

Tammy Crosetti

From: Navneet Thind <thindnavneet82@gmail.com>
Sent: Wednesday, October 5, 2022 4:15 PM
To: Social Studies
Subject: Feedback on MS College and Career Readiness Standards for the Social Studies

External Email

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Dear Mrs. Tammy Crosetti,

I am writing to provide feedback on the Mississippi College and Career Readiness Standards for the Social Studies. Specifically, I am disappointed to see that the Educator Review Committee did not include learning about the Sikh community in the most recent review. While I recognize that the "Early World History" period does not align with Sikhism's emergence in 1469, I believe it is vital for the 5th largest world religion to be otherwise appropriately included in our state's Standards.

The Sikh religion, founded in Punjab, South Asia in 1469, has more than 500,000 followers in the United States. Currently, there are three Sikh gurdwaras (houses of worship) in Mississippi, and the community continues to grow. Sikhs have been an integral part of the American fabric for more than 125 years, but very little is generally known about the Sikh community--due in part to the lack of inclusion in most states' social studies standards.

Failure to include Sikhism in our Social Studies Standards deprives students of information on one of the world's major religions. Correcting exclusions in curricula is the first step to reducing religious-based bullying and ensuring safe classrooms for all children; it also helps better equip students of all backgrounds to be well-informed citizens of an increasingly global world.

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Sincerely,

Sincerely,
Navneet Thind
598 E beasley Road
Jackson, MS 39206

Tammy Crosetti

From: Gurpreet Kaur <kaur_g@aol.com>
Sent: Wednesday, October 5, 2022 4:04 PM
To: Social Studies
Subject: Feedback on MS College and Career Readiness Standards for the Social Studies

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Sincerely,

Sincerely,
Gurpreet Kaur
1162 dunbarton oaks circle
Tupelo, MS 38804

Tammy Crosetti

From: Sandeep Dhanju <sandeepdhanju31@yahoo.com>
Sent: Wednesday, October 5, 2022 4:00 PM
To: Social Studies
Subject: Feedback on MS College and Career Readiness Standards for the Social Studies

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Sincerely,

Sincerely,
Sandeep Dhanju
142 Navajo Circle
Clinton, MS 39056

Tammy Crosetti

From: Harminder Kaur <kashmirsingh3975@yahoo.com>
Sent: Wednesday, October 5, 2022 4:00 PM
To: Social Studies
Subject: Feedback on MS College and Career Readiness Standards for the Social Studies

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Sincerely,

Sincerely,
Harinder Kaur
142 Navajo Circle
Clinton, MS 39056

Tammy Crosetti

From: Damanjit Dhanju <damanjitdhanju@gmail.com>
Sent: Wednesday, October 5, 2022 3:59 PM
To: Social Studies
Subject: Feedback on MS College and Career Readiness Standards for the Social Studies

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Sincerely,

Sincerely,
Damanjit Dhanju
142 Navajo Circle
Clinton, MS 39056

Tammy Crosetti

From: Kashmir Singh <kashmirsingh3975@yahoo.com>
Sent: Wednesday, October 5, 2022 3:58 PM
To: Social Studies
Subject: Feedback on MS College and Career Readiness Standards for the Social Studies

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Sincerely,

Sincerely,
Kashmir Singh
142 Navajo Circle
Clinton, MS 39056

Tammy Crosetti

From: Harpreet Walia <waliaharpreet45@gmail.com>
Sent: Wednesday, October 5, 2022 3:44 PM
To: Social Studies
Subject: Feedback on MS College and Career Readiness Standards for the Social Studies

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Sincerely,

Sincerely,
Harpreet Walia
2405 Anderson Road
Oxford, MS 38655

Tammy Crosetti

From: Chamkor Singh <26csingh@gmail.com>
Sent: Wednesday, October 5, 2022 3:38 PM
To: Social Studies
Subject: Feedback on MS College and Career Readiness Standards for the Social Studies

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Sincerely,

Sincerely,
Chamkor Singh
736 Danforth Dr.
Madison, MS 39110

Tammy Crosetti

From: Jasmeet Kaur <kjasmeet113@gmail.com>
Sent: Wednesday, October 5, 2022 3:35 PM
To: Social Studies
Subject: Feedback on MS College and Career Readiness Standards for the Social Studies

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Sincerely,

Sincerely,
Jasmeet Kaur
141 Clearview Drive East
Madison, MS 39110

Tammy Crosetti

From: Pavanpreet Sethi <wonders731@gmail.com>
Sent: Wednesday, October 5, 2022 3:21 PM
To: Social Studies
Subject: Feedback on MS College and Career Readiness Standards for the Social Studies

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Sincerely,

Sincerely,
Pavanpreet Sethi
28 Eastbrooke circle
Madison, MS 39110

Tammy Crosetti

From: Kushaldeep Singh <kushal_deep161@yahoo.com>
Sent: Wednesday, October 5, 2022 3:16 PM
To: Social Studies
Subject: Feedback on MS College and Career Readiness Standards for the Social Studies

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Sincerely,

Sincerely,
Kushaldeep Singh
1562 Maura Lane,SE
Brookhaven, MS 39601

Tammy Crosetti

From: Gurpreet Chatha <gchatha07@gmail.com>
Sent: Wednesday, October 5, 2022 3:11 PM
To: Social Studies
Subject: Feedback on MS College and Career Readiness Standards for the Social Studies

External Email

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Dear Mrs. Tammy Crosetti,

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Sincerely,

Sincerely,
Gurpreet Chatha
104 Chianti Cove
Clinton, MS 39056

Tammy Crosetti

From: Navjot Josan <navjotjosan@gmail.com>
Sent: Wednesday, October 5, 2022 3:03 PM
To: Social Studies
Subject: Feedback on MS College and Career Readiness Standards for the Social Studies

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Sincerely,

Sincerely,
Navjot Josan
412 port arbor
Brandon, MS 39047

Tammy Crosetti

From: Inderjeet Singh <reachsingh@icloud.com>
Sent: Wednesday, October 5, 2022 3:02 PM
To: Social Studies
Subject: Feedback on MS College and Career Readiness Standards for the Social Studies

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Sincerely,

Sincerely,
Inderjeet Singh
3290 W Northside Dr.
Jackson, MS 39213

Tammy Crosetti

From: Divya Gosain <divyagosain18@gmail.com>
Sent: Wednesday, October 5, 2022 3:01 PM
To: Social Studies
Subject: Feedback on MS College and Career Readiness Standards for the Social Studies

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Sincerely,

Sincerely,
Divya Gosain
204 Copper Creek Dr
Clinton, MS 39056

Tammy Crosetti

From: Pavanjit Dhanju <pavanjitd@gmail.com>
Sent: Wednesday, October 5, 2022 2:57 PM
To: Social Studies
Subject: Feedback on MS College and Career Readiness Standards for the Social Studies

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Sincerely,

Sincerely,
Pavanjit Dhanju
142 Navajo Circle
Clinton, MS 39056

Tammy Crosetti

From: Simrat Pal <simrip09@yahoo.com>
Sent: Wednesday, October 5, 2022 2:54 PM
To: Social Studies
Subject: Feedback on MS College and Career Readiness Standards for the Social Studies

External Email

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Sincerely,

Sincerely,
Simrat Pal
316 Hunters Ridge Dr
Clinton, MS 39056

Tammy Crosetti

From: Michaela Lian <michaelalian.ig@gmail.com>
Sent: Wednesday, October 5, 2022 2:52 PM
To: Social Studies
Subject: Feedback on MS College and Career Readiness Standards for the Social Studies

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Sincerely,

Sincerely,
Michaela Lian
2501 West 7th street apt 612
Hattiesburg, MS 39401

Tammy Crosetti

From: Aman Kaur <kaur6001@gmail.com>
Sent: Wednesday, October 5, 2022 2:52 PM
To: Social Studies
Subject: Feedback on MS College and Career Readiness Standards for the Social Studies

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Sincerely,

Sincerely,
Aman Kaur
4287 Henderson Rd
Byram, MS 39272

Tammy Crosetti

From: Junior Singh <juniorsingh32@gmail.com>
Sent: Wednesday, October 5, 2022 2:38 PM
To: Social Studies
Subject: Feedback on MS College and Career Readiness Standards for the Social Studies

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Sincerely,

Sincerely,
Junior Singh
100 Savannah bend
Madison, MS 39110

Tammy Crosetti

From: Jujhar Singh <jujharsingh98780@gmail.com>
Sent: Wednesday, October 5, 2022 2:34 PM
To: Social Studies
Subject: Feedback on MS College and Career Readiness Standards for the Social Studies

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Sincerely,

Sincerely,
Jujhar Singh
143 Kings Ridge Dr
Brandon, MS 39047

Tammy Crosetti

From: Marina Khan <mariinakhan@live.com>
Sent: Wednesday, October 5, 2022 2:13 PM
To: Social Studies
Subject: Feedback on MS College and Career Readiness Standards for the Social Studies

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Sincerely,

Sincerely,
Marina Khan
148 Fairfield Cir
Madison, MS 39110

Tammy Crosetti

From: Harman Singh <bibs_tier.0p@icloud.com>
Sent: Wednesday, October 5, 2022 2:07 PM
To: Social Studies
Subject: Feedback on MS College and Career Readiness Standards for the Social Studies

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The Sikh religion, founded in Punjab, South Asia in 1469, has more than 500,000 followers in the United States. Currently, there are three Sikh gurdwaras (houses of worship) in Mississippi, and the community continues to grow. Sikhs have been an integral part of the American fabric for more than 125 years, but very little is generally known about the Sikh community--due in part to the lack of inclusion in most states' social studies standards.

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Sincerely,

Sincerely,
Harman Singh
678 Hazelton Dr
Madison, MS 39110

Tammy Crosetti

From: Deepak Gosain <dgosain19@yahoo.com>
Sent: Wednesday, October 5, 2022 2:06 PM
To: Social Studies
Subject: Feedback on MS College and Career Readiness Standards for the Social Studies

External Email

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Sincerely,

Sincerely,
Deepak Gosain
240 Copper Creek Dr
Clinton, MS 39056

Tammy Crosetti

From: Kaitlin Khanna <ranikait21@gmail.com>
Sent: Wednesday, October 5, 2022 2:01 PM
To: Social Studies
Subject: Feedback on MS College and Career Readiness Standards for the Social Studies

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Sincerely,

Sincerely,
Kaitlin Khanna
422 idlewoods lane
Ridgeland, MS 39157

Tammy Crosetti

From: Atinder Singh <atinder009@yahoo.com>
Sent: Wednesday, October 5, 2022 2:01 PM
To: Social Studies
Subject: Feedback on MS College and Career Readiness Standards for the Social Studies

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Sincerely,

Sincerely,
Atinder Singh
203 west Monroe Ave
Okolona, MS 38860

Tammy Crosetti

From: Hardip Kaur <kaur_hardip@yahoo.com>
Sent: Wednesday, October 5, 2022 1:59 PM
To: Social Studies
Subject: Feedback on MS College and Career Readiness Standards for the Social Studies

External Email

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Sincerely,

Sincerely,
Hardip Kaur
1100 Lakeview Drive
Summit, MS 39666

Tammy Crosetti

From: Kapish Cheema <kapish.k.cheema@gmail.com>
Sent: Wednesday, October 5, 2022 1:57 PM
To: Social Studies
Subject: Feedback on MS College and Career Readiness Standards for the Social Studies

External Email

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Sincerely,

Sincerely,
Kapish Cheema
502 Woodstone Road
Clinton, MS 39056

Tammy Crosetti

From: Mohammad Mohammad <cements-tannins0w@icloud.com>
Sent: Wednesday, October 5, 2022 1:55 PM
To: Social Studies
Subject: Feedback on MS College and Career Readiness Standards for the Social Studies

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Sincerely,

Sincerely,
Mohammad Mohammad
1009 Quail Ridge Drive
McComb, MS 39648

Tammy Crosetti

From: Rocky Khanna <rockyk312@yahoo.com>
Sent: Wednesday, October 5, 2022 1:55 PM
To: Social Studies
Subject: Feedback on MS College and Career Readiness Standards for the Social Studies

External Email

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Sincerely,

Sincerely,
Rocky Khanna
422 Idlewoods Lane
Ridgeland, MS 39157

Tammy Crosetti

From: Jasmeet Walia <jasmeet39056@yahoo.com>
Sent: Wednesday, October 5, 2022 1:51 PM
To: Social Studies
Subject: Feedback on MS College and Career Readiness Standards for the Social Studies

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Sincerely,

Sincerely,
Jasmeet Walia
133 Bradshaw crossing
Canton, MS 39046

Tammy Crosetti

From: Gurdeep Bal <gurdeepbal@yahoo.com>
Sent: Wednesday, October 5, 2022 1:49 PM
To: Social Studies
Subject: Feedback on MS College and Career Readiness Standards for the Social Studies

External Email

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Sincerely,

Sincerely,
Gurdeep Bal
157 belle terre drive
Madison, MS 39110

Tammy Crosetti

From: Arjun Walia <ajwalia99@yahoo.com>
Sent: Wednesday, October 5, 2022 1:48 PM
To: Social Studies
Subject: Feedback on MS College and Career Readiness Standards for the Social Studies

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Sincerely,

Sincerely,
Arjun Walia
121 Hazlewood Dr
Hazlehurst, MS 39083

Tammy Crosetti

From: Amrik Singh <asingh6430@yahoo.com>
Sent: Wednesday, October 5, 2022 1:44 PM
To: Social Studies
Subject: Feedback on MS College and Career Readiness Standards for the Social Studies

External Email

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Dear Mrs. Tammy Crosetti,

I am writing to provide feedback on the Mississippi College and Career Readiness Standards for the Social Studies. Specifically, I am disappointed to see that the Educator Review Committee did not include learning about the Sikh community in the most recent review. While I recognize that the "Early World History" period does not align with Sikhism's emergence in 1469, I believe it is vital for the 5th largest world religion to be otherwise appropriately included in our state's Standards.

The Sikh religion, founded in Punjab, South Asia in 1469, has more than 500,000 followers in the United States. Currently, there are three Sikh gurdwaras (houses of worship) in Mississippi, and the community continues to grow. Sikhs have been an integral part of the American fabric for more than 125 years, but very little is generally known about the Sikh community--due in part to the lack of inclusion in most states' social studies standards.

Failure to include Sikhism in our Social Studies Standards deprives students of information on one of the world's major religions. Correcting exclusions in curricula is the first step to reducing religious-based bullying and ensuring safe classrooms for all children; it also helps better equip students of all backgrounds to be well-informed citizens of an increasingly global world.

To that end, I am requesting the following addition to Standard MIN.1: Examine social and political factors and events that have impacted attitudes and discrimination towards American Muslims, **Sikh Americans,** and Hispanic Americans in the early twenty-first century.

The FBI has documented a rising tide of hate in America since first releasing data on bias incidents in 2015. This data consistently shows that Sikhs are among the nation's top five most-targeted religious groups, mirroring anecdotal evidence that Sikhs are significantly more likely than their fellow Americans to experience hate crimes and bias incidents because of their distinct appearance. Sikhs have been subjected to bias and bigotry since first arriving in the United States in the late 1800s, with the first reported cases of hate violence in Bellingham, WA in 1907; more recently, a wave of hate has continued to drive bigotry and violence in the two decades the 9/11 attacks. The inclusion of the Sikh American experience is crucial to understanding the larger context surrounding xenophobic and Islamophobic sentiments today, which has impacted many South Asian communities.

Because the chronology of Sikhism's emergence does not align with the "Early World History" period, I believe it is vital that the Mississippi Department of Education find an opportunity for inclusion of the 5th largest world religion in contemporary American history. With your support, I hope Mississippi will join the growing list of states that have made similar changes to include the Sikh faith and community in our social studies standards.

Sincerely,

Sincerely,
Amrik Singh
141 Clearview Dr E
Madison, MS 39110

Tammy Crosetti

From: White, Lavonda <lwhite@rcsd.ms>
Sent: Friday, October 28, 2022 2:30 PM
To: Social Studies
Cc: Scott Rimes; Angy Graham; Catherine Beasley
Subject: APA Comments for MSCCR Standards for Social Studies 2022
Attachments: RCSD APA Comment 10_26_22.pdf

Categories: Purple Category

External Email

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Hello Mrs. Crosetti,

Please see the attached comments from Rankin County School District in response to the Administrative Procedures Act Notice for Proposed Revisions to the Mississippi College- and Career-Readiness Standards for Social Studies 2022.

Thank you,
LaVonda

--

LaVonda White, Ed.D., NBCT
Director of Accountability, Accreditation, and Assessment
Rankin County School District
601-825-5590



Rankin County School District

Mission: Bring Everyone's Strengths Together! We will all intentionally focus on empowering our students to reach their maximum potential by embracing opportunities and challenges while cultivating a tradition of distinction in education.

Vision: Continue a tradition of excellence by providing a world-class education that empowers all to grow through curiosity, discovery, and learning.

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Rankin County School District

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BRANDON FLORENCE McLAURIN NORTHWEST PELAHATCHIE PISGAH PUCKETT RICHLAND

October 26, 2022

Tammy Crosetti
Bureau Director
Division of Secondary Education
359 North West Street; PO Box 771
Jackson, Mississippi 39205-0771

Re: Mississippi College- and Career-Readiness Standards for Social Studies 2022

Thank you for the opportunity to respond to the request for comments as related to the revision of the 2022 Mississippi College- and Career-Readiness Standards for Social Studies. A team of Rankin County School District teachers and administrators reviewed the proposed revisions and submitted the following questions and concerns.

General Standards Document:

Page 13 - some of the titles for elementary courses do not match the titles on the standards pages

- o First Grade (p. 13) Citizenship at School and the Community (p. 21) Citizenship at School
- o Second Grade (p. 13) Connecting to Community (p. 26) Citizenship in School and Community
- o Third Grade (p. 13) Local Government and Democracy (p. 31) Citizenship in Local Government

Page 14 - CCR Sequencing in Social Studies

- o Does 6th grade always have to be the World Geography course? If so, can that be added to the sequence page? If not, can that be added to the sequence page?
- o Add AP options for World History course - AP World History and AP European History
- o Add AP options for US History course - AP US History

Page 15 - Does our current course sequence option still apply for middle school?

- o 6th Grade - Early World History (450837)
- o 7th Grade - US History from Exploration to Reconstruction (450804)
- o 8th Grade - Mississippi Studies (450705) and Introduction to Geography (451030)

Page 15 - Tradition - Option 1 names the 7th Course as Pre-Historic Era to Age of Enlightenment, should that read Early World History?

I had hoped civics would come back to 6th grade, but I see that world geography would go there. If the proposed world geography standards are accurate and followed there will still be a good bit of civics taught within that class. However, I do have some concerns with which direction we may be asked to take for 7th-12th grade. In particular, I am concerned about the idea of 7th Grade Compacted History. Not surprisingly, I don't want U.S. History to be shortchanged. Having taught "exploration to 1877/reconstruction" for several years, I have to admit that most of my kids were only exposed to 1877/reconstruction on the cover of their textbooks. Getting through the foundations of the country just takes a lot of time, and considering the importance of understanding our country's history, I am very opposed to the "compacted" option (to say nothing of the fact that it shortchanges World History as well). It has also greatly bothered me that, under the



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We were on the leading edge of moving everything down years ago with the incentive being that our high schoolers could do more dual enrollments because they'd earn more credits in middle school. I'm sure that's helped somewhat, but it also has created (from what I hear) some scheduling challenges when kids reach their senior year and are not taking advantage of dual enrollment opportunities and don't need another social studies/history credit. I also know that kids get a lot of opportunities for credit-bearing classes at the middle school level regardless (Spanish, Algebra, 8th Math, Cyber Foundations, etc).

Grade 6

Please keep the Civics component in the title - it seems like we are being asked to teach Civics in Standards 6.10; 6.11; 6.12; 6.13 and 6.14. Why was the term "Civics" removed from the title?

This seems very overwhelming for children who have never had a history course in isolation before. If our goal is to teach to mastery, I don't see how it can be done with as many standards as are listed here.

Ancient Civilizations seems to work well for our current and past 6 graders, and it makes the most logical sense to keep it as is. Most middle schools are on an A-Day/B-Day schedule, so that would give us 90 days to teach to master 16 standards! That's asking a LOT of 12-year-old children!

Sixth grade is the first time for most students that social studies is being taught in isolation as a specific class. Please DO NOT take the Ancient History standards away from 6th grade. The students actually have some background knowledge about the topics because there are so many Ancient History topics woven into our modern culture. It's easy for them to make connections and they are incredibly interested in learning more about the material. Having knowledge about topics like Ancient Greece/Rome and democracy/republic will allow the students to feel more successful in the coming years when learning about governments in their upcoming classes.

How are we supposed to teach this many standards to ELEVEN-year-old kids who have zero background knowledge about any of this information? We see our students 90 of the 180 school days. At least 8 of those class periods are taken for exams. We also lose several other class periods for beginning-of-the-year procedures, state testing, etc. It is NOT feasible or common sense to think that all of this material can be covered well in that amount of time.

Geography and civics are two completely separate topics- why are they being combined in the same school year? Civics would be much better suited to US History. Also, why is the course simply called "World Geography" but also includes Civics standards?

While I understand the importance of students learning about World Geography, I feel that learning about Civics is even more important. Students need to understand the rights and responsibilities that people have given their lives for. They need to understand the importance of using their voice to fight for those rights because that's the freedom that has been allotted to them. The current standards are a perfect blend, in my opinion, of teaching students about geography, government systems used around the world, and Civics. Standard Issue - 6.2- "Identify geographic patterns in the environment that result from the processes of Earth's physical systems" These are science topics, not social studies.



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Standard 6.2 Issue - 1. Define atmosphere, biosphere, lithosphere, and hydrosphere. 2. Describe how Earth-Sun relationships regulate seasonal changes in temperature, precipitation, vegetation, and weather patterns at various locations on Earth. 3. Explain the major processes and natural phenomena that shape the physical

environment and how humans adapt to them. **THESE ARE SCIENCE TOPICS, NOT SOCIAL STUDIES and do not fit in a social studies classroom, especially at 6th grade.**

23-24 Proposed Standards - PLEASE DO NOT CHANGE THE STANDARDS!!!! History is SO tough for our students because it is the first time History is taught in isolation. History/SS is blended into the ELA lessons in elementary. When teaching 11 and 12-year-olds about Ancient Civilizations, the students actually have background knowledge because even in today's world, ancient civilizations are STILL influencing books, tv, movies, social media, games, etc... It's like STORY time in class, the students LOVE learning about History now because it is still FUN for them and they make CONNECTIONS; they are after all elementary KIDS. We don't have these students for 180 days, we are on an A/B schedule, and we only have them for 90 days. Oh wait, it's not even 90 days because then we have exams, Big Events, Pep Rallies, etc... There are 16 proposed standards expected to be taught, to mastery, in 90-ish days? How does this even make sense?

Do people really think 11 and 12-year-olds will be successful when learning about; -- 1. Define and give examples of primary, secondary, and tertiary economic activities in the United States and other countries. 2. Define the factors of production. 3. Illustrate traditional, command, and market economic systems. 4. Chart the characteristics of communism, socialism, and free enterprise by how they answer the three basic economic questions. 5. Applying the concept of the basic economic questions contrasts modern economic interactions with those from the past. 6. Analyze the impact of globalization on modern economic interactions by investigating the origins of things such as personal belongings or various foods. 7. Compare and contrast the economic and social metrics of various countries. (e.g., GDP per capita, Human Misery Index, Gross National Happiness, Infant and Child Mortality Rates, Life Expectancy, Literacy Rates, Human Freedom Index, etc.)

Also.... how are 6.2 "1. Define atmosphere, biosphere, lithosphere, and hydrosphere. 2. Describe how Earth-Sun relationships regulate seasonal changes in temperature, precipitation, vegetation, and weather patterns at various locations on Earth. 3. Explain the major processes and natural phenomena that shape the physical environment and how humans adapt to them. " NOT considered Science?

Civics should be included because all former standards are still represented; 16 standards seems like a lot - consider removing the civics if we should only focus on geography, **or** remove some of the geographies and keep the geography/civics structure. **Please consider streamlining this course to make it more effective for the students and teachers in the 6th-grade course.**



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Compact US History:

Adding in the Early World History standards to the middle school U.S. History curriculum will be difficult for students to understand and teachers to teach in the time frame allotted.

Trying to combine the two time periods will be very difficult from a teaching perspective. One course is ancient history and the other is modern history; finding a connection between the two will be quite difficult for students to understand.

Trying to combine the two time periods will be very difficult for teachers to thoroughly teach throughout the course of the year. We already struggle to get all of the U.S. course standards taught; I can't imagine adding on the ancient standards.

I have major concerns about offering a compacted World/US history to 7th graders - I'm worried it would be a disservice to students by keeping them from being able to truly master an understanding of Ancient World

Dr. Scott Rimes
Superintendent of Education



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Trying to fit ancient civilizations and US history into one 7th-grade compact history class does not seem practical. That is too much information to cover in one year on an A/B schedule and the two topics do not blend.

I do not think this would be good for the average student and especially not for our special education students. They already struggle to understand everything at a normal pace, but to pick up the pace in order to accommodate the compacted standards would be overwhelming to them. We have spent the last few years getting World History to 6th grade and US History to 7th grade - to change it again would be confusing to all! Standard 8.8 - if we "assess" we never get to the deeper language of the objectives. Please consider changing to "Analyze" or "Evaluate".

Mississippi Studies:

MS 1.2 - should this be "differentiate between" as opposed to "differentiate among"

MS 3 - in teaching this standard, should we discuss settlement or major conflicts among the settlers and the Natives?

MS 6.4 - the standards fail to include Presidential Reconstruction. Please consider adding.

MS 12.1 - will MDE provide a list or more information on the "various ethnic and religious groups" in MS - I would like to know what specifically to teach.

MS 12.4 - again, it would be nice to have more information provided by MDE on the "various ethnic and religious groups" that need to be taught.

Introduction to Geography:

This course is still too broad to be taught as a semester course. It seems like this is more of an advanced course and the Introduction course should be just that.

Overall, we like the proposed changes, but would like to see the introduction course changed to a regionally based concept. If the course is regionally based, teachers can focus on map skills, the five themes of geography, and specific content that is tailored to each region. We believe that this course, as currently presented, would be a great way to amp up the Advanced World Geography curriculum and add deeper thinking there.

I like the addition of the examples but still feel like an introductory course should be regional. Most of my students do not have a background in geography and therefore cannot understand this concept of thematic geography.

World History: Age of Enlightenment to the Present

We like the addition of the cleaner topic/units above each standard.

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U.S. Government

Better than previous, but still a lot. There are so many objectives in each standard - could these be condensed in any way? Specifically standards 2 and 8.

2.3 - Who should we compare the writings to? Each other? Will there be any specific writing that MDE will suggest we look at in the instruction?

Standard 2 is very large - seems like everything is not necessary or could possibly be condensed.

Standard 3 - Objectives 1, 2, 3 and 7 are very similar and could be combined.

6.5 - will there be a list of policies that I need to specifically teach or is this fair game to any?

Economics

E.4.1 - these seem like they should be vocabulary words not specific to an objective in a state standard.

Standard 6 - what does it mean to "assess entrepreneurship"? How should I teach this? E6.4 seems more like the language of a standard than the actual standard.

8.1 - again these seem like they should be on a vocabulary list for this topic, not an objective in state standards.

Overall, I think this is doable however I do feel like the objectives are not meaningful enough to be in a state standard and seem more like an overview of a textbook chapter.



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African American Studies:

These standards look excellent!

Psychology I and II

Should these be taught together? For example, if a student is enrolled in Psychology I should he/she be enrolled in Psychology II?

Western Civilization

This appears to be more of an early civilizations course rather than an actual western civilization course
Possibly consider renaming Western Civilization I, as it does not

We appreciate the opportunity to respond to the proposed revision of the 2022 Mississippi College- and Career-Readiness Standards for Social Studies. If you have any questions, please feel free to contact us for more information.

Yours in education,



Scott Rimes, Ph.D.
Superintendent of Education
Rankin County School District

Tammy Crosetti

From: Michelle Wolfson <mwolfson@icsresources.org>
Sent: Friday, October 28, 2022 1:44 PM
To: Social Studies
Cc: Aliza Cramer Elias
Subject: Public comments on the Mississippi College and Career Readiness Standards for Social Studies
Attachments: ICS Review of Mississippi Standards for Social Studies Oct 2022 final.docx
Categories: Purple Category

External Email

CAUTION: This email originated from outside of the MDE organization. Do not click links or open attachments unless you recognize the sender and know the content is safe.

Dear Tammy Crosetti,

Thank you for the opportunity to submit public comment on the proposed Mississippi College and Career Readiness Standards for Social Studies 2022 to the Mississippi State Board of Education (SBE), and the Division of Secondary Education of the Mississippi Department of Education (MDE).

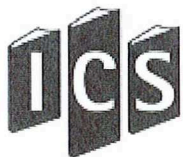
The review of the standards that is attached includes a few recommendations to strengthen the existing standards and objectives, as well as affirmations of strong content that should be retained, sometimes with minor revision, on issues of concern to the Jewish community.

We appreciate the work that has gone into these standards and the commitment to ensuring high quality standards for Mississippi students.

We look forward to seeing the final version.

Thank you for sharing this with those finalizing these standards, and for your consideration of these suggestions.

Sincerely
Michelle Wolfson
Senior Reviewer and Education Policy Manager
Institute for Curriculum Services



Michelle Wolfson | Senior Reviewer and Education Policy Manager
Institute for Curriculum Services
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Jewish History for Today's Classroom



**Institute for Curriculum Services' (ICS) Review of the proposed
Mississippi College and Career Readiness Standards for Social Studies 2022
October 28, 2022**

General Comments:

We appreciate the dedication and hard work by the Mississippi State Board of Education, the Mississippi Department of Education, and Mississippi educators to make strong social studies standards for Mississippi students.

These standards offer valuable coverage of the Holocaust in high school courses, and the modern State of Israel in high school World History. The standard on Judaism in 7th grade is a very important part of Early World History. However, standards omit ancient Israel, the civilization in which Judaism and Christianity arose, except in one elective high school course, and it should be added to Early World History and Western Civilization.

Below are a few recommendations to strengthen the existing standards and objectives, as well as affirmations of strong content that should be retained, sometimes with minor revision, on issues of concern to the Jewish community.

We appreciate the work that has gone into these standards and the commitment to ensuring high quality standards for Mississippi students. Thank you for the opportunity to submit public comments.

Recommended Retains and Edits:

Fifth Grade: United States History from PreColumbian Era to American Revolution, p. 44, 5.6 Explain major events of the American Revolution, objective 1, **Retain:**

"5.6.1. Describe the roles of major contributors. (e.g., Thomas Jefferson, Samuel Adams, Paul Revere, Patrick Henry, Thomas Paine, George Washington, Benjamin Franklin, Haym Salomon, etc.)"

Comments: This engaging fifth grade standard offers students the opportunity to learn about the different contributions of diverse individuals to the American Revolution so it should be retained. We appreciate the inclusion of Haym Salomon, perhaps the best-known Jewish American of the revolutionary era. Salomon supported the American cause as both a spy and through his work with Robert Morris helping to keep the struggling uprising and new nation afloat financially. The inclusion of Salomon in this standard also corresponds to the Standard's call to include the contributions of "ordinary citizens" to the American Revolution.

Seventh Grade: Early World History, p. 58, 7.7 and objectives 1, 2, and 3, **Retain:**

"7.7 Examine the developments of early world religions and philosophies. 1. Compare and contrast animism, monotheism, and polytheism. 2. Explain the origins and foundational beliefs of Hinduism, Judaism, Buddhism, Christianity, and Islam. 3. Trace the spread of Hinduism, Judaism, Buddhism, Christianity, and Islam across the globe."

Comments: This strong seventh grade standard and its objectives support student understanding of the role major world religions have played in world history in order of their foundation, so this standard and its objectives should be retained.

Seventh Grade Compacted: Early World History and U.S. History: Exploration to 1877, p.61, 7C.1, **Retain:** “7C.1 Examine the development of ancient civilizations.”

Comments: This is an important standard that should be retained as it provides important foundational knowledge for student understanding of the development of civilizations around the world and the continued impact of these civilizations on societies today.

Seventh Grade Compacted: Early World History and U.S. History: Exploration to 1877, p.61, 7C.1 | Early World History, **Add:** “7C.1 | Early World History Examine the development of ancient civilizations: • Egypt • Israel • Imperial China • India • Greece • Rome • Sub-Saharan Africa.”

Comments: The civilization in which Judaism arose, and in which Christianity later developed, should be included in 7C.1 because even in a Compacted Early World History course, ancient Israel is critical to understanding major world religions, as well as world literature, art, and music.

Middle Grades: Mississippi Studies and Regions, p. 81, MS 12 and its objectives, **Retain:** “MS.12 Examine the contributions of various ethnic and religious groups in Mississippi.

1. Identify and describe the various ethnic and religious groups in Mississippi.
2. Cite evidence of the growing ethnic diversity of Mississippi’s populations and its impact on the state today.
3. Analyze the push and pull factors of people migrating to Mississippi.
4. Describe the contributions of various ethnic and religious groups to Mississippi.”

Comments: Retain this excellent standard and its objectives that cover the contributions of various ethnic and religious groups in Mississippi and support student learning about Mississippi’s diverse communities and their contributions to the state.

Religious identity intersects with racial, ethnic, gender, cultural, and other social identities in ways that cannot be reduced to ethnic or racial categories. Judaism is an important part of ethnic identity for many Jewish Americans. Religion is also a key part of ethnic identities for Indian Americans who are Hindu, Sikh, and Muslim. Religious identity accounts for some of the diversity that exists within racial groups and within many ethnic groups.

Ninth Grade: World History from Age of Enlightenment to Present , p. 87, WH 9 | World War II Compare and contrast the causes, effects, and significant events of World War II, objective 2, **Retain:** “WH 9.2 Examine how antisemitism in the 19th century and Nazi ideas about race and nation led to the dehumanization and genocide of Jews in the Holocaust.”

Comments: This vital objective should be retained because the Holocaust was a transformational event in the 20th century. Exploring the causes and conduct of such events is essential for understanding the era and the periods that followed. Our shared American understandings of the dangers of discrimination, racism, and bigotry are greatly informed by our learning about the Holocaust and genocide.

Ninth Grade: World History from Age of Enlightenment to Present , p. 88, WH 10 | Cold War Analyze the period of post-World War II recovery and realignment, emphasizing the social, economic, and political effects of the Cold War, objective 1, **Retain:**

“WH 10.1 Explain the origins and significance of the United Nations’ Partition Plan, establishment of the modern State of Israel, and the reactions by surrounding countries.”

Comments: Understanding the modern Middle East is critical for students to understand current events and U.S. foreign policy, and it was one theater of the Cold War. Understanding the UN Partition Plan, establishment of the State of Israel, and reactions by surrounding countries will help students understand better this part of the Middle East, and ongoing conflict over land.

Eighth Grade: United States History from Exploration to 1877, p. 97, USH 7 | World War II Examine the nation’s role in World War II and the impact on domestic and international affairs, objective 4, **Retain:** “USH 7.4 Analyze the U.S. response to war crimes committed during World War II like the Holocaust and Bataan Death March (including the Nuremberg Trials, and the postwar Universal Declaration of Human Rights).”

Comments: We support retention of this important objective because it helps students understand American responses to genocide and war crimes committed during World War II and their impact on the post-war period. Additionally, this objective promotes current understandings of human rights as informed by these atrocities.

History of the Ancient Middle East (HAME), high school, elective course, p.137, HAME.1 Contrast how geography, economics, and politics have influenced the development of the ancient Middle East, objective 3, **Retain:** “HAME 1.3 Examine the development of Israel as a civilization.”

Comments: Understanding the civilization in which arose Judaism, and later Christianity, is vital to understanding the development of the ancient Middle East. Knowledge of ancient Israel as a civilization is vital to understanding the Hebrew Bible and its influence on world literature, art, and music. Key ideas from ancient Israel also informed Western political thought and jurisprudence. For all these reasons, this objective should be retained.

History of the Ancient Middle East (HAME), high school, elective course, p. 137, HAME.2 Trace the relationship of people, places, and environments from B.C. to A.D., objective 2, **Retain and Change:** “HAME 2.2 Examine the conflicts in the Eastern Mediterranean ~~over the land of Palestine~~ from 2000 B.C to 100 A.D.”

Comments: The Eastern Mediterranean was situated at the crossroad of empires. Narrowing the focus to an area later called Palestine erases the historical context of the various empires that ruled the Eastern Mediterranean (Egyptian, Babylonian, Assyrian, Persian, Greek, Roman). Conflicts in the region were not limited to the land of Israel but extended around the ancient Middle East in the Eastern Mediterranean.

For most of the 2,000 year timeframe noted here, the name currently used in this objective is inaccurate and anachronistic. Syria-Palaestina is the correct name for the Roman province only after 135 A.D. (C.E.) During the period covered here, this region

was known variously as Canaan, Israel, the Kingdom of Israel, the Kingdom of Judah, Judah, and Judea. The term “Eastern Mediterranean” is clear, neutral, and geographically accurate for the region described in the objective.

History of the Ancient Middle East (HAME), high school, elective course, p. 139, HAME.7 Analyze the development of social and political systems in the ancient Middle East objective 4, **Change:** “HAME 7.4 Analyze the development and expansion of various legal systems. (e.g., Hebrew Israelite, Roman, Sumerian, Egyptian, etc.)”

Comments: During the period of Jewish history when the Israelite legal codes were developed, the name of the people was the Israelites, not Hebrews.

Israelite it is by far the most common term for the Jewish people in the Hebrew Bible. The name Hebrews is only used to refer to the first three generations of patriarchs, Abraham, Isaac, and Jacob/Israel. The name Israelites should be used from the time of the Exodus until the destruction of the Kingdom of Israel in 722 BCE when the main term became Jews.

The Israelite legal system left a lasting impact on the development of Western political thought and jurisprudence, including the ideal of equality before the law, one law for the ruler and ruled alike. Laws that are applicable to both insiders and outsiders (the stranger) were unique contributions of ancient Israel to the ancient world, which previously meted out punishment based on class and citizenship (for example in the Code of Hammurabi). The Israelites also spread the ideals of a fair trial, the need for multiple witnesses, an emphasis on belief in individual worth and responsibility, an emphasis on loving your neighbor, human rights, justice, charity, and the concept of a weekly day of rest. In addition to its influence on Western jurisprudence, Israelite ideas were core to Judaism, and influential in Christianity and Islam, both of which helped diffuse these ideas further.

History of the Ancient Middle East (HAME), high school, elective course, p. 139, HAME.7 Analyze the development of social and political systems in the ancient Middle East objective 4, **Change:** “HAME 7.6 Summarize the effects of early religious teachings on ancient and modern social structures. (e.g., Hebrew Jewish, Christian, Roman, Persian, Egyptian, Sumerian, etc.)”

Comments: The early religious teachings of Judaism developed over a 1,000 year period of Jewish history, and during this period the name of the people changed from Hebrews to Israelites to Jews. Only the first three generations were addressed as Hebrews. To be as encompassing as possible, it is best to use the name “Jewish” rather than “Hebrew.”

Minority Studies, high school, elective course, p. 166, MIN.1 Examine which aspects define a minority group, objective 2, **Change:** “MIN 1.2 ~~Compare and contrast~~ Examine the legal and social status and challenges ~~plight of women and the plight of ethnic minorities at various points in history.~~”

Comments: Current wording is overly vague and the use of the term “plight” is condescending to women and minorities. A more neutral and academic wording would focus on the legal and social status of women and ethnic minorities in the U.S. In addition, comparing and contrasting leads to a hierarchy of suffering and oppression.

Using the verb “examine” is neutral and leads to analysis of the status and struggles of groups without comparing or ranking them.

Minority Studies, high school, elective course, p. 166, MIN.1 Examine which aspects define a minority group, objective 3, **Add:** “MIN 1.3 Identify and describe prominent groups associated with protecting and broadening protections for minority groups. (e.g., the National Association for the Advancement of Colored People, Southern Poverty Law Center, Anti-Defamation League, the American Civil Liberties Union, etc.) ,

Comments: What these organization examples have in common is that they all have a mission of protecting rights and civil liberties, were all founded in the 20th century, and work to protect the oppressed, downtrodden, and protect targets of threats. Like the NAACP (founded in 1909) and the ACLU (founded in 1920), the Anti-Defamation League (ADL) was created in 1913 to address discrimination and oppression. Like the Southern Poverty Law Center, the ADL also has the mission of fighting hate and extremism, and advancing human rights for all. Since its founding in the wake of the 1913 lynching in Atlanta of Leo Frank, a wrongly convicted Jewish American, the Anti-Defamation League (ADL) has devoted itself to fighting antisemitism and other forms of racism and hate.

This objective asks students to “describe prominent groups associated with protecting and broadening protections for minority groups” and the ADL falls squarely in this area on two counts: 1) working to protect the Jewish American minority group, and 2) working to protect all Americans from hate groups and extremist organizations. Adding the ADL clearly addresses this standard’s objective.

Given the persistence of antisemitism in American society and the marked rise in domestic anti-Jewish attacks over the past decade, this addition will help Minority Studies students evaluate the impact of antisemitism on Jewish Americans and on American society as a whole. This is particularly important since no other standard addresses the continued challenge of antisemitism in the United States. Unfortunately antisemitism did not end with the Holocaust, and is on the rise in the United States today.

Minority Studies, high school, elective course, p. 166, MIN.1 Examine which aspects define a minority group, p. 169, **Change and Delete repeated objective:** “MIN 1.4 Examine social and political factors and events that have impacted attitudes and discrimination towards racial, ethnic, and religious minorities ~~American Muslims and Hispanic Americans up to the late twentieth~~ early twenty-first century.”

Comments: Standard “MIN 1 Examine which aspects define a minority group” is an introductory standard that addresses the definition of a minority group and broad overarching issues covered in this course. It follows that this introductory set of objectives for MIN 1 would address minority groups in general, and the wording would cover the range of groups studied in the course. The later standards MIN 3 through MIN 9 address more specific minority groups, and that is the appropriate location for objectives related to coverage of specific minority groups.

In addition, this objective is repeated in MIN 9.1 and appears to be out of place in standard MIN 1. No other objective is repeated in this course. See these two locations:

- “MIN 1.4 Examine social and political factors and events that have impacted attitudes and discrimination towards American Muslims and Hispanic Americans up to the late twentieth century.” (p. 166)
- “MIN 9.1 Examine social and political factors and events that have impacted attitudes and discrimination towards American Muslims and Hispanic Americans in the early twenty-first century.” (p.169)

It makes sense to make the objective MIN 1.4 more general to include a large range of minority groups, and make MIN 9.1 cover the groups not currently addressed (see MIN 9.1 below).

Reading all the standards for this course, we see there are specific standards for Native Americans (MIN 3), women (MIN 4), Asian Americans (MIN 5), and African Americans (MIN 6). And while this objective intends to address minorities not covered in other standards for this course, it in fact does not cover the range of minorities in Mississippi and the U.S. Changing the language of the objective to include all racial, ethnic, and religious minorities will add positive representation for all students in Mississippi classrooms. This revision would help ensure students learn about the many forms of hatred that exist today that harm a variety of ethnic, religious, and racial groups.

Minority Studies, high school, elective course, p. 166, MIN.1 Examine which aspects define a minority group. **Return from 2021 draft:** “MIN 1.5 Analyze the concept of minority group as it relates to ethnic minorities, religious minorities, and women.”

Comments: This objective from the 2021 draft should be returned to Minority Studies under standard MIN 1 because it asks about what defines a minority group, and facets of identity that minority groups possess. The only difference in suggested wording is to change “appraise” to “analyze” because it is not clear in this context.

Minority Studies, high school, elective course, p. 166, MIN.2 Trace the group dynamics that play a role in the marginalization of minority groups, objective 1, **Retain:** “MIN 2.1 Analyze the various causes of prejudice. (e.g., social distance, economic competition, scapegoating, conflicting social and religious norms, stereotypes, etc.)”

Comments: Please retain this compelling and valuable standard. It helps students understand the causes and psychology of prejudice and discrimination, and it provides tools to see and address prejudice.

Minority Studies, high school, elective course, p. 168, **Change:** “MIN 7 Compare and contrast historically significant events and cultural characteristics related to the plight treatment of minority groups outside of the United States.”

Comments: The use of the term “plight” is condescending to minority groups and is not an academic term. A more neutral and academic wording would focus on the treatment of minority groups in Nazi-occupied Europe, South Africa, and India.

Minority Studies, high school, elective course, p. 168, MIN.7 Compare and contrast historically significant events and cultural characteristics related to the plight of minority groups outside of the United States, objective 1, **Change and Retain:**

~~“MIN 7.1 Illustrate the Trace the historical context of the Holocaust, its major events, Jews’ status as a minority group, and people associated with the Holocaust and its impact on the Jewish people and the world its global impact.”~~

Comments: The Holocaust is a clear example of MIN.7 addressing the treatment of minority groups outside of the United States, and so this objective should be retained in Minority Studies. Exploring the causes, events, and impact of unchecked racism and discrimination and how it can lead to genocide is a vital objective of Minority Studies.

Surprisingly, the wording of this objective omits the word “Jews,” Jews’ status as a minority group, and the terrible impact of the Holocaust on Jews. The six million Jews murdered in the Holocaust were two-thirds of European Jewry, or one-third of the world population of Jews. While the Holocaust did have a global impact on international understandings of human rights, it had an even greater impact on Jews and the Jewish people.

The Holocaust is a key transformational event in the modern period. Exploring the causes, historical context, and events of the Holocaust is essential for understanding the era and periods that followed. The opening wording of the suggested language parallels objective MIN 7.2.

Minority Studies, high school, elective course, p. 169, MIN.9 Assess modern movements to broaden protections for minority groups, objective 1, **Change:**

~~“MIN 9.1 Examine social and political factors and events that have impacted attitudes and discrimination towards Hispanic Americans, American Muslims and other religious minorities, and immigrants and Hispanic Americans in the early twenty-first century.”~~

Comments: Standard MIN 9.1 intends to address minorities not covered in other standards for this course, but does not currently cover the range of minorities in Mississippi and the U.S. Note: This course includes specific standards for Native Americans (MIN 3), women (MIN 4), Asian Americans (MIN 5), and African Americans (MIN 6).

Changing the language of objective 9.1 to include all religious minorities and immigrants will acknowledge the prejudice and discrimination faced by these communities and help all students in Mississippi classrooms feel represented. Moving Hispanic Americans to the beginning of the list allows for adding “other religious minorities after Muslims, and acknowledges that 33% of immigrants in Mississippi were born in Mexico or Guatemala and have a larger population in the state. This revision helps students learn about the many forms of hatred that exist today against minorities in the state, and ensures the objective is broad enough in coverage of different minorities to avoid becoming outdated.

Western Civilization, high school, elective course, p. 171, WC.1, **Change:**

~~“WC.1 Examine the ancient river valley civilizations, including those of ancient Israel, Mesopotamia, Egypt, the Indus River Valley, and China.”~~

Comments: This course omits the contributions of ancient Israel and Judaism to western civilization by omitting it from standard WC.1 on ancient civilizations up to

ancient Greece. Ancient Israel is the civilization in which Judaism and Christianity arose, and where the Hebrew Bible (the Christian Old Testament) was created. Ancient Israel's contributions to western civilization include:

- Ethical monotheism, the belief in one God who set down moral laws for humanity
- The concept of a weekly day of rest
- Hebrew Bible and Ten Commandments
- Belief in the rule of law, often called equality before the law, or equality under law
- Provisions for fair trials
- Belief in individual worth and responsibility
- Emphasis on loving your neighbor, human rights, justice, and charity
- The Hebrew Bible greatly influenced world art, history, literature, music, and culture

A major goal of a Western Civilization course is to teach the context and knowledge for understanding literature, art, and music of the humanities. If the course omits the civilization which produced the Hebrew Bible and which had significant impacts on Western jurisprudence and Christianity, it will not prepare students adequately. Given ancient Israel's contributions to western civilization, Ancient Israel should be added to standard WC.1. The proposed changes retain coverage of key ancient river valley civilizations, while allowing for coverage of another ancient civilization that had an enduring impact on western civilizations.

Western Civilization, high school, elective course, p. 171, WC.4 Analyze the social, economic, military conquest and cultural achievements during the medieval time period, objective 3, **Retain:** "WC.4.3 Identify the role of Greek, Roman, Jewish, and Arabic philosophy, medicine, and science during the medieval time period."

Comments: This excellent Western Civilization standard should be retained because it addresses the contributions of multiple cultures during the medieval era.

Tammy Crosetti

From: Anita Joshi <anita@hinduamerican.org>
Sent: Thursday, October 27, 2022 4:34 PM
To: Social Studies
Cc: Shereen Bhalla
Subject: Public Comment - MS College and Career Readiness Standards for Social Studies
Attachments: HAF Public Comment - MS Social Studies Standards.pdf

Categories: Purple Category

External Email

CAUTION: This email originated from outside of the MDE organization. Do not click links or open attachments unless you recognize the sender and know the content is safe.

Dear Ms. Crosetti,

On behalf of the Hindu American Foundation (HAF), a national nonprofit education and advocacy organization that seeks to promote dignity, mutual respect and pluralism, I am submitting commentary on the proposed Mississippi College and Career-Readiness Standards for Social Studies 2022. Please find my commentary and suggested revisions for specific standards in the attached pdf.

HAF has created several classroom resources that align with the proposed standards and offers professional development training for educators about Hinduism. Please do not hesitate to contact me at anita@hinduamerican.org if you have further questions about our suggested standards revisions, classroom resources and/or professional development training.

Sincerely,

ANITA JOSHI

Associate Director of Policy Research
Hindu American Foundation

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**Mississippi College and Career-Readiness Standards for Social Studies 2022
Commentary Submission: Hindu American Foundation**

Dear Ms. Crosetti,

On behalf of the Hindu American Foundation (HAF), a national nonprofit education and advocacy organization that seeks to promote dignity, mutual respect and pluralism, I am submitting commentary on the proposed Mississippi College and Career-Readiness Standards for Social Studies 2022. Below please find my commentary and suggested revisions for specific standards.

HAF has created several classroom resources that align with the proposed standards and offers professional development training for educators about Hinduism. Please do not hesitate to contact me at anita@hinduamerican.org if you have further questions about our suggested standards revisions, classroom resources and/or professional development training.

Sincerely,

Anita Joshi
Associate Director of Policy Research
Hindu American Foundation

STANDARD K.CR.3: Identify the cultural origins and explore the customs, traditions, and celebrations of families and schools.

Objectives:

1. *Describe family customs, traditions, and celebrations held by members of the class and their families. (e.g., literature, language, games, songs, dances, etc.)*
2. *Describe the role that customs, traditions, and celebrations play at school.*
3. *Compare and contrast school customs, traditions, and celebrations with those of home and family.*

Comment:

I support Standard K.CR.3 for teaching the importance of diversity in Kindergarten. The Hindu American Foundation (HAF) has created toolkits for teachers to help students to learn about Hindu celebrations like Diwali and Holi, as well as a calendar that includes tips for celebrating Hindu, Buddhist, Jain, and Sikh holidays in the classroom. See more at www.hinduamerican.org/teaching-resources



STANDARD 1.CR.2 Examine the diverse cultures found at school and in the local community.

Objectives:

1. *Define culture.*
2. *Identify various cultures at school and in the local community.*
3. *Recognize ways people celebrate their diverse cultural heritage.*
4. *Compare*

Comment:

I support Standard 1.CR.2 for continuing to teach Mississippi students the importance of cultural diversity in first grade. The Hindu American Foundation has created toolkits for teachers to help students to learn about Hindu celebrations like Diwali and Holi, as well as a calendar that includes tips for celebrating Hindu, Buddhist, Jain, and Sikh holidays in the classroom. See more at www.hinduamerican.org/teaching-resources

STANDARD 6.10 Examine the ways governments are organized.

Objectives:

1. *Identify and give examples of governments with rule by one, few, or many.*
2. *Compare the ways other sovereign nation-states (e.g., China, Germany, India, North Korea, Russia, etc.) organize government and how they function.*

Comment:

I support Standard 6.10 for including India, the largest democracy in the world, as an example of governments with “rule by many.” It is important for Mississippi students to understand that democracy (“rule by many”) is not uniform; it can be a democratic republic like the United States, or a parliamentary system like in India and Germany.

STANDARD 6.16 Formulate an understanding of the cultural regions of the world:

- Western Europe
- Eastern Europe
- North America
- Latin America
- South Asia
- East Asia
- Middle East
- North Africa
- Sub-Saharan Africa



• Oceania

Objectives:

1. *Explain the characteristics and development of culture.*
2. *Describe the major aspects of culture. (e.g., religion, beliefs, languages, practices, art, architecture, behaviors, etc.)*
3. *Explain the significance of religious holidays and observances.*
4. *Explain how culture changes as it is passed from one generation to the next.*
5. *Investigate patterns of cultural diffusion.*
6. *Investigate how food relates to geography and cultural diffusion.*
7. *Identify then contrast the major culture regions around the world to cultures within United States.*

Comment:

I support Standard 6.16 for teaching Mississippi sixth graders to appreciate diverse cultural and religious celebrations. The Hindu American Foundation has created toolkits for teachers to help students to learn about Hindu celebrations like Diwali and Holi, as well as a calendar that includes tips for celebrating Hindu, Buddhist, Jain, and Sikh holidays in the classroom. See more at www.hinduamerican.org/teaching-resources

STANDARD 7.3 Analyze the development of civilization in Indus Valley

Objectives:

1. *Explain the influence of geographical features on the development of ancient Indus River Valley.*
2. *Analyze the influence of Hinduism on Indian culture and social practices.*
3. *Describe various aspects of Indian culture, including language, art, architecture.*
4. *Analyze the power held by each class of the Indian caste system.*
5. *Trace the influence of trade on the development of Indus River Valley.*

Proposed Revision to Objectives:

1. *Explain the influence of geographical features on the development of ancient Indus River Valley.*
2. *Analyze the influence of Hinduism on Indian culture and social practices.*
3. *Describe various aspects of Indian culture, including language, art, architecture.*
- ~~4. *Analyze the power held by each class of the Indian caste system.*~~
5. *Trace the influence of trade on the development of Indus River Valley.*



Comment:

While I appreciate Standard 7.3 and Objectives 2-3 for highlighting the influence of Hinduism and ancient Indian civilization, Objective 4 is problematic in its inclusion of the caste system and must be removed. It is historically inaccurate to discuss caste alongside ancient Indian civilizations as the “caste system” did not fully emerge until much later in Indian history—the word “caste” did not even come into existence until after Portuguese exploration of India in the early 1500s C.E. following Vasco de Gama’s expedition from Portugal to Calicut, India (present-day Kozhikode, India).

It is also impossible to discuss the power held by each class in the Indian caste system, as Objective 4 asks, because it conflates two very complex concepts of Varna and Jati. Varnas are personality type classifications based on inherent qualities that are idealized in Hindu scripture, the Vedas. Jatis are Indian occupations that emerged millennia later as Indian empires concentrated wealth and new industries emerged. As more occupations developed, so did hundreds of Jatis. These hundreds of occupations were typically governed by birth and created the social classification system that historians link to current Indian societal norms. Over many centuries, both Varnas and Jatis merged to become the endogamous caste system. Therefore, while the “caste system” as understood today has its roots in the Varnas and the Jati system, there are not stringent classes and power levels, therefore Objective 4 must be removed.

Furthermore, the inclusion of Objective 4 in Standard 7.3 does Mississippi students a great disservice by conflating caste with Indian civilization and Hinduism to such a degree that it is depicted as the singular defining characteristic of Indian culture and Hindu practice. Although social divisions exist in other regions and religions, they are only taught about in India and Hinduism. For example, prior to 1500 C.E. conservative and orthodox Jews followed a three-fold division of society known as Kohanim, Leviim and Yisraelim. Kohens is a priestly class obtained by birth, yet there is no mention of this social division in the standards. Therefore, caste should be removed from Objective 4 to put Hinduism on equal footing with other religions.

If caste remains in Standard 7.3 Objective 4, then Mississippi is wilfully propagating a racist colonial theory about people of Indian origin, perpetuating negative stereotypes, and misinforming students, leading to discrimination and bullying of students of Indian origin. The negative conflation of caste with Hinduism correlates with deleterious outcomes for Hindu students—a recent study shows that Hindu students who reported an intense focus on caste in the classroom were up to 2.6 times as likely to be bullied for their faith. The Hindu American Foundation (HAF) can offer support to reframe Objective 4 so that it is accurate and unbiased in its portrayal of Hinduism and India.



STANDARD 7.7 Examine the developments of early world religions and philosophies.

Objectives:

1. *Compare and contrast animism, monotheism, and polytheism.*
2. *Explain the origins and foundational beliefs of Hinduism, Judaism, Buddhism, Christianity, and Islam.*
3. *Trace the spread of Hinduism, Judaism, Buddhism, Christianity, and Islam across the globe*

Proposed Revision to Objectives:

1. ~~*Compare and contrast animism, monotheism, and polytheism.*~~ *Analyze how major world religions interacted over time, and assess how these interactions impact the modern era.*
2. *Explain the origins and foundational beliefs of Hinduism, Judaism, Buddhism, Christianity, and Islam.*
3. *Trace the spread of Hinduism, Judaism, Buddhism, Christianity, and Islam across the globe*

Comment:

While I support Standard 7.7 for its addition of Hinduism to Objectives 2 and 3, Objective 1 is problematic in asking students to compare and contrast animism, monotheism, and polytheism because it relies on an Abrahamic classification of religions and should be removed. Categorizing religions as such does not adequately address Hinduism, which unlike the Abrahamic faith traditions, does not neatly “fit” under animism, monotheism, nor polytheism.

Depending on lineage, interpretation and perspective, Hinduism is simultaneously monotheistic, polytheistic, and panentheistic, but its conception of monotheism and polytheism are somewhat different than the meaning in the Western pre-Christian and Abrahamic traditions. For example, the deities that Hindus worship are both seen as aspects of one all-encompassing divinity AND as separate beings by some people. This all-pervading divinity is panentheistic, both intersecting all of manifest existence and being beyond space and time. This differs from the definition of polytheism being used in this standard, where different gods are seen as entirely independent beings from one another. These nuances are too advanced for Mississippi seventh graders to comprehend, and therefore should be removed.

Furthermore, compare/contrast exercises such as Objective 1 are problematic because they facilitate the ranking of some facets — religions, in this case — as “better” than others which are “less than.” This exercise is counterproductive to promoting and appreciating diversity. Instead, I suggest replacing the compare/contrast in Objective 1 with a more intellectual



exercise that would have seventh grade students think critically about how religions were interconnected, influenced one another, and continue to impact the modern era.

Additionally, as one of the oldest major religions still practiced today by more than a billion people, it is important for Mississippi students to understand Hinduism's beliefs and how Hinduism spread beyond ancient Indian civilization. Hindus believe in four life goals (*Purusharthas*) for all mankind: wealth (*artha*), righteousness (*dharma*), desire (*kama*), and freedom (*moksha*) from the cycle of reincarnation (*samsara*), achieved by self-realization and elimination of material desires or attachments. Specifically, Hindus believe in four paths (*yogas*) to attain freedom: devotion (*bhakti*), knowledge (*jnana*), action (*karma*) and concentration (*dhyana*). Hinduism has multiple sacred texts of equal importance, and their translation into many Indian languages and dialects accelerated its spread beyond India, as evidenced by the sizable Hindu populations in Cambodia, Vietnam, Thailand, Malaysia, and Indonesia today. Although Hinduism originated in India, the expansion of Indian empires, global trade, colonization and indentured servitude spread Hinduism across the Middle East, throughout Southeast Asia, Africa, and the Caribbean.

STANDARD 7C.1 Examine the development of ancient civilizations:

- Egypt
- Imperial China
- India
- Greece
- Rome
- Sub-Saharan Africa

Objectives:

1. *Evaluate how geographic features of each region impacted the development of each civilization.*
2. *Analyze the influence of religion on each civilization.*
3. *Describe the cultures of each civilization.*
4. *Explain the governing power structure of each civilization.*
5. *Trace the influence of trade on the development of each civilization.*
6. *Explore the significance of each ancient civilization to modern life in the same region and across the globe.*

Comment:

I support Standard 7C.1 for including the contributions of ancient India and highlighting how religion played a role in the growth of Indian civilization. In Hinduism, both scholarly pursuits and the arts are exalted as sacred endeavors, fostering many intellectual and artistic traditions. As a result, India became one of the few ancient societies that survived into modern times with



its rich culture of literature, arts, dramas, dances, poetry and plays intact, and its scientific innovations still in use in the modern era. For example, the sacred Sushruta Samhita (600 BCE) details surgical procedures and instruments that, with modifications, are conceptually still used today. The invention of metallurgy in ancient India created the technological advancement needed to grow civilizations into empires across the continent. It is particularly noteworthy that the first universities were established in ancient India, reinforcing how religion fueled the growth of Indian civilization. Other significant contributions from ancient India include Hindu-Arabic numerals, the concept of zero (0), the decimal system, the shape of the Earth as a sphere orbiting around the sun, calculating time as 365 days in a year, area of a triangle, the value of pi, the quadratic equation, trigonometry, indoor plumbing, sophisticated sewer systems with drains and manhole covers, public wells, city planning roads into a series of grids, and smelting of metals like gold, iron, and steel. Many games students play were also first innovated in India, including Chutes and Ladders, Sorry!, Dice, and Chess.

STANDARD WH.6 Evaluate western imperialism as a force of global change, emphasizing its impact on colonized peoples and lands.

Objectives:

1. *Examine various social and economic factors of the spread of imperialism.*
2. *Analyze the important events of imperialism in Asian and Oceania. (e.g., the establishment of Chinese spheres of influence by western powers, British colonization of India, Hawaiian annexation by the United States, U.S. Open Door Policy, Russo-Japanese War, etc.)*
3. *Investigate the responses of imperialism. (e.g., Philippine-American War, Opium War, Boxer Rebellion, Indian Rebellion of 1857, Zulu Resistances in Southern Africa, etc.)*

Proposed Revision to Objectives:

1. *Examine various social and economic factors of the spread of imperialism.*
2. *Analyze the important events of imperialism in Asian and Oceania. (e.g., the establishment of Chinese spheres of influence by western powers, British colonization of India, Hawaiian annexation by the United States, U.S. Open Door Policy, Russo-Japanese War, etc.)*
3. *Investigate the responses of imperialism. (e.g., Philippine-American War, Opium War, Boxer Rebellion, ~~Indian Rebellion of 1857~~ The First War of Indian Independence, Zulu Resistances in Southern Africa, etc.)*



Comment:

While I support Standard WH.6 Objectives 1-2 for highlighting the consequences of British colonization in India, Objective 3 is problematic because it refers to the beginning of the Indian independence movement as the “Indian Rebellion of 1857,” and should instead be changed to the “First War of Indian Independence.” Using the term “Indian Rebellion” frames the inception of a century-long struggle from the perspective of British colonizers, instead of from the perspective of Indians who sought independence. Elsewhere in the standards, the US war for independence is referred to as the “American Revolution,” not the “American Rebellion.” As the world’s largest democracy, India should receive the same treatment as the US in the standards, and the “Indian Rebellion of 1857” should be changed to “The First War of Indian Independence.”

STANDARD WH.11 Debate the changing role of globalization in the contemporary world.

Objectives:

1. *Examine social and political issues that helped advance civil and human rights. (e.g., Mahatma Gandhi in India, Martin Luther King Jr. in the United States, Nelson Mandela in South Africa, etc.)*
2. *Examine OPEC’s dominance over the world’s oil market and its influence in determining the foreign policies of Middle Eastern nations. (e.g., oil embargos, the Iranian Hostage Crisis, the Gulf Wars, etc.)*
3. *Analyze the aspects of modern domestic and global terrorism. (e.g., the September 11th attack, the War in Afghanistan, the rise of ISIS, etc.)*
4. *Recognize the global impact of the internet. (e.g., social media platforms and its influence on politics and social movements, immigrations, climate change, activism, the rise of global culture, etc.)*

Comment:

I support Standard WH.11 Objective 1 for including the impact of Mahatma Gandhi’s successful nonviolent protest on Martin Luther King Jr., Nelson Mandela, and other social change leaders. This standard is imperative for Mississippi students to comprehend how the model for successful social change movements fundamentally shifted after India secured its independence from Great Britain. Following Mahatma Gandhi’s example, subsequent social change leaders, including those aforementioned, viewed nonviolent protest as the successful strategy for achieving social change and civil rights.



STANDARD AWG.6 Examine the characteristics and factors that contribute to the development of culture.

Objectives:

1. *Describe the characteristics that define a culture over time.*
2. *Compare and contrast major world religions and their impact on the development and values of a culture.*
3. *Distinguish characteristics of folk culture and pop culture and examine each in societies.*
4. *Examine the economic and political factors that affect how and where cultures spread.*

Proposed Revision to Objectives:

1. *Describe the characteristics that define a culture over time.*
2. ~~Compare and contrast~~ *Examine how major world religions interacted with one another, and ~~their impact on~~ influenced the development and values of a culture.*
3. *Distinguish characteristics of folk culture and pop culture and examine each in societies.*
4. *Examine the economic and political factors that affect how and where cultures spread.*

Comment:

Standard AWG.6 Objective 2 is problematic in its compare/contrast framing and should be changed to “Examine how major world religions interacted with one another, and influenced the development and values of a culture.” Standards that use a compare/contrast framework are problematic because they facilitate the ranking of some cultural facet — religion, in this case — as “better” than others which are “less than.” This exercise is counterproductive to the goal of high school Advanced World Geography coursework in appreciating diversity and its impact on the modern world. A more intellectual exercise is an Objective 2 that asks students to think critically about how faith traditions were interconnected, how they influenced one another, and their respective evolution from origin to modern day practice.

STANDARD MIN.7 Compare and contrast historically significant events and cultural characteristics related to the plight of minority groups outside of the United States.

Objectives:

1. *Illustrate the major events, minority groups, and people associated with the Holocaust and its global impact.*
2. *Trace the historical context and major events and people associated with the rise and fall of Apartheid in South Africa.*



3. *Explain the caste system in India and trace the changes that have occurred in attitudes towards various castes through much of the twentieth century.*

Proposed Revision to Objectives:

1. *Illustrate the major events, minority groups, and people associated with the Holocaust and its global impact.*
2. *Trace the historical context and major events and people associated with the rise and fall of Apartheid in South Africa.*
3. ~~*Explain the caste system in India and trace the changes that have occurred in attitudes towards various castes through much of the twentieth century.*~~ *Trace the historical context of post-partition of India, major events, and people associated with the Bangladesh Genocide of 1971 during Bangladesh's Liberation War.*

Comment:

Standard MIN.7 Objective 3 is extremely offensive and inappropriate for including the “Indian caste system” alongside the unconscionable human tragedies of the Holocaust and South Africa’s apartheid, and must be removed or replaced with a more appropriate example. The Holocaust and Apartheid in South Africa constituted violent crimes against humanity that distinct oppressors inflicted upon clearly defined subsets of innocent victims. While the Indian caste system is a form of social division, it did not have the widespread, fatal consequences of the aforementioned crimes against humanity.

If Standard MIN.7’s is seeking geographic diversity in examples of historically significant events related to the plight of minority groups outside the US, a more appropriate example would be the genocide of ethnic Bengalis and Hindus during the 1971 Bangladesh Liberation War. Following independence from Great Britain, India was partitioned into two countries, India and Pakistan, the latter of which comprised “East Pakistan” (present-day Bangladesh) and “West Pakistan” (present-day Pakistan). When independence fervor began to spread in East Pakistan, the West Pakistan government scapegoated ethnic Bengali and Hindu populations, instigating a bloody nine-month genocide that concluded with an independent Bangladesh, at the expense of millions of Bengalis and Hindus. Like the Holocaust and Apartheid in Objectives 2-3, the Bangladesh Genocide of 1971 constituted violent crimes against humanity that distinct oppressors inflicted upon clearly defined subsets of innocent victims.

Retaining Objective 3 in its present form is untenable; it is impossible to discuss the attitudes towards various castes throughout the twentieth century, as Objective 3 asks, because “caste” is actually a conflation of two complicated concepts, Varna and Jatis, neither of which contain observable definitive characteristics nor fixed, uniform boundaries. Varnas are personality type classifications idealized in ancient Hindu scripture, the Vedas, and based on inherent qualities.



Jatis are an Indian occupation system that emerged millennia later as the growth of Indian empires concentrated wealth and new industries emerged. As more occupations developed, so did hundreds of Jatis, typically governed by birth, creating a social classification system that historians link to current Indian societal norms. Over many centuries, both Varnas and Jatis merged to become the endogamous caste system. Therefore, while the “caste system” as understood today has its roots in Varnas and Jatis, there is no stringent hierarchy for students to assess varying attitudes, and therefore Objective 3 must be removed.

Furthermore, the inclusion of Objective 3 in Standard MIN.7 does Mississippi students a great disservice by conflating caste with Indian society to such a degree that it is depicted as the singular defining characteristic of Indian culture. Social divisions exist in other cultures, yet they are only taught about in India. For example, prior to 1500 C.E. conservative and orthodox Jews followed a three-fold division of society known as Kohanim, Leviim and Yisraelim. Kohens is a priestly class obtained by birth, yet there is no mention of this social division in the standards. Therefore, in addition to its wholly inappropriate inclusion in this standard, caste must also be removed to put India on equal footing with other cultures. If caste remains in Standard MIN.7, then Mississippi is wilfully propagating a racist colonial theory about people of Indian origin, which will perpetuate negative stereotypes, misinform students and lead to discrimination and bullying of students of Indian origin.

STANDARD WC.1 Examine the ancient river valley civilizations, including those of Mesopotamia, Egypt, the Indus River Valley, and China.

Objectives:

1. *Trace the development of social, political, citizenship, and economic patterns of early Mesopotamia, Egypt, China, and Indus River Valley in their emergence of power.*
2. *Explain the development of language, writing, technology, and arts of early civilizations. (e.g., Neolithic pottery, Epic of Gilgamesh, Book of Songs, the Torah, etc.)*
3. *Explain the role of religious traditions, origin of beliefs and customs of early civilizations such as cave art and the Zuni emergence tale.*

Proposed Revision to Standard:

STANDARD WC.1 Examine the ancient river valley civilizations, including those of Mesopotamia, Egypt, the Indus-Saraswati River Valley, and China.

Proposed Revision to Objectives:

1. *Trace the development of social, political, citizenship, and economic patterns of early Mesopotamia, Egypt, China, and Indus-Saraswati River Valley in their emergence of power.*



2. *Explain the development of language, writing, technology, and arts of early civilizations. (e.g., Neolithic pottery, Epic of Gilgamesh, Book of Songs, the Torah, etc.)*
3. *Explain the role of religious traditions, origin of beliefs and customs of early civilizations such as cave art and the Zuni emergence tale.*

Comment:

While I support Standard WC.1 for highlighting ancient Indian civilizations, "Indus River Valley" should be changed to the more accurate term, "Indus-Saraswati River Valley" in both the text of Standard WC.1 and Objective 1. Modern archeologists refer to these early civilizations as the Indus-Saraswati civilizations because they were physically centered in the valleys of two major rivers, the Indus and the Saraswati. Geological, archaeological, and literary evidence as well as Hindu scripture point to the Saraswati river as the largest river in ancient India, giving rise to the early Indus-Saraswati River Valley civilizations, before they began to decline following the drying up of the Saraswati river by 2,500 BCE.

STANDARD WC.6 Understand the impact of the Age of Discovery and exploration into Africa, Asia, and the Americas.

Objectives:

1. *Locate the triangle trade, migration patterns, and cultural diffusion in colonized areas.*
2. *Identify the development of social, political, and economic motivation of explorers and conquistadors while analyzing their impact on indigenous peoples.*
3. *Describe the impact that religion had on the Age of Exploration and the effect that it had on colonized areas.*

Comment:

I support Standard WC.6 for highlighting the connection between imperialist ambitions and religion. Unlike South America, where religion was a central motivating factor for exploration, in places where imperialist motives were purely economic, like India, Portuguese and British colonizers did not attempt mass conversions. The consequences of this difference in motivation is evident today, where 90% of South America identifies as Christian, and 80% of India has remained Hindu since before the common era.

STANDARD WC.7 Examine the impact of global trade on various civilizations of the world.

Objectives:

1. *Locate and explain the development of the Ottoman Empire.*
2. *Identify the development of social, political, and economic impact on Africa, India, and growth of European nations.*



Comment:

I support standard WC.7 Objective 2 for explicitly recognizing the importance of India in global trade. The export of metallurgy technology from ancient Indian civilization spurred civilizations across the continent to grow into powerful empires. Although Hinduism originated in India, the expansion of global trade spread Hinduism across the Middle East and throughout Southeast Asia. The consequences of global trade with India can be seen in the sizable Hindu populations in Cambodia, Vietnam, Thailand, Malaysia, and Indonesia today.

Tammy Crosetti

From: Shereen Bhalla <shereen@hinduamerican.org>
Sent: Tuesday, November 15, 2022 6:15 PM
To: Tammy Crosetti
Cc: Rosemary Aultman; Glen East; Kim Benton; Ronnie McGehee; Karen Elam; Matt Miller; Bill Jacobs; Mary Werner; Social Studies; Anita Joshi
Subject: HAF Comment on MS Standards Review
Attachments: MS Standards Fall 2022 Letter (1).pdf

External Email

CAUTION: This email originated from outside of the MDE organization. Do not click links or open attachments unless you recognize the sender and know the content is safe.

Dear Ms. Crosetti and the Mississippi Standards Review Committee:

I am writing on behalf of Hindu American Foundation (HAF), a non-profit education and advocacy organization that seeks to promote dignity, mutual respect and pluralism. We understand that Mississippi has begun the process of revising the current Social Studies standards and we wanted to share our concerns.

After reviewing the current standards, we are surprised and disappointed at the disparaging and inaccurate manner in which the proposed Social Studies standards present India, Indians, Hindus, and Hinduism. In particular, we are strongly concerned about the objectives listed under Standard 7.3 and Standard MIN.7. While both of these Standards exhibit a fundamental misunderstanding of the Indian caste system and its history, we believe our suggested edits and contributions can help clarify what is a complex social system for both Educators and their students. Please see below for additional information on both standards with our suggested revisions and rationale.

STANDARD 7.3 Analyze the development of civilization in Indus Valley	Objective
	1.
	2.
	3. Explain the influence of geographical features on the development of ancient Indus River Valley.
	4.
	5.
	6.
	7. Analyze the influence of Hinduism on Indian culture and social practices.
	8.
	9.
	10.
	11. Describe various aspects of Indian culture, including language, art, architecture.
	12.
	13.
	14.
	15. Analyze the power held by each class of the Indian caste system.
	16.
	17.

	<p>18. 19. Trace the influence of trade on the development of Indus River Valley. 20.</p> <p>Therefore, we are asking to have 7.3.4 removed. We are able to offer suggestions on revised objections upon request.</p> <p>Explanation: The caste system is the product of occupational classifications that, over centuries, merged into the social stratification seen today. Although the hundreds of loosely defined castes were often birth-based, castes were not strictly divided with varying degrees of power, as Standard 7.3 Objective 4 suggests, therefore, it is impossible to assess the power held by each caste and the Objective should be removed</p>
<p>STANDARD MIN.7 Compare and contrast historically significant events and cultural characteristics related to the plight of minority groups outside of the United States.</p>	<p>Objective</p> <ol style="list-style-type: none"> 1. 2. 3. Illustrate the major events, minority groups, and people associated with the Holocaust and its 4. global impact. 5. 6. 7. 8. Trace the historical context and major events and people associated with the rise and fall of Apartheid 9. in South Africa. 10. 11. 12. 13. Explain the caste system in India and trace the changes that 14. have occurred in attitudes towards various castes through much of the twentieth century. 15. <p>Therefore, we are asking to have MIN.7.3 removed and replaced with: Explain the historical context of post-partition India, major events, and people associated with ethnic and religious eradication during the 1971 Bangladesh Genocide during Bangladesh's Liberation War.</p> <p>Explanation: It is also incredibly offensive to compare the caste system with the unconscionable human tragedies of the Holocaust and South Africa's apartheid, as Standard MIN.7 does. The caste system was not a formalized, state-imposed stratification system but a loose societal norm that evolved over millennia. As such, the caste system does not exhibit the rigid and systemic divisions characteristic of the state-sponsored tragedies of the Holocaust and South Africa's apartheid. Although the Indian caste system is a form of social division, it did not have the widespread, fatal consequences of the Holocaust and South Africa's apartheid. Instead, a more appropriate example would be the genocide of</p>

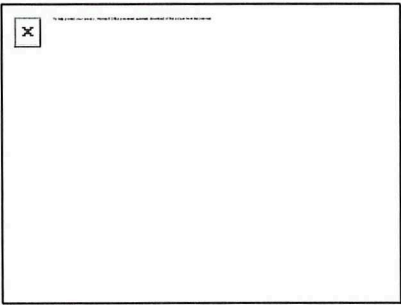
	ethnic Bengalis and Hindus during the 1971 Bangladesh Liberation War. We ask the Standard Review Committee to rectify the misrepresentations of the complex, often misunderstood caste system by adopting our suggested revisions in the proposed Mississippi Social Studies standards.
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Although we submitted our formal edits via email on October 27 to socialstudies@mdek12.org per the APA Bulletin, I'd appreciate being able to share our concerns with you directly. Please let me know if you'd be amenable to a phone call to discuss the proposed standards. The Hindu American community is eager to engage in Mississippi's Social Studies standards adoption process to ensure that India, Indians, Hindus, and Hinduism are portrayed in ways that are historically accurate, culturally competent, inclusive, equitable, and free from bias or negative stereotypes. Any additional insight or guidance you could provide to help us better engage with this process would be greatly appreciated.

Sincerely,
Shereen

- - -
SHEREEN BHALLA, PhD
Senior Director of Education, Diversity, and Inclusion
Hindu American Foundation

e: shereen@hinduamerican.org
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social media: @hinduamerican





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<p>STANDARD 7.3 Analyze the development of civilization in Indus Valley</p>	<p>Objective</p> <ol style="list-style-type: none"> 1. Explain the influence of geographical features on the development of ancient Indus River Valley. 2. Analyze the influence of Hinduism on Indian culture and social practices. 3. Describe various aspects of Indian culture, including language, art, architecture. 4. Analyze the power held by each class of the Indian caste system. 5. Trace the influence of trade on the development of Indus River Valley. <p><u>Therefore, we are asking to have 7.3.4 removed.</u> We are able to offer suggestions on revised objections upon request.</p> <p><u>Explanation:</u> The caste system is the product of occupational classifications that, over centuries, merged into the social stratification seen today. Although the hundreds of loosely defined castes were often birth-based, castes were not strictly divided with varying degrees of power, as Standard 7.3 Objective 4 suggests, therefore, it is impossible to assess the power held by each caste and the Objective should be removed</p>
<p>STANDARD MIN.7</p>	<p>Objective</p>



<p>Compare and contrast historically significant events and cultural characteristics related to the plight of minority groups outside of the United States.</p>	<ol style="list-style-type: none"> 1. Illustrate the major events, minority groups, and people associated with the Holocaust and its global impact. 2. Trace the historical context and major events and people associated with the rise and fall of Apartheid in South Africa. 3. Explain the caste system in India and trace the changes that have occurred in attitudes towards various castes through much of the twentieth century. <p><u>Therefore, we are asking to have MIN.7.3 removed and replaced with:</u> Explain the historical context of post-partition India, major events, and people associated with ethnic and religious eradication during the 1971 Bangladesh Genocide during Bangladesh's Liberation War.</p> <p><u>Explanation:</u> It is also incredibly offensive to compare the caste system with the unconscionable human tragedies of the Holocaust and South Africa's apartheid, as Standard MIN.7 does. The caste system was not a formalized, state-imposed stratification system but a loose societal norm that evolved over millennia. As such, the caste system does not exhibit the rigid and systemic divisions characteristic of the state-sponsored tragedies of the Holocaust and South Africa's apartheid. Although the Indian caste system is a form of social division, it did not have the widespread, fatal consequences of the Holocaust and South Africa's apartheid. Instead, a more appropriate example would be the genocide of ethnic Bengalis and Hindus during the 1971 Bangladesh Liberation War. We ask the Standard Review Committee to rectify the misrepresentations of the complex, often misunderstood caste system by adopting our suggested revisions in the proposed Mississippi Social Studies standards.</p>
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Although we submitted our formal edits via email on October 27 to socialstudies@mdek12.org per the APA Bulletin, I'd appreciate being able to share our concerns with you directly. Please let me know if you'd be amenable to a phone call to discuss the proposed standards. The Hindu American community is eager to engage in Mississippi's Social Studies standards adoption process to ensure that India, Indians, Hindus, and Hinduism are portrayed in ways that are historically accurate, culturally competent, inclusive, equitable, and free from bias or negative stereotypes. Any additional insight or guidance you could provide to help us better

HINDU AMERICAN FOUNDATION
910 Seventeenth St., Suite 316A
Washington, D.C. 20006
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engage with this process would be greatly appreciated.

Sincerely,
Shereen

Dr. Shereen Bhalla
Senior Director of Education, Diversity and Inclusion
Hindu American Foundation

Tammy Crosetti

From: David Randall <randall@nas.org>
Sent: Tuesday, October 25, 2022 9:50 AM
To: Social Studies
Subject: NAS and Civics Alliance, Comment
Attachments: Mississippi Social Studies Standards, Civics Alliance and NAS Public Comment, Crosetti.pdf

Categories: Purple Category

External Email

CAUTION: This email originated from outside of the MDE organization. Do not click links or open attachments unless you recognize the sender and know the content is safe.

Dear Bureau Director Crosetti,

The National Association of Scholars (NAS) and the Civics Alliance work to ensure that every state has academic standards that promote first-rate education and protect school children from political indoctrination. We promote reform of content standards in every state, along the lines modeled by the Civics Alliance's *American Birthright: The Civics Alliance's Model K-12 Social Studies Standards*, and we have been asked by Mississippi citizens to comment on the Department of Education's proposed *2022 Mississippi College and Career Readiness Standards for Social Studies (Standards)*. We conclude that the *Standards* require substantial improvement.

I attach a PDF of our written comment.

We have also written directly to the Mississippi State Board of Education, with an identical comment.

Respectfully,

David Randall
Director of Research, National Association of Scholars
Executive Director, Civics Alliance
420 Madison Ave., 7th Flr.
New York, NY 10017
www.nas.org
<https://civicsalliance.org>

NATIONAL
ASSOCIATION
of SCHOLARS

Civics
Alliance
from NATIONAL ASSOCIATION of SCHOLARS

Tammy Crosetti
Bureau Director, Division of Secondary Education
359 North West Street
Post Office Box 771
Jackson, MS 39205-0771

October 25, 2022

Dear Bureau Director Crosetti,

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The Proposed *Standards*: Significant Accomplishments

The proposed *Standards* possess significant accomplishments.

- The *Standards* generally provides factual content, rather than imposing “skills” instruction that is frequently counter-productive and always reduces the time available to learn factual knowledge.

¹ *American Birthright: The Civics Alliance's Model K-12 Social Studies Standards*, Civics Alliance, <https://civicsalliance.org/american-birthright/>.

² *2022 Mississippi College and Career Readiness Standards for Social Studies*, Summary of State Board of Education Agenda Items, September 29, 2022, Office of Chief Academic Officer, [https://www.mdek12.org/sites/default/files/documents/MBE/MBE-2022\(9\)/Tab-01-Social-Studies-item%20and%20back-up.pdf](https://www.mdek12.org/sites/default/files/documents/MBE/MBE-2022(9)/Tab-01-Social-Studies-item%20and%20back-up.pdf).

- Large portions of the *Standards*, although not all, are written in unpoliticized language.
- The *Standards* frequently include factual specificity, such as the names of individuals, laws, and events.
- The *Standards* provide a good framework for European and United States history, although frequently keyed to provide a vague and hasty overview.

While our critiques of the *Standards* are substantial, we believe that the Department of Education did a great deal of good work in preparing these *Standards*.

The Proposed *Standards*: Critiques and Recommendations for Revision

The *Standards*, unfortunately, do possess significant problems. We list our critiques below and accompany each critique with a recommendation for how to revise the *Standards*.

- **Radical Dependence:** Frameworks such as the National Council for the Social Studies' *College, Career, and Civic Life (C3) Framework for Social Studies State Standards* replace social studies pedagogy with identity politics and radical activism pedagogies such as Critical Race Theory and Action Civics.³ The Department will radicalize Mississippi's social studies education if it depends on such national frameworks.

Recommendation: The Department should detach the *Standards* from such radicalized frameworks as the National Council for the Social Studies' *College, Career, and Civic Life (C3) Framework for Social Studies State Standards*.

- **Distorted Civil Rights Strand Definition:** The *Standards* has added a new Civil Rights strand, with equal status with History, Civics, Economics, and Geography. The *Standards* justifies this by reference to MS Code § 37-13-193 (2013), but the statutory language does not justify the Department of Education's revision to the *Standards*. The Code states straightforwardly that "The State Board of Education may make civil rights and human rights education a part of the K-12 curriculum of instruction in Mississippi public schools." The Department has responded with this extraordinarily language:

Civil rights education, as understood by the writers of this framework, is defined as the mastery of content, skills and values that are learned from a focused and meaningful exploration of civil rights issues (both past and present), locally, nationally and globally. This education should lead learners to understand and appreciate issues such as social justice, power relations, diversity, mutual respect, and civic engagement. Students should acquire a working knowledge of tactics engaged by civil rights activists to achieve social change. Among these are: demonstrations, resistance, organizing, and collective action/unity. The content was incorporated as a content strand throughout the entire K-12 framework at the recommendation of the Mississippi Civil Rights Commission. (p. 12 [Strands])

³ David Randall, *Issue Brief: The C3 Framework*, National Association of Scholars, <https://www.nas.org/blogs/article/issue-brief-the-c3-framework>; Stanley Kurtz, "Consensus by Surrender," *National Review*, June 10, 2021, <https://www.nationalreview.com/corner/consensusby-surrender/>.

The writers of the *Standards* are not justified in defining “civil rights education” as *social justice, power relations, diversity, civic engagement, demonstrations, resistance, organizing, and collective action/unity*. This is the basic vocabulary of the radical ideology sometimes referred to as Critical Race Theory, and of the vocational training in radical activism sometimes referred to as Action Civics. The Department of Education, departing unjustifiably from statutory language and legislative intent, has smuggled into the *Standards* an intellectual framework informed by Critical Race Theory and Action Civics.

Recommendation: The Department of Education should rewrite the definition of the Civil Rights Strand to remove all radical vocabulary and pedagogy. The Department also should rewrite the *Standards* entirely to remove all distortions imposed by this radicalized definition of Civil Rights education.

Recommendation: The Department of Education should replace the Civil Rights Strand with a broader strand devoted to Liberty, defined as:

The slow development and application of the ideals and institutions of liberty, particularly those embodied in constitutional self-government. Students generally should be able to identify the ideals, institutions, and individual examples of human liberty, individualism, religious freedom, and republican self-government; assess the extent to which civilizations have fulfilled these ideals; and describe how the evolution of these ideals at different times and in different places has contributed to the formation of modern American ideals.⁴

The Liberty strand should include the development of American civil rights as a core component in the development of liberty in America and in Mississippi.

- **Documents of Liberty:** The *Standards* include a few of the documents of liberty, such as the Declaration of Independence and the Constitution, but includes no sustained attention to teaching America’s documents of liberty—or, more broadly, to using primary sources in history and civics instruction.

Recommendation: The Department of Education should add a Strand of *Documents of Liberty*. The Department of Education should incorporate a series of named documents into the *Standards* and integrate coverage of them throughout the *Standards*. The series should include at least the 24 documents specified by Kentucky in KRS 158.196, which provide an excellent model for Mississippi. (**Appendix 1: The 24 Documents and Speeches Specified in KRS 158.196.**) Ideally the series also should include a broader selection of documents, keyed to the history of the intellectual background of the Founding Documents and the history of the United States. (**Appendix 4: Recommended Historical Documents.**) The Department of Education should then publish a *Documents of Liberty Reader*, and provide lesson plans and professional development, to facilitate teachers’ ability to provide instruction in the Documents of Liberty.

⁴ *American Birthright*, pp. 22-23.

Recommendation: The Department of Education should consider a larger integration of primary sources into their *Standards*, such as are provided by *American Birthright*.

- **Distorted Geography Strand Definition:** The *Standards'* Geography Strand definition prompts teachers to replace factual content with empty “skills” and radical activism.

The geography strand equips students with the knowledge, skills, and perspectives of world geography to engage in ethical action regarding self, other people, other species, and Earth’s diverse cultures and natural environments. Students learn how to use geographic thinking and information to make well-reasoned decisions and to solve personal and community problems. (p. 12 [Strands])

Recommendation: The *Standards* should replace the Geography Strand with this language: “Geographers and students of geography learn how to make and understand maps, inform themselves of the natural and political contours of the world, and use this knowledge to illuminate their understanding of economics and history.”⁵ The *Standards* should be revised throughout to reinforce coverage of factual knowledge of the geography of Mississippi, the United States, and the world, and to remove all material that prompts toward radical activism.

- **Compressed World History.** The *Standards* provide a hasty survey of the history of Western Civilization and very abbreviated treatment of World History outside of Europe.

Recommendation: The *Standards* should replace the current World History sequence with a required Western Civilization sequence in middle school and high school, which provides the coherent narrative of the ideals and institutions of liberty which formed America. This Western Civilization sequence should extract the existing materials on the history of Western Civilization from the current World History instruction, and expand upon them to provide greater detail, especially of the histories of liberty, faith, science, and technology. The *Standards* would especially benefit from historical coverage of two historical sequences now entirely absent:

- i. the Renaissance rediscovery and elaboration of the concepts of liberty, individualism, republicanism, and tolerance;⁶ and
- ii. England’s history of liberty from Henry VIII (misidentified in the *Standards* as Henry VII) to John Wilkes, including the growth of parliamentary power, the English Civil War, the Glorious Revolution, legal freedoms such as *habeus corpus*, and the expansion in England of a culture and society animated by the ideals of freedom.

Recommendation: The *Standards* should create a distinct World History sequence, which provides fuller coverage of Asian, African, and Latin American history.

- **Inadequate American Cultural History.** The *Standards* provides too little material on America’s common culture. The United States History Standard (pp. 90-102) only mention

⁵ The *Standards'* coverage of the Renaissance includes none of these concepts. *Standards*, p. 59.

⁶ *American Birthright*, p. 28.

American cultural history to refer to the Lost Generation and the Harlem Renaissance. (p. 95 [*US History: 1877 to the Present*: USH 5.2, USH 5.8]). Mississippi students should learn far more American cultural history, from Edgar Allan Poe to Tin Pan Alley to Georgia O’Keeffe.⁷ The *Standards’* African American Studies Standard (pp. 129-35), which includes cultural history in 7 of its 9 separate items, provides a useful model for how the United States History sequence should integrate cultural history.

Recommendation: The *Standards* should integrate coverage of the history of America’s common culture throughout its United States History sequence.

- **Incorrect Usage of “Democracy”:** The *Standards* consistently refer to America as a *democracy* rather than a republic. This usage was challenged in the previous public comments (“Teach that America is a Constitutional Republic, not a Democracy.” [3.CI.1, USG. 1]), but rejected by the Department, on the grounds that “While the United States is a republic where representatives are elected to make laws on behalf of constituents, it is commonly referred to as a democracy.” (USG 1). The Department misstated the case: the United States is *polemically* referred to as a democracy, and it is usage with important intellectual and political consequences—not least because America was established as a republic with limited government and separation of powers precisely to prevent the majoritarian tyranny that the Founding Fathers feared would accompany pure democracy. The *Standards* itself, for example, asks students to “Identify principals [*sic*] of democracy within the Declaration of Independence” (p. 34 [3.CR.1]), without asking them to identify principles of *liberty*. The *Standards* likewise directs students to “Examine the influence of democratic values on the lives of citizens” (p. 32 [3.CI.1]), rather than *American values* or *values of liberty*. The *Standards’* definition of America as a *democracy* rather than a republic underwrites the abandonment of *American values* and *liberty* throughout the *Standards*.

Recommendation: The *Standards* should define America as a constitutional republic, and they should add or substitute *liberty* and *American values* wherever they refer to American *democracy* or *democratic values*.

- **Distorted Mississippi Studies.** Several public comments asked for mention of “MS State Constitution, Davis Secession, James K. Vardaman, Sovereignty Commission, Brown, Plessy” (*U.S. History* 7C.7, 7C.12, 7c.13). The Department responded: “No change needed. Content covered in Mississippi Studies.” While Mississippi Studies does mention successive Mississippi Constitutions, it mentions neither Jefferson Davis nor James K. Vardaman by name, although it does mention individuals for virtually every other period of Mississippi history (*Mississippi Studies*, pp. 77-81). This absence substantially weakens Mississippi Studies.

Recommendation: The *Standards* will not endorse slavery, secession, or segregation if it mentions these figures by name, or those of other famous Mississippians associated with these causes. The Department of Education should revise the Mississippi Studies Standards to include prominent Mississippians, regardless of their political beliefs.

⁷ Cf. the extended coverage of American cultural history in *American Birthright: Grade 11, United States History*, Item 15 (pp. 124-25), Item 38 (p. 130), Item 48 (p. 132), Item 62J (p. 136), Item 63 (p. 136), Item 77 (p. 140).

- **Distorted Minority Studies:** Minority Studies includes several absences and distortions.
 - *Polemical Despair:* Minority Studies (pp. 165-69) mentions *minority groups, marginalization, plight, discrimination, prejudice, scapegoating, inequalities, resistance, systemic inequality, microaggressions, cultural appropriation, and discrimination*. At least three of these concepts are polemical falsehoods (*systemic inequality, microaggressions, cultural appropriation*), and the rest are severely unbalanced in the historical portrait they present, since they do not mention *minority individuals, assimilation, cooperation, resilience, success, fair treatment, equality, accommodation, or common American identity*.
 - *Polemical Absences:* Minority Studies does not mention notable American minorities, including Catholics, Mormons, Quakers, Amish, Cajuns, Irish, Germans, Italians, and Poles. The story of these minorities, and the extent of their assimilation into a common American identity, ought to be part of Mississippi's Minority Studies.
 - *Holocaust:* The Minority Studies course oddly refers to the Holocaust without naming the victims: "Illustrate the major events, minority groups, and people associated with the Holocaust and its global impact." (p. 168 [MIN.7]) The Minority Studies should explicitly mention at least Jews, Gypsies, homosexuals, and the disabled.

Recommendation: The Department should redraft the Minority Studies sequence entirely, and produce a version shorn of polemical despair and polemical absences.

- **Miscellaneous Miscues.** The *Standards* makes several smaller mistakes, which should be corrected.
 - **History Strand.** The *Standards* directs students to "investigate how the past shapes the present, how people and events have changed society through time, and how localized changes can impact the world power structure." (p. 12 [Strands]) The *Standards* inappropriately assume that *societies* and *power structures* are the foundation of human history, when it is *polities, faiths, and liberties*. The Department should redraft the History Strand accordingly, and redraft the *Standards* to match this change.
 - **Slaves/Enslaved:** The *Standards* substitutes the polemical term *enslaved* for *slaves*. Polemical jargon is inappropriate for *Standards*—and this jargon obscures a vital historical distinction between African Americans who were enslaved and those who were born slaves (or free men), between African Americans largely products of African culture and those increasingly partaking of and contributing to the American cultural complex of Christianity, ideals of liberty, and Anglo-American culture. The *Standards* should use the terms *enslaved* and *slaves* correctly.
 - **African American Christianity:** The *Standards* does not discuss African American Christianity explicitly, although they do mention Negro Spirituals (p. 73 [US History: Exploration to 1877 8.7]) and religious institutions such as the "AME Church in Philadelphia and other 'Invisible Churches'" (p. 131 [AAS.3]). The *Standards* should mention the Christianization of African-American slaves and free men and the nature and development of African-American Christianity

- **Communism:** The *Standards* does not define Communist ideas, or their effect. The *Standards* directs students to learn how “Nazi ideas about race and nation led to the dehumanization and genocide of Jews in the Holocaust” (p. 87 [*World History* WH 9.2]); they also should direct students to learn how (for example) “Communist ideas about class struggle and the dictatorship of the proletariat led to the dehumanization of “class enemies” and genocide of the Ukrainians in the Holodomor.”
- **Explaining Away Conservatism:** A public comment on *United State History* USH 10.1 astutely notes that “Revisions ask students to evaluate the conservative movement as a response to ‘social, economic, and environmental’ issues rather than appraising the issues.” The Department erred when it made no change in response to this comment. The *Standards* does not ask students to evaluate the Civil Rights movement, the women’s movement, or the environmental movement as responses to other developments. (p. 99 [*United States History* USH 9.3-5]) The *Standards* should treat the conservative movement in the same manner.
- **Economic Rights:** The *Standards* assumes the existence of *economic rights* in the United States Government course: “Identify the importance of economic rights and explain how they are secured.” (USG 8.7) *Economic rights* are a staple of progressive polemic, but they should not be assumed to exist. Nor should they be incorporated into the United States Government course, since our civil rights are political in nature, not economic. The Department should remove this item from the *Standards*.
- **United Nations’ Universal Declaration of Human Rights:** In Grade 6, Standard 6.14 (“Describe how civil rights and citizenship roles vary based on the culture and government of various nation-states.”) includes the objective “Compare and contrast the Declaration of Independence, the Constitution, and the Amendments with the United Nations’ Universal Declaration of Human Rights.” (p. 52 [6.14.4]) The United Nations is not a nation-state, and human rights are not civil rights. The Department should remove this item from the *Standards*.
- **Impact:** The *Standards* uses *impact* throughout, when they should use *affect* or *effect*. The Department should replace *impact* throughout.
- **Revision Transparency:** The Department of Education helpfully provided a redlined version of the *Standards* that transparently revealed the changes between the 2021 draft *Standards* and the 2022 proposed *Standards*. However, it did not provide a similar redlined version to reveal the changes from the 2018 *Standards* to the 2022 proposed *Standards*. The Department should provide redlined versions that provide such information as part of the future standards revision process.

Strategic Recommendations

We have provided the above recommendations for revision to the Department of Education, but we do not believe that social studies standards revision can or should be undertaken entirely by the Department. We make three strategic recommendations to the Department.

- **Independent Commission.** The Department received a great many thoughtful comments—which its personnel largely ignored, even when they were sensible. The Department evinced an attitude that was unresponsive to the Mississippi public, to which

it should be accountable. We therefore recommend that the Department ask Mississippi's policymakers to appoint an independent commission to redraft Mississippi's social studies standards. Effective revision of the *Standards* must be carried out by a commission independent of the Department personnel.

- **Licensure Requirements and Professional Development:** The Department of Education also should update its licensure requirements and professional development to ensure that its teachers are equipped to teach curriculum that aligns with these *Standards* new emphasis in historical documents.
- **Statutory Reform:** The Department of Education should ask state policymakers to enact laws that ensure proper social instruction in all Mississippi public K-12 schools.⁸

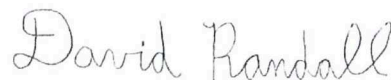
Conclusion

The Mississippi Department of Education's proposed *Standards* possess significant virtues, but they also possess substantial shortcomings. The Department should revise the proposed *Standards* in detail as we have recommended in this public comment. We suggest that the Department examine our model *American Birthright* social studies standards, but we also suggest that Kentucky examine the fine alternate models of Louisiana and South Dakota. The Department also should request Mississippi policymakers to appoint an independent commission to redraft new social studies standards.

Respectfully yours,



Peter Wood
President, National Association of Scholars



David Randall
Executive Director, Civics Alliance

⁸ Civics Alliance: Social Studies Curriculum Act, <https://civicsalliance.org/model-palm-card/social-studies-curriculum-act/>; Civics Course Act, <https://civicsalliance.org/model-k-12-civics-code/civics-course-act/>; United States History Act, <https://civicsalliance.org/model-k-12-civics-code/united-states-history-act/>; Western Civilization Act, <https://civicsalliance.org/model-k-12-civics-code/western-civilization-act/>; Historical Documents Act, <https://civicsalliance.org/model-k-12-civics-code/historical-documents-act/>; and more broadly, the Model K-12 Civics Code, <https://civicsalliance.org/model-k-12-civics-code/>.

Appendix 1: The 24 Documents and Speeches Specified in KRS 158.196

1. The Mayflower Compact;
2. The Declaration of Independence;
3. The Constitution of the United States;
4. The Federalist No. 1 (Alexander Hamilton);
5. The Federalist Nos. 10 and 51 (James Madison);
6. The June 8, 1789, speech on amendments to the Constitution of the United States by James Madison;
7. The first ten (10) amendments to the Constitution of the United States, also known as the Bill of Rights;
8. The 1796 Farewell Address by George Washington;
9. The United States Supreme Court opinion in *Marbury v. Madison*, 5 U.S. 137 (1803);
10. The Monroe Doctrine by James Monroe;
11. What to the Slave is the Fourth of July? speech by Frederick Douglass;
12. The United States Supreme Court opinion in *Dred Scott v. Sandford*, 60 U.S. 393 (1857);
13. Final Emancipation Proclamation by Abraham Lincoln;
14. The Gettysburg Address by Abraham Lincoln;
15. Declaration of Rights of the Women of the United States by Susan B. Anthony, Matilda Joslyn Gage, and Elizabeth Cady Stanton;
16. The September 18, 1895, Atlanta Exposition Address by Booker T. Washington;
17. Of Booker T. Washington and Others by W.E.B. Du Bois;
18. The United States Supreme Court opinion in *Plessy v. Ferguson*, 163 U.S. 537 (1896);
19. The August 31, 1910, New Nationalism speech by Theodore Roosevelt;
20. The January 11, 1944, State of the Union Address by Franklin D. Roosevelt;
21. The United States Supreme Court opinions in *Brown v. Board of Education of Topeka*, 347 U.S. 483 (1954) and *Brown v. Board of Education of Topeka*, 349 U.S. 294 (1955);
22. Letter from Birmingham Jail by Martin Luther King, Jr.;
23. The August 28, 1963, I Have a Dream speech by Martin Luther King, Jr.; and
24. A Time for Choosing by Ronald Reagan.

Appendix 2: Recommended Historical Documents

Founding Documents, Intellectual Background

Magna Carta (1215)
Petition of Right (1628)
English Bill of Rights (1689)
Toleration Act (1689)
John Locke, *Second Treatise of Civil Government* (1690)
Montesquieu, *The Spirit of Laws* (1748)

United States Documents

Articles, Laws, and Orders of Virginia (1610)
Fundamental Orders of Connecticut (1639)
Massachusetts Body of Liberties (1641)
Pennsylvania Charter of Privileges (1701),
John Woolman, *Some Considerations on the Keeping of Negroes* (1754)
John Adams, *Braintree Resolves* (1765)
Common Sense (1776)
Virginia Declaration of Rights (1776)
Massachusetts Constitution and Declaration of Rights (1780)
Virginia Statute for Religious Freedom (1786)
Northwest Ordinance (1787)
Anti-Federalist Papers: Brutus No. 1 (1787)
The Federal Farmer, *Letter III* (1787)
The Federalist Nos. 9 (Alexander Hamilton), 39 (James Madison), and 78 (Alexander Hamilton) (1787-88)
Benjamin Franklin, *The Autobiography of Benjamin Franklin* (1791)
Thomas Jefferson, First Inaugural Address (1801)
Alexis de Tocqueville, *Democracy in America, Volume I* (1835) and *Volume II* (1839)

Abraham Lincoln, "Speech on the Dred Scott Decision" (1857)
Abraham Lincoln, "House Divided" speech (1858)
Abraham Lincoln, Second Inaugural Address (1865)
Niagara Movement Declaration of Principles (1905)
Theodore Roosevelt, "The Man with the Muck-rake," speech (1906)
Woodrow Wilson, "Peace Without Victory," speech (1917)
Schenck v. United States (1919)
Justice Oliver Wendell Holmes' dissenting opinion in the case of *Abrams v. United States* (1919)
Herbert Hoover, *Rugged Individualism* (1928)
Franklin Delano Roosevelt, First Inaugural Address (1933)
Franklin Delano Roosevelt, "Four Freedoms" speech (1941)
Justice Robert M. Jackson's opinion for the Supreme Court in *West Virginia State Board of Education v. Barnette* (1943)
Learned Hand, *The Spirit of Liberty* (1944)
The Truman Doctrine (1947)
George Kennan, "The Sources of Soviet Conduct" (1947)
John F. Kennedy, Inaugural Address (1961)
Ronald Reagan, Berlin Wall Speech (1987)
Ronald Reagan, Speech at Moscow State University (1988)
George W. Bush, Second Inaugural Address (2005)
District of Columbia v. Heller (2008)
Dobbs v. Jackson Women's Health Organization (2022)



Office of Secondary Education
Curriculum and Instruction
Tammy Crosetti
Bureau Director

October 26, 2022

The Mississippi Department of Education will hold a public hearing on proposed changes to the *Mississippi College and Career Readiness Standards for Social Studies 2022*.

Friday, November 18 | 9:00 am
Woolfolk State Office Building
Room 145
501 N West Street
Jackson, MS

All Mississippi residents wishing to speak at the hearing are required to register a minimum of three days before the hearing. Registration will close on Tuesday, November 15, at 9:00 am. Each speaker will have an allotted time of three minutes to provide specific, actionable feedback on any particular standards of concern.

To register to speak, you may visit the Mississippi Department of Education webpage at <https://www.mdek12.org/PN/APA> and click on the "register" link.

The proposed changes are available through the Secretary of State website:
<https://www.sos.ms.gov/adminsearch/ACProposed/00026579b.pdf>

If you have questions related to speaker registration, please contact Tammy Crosetti at socialstudies.mdek12.org

Thank you,

Tammy Crosetti

Central High School Building
359 North West Street
P.O. Box 771
Jackson, MS 39205-0771

Phone (601) 359-3461
www.mdek12.org

Michelle Lofton
1790 Douglas Trail SE
Brookhaven, MS 39601

October 19, 2022

Ms. Tammy Crosetti
Mississippi Department of Education
359 N. West Street
Jackson, MS 39201

Re: Request for Oral Proceeding

Dear Ms. Crosetti:

I am requesting that an oral proceeding be scheduled regarding the proposed rule/amendment/repeal filed on September 29, 2022 with the Mississippi Secretary of State's office, to amend Title 7, Education K-12, Part 193, Mississippi College-and Career-Readiness Standards for Social Studies.

If you need any further information concerning this request, please let me know. I would appreciate, if you would notify me of the date, time and location of the scheduling of the oral proceeding.

Thank you for your assistance.

Sincerely,


Michelle Lofton

Nellie Alliston, LMSW

104 Morrell Circle
Hattiesburg, MS 39402
601.325.5978

Tammy Crosetti
Mississippi Department of Education
359 N. West Street
Jackson, MS 39201

October 19, 2022

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Thank you for your assistance. If you should have any questions or need additional information, please contact me at nellie@mspti.org or 601.325.5978.

Sincerely,



Nellie F. Alliston, LMSW

Parent Educator

Mickey Alford
119 Caribbean Cove
Clinton, Mississippi 390456

October 19, 2022

Ms. Tammy Crosetti
Mississippi Department of Education
359 N. West Street
Jackson, MS 39201

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Thank you for your assistance.

Sincerely,



Mickey Alford

Brittany Greer
389 Foxfire Cove
Starkville, MS
(662) 341-5544

Ms. Tammy Crosetti
Mississippi Department of Education
359 N. West Street
Jackson, MS 39201

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Thank you for your assistance,

Sincerely,

Brittany Greer

Rachel Tharpe
140 Millhouse Drive
Madison, Mississippi 39110

October 19, 2022

Ms. Tammy Crosetti
Mississippi Department of Education
359 N. West Street
Jackson, MS 39201

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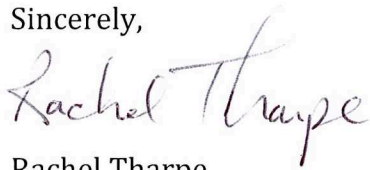
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Thank you for your assistance.

Sincerely,

A handwritten signature in dark ink that reads "Rachel Tharpe". The signature is written in a cursive, flowing style.

Rachel Tharpe

FLORANCE BASS
244 PENNY LANE
BRANDON, MISSISSIPPI 39042

October 19, 2022

Ms. Tammy Crosetti
Mississippi Department of Education
359 N. West Street
Jackson, MS 39201

Re: Request for Oral Proceeding

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Thank you for your assistance.

Sincerely,



Florance Bass

Leslie Junkin

76 Baker Drive East
Columbus, Mississippi 39702
662-251-5599
leslie@mspti.org

Ms. Tammy Crosetti
Mississippi Department of Education
359 N. West Street
Jackson, MS 39201

Re: Request for Oral Proceeding

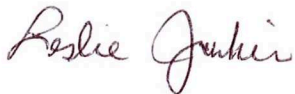
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Thank you for your assistance.

Sincerely,

A handwritten signature in dark ink, appearing to read "Leslie Junkin", written in a cursive style.

Leslie Junkin

Jennifer Jackson, Ed. D, ACAS
304 Briars Bend
Brandon, MS 39042
228-563-4778
jenniferjackson2684@gmail.com

Ms. Tammy Crosetti
Mississippi Department of Education
359 N. West Street
Jackson, MS 39201

Re: Request for Oral Proceeding

Dear Ms. Crosetti:

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Thank you for your assistance.

Sincerely,



Jennifer Jackson

Jackie Wansley



625 Wendover Way
Ridgeland, MS 39157
601-918-5580
jackie.wansley@gmail.com

October 19, 2022

Re: Request for Oral Proceeding

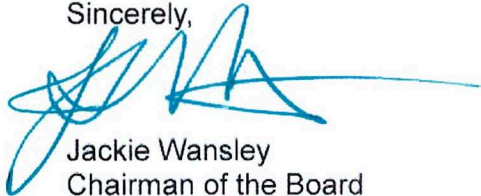
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If you need any further information concerning this request, please let me know. I would appreciate, if you would notify me of the date, time and location of the scheduling of the oral proceeding.

Thank you for your assistance,

Sincerely,



Jackie Wansley
Chairman of the Board
MS Coalition for Citizens with Disabilities





Opening Doors Together Since 1989

2 Old River Place, Suite M
Jackson, Mississippi 39202

Phone: (601) 969-0601
Fax: (662) 665-4151

Website: www.msccd.org

October 19, 2022

Ms. Tammy Crosetti
Mississippi Department of Education
359 N. West Street
Jackson, MS 39201

Re: Request for Oral Proceeding

Dear Ms. Crosetti:

I am requesting that an oral proceeding be scheduled regarding the proposed rule/amendment/repeal filed on September 29, 2022 with the Mississippi Secretary of State's office, to amend Title 7, Education K-12, Part 193, Mississippi College- and Career- Readiness Standards for Social Studies.

If you need any further information concerning this request, please let me know. I would appreciate, if you would notify me of the date, time and location of the scheduling of the oral proceeding.

Thank you for your assistance.

Sincerely,

A handwritten signature in dark ink, appearing to read "Pam Dollar", with a stylized flourish at the end.

Pam Dollar
Executive Director

MANDY ROGERS
P.O. Box 2405
Madison, MS 39130
601-594-7990
Mom424@aol.com

October 10, 2022

Ms. Tammy Crosetti
Mississippi Department of Education
359 N. West Street
Jackson, MS 39201

Re: Request for Oral Proceeding

Dear Ms. Crosetti:

I am requesting that an oral proceeding be scheduled regarding the proposed rule/amendment/repeal filed on September 29, 2022 with the Mississippi Secretary of State's office, to amend Title 7, Education K-12, Part 193, Mississippi College- and Career- Readiness Standards for Social Studies.

If you need any further information concerning this request, please let me know. I would appreciate, if you would notify me of the date, time and location of the scheduling of the oral proceeding.

Thank you for your assistance,

Sincerely yours,



Mandy Rogers

**Mandy Rogers
P.O. Box 2405
Madison, MS 39130**

October 20, 2022

Tammy Crosetti, Bureau Director, Division of Secondary Education
Mississippi Department of Education
Post Office Box 771
Jackson, MS 39205-0771

**RE: Public Comments on the proposed Mississippi College-and-Career-Readiness
for Social Studies 2022**

I have reviewed the proposed revisions to the state's academic standards for social studies (Mississippi College-and-Career-Readiness for Social Studies 2022). I note the academic standards do not include any information regarding history of the Disability Rights Movement.

Millions of Americans with disabilities have and will be affected by the persistent efforts of the men and women who started the Disability Rights Movement by advocating for changes for people with disabilities. These men and women advocated for laws which offer participation and inclusion of people with disabilities in all areas of life.

My comments regarding the inclusion of Disability Rights Movement into the Mississippi College-and-Career-Readiness for Social Studies 2022 are included.

Thank you for your consideration of my request.


Mandy Rogers

Enclosed: Background information

Public comments regarding the Mississippi College – and Career – Readiness Standards for Social Studies

Standard Min. 1, Examine which aspects define a minority group.

1. Investigate minority groups and determine the underlying factors that result in their marginalization.

Comment: The standards being taught must include individuals with disabilities when discussing minority groups.

2. Compare and contrast the plight of women and the plight of ethnic minorities at various points in history.

Comment: Compare and contrast the plight of women, individuals with disabilities and the plight of ethnic minorities at various points in history.

3. Identify and describe prominent groups associated with protecting and broadening protections for minority groups. (e.g., the National Association for the Advancement of Colored People, Southern Poverty Law Center, the American Civil Liberties Union, etc.)

Comment: Identify and describe prominent groups associated with protecting and broadening protections for minority groups. (e.g., the National Association for the Advancement of Colored People, Southern Poverty Law Center, the American Civil Liberties Union, The American Association of People with Disabilities (AAPD), The ARC, The National Council on Disability, The National Alliance for the Mentally Ill (NAMI), National Organization on Disability, etc.)

Comment: Add 5. Examine social and political factors and events that have impacted attitudes and discrimination towards individuals with disabilities up to the early years of the twenty-first century.

MIN.2 Trace the group dynamics that play a role in the marginalization of minority groups.

Comment: The standards being taught must include individuals with disabilities when tracing the group dynamics that play a role in the marginalization of minority groups.

1. Analyze the various causes of prejudice. (e.g., social distance, economic competition, scapegoating, conflicting social and religious norms, stereotypes, etc.)
2. Analyze political and cultural factors that may serve to maintain inequalities experienced by minority groups

Comment: Add Examine the Disability Rights Movement.

1. Identify and describe the origins and early leaders of the Disability Rights Movement.

2. Trace the major events, achievements, and leaders of the Disability Rights movement up to the early years of the twenty-first century.

3. Survey the accomplishments of individuals with disabilities in the United States up to the early years of the twenty-first century.

4. Analyze the current status of individuals with disabilities in the United States with respect to political representation, economic opportunities, healthcare, and shifting social norms.

Tammy Crosetti, Bureau Director, Division of Secondary Education
Mississippi Department of Education
P.O. Box 771
Jackson, MS 39205-0771
November 18, 2022

Re: Public Comments on the Proposed Mississippi College and Career Readiness Standards for Social Studies 2022

U.S. History 1877 - Present (page 90) Add a standard that chronicles the history of the disability rights movement in this country to include leaders of the Movement and the laws that resulted from efforts by the disability community.

Minority Studies (page 165) - Min. 1 and Min. 2 Include the history of the disability rights movement throughout the curriculum.

I was born in 1963 missing most of three limbs, both arms below the elbow and my left leg below my knee. Neither one of my parents had ever known anyone with a disability. It was suggested to them that I be placed in an institutional setting immediately. They did not choose that route. They chose instead to take me home and raise me to the best of their ability. Imagine how much easier it would have been for them if they had been made aware of others with disabilities living a good and productive life in their community. If they had known of the advancements made after WWII in prosthetics and that I would indeed be able to walk without assistance and live independently. They didn't know any of this because no one taught it to them. They didn't know any of this because in 1963 it was still all too common to keep people with disabilities hidden away at home or in institutions. That is certainly not the case anymore though.

At the same time people of color were fighting for their civil rights, people with disabilities were fighting for theirs. At the same time Americans were fighting back against Jim Crow laws, people with disabilities were fighting unnecessary institutionalization and lack of access. We battled lack of physical accessibility in the community and a lack of awareness and understanding of our importance in society. People with disabilities were being arrested for marching and protesting and staging sit ins at Bus stations and restaurants and government buildings at the same time other minorities were, all of us demanding our civil rights.

Civil rights movements throughout history have changed the projection of our future. ALL civil rights movements matter and ALL should be included in our history curriculum. Just as laws were created to provide a better, more equitable life for women and people of color, laws have been created to provide a better and more equitable life for people with disabilities. We fought long and hard for many years to get laws, such as the Rehabilitation Act of 1973, the Americans with Disabilities Act and the Individuals with Disabilities Education Act passed.

The other speakers here today are providing you with more specific language and details regarding our request to be included in the curriculum. I want to say this though, that if it weren't for the Disability Rights Movement and the many people who came before me and the others in this room, I would not have had the opportunity to live independently in my own community, obtain a higher education, own my own home and business and spend the last 35 years fighting for the rights of others just like me. We are a large minority in this country. We are a vital part of this country. We are important. And we deserve to be included in both the US History and the Minority Studies curriculum.

Thank you for the opportunity to speak to you today.

Christy G. Dunaway

Disability Rights Activist