

## **Proposed Texas State Board of Education Resolution on Democratic Values in Social Studies Textbooks**

*WHEREAS* pro-Islamic/anti-Christian bias has tainted some past Texas Social Studies textbooks, such as:

- In one instance, devoting 120 student text lines to Christian beliefs, practices, and holy writings but 248 (more than twice as many) to those of Islam; and dwelling for 27 student text lines on Crusaders' massacre of Muslims at Jerusalem in 1099 yet censoring Muslims' massacres of Christians there in 1244 and at Antioch in 1268, implying that Christian brutality and Muslim loss of life are significant but Islamic cruelty and Christian deaths are not (see documentation in Appendix I-A);
- In another instance, allotting 82 student text lines to Christian beliefs, practices, and holy writings but 159 (almost twice as many) to those of Islam; describing Crusaders' massacres of European Jews yet ignoring the Muslim Tamerlane's massacre of perhaps 90,000 coreligionists at Baghdad in 1401, and of perhaps 100,000 Indian POWs at Delhi in 1398; thrice charging medieval Christians with sexism; and saying the Church "laid the foundations for anti-Semitism" (see documentation in Appendix I-B);
- In a third instance, spending 139 student text lines on Christian beliefs, practices, and holy writings but 176 on those of Islam; claiming Islam "brought untold wealth to thousands and a better life to millions," while "because of [Europeans' Christian] religious zeal ... many peoples died and many civilizations were destroyed;" and contrasting "the Muslim concern for cleanliness" with Swedes in Russia who were "the filthiest of God's creatures" (see documentation in Appendix I-C); and,

*WHEREAS* pro-Islamic/anti-Christian half-truths, selective disinformation, and false editorial stereotypes still roil some Social Studies textbooks nationwide, to wit:

- Patterns of pejoratives towards Christians and superlatives toward Muslims, calling Crusaders aggressors, "violent attackers," or "invaders" while euphemizing Muslim conquest of Christian lands as "migrations" by "empire builders" (see documentation in Appendix II);
- Politically-correct whitewashes of Islamic culture and stigmas on Christian civilization, indicting the latter for the same practices (e.g., sexism, slavery, persecution of out-groups) that they treat non-judgmentally, minimize, sugarcoat, or censor in the former (see documentation in Appendix II);
- Sanitized definitions of "jihad" that exclude religious intolerance or military aggression against non-Muslims, even though Islamic sources often include these among proper meanings of the term, which undergirds current worldwide Muslim terrorism (see documentation in Appendix II); and,

*WHEREAS* more such discrimination is possible as influential Middle Eastern investors buy into the U.S. public school textbook oligopoly, which they are now doing (see documentation in Appendix III); and,

*WHEREAS* Texas' elected State Board of Education (SBOE) is a principal democratic check and balance on otherwise often-unresponsive editors and -unaccountable authors, the premiere venue for Texans' effective exercise the constitutional right of petition to redress curricular grievances; therefore, be it

***RESOLVED*** by the SBOE, that diverse reviewers have repeatedly documented gross pro-Islamic/anti-Christian distortions in Social Studies texts; that Social Studies TEKS cannot provide relief, because they tell what a course should cover, not all it should avoid; that under Texas Education Code §28.002(h)&(i), the SBOE must enforce "the basic democratic values of our state and national heritage;" that chronic partiality to one of the world's great religions, and animus against another, flout democratic values and the letter and spirit of this rule; that Texas Administrative Code §66.66(c)(4) provides, "Instructional materials may be rejected for content that clearly conflicts with the stated purpose of the Texas Education Code, §28.002(h);" and that the SBOE will reject future prejudicial Social Studies submissions that so offend Texas law.

## Appendix I-A

*WORLD HISTORY: Patterns of Interaction* (McDougal, 1999), approved for Texas high schools from 1999 to 2003, devoted 120 student text lines to Christian beliefs, practices, and holy writings, less than half its 248 on Islamic beliefs, practices, and holy writings; and dwelled for 27 student text lines on Crusaders' massacre of Muslims at Jerusalem in 1099 while censoring Muslims' massacres of Christians there in 1244 and at Antioch in 1268.

SE 40, bottom right par., lines 1-3 and 6-9	7 lines on Christian beliefs and practices
SE 138, lower left, "Religious and Ethical Systems," lines 9-12	4 lines on Christian beliefs
SE 153, par. 5, lines 2-8	7 lines on Jesus Christ's work and teachings
SE 154, par. 1, lines 3-10	8 lines on Jesus Christ's teachings, including a 5-line quote from Luke's Gospel
SE 154, par. 3	6 lines on Christian beliefs
SE 155, par. 3, lines 6-10	5 lines on Christian beliefs, including a 2-line quote by Paul
SE 156, par. 1, lines 2-7	6 lines on Christian beliefs and practices
SE 157, par. 3, line 5 – par. 4	10 lines on Christian beliefs
SE 201, par. 1, lines 3-4	2 lines on Christian beliefs
SE 230, top left, "Religious and Ethical Systems," line 1	1 line on Islamic beliefs
SE 234, par. 4, line 4 – par. 5	11 lines on Islamic beliefs, including a 3-line quote from the <i>Koran</i>
SE 235, "SPOTLIGHT ON," par. 2, lines 1-6	6 lines on Islamic beliefs
SE 236 – SE 237, par. 4, line 6	87 lines on Islamic beliefs and practices, including a 3-line quote from the <i>Koran</i>
SE 236, left margin, picture caption	13 lines on Islamic beliefs and practices
SE 236, right margin, picture caption	9 lines on Islamic beliefs and practices
SE 237, right box, "Daily Life"	23 lines on Islamic beliefs and practices
SE 243, par. 1	12 lines on Islamic beliefs and practices, including 3 lines of quotes from the <i>Koran</i>
SE 243, par. 3, lines 8-11	4-line quote from Mohammed
SE 246, "A VOICE FROM THE PAST"	8-line quote from Islamic religious literature
SE 246, par. 6, lines 3-5	3 lines on Islamic beliefs
SE 248, bottom right box, "Religion," lines 1-7	7 lines on Islamic beliefs
SE 254, top par., lines 4-7	4 lines on Christian beliefs
SE 254, right par., "Ritual"	8 lines on Christian beliefs and practices
SE 254, bottom, "The Cross"	3 lines on Christian beliefs
SE 255, top and middle par.	26 lines on Christian beliefs and practices
SE 255, bottom right, "A Cross of Palms"	5 lines on Christian beliefs and practices
SE 258, top par., lines 4-9	6 lines on Islamic beliefs and practices
SE 258, right par., "Celebration"	14 lines on Islamic beliefs and practices
SE 258, bottom right, "Crescent Moon"	5 lines on Islamic beliefs
SE 259, par. 1-2	17 lines on Islamic beliefs and practices
SE 259, bottom left, "Prayer Rug"	5 lines on Islamic beliefs
SE 264, chart, col. 2, "Christianity," lines 2 and 7-24	19 lines on Christian beliefs and practices
SE 264, chart, col. 4, "Islam," lines 2 and 6-21	17 lines on Islamic beliefs and practices
SE 347, center col., "William of Tyre"	27 lines on Crusaders' massacre of Muslims at Jerusalem in 1099, nothing on Muslim massacres of Christians there in 1244 and at Antioch in 1268

## Appendix I-B

In *WORLD HISTORY: Connections to Today* (Prentice, 1999), approved for Texas high schools from 1999 to 2003, Christian beliefs, practices, and holy writings received 82 student text lines of coverage, just over half of Islam's 159. Three passages charged medieval Christianity with sexism; one said the Church "laid the foundations for anti-Semitism." It described Crusaders' massacres of European Jews but not the Muslim Tamerlane's massacre of perhaps 90,000 fellow Muslims at Baghdad in 1401, and of perhaps 100,000 Indian POWs at Delhi in 1398.

SE 144, col. 2, par. 5, line 4 – SE 145, col. 1, par. 5 SE 145, picture caption, lines 1-6 SE 145, col. 1, par. 6, lines 2-7	66 lines on Christian beliefs and teachings, including 7 lines from the Sermon on the Mount; reference to Jesus' miracles, resurrection, and ascension; indirect reference to incarnation; eternal life to believers in Jesus
SE 146, col. 1, par. 1, lines 6-17	12 lines on Christian beliefs, including a 6-line quote from St. Paul
SE 255, picture caption, lines 2-3	2 lines on Muslim beliefs
SE 256, col. 1, par. 1, lines 6-13	8-line quote from Mohammed
SE 256, col. 2, par. 2, lines 2-4	3 lines on Muslim beliefs
SE 256, col. 2, par. 4, line 4 – SE 257, col. 1, par. 1	22 lines on Muslim beliefs, including a 7-line quote from the <i>Koran</i>
SE 257, col. 1, par. 3, lines 2-4	3 lines on Muslim beliefs
SE 257, picture caption, lines 6-8	3 lines on Muslim practices
SE 257, col. 2, par. 1 – SE 258, col. 2, par. 2, line 10	76 lines on Muslim beliefs and practices
SE 258, col. 2, par. 4 – SE 260, col. 1, line 3	21 lines on Muslim beliefs and practices
SE 259, chart, row 5, "Christianity"	4 lines on Christian beliefs
SE 259, chart, row 6, "Islam"	6 lines on Muslim beliefs
SE 262, col. 2, par. 1, lines 4-7	4 lines on Muslim beliefs and practices
SE 268, col. 1, lines 1-11	11 lines on Muslim beliefs
SE 197, col. 1, par. 3	Medieval church entertained a dualistic stereotype of women as especially weak and sin-prone, yet purer and higher in spirit.
SE 197, col. 1, par. 4, lines 3-6	Medieval church followed "a double standard" of justice, punishing women more severely.
SE 199, col. 1, par. 4	Late medieval church increasingly restricted women's rise to prominence.
SE 200, col. 2, par. 1, lines 5-8	Medieval church "laid the foundations for anti-Semitism" by blaming Jews for Jesus' death.
SE 222, col. 1, par. 2, lines 6-8	Crusaders massacred some European Jews.
SE 266, col. 1, par. 1	Brief discussion of the Muslim Tamerlane, no mention of his massacres at Delhi and Baghdad

## Appendix I-C

*WORLD HISTORY: The Human Odyssey* (West, 1999), approved for Texas high schools from 1999 to 2003, devoted 176 student text lines to Islamic beliefs, practices, and holy writings but only 139 to Christian beliefs, practices, and holy writings. It said that Islam "brought untold wealth to thousands and a better life to millions," but that "because of [Europeans' Christian] religious zeal ... many peoples died and many civilizations were destroyed" in the 1500s. It contrasted "the Muslim concern with cleanliness" with the Swedish Rus, who were "the filthiest of God's creatures."

SE 181, col. 2, par. 3, line 5 – SE 182, bottom section, col. 2, line 7	19 lines on Christian beliefs, including 10 lines of quotes by Jesus in the Gospels
SE 182 – SE 183, "The Sermon on the Mount"	67 lines on Christian beliefs and practices, including a 53-line quote from the Sermon on the Mount
SE 183, bottom section, col. 1, lines 1-3	3 lines on Christian beliefs, including a 2-line quote by Jesus
SE183, bottom section, col. 2, lines 5-9	5 lines on Christian beliefs
SE 184, col. 1, par. 1, lines 4-13	10 lines on Christian beliefs
SE 185, col. 1, par. 1, lines 6-7 and 9-13	7 lines on Christian beliefs and practices
SE 185, col. 2, lines 2-8	7 lines on Christian beliefs
SE 185, col. 2, line 13 – par. 1, line 5	12 lines on Christian beliefs and practices
SE 185, col. 2, par. 2	9 lines on Christian beliefs and practices, including a 3-line quote from Paul
SE 224, col. 1, line 28 – col. 2, line 2	12-line quote from the Koran
SE 226, col. 2, par. 1, line 5 – SE 227, col. 1, line 4	14 lines on Islamic beliefs
SE 227, col. 2, par. 2, lines 9-14	6 lines on Islamic beliefs
SE 228 – SE 230, col. 1	49 lines on Islamic beliefs and practices
SE 228, top, picture caption	4 lines on Islamic beliefs and practices
SE 228, bottom, picture caption, lines 1-5	5 lines on Islamic practices
SE 229, top, picture caption, lines 1-2	2 lines on Islamic practices
SE 229, col. 1	23 lines on Islamic beliefs and practices
SE 230, col. 2, par. 1, lines 3-7	5 lines on Islamic beliefs
SE 239, col. 2, par. 1	9 lines on Islamic beliefs and practices
SE 244	47 lines on Islamic beliefs and practices, including a 40-line quote from the <i>Koran</i>
SE 249, col. 2, par. 2, lines 6-7	"... Islam also brought untold wealth to thousands and a better life to millions."
SE 366 – SE 367, col. 1	Swedish Rus were "the filthiest of God's creatures," versus "the Muslim concern with cleanliness."
SE 495, "SECTION REVIEW," no. 5, lines 3-5	"Because of [Europeans' Christian] religious zeal ... many native peoples died and many civilizations were destroyed" in the 1500s.

## Appendix II

Gilbert Sewall's *Islam in the Classroom: What the Textbooks Tell Us* (American Textbook Council, 2008) identifies these problems in ten 2005-07 copyright middle and high school Social Studies textbooks. William Bennetta finds some of the same defects in the high school textbook *World Cultures: A Global Mosaic* (Prentice, 2001). Mr. Sewall chairs the American Textbook Council in New York City. Mr. Bennetta, a Californian, is president of The Textbook League and edits *The Textbook Letter*.

## Appendix III

*Independent.ie* reported on July 28, 2009 that the Dubai royal family, through its investment vehicle Istithmar World Capital, was becoming "a major shareholder" in the Education Media and Publishing Group (EMPG), which controls Houghton Mifflin Harcourt. Istithmar's website states:

EMPG is a combination of Houghton Mifflin Riverdeep and Harcourt Education, two of the most successful and established educational book publishers in the United States, together forming the largest player in the K-12 publishing segment. Istithmar World made its first investment in the senior equity raised for the transaction that combined Houghton Mifflin and Riverdeep Group in December 2006, followed by an equity investment one year later for acquisition of Harcourt Education. In 2008, Istithmar World partnered with EMPG to create EMPGI, a JV [joint venture] to pursue education opportunities in emerging markets. EMPGI aims to leverage on Istithmar World's knowledge and relationships in emerging markets.

AOL's *Daily Finance* added on November 30, 2009, that "EMPG ... partnered in 2008 with Istithmar World Capital, a subsidiary of investment company DubaiWorld. The resulting \$125 million joint venture, EMPG International, was intended 'to bring the education publishing group's products to developing markets.' Istithmar ended up a major shareholder in EMPG last July ... taking a 45% stake in the company in tandem with several other holding companies."