

RESOLUTION

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 co-religionists 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, evidenced by:

- 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 Christianity for the same practices (e.g., sexism, slavery, persecution of out-groups) that they treat non-judgmentally, minimize, sugarcoat, or censor in Islam (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 worldwide Muslim terrorism (see documentation in Appendix II); and,

WHEREAS more such discriminatory treatment of religion may occur as Middle Easterners buy into the U.S. public school textbook oligopoly, as 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, making the SBOE the premiere venue for Texans' effective exercise of the constitutional right of petition to redress curricular grievances; now, 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) and (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; and that Texas Administrative Code §66.66(c)(4) provides, "[N]o instructional material may be adopted that contains content that clearly conflicts with the stated purpose of the Texas Education Code, §28.002(h)" (emphasis added); and be it further

RESOLVED, That the SBOE will look to reject future prejudicial Social Studies submissions that continue to offend Texas law with respect to treatment of the world's major religious groups by significant inequalities of coverage space-wise and/or by demonizing or lionizing one or more of them over others, as in the above-cited instances.

WITNESS our signatures this twenty-fourth day of September, two thousand ten, in Austin, Texas.

Gail Lowe
Chair

Terri Leo
Secretary

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 Koran

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 Koran

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 Koran

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 Koran

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 sinprone,

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

SE 183, 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 Koran

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."