civilization.
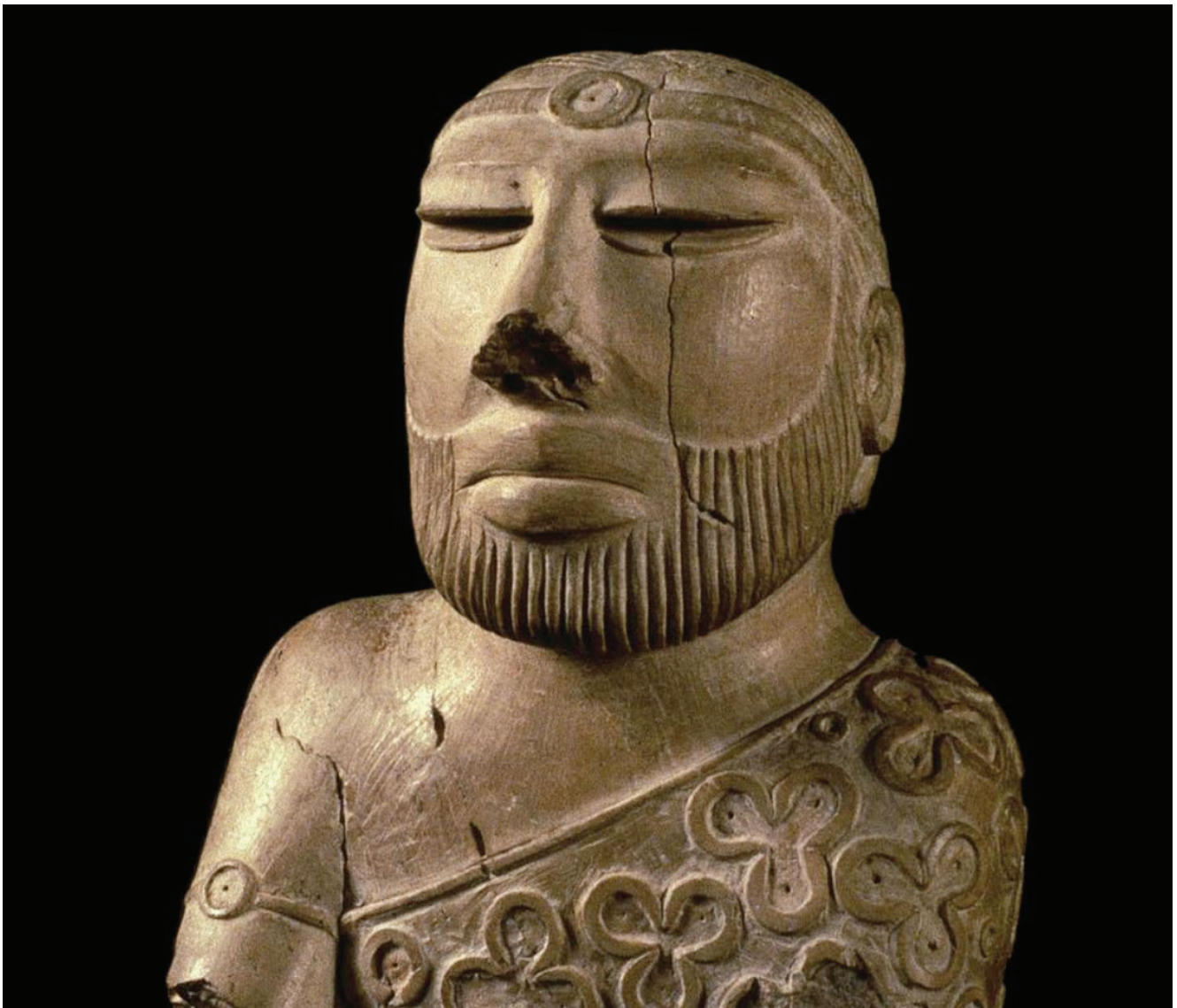
F. Edits Relating to Sikhs and Sikhism

In the second field review, the HAF, HEF, and the Uberoi Foundation attempted to erase the Sikh religion's resistance to caste and the Hindu social order at the moment of its founding. This would be like a Catholic group attempting to erase the social context that led to the emergence of Protestantism. **We ask that you to continue to reject edits 2842, 2843, 2844 and preserve the current (April 14, 2016) draft content on Sikhs and Sikhism. In particular, the following text: "Sikhism was founded by Guru Nanak, a social reformer who challenged the authority of the Brahmins and the caste order.**

Mayhssfwsummaryofaction.doc **262–263**

Comment #	Chapter	Source	Comments	CDE Notes	CHSSP Recommendation	HSS SMC Action March 24, 2016
2842	11 (Gr. 7)	Hindu Education Foundation	Page 307, lines 1549-1551: Current text: "Sikhism was founded by Guru Nanak, a social reformer who challenged the authority of the Brahmins and the caste order." Suggested change: "Sikhism was founded by Guru Nanak, a social reformer who propounded the message of equality, fraternal love and virtue."	This edit conflicts with another submission. This comment was previously submitted and considered by the Commission.	No	Approved CHHSP recommendation—no change
2843	11 (Gr. 7)	Uberoi Foundation	Page 307, lines 1549-1551: Current text: "A new world religion, Sikhism, was founded in 1469 in South Asia. Sikhism was founded by Guru Nanak, a social reformer who challenged the authority of the Brahmins and the caste order." Suggested change: "A new world religion, Sikhism, was founded in 1469 in India. Sikhism was founded by Guru Nanak, a social reformer who stressed the personal worship of God, the equality of all people and challenged the power of the Mughal empire."	This edit conflicts with another submission. This comment was previously submitted and considered by the Commission.	No	Approved CHHSP recommendation—no change
2844	11 (Gr. 7)	Hindu American Foundation	Page 307, lines 1549-1551: Current text: "A new world religion, Sikhism, was founded in 1469 in South Asia. Sikhism was founded by Guru Nanak, a social reformer who challenged the authority of the Brahmins and the caste order." Suggested change: "Sikhism was founded by Guru Nanak, a social reformer who challenged religious authority and social inequities."	This edit conflicts with another submission. This comment was previously submitted and considered by the Commission.	No	Approved CHHSP recommendation—no change

This revisionism of the founding of Sikhism is consistent with the Hindu nationalist efforts to undermine the authenticity of resistance movements against caste oppression.

G. **Edits Relating to Islam, Muslims, and the Mughal Empire**

The Hindu nationalist version of history seeks to demonize Muslims of South Asia as descendants of Muslim invaders or of those who were forcibly converted to Islam, a narrative that is not borne out by history. To do so, their edits:

- Attempt to consolidate Indian medieval history into a simplistic Muslim conqueror vs. Hindu victim/resistance narrative, which contributes to present-day targeting and insecurity of Muslims.

- Advance the idea of a Muslim hegemony/despotism and forced conversions to Islam during Muslim rule.

- Downplay the legacy of Muslims by replacing it with unrelated references to contributions of Hindus, reinforcing the binary "Hindus versus Muslims" concept in South Asian history.

Section 1
Our recommendations:

Text referenced	Recommendations
A. Chapter 11 (Gr. 7), Page 256, lines 511–516 These were the foundation for the Shariah, the religious laws governing moral, social, and economic life. Islamic law, for example, rejected the older Arabian view of women as "family property," declaring that all women and men are entitled to respect and moral self-governance, even though Muslim society, like all agrarian societies of that era, remained patriarchal, that is, dominated politically, socially, and culturally by men.	**Retain current text** and **reject** **Uberoi Foundation edit 2666:** "As in other civilizations, slavery was widespread. Because Muslims could not be enslaved, traders bought enslaved people from non-Muslim areas. Many of these people were prisoners of war." Comment: **Edit 2666**, if accepted, needs to be qualified to indicate the different nature of slavery in Islamic empires such as the Mamluks and the Slave Dynasty of India where, unlike the transatlantic slavery, slaves could be appointed as kings for successive generations to form slave dynasties.
B. Chapter 10 (Gr. 6), Page 214, lines 870–1 This system, often termed caste, provided social stability and gave an identity to each community.	**Retain current text** and **reject** **edit 2673:** Uberoi Foundation claims that most people in India were forced to convert. This claim has no historical basis and does not explain how the majority of people in India remain Hindu after several centuries of Islamic rule. It also overlooks the fact that rulers during the Mughal empire retained a significant number of nobles, government administrators, and military commanders who were practicing Hindus (Richards 1993, 20-21; 71).

G. **Edits Relating to Islam, Muslims, and the Mughal Empire**

C. Chapter 11 (Gr. 7), Page 267, lines 750–753

slam 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.

Retain current text and **reject Hindu Education Foundation (HEF) edit 2753:**

"In southern India, the Hindu Vijayanagara empire dominated the scene for about 250 years and ushered in a period of cultural revival, the highlights of which were classic literature in the Sanskrit, Telugu and Kannada languages. Its prosperous capital, Hampi (which was described by many European and Middle Eastern chroniclers), was the site of magnificent temples before being plundered by armies of the neighboring sultanates. Its ruins are a UNESCO world heritage site."

Comment:

Rama Raya of the Vijayanagara empire practiced extreme cruelty while invading neighboring Muslim kingdoms of the Deccan Sultanate. As documented by Farishta, a contemporary historian of the Bahmani era, Rama Raya's armies desecrated the Quran, destroyed numerous mosques and raped Muslim women, leading the Deccan Sultanates to unite and defeat the Vijayanagara empire (Ferishta 1794). The HEF's suggested edit decontextualizes history to portray Vijayanagara as a victim of senseless and barbaric Muslim violence.

D. Chapter 11 (Gr. 7), Page 307, lines 1560–1562:

Other Mughal rulers, most notably Akbar, encouraged and accelerated the blending of Hindu and Islamic beliefs as well as architectural and artistic forms.

Retain current text and **reject Hindu Education Foundation edit 2850:**

"During this period, the Central and Southern parts of India saw the emergence of native empires that offered resistance to the hegemony and persecution of the Mughal rulers. Prominent among them was the Maratha empire established in 1618 CE by Shivaji Maharaj, which saw a resurgence of Hindu culture and traditions."

Reason:

This edit decontextualizes history to advance the binary "oppressor Muslims vs persecuted Hindus" narrative of Hindu nationalism. Shivaji was himself at one time, a mid-level commander in Aurangzeb's army and even wrote a letter to the emperor seeking a promotion.

The characterisation of Mughal rule as a hegemony, and marked by the persecution of Hindus, is refuted in the face of historical facts. For instance, when Shivaji's Maratha warriors fought Aurangzeb's army, many of the latter's top generals were Rajput Hindus. The Hindu vs. Muslim narrative also does not make space for the historical record of Shivaji's military alliance with Qutb Shah Sultan in 1677 (Richards 1993, 214).

G. **Edits Relating to Islam, Muslims, and the Mughal Empire**

E. Chapter 15 (Gr. 10), Pages 498-499, lines 1484-1487
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.

Adopt SAFG edit 3192:
Anti-Western violence has contributed to the appearance of deep conflict between the West and other parts of the world. Students should learn about the roots of modern religious extremism by reading a variety of sources from Christian, Jewish, Islamic, Hindu and Buddhist nationalist texts.

Edit **3192** encourages us to think about religious extremism as connected to multiple contexts and religions, so that Islam is not singled out in textbooks as a religion closest to notions of "religious extremism" and "enemy."

Section 2

We urge you to please reject the following edits relating to Islam, Muslims, the Delhi Sultanate and the Mughal Empire, most of which border on polemics and are unsuitable for scholarly contribution to a school curriculum: **2648, 2650, 2662, 2666, 2670, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2682, 2685, 2686, 2688, 2689, 2690, 2691, 2694, 2695, 2699, 2700, 2701, 2704, 2705, 2708, 2712, 2722, 2745, 2750, 2751, 2753, 2775, 2778, 2783, 2786, 2789, 2790, 2792, 2796, 2797, 2827, 2828, 2831, 2850, 2851, and 2852.**

General Support for all South Asia Faculty Group Edits

We firmly support the the edits suggested by the South Asia Faculty Group (SAFG). The SAFG, which comprises of scholars, largely South Asian, from prestigious U.S. institutions, have our respect. South Asia Faculty Group edits: **2337, 2396, 2412, 2432, 2436, 2438, 2439, 2440, 2441, 2443, 2444, 2447, 2452, 2454, 2459, 2471, 2478, 2479, 2480, 2482, 2486, 2490, 2501, 2502, 2511, 2532, 2536, 2544, 2545, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2560, 2561, 2593, 2601, 2630, 2645, 2671, 2696, 2706, 2723, 2724, 2728, 2730, 2733, 2734, 2735, 2736, 2739, 2740, 2741, 2744, 2748, 2749, 2754, 2763, 2781, 2791, 2794, 2810, 2813, 2814, 2849, 2965, 2993, 3033, 3036, 3072, 3192, 3194.**

Thank you

We understand the History Social Science framework review can be a difficult process at times, but we appreciate the Instructional Quality Commission and the California Board of Education for holding space for all of California's diverse communities. We thank the Writers, the Instructional Quality Commission Staff, and all others who have supported your teams in the enormous amount of work you have completed on behalf of California Students.

We thank you again for your inspiring commitment to making California textbooks fair, accurate, inclusive and respectful.

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5/16/2016

To: Instructional Quality Commission
Curriculum Frameworks and Instructional Resources Division (CFIRD)
California Department of Education
1430 N Street, Room 3207, Sacramento, CA 95814

Re: History–Social Science Framework for California Public Schools

We write to you as California K-12 public school educators and teacher educators committed to a better history and social science curriculum. As educators, we are the ones who will be putting the curriculum framework into practice. While individuals and lobby groups have provided substantial input on how South Asian histories should be taught, the voices of educators are equally important.

We want to thank the Department of Education for its work to improve the curriculum and make it a fair, accurate, inclusive and respectful experience for our students. We know this is a difficult process, and that staff is doing its best under the circumstances.

It's critical to have a curriculum that's grounded in the facts, based on the best available scholarship. **We appreciate the Instructional Quality Commission's decision to approve most of the edits from the South Asia Faculty Group**, the diverse group of South Asia scholars who have worked to provide accuracy and nuance.

Some of the IQC-approved South Asia Faculty Group edits that we particularly appreciate include:

- Edit 2544: include more details on the rights of women in Indian society
- Edit 2560: help students compare early kingdoms in India and China
- Edit 2736: help students understand the Hindu bhakti movement

We also appreciate the IQC's leadership in rejecting many unhelpful edits, including:

- Edit 2437: would have renamed the Harappa civilization as the "Sindh-Saraswati" civilization, a peculiar nonstandard term largely rejected by scholars
- Edit 2533: would have removed a helpful explanation of how systems like caste aren't unique to South Asia
- Edit 2844: would have removed context for why the Sikh religion was founde

We see two red flags in the curriculum framework that we would like addressed.

(1) First, it is incredibly confusing to teach from textbooks that keep flipping back and forth between terms like "India," "Ancient India," and "India (South Asia)." **We would like the IQC to consult with the South Asia scholars for a clear, consistent, and respectful naming standard that echoes scholarly usage.**

We teach students of various South Asian national origins, including India, Pakistan, Bangladesh, Sri Lanka, and Nepal. We are concerned that subsuming all South Asian history into the single word "India" is both disrespectful and exclusionary to our students. (This would be somewhat analogous to telling our students of Mexican origin that the history of Mexico is actually "United States" history.) We realize that names are contentious and emotional, and we hope the guidelines will consider the need for inclusivity.

(2) Second, as teachers, we have a responsibility to avoid teaching disrespectful cultural terms. When discussing the caste system in South Asia, the curriculum guidelines use only the word "Untouchable," rather than "Dalit."

"Dalit" is the self-chosen term for the roughly 200 million Dalit people of South Asia, as well as of Dalit students and parents in California. **We would like the IQC to reinsert the word "Dalit" into the curriculum framework, so students can learn culturally appropriate terms.**

Thank you again for your work on the guidelines. Because of our teaching commitments, most of us are unable to attend weekday in-person meetings in Sacramento, but we hope that you will take this input into consideration as you proceed.

Sincerely,

Rick Ayers
Assistant Professor, Teacher Education
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5/16/2016

To: Instructional Quality Commission
Curriculum Frameworks and Instructional Resources Division (CFIRD)
California Department of Education
1430 N Street, Room 3207, Sacramento, CA 95814

Re: History–Social Science Framework for California Public Schools

Dear Members of the Instructional Quality Commission,

We are parents of California students, and we want to thank the Instructional Quality Commission (IQC) for its support of a textbook curriculum framework inclusive of our South Asian histories.

We have roots in India, Pakistan, Bangladesh, Sri Lanka, and beyond. We are Hindu, Muslim, Sikh, Jain, Buddhist, Christian, agnostic, and atheist, and are from families deemed both upper and lower caste. **We all agree on one thing: we want our children, and all Californian children, to be exposed to the rich and diverse histories of South Asia**.

We are disappointed that religious lobby groups are attempting to erase the rich, diverse and complex histories of South Asia by:

- erasing the roots of Sikhism (edits 2842-5)
- portraying Muslims as dangerous foreigners (2850)
- erasing the history of Sri Lanka, and of the Tamil and Telugu languages (2465)
- obfuscating the history of caste, and erasing the word "Dalit" (edits 1354-5, 2502-4, 2510-3, 2537, 2539)

We thank the IQC for blocking these unwanted changes, while supporting most of the South Asia Faculty Group's edits. These choices demonstrate a commitment to accuracy and fairness for all our diverse communities, instead of only one narrow segment.

We believe that our children—and all children—will benefit from learning about the diversity and complexity of the South Asian subcontinent. To subsume our diverse histories under a

single Hindu/Indian-centric umbrella is historically inaccurate, culturally insensitive, and ultimately dangerous.

Lobby groups are mounting a PR campaign associating the bullying of Hindu children with teaching about caste in their schools. They imply that this bullying can be solved by erasing references to the caste system from history textbooks. In reality, **our children—regardless of their religion—are being targeted primarily because of racism, anti-immigrant sentiment, and Islamophobia.** This bullying accelerated after 9/11, and has increased again during the 2016 election, as candidates spew xenophobic rhetoric. **These are profound problems that cannot be solved by censoring history textbooks.**

When lobby groups push false solutions to the bullying our children face, it distracts us from real solutions that would actually help them, like AB2485, the Safe Place to Learn Act, which would institute a comprehensive state-wide plan to address xenophobic bullying in California schools. We urge the California Department of Education and the IQC to defend our textbooks from these bullying censorship tactics.

Thank you for your support for our diverse South Asian communities.

Monisha Bajaj
Yamini Oseguera-Bhatnagar
Nirali Jani
Asha Mehta
Mona Shah
(Bay Area Progressive Desi Families, member of the South Asian Histories for All Coalition)

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29. Benoy K. Sarkar, Vallejo, CA
30. Betina Hsieh, Anaheim, CA
31. Bikku Kuruvila, Berkeley, CA
32. Bob Singh, Redwood City, CA
33. Bobby Singh, San Jose, CA
34. Bonita Richman, Oakland CA
35. Bridget Hughes, Berkeley, CA
36. Darlena David, Richmond, CA
37. Deepa Nair, Belmont, CA
38. Deepshikha Ahlawat, Torrance, CA
39. Dharini Abeysekera, Berkeley, CA
40. Dilip Mody, Concord, CA

41. Eleanor Piez, Richmond CA
42. Esther Pezarkar, Cupertino CA
43. Falu Bakrania, Pacifica, CA
44. Farheen Saba, Fremont, CA
45. Farrah Javed, Santa Clara, CA
46. Farukh Basrai, Mountain View, CA
47. Gaitie Zaheer, Sunnyvale, CA
48. Gayatri Ratnam, Mountain View, CA
49. Geetika Jain, Cupertino, CA
50. Gina Spiers, Castro Valley, CA
51. Hans Kajla, Elk Grove CA
52. Harminder Kaur, Saratoga, CA
53. Harpal Sandhu, Palo Alto, CA
54. Harpreet Sandhu, Palo Alto, CA
55. Harpreet Sandhu, Union City, CA
56. Huma Dar, Berkeley, CA
57. Imran Maskatia, Palo Alto, CA
58. Ina Adele Ray, Oakland, CA
59. Indira Chakrabarti, Oakland, CA
60. Jamal Ghaus, Cupertino, CA
61. Jamie Wong, San Francisco, CA
62. Jaynap Abdolcader, Daly City, CA
63. Jazz Kaur, Elk Grove, CA
64. Jhumpa Bhattacharya, Oakland, CA
65. John Ishvaradas Abdallah, San Pedro, CA
66. John Orbon, Berkeley, CA
67. Joshua Plaza, Sacramento, CA
68. Joya Pramanik, San Francisco, CA
69. Julie Chakravorty, San Ramon, CA
70. Julie Light, San Francisco, CA
71. Jyoti Daroch, Fresno CA
72. Jyoti Khera, San Jose, CA
73. Kanwaldip Anant, Oakland, CA

74. Karthikeyan Shanmugam, Santa Clara, CA
75. Katherine Herrick-Jasper, Davis, CA
76. Kathryn Santana, Los Angeles, CA
77. Kausar Saiyed, Fremont, CA
78. Kevin Seal, Castro Valley, CA
79. Khalid Azam, Fremont, CA
80. Kim Davis, Oakland, CA
81. Laxman Panthi, Oakland, CA
82. Madan Kumar, Berkeley, CA
83. Mannan Latif, San Francisco, CA
84. Marjorie Sturm, San Francisco, CA
85. Masoom Sabri, Union City, CA
86. Maureen Nandini Mitra, Berkeley, CA
87. Megha Chawla, San Carlos, CA
88. Mitali Ganguly, Berkeley, CA
89. Mohamed Nasrullah, San Diego, CA
90. Mohammed Asif Ali, Santa Clara, CA
91. Munira Girnary, San Jose, CA
92. Naho Pramanik, San Francisco, CA
93. Nakul Correa, Palo Alto, CA
94. Nav Sandhu, Palo Alto, CA
95. Neelanjana Banerjee, Los Angeles, CA
96. Nehal Hasan, San Marcos, CA
97. Neil Vikas Tangri, Stanford, CA
98. Nirali Jani, Oakland, CA
99. Nivetha Raju, San Rafael, CA
100. Nupur Modi-Parekh, Oakland, CA
101. Paresh Patel, Oakland, CA
102. Patrick McCully, Berkeley CA
103. Pooja Dewitt, Fremont, CA
104. Prasad M. Khambete, Santa Clara, CA
105. Priya Jagannathan, Alameda, CA
106. Priya Satia, Stanford, CA

107.   Rahul Bhuman, Santa Clara, CA

108.   Rajashri Setlur, Pleasanton, CA

109.   Rajiv Pramanik, San Francisco, CA

110.   Ramkumar Sridharan, San Jose, CA

111.   Rashida Basrai, Mountain View, CA

112.   Reva Patwardhan, Oakland, CA

113.   Riaz Khaja, Cupertino, CA

114.   Richard Nevle, San Jose, CA

115.   Rita Kohli, Pasadena, CA

116.   Ross Keoni Fujii, Mountain View, CA

117.   Sabina Ahmed, San Francisco, CA

118.   Saera Khan, San Francisco, CA

119.   Sajid Shaikh, San Francisco, CA

120.   Sakti Das, Lafayette, CA

121.   Samara Azam, Oakland, CA

122.   Sameer Mahendra Ashar, Irvine, CA

123.   Saqib Mausoof, San Francisco, CA

124.   Sarah Altschul, Oakland, CA

125.   Sarah McCarthy, Oakland, CA

126.   Sarbani Chakrabarti, San Ramon, CA

127.   Saurabh Jani, San Diego, CA

128.   Savitha Sridharan, Oakland, CA

129.   Seema Patel, Oakland, CA

130.   Sehr Sheikh, CA

131.   Shabana Ansari, Stanford, CA

132.   Shabnam Nadiya, CA

133.   Shadia Walsh, San Francisco, CA

134.   Shahin Shaikh, San Francisco, CA

135.   Shana Alavi, Morgan Hill, CA

136.   Shanthi Kathiresan, Fremont, CA

137.   Sharat G. Lin, Fremont, CA

138.   Sharfun Ghaus, Cupertino, CA

139.   Sheehan Grant, Oakland, CA

140. Sherry Lin, San Francisco, CA

141. Shikha Malaviya, San Ramon, CA

142. Shirin Maskatia, Milpitas, CA

143. Shreelekha Mody, Concord CA

144. Sienna Wildwind, El Cerrito, CA

145. Sonali P. Khambete, Santa Clara, CA

146. Sophie Jani, Oakland, CA

147. Sowmya Rajkumar, San Jose, CA

148. Sujatha Baliga, Berkeley, CA

149. Sumita Pahwa, Claremont CA

150. Sunaina Maira, Oakland, CA

151. Surveen Singh, San Francisco, CA

152. Sutapa Balaji, Oakland, CA

153. Tanvi Buch, Los Altos CA

154. Thilaka Krishnamurthi, Berkeley, CA

155. Thillai Kumaran, San Jose, CA

156. Tina Jabeen, Albany, CA

157. TSS Rajan, Los Angeles, CA

158. Usma Khan, Albany, CA

159. Vandana Makker, Castro Valley, CA

160. Vidya Pradhan, Palo Alto, CA

161. Virali Modi-Parekh, Oakland, CA

162. Waziuddin Chowdhury, Oakland, CA

163. Yasir Hameed, Oakland, CA

164. Yasmine K., Walnut Creek, CA

165. Zakir K. Mohideen, Fremont, CA