

Request for Reconsideration of Challenged Materials  
by State Textbook Commission  
Date: 9-3-13

Please check type of material:

☒ Textbook

☐ Textbook Series

☐ Other \_\_\_\_\_

Title "Comparative Politics Today"  
Author diverse groups - Section on Iran authored by H.E. Chehabi & Arang Keshavarzian  
Publisher or Producer Pearson  
Copyright Date: 2012 Edition: 10th ISBN: \_\_\_\_\_  
Request initiated by \_\_\_\_\_  
Telephone \_\_\_\_\_ address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
Do you represent:  
☒ Yourself  
☐ An organization (name) \_\_\_\_\_  
☐ Other group (name) \_\_\_\_\_

The following questions are to be answered after the complainant has read, viewed, or listened to the objectionable material in its entirety. If sufficient space is not provided, use the back or attach additional sheets. (Please sign your name to each additional attachment.)

1. To what material do you object? (Please be specific, cite pages, etc.)  
(pp. 16-17) "Religious Differences & Fundamentalism - Chapter on the 9-11 hijacking by extremist Islamists. Fails to identify them as such; down plays the horrors of that day perpetrated by terrorists who happen to be muslims."
2. What do you believe is the theme or purpose of the material?  
Supposedly educating the student(s) in a political/historical fashion, giving them an overview of the same. The truth is always more interesting & holds our attention. Why dilute it, whitewash it or omit it?
3. What do you feel might be the result of a student using the material?  
The student won't be entirely 'educated' but kept in the dark as to the realities & truths that occurred politically in our history, at least that part of history.
4. For what age group would you recommend this material? 14-18 yrs.
5. Is there anything good in this material? Please comment.  
Yes - chapter two uses diverse sources, making the material more interesting. Chapter 12 gives a more in-depth overview of the 1979 Iranian revolution despite some bias from the authors regarding Islam's treatment of Christians & Jews.
6. Would you care to recommend other materials of the same subject and format? If you care to provide a more 'balanced' education, how about some of the excellent Hillsdale College texts. Immortals on Politics, Culture, etc. (40th Anniv.)

\_\_\_\_\_  
Signature of Complainant

9-3-13  
Date

Please return completed form by September 2, 2011:

Director, Textbook Services  
State Department of Education  
11<sup>th</sup> Floor, Andrew Johnson Tower  
710 James Robertson Parkway  
Nashville, TN 37243-0379

OFFICE OF  
TEXTBOOK SERVICES  
SEP 9 '13

## Public Comment Form

MyWorld History & Geography, Middle Ages to Exploration of Americas

#1 (cont.)

Regarding **Pages 72-107** and beyond, the book's discussion of Islam and Sharia is scrubbed clean of negative aspects. This book is quick to discuss several less than positive issues regarding the Christian church, such as internal conflicts or power struggles between the clergy and secular rulers. In fact one of the few sections dedicated to Christianity is entitled "Divisions within the Christian Church".

Islam is given the status of a Civilization where no other religion is. In discussing Islam, no mention of slavery is made which was definitely a characteristic aspect of the Islamic empires and was practiced by Muslims since the beginning of Islam. Slavery is condoned in the Koran, Hadiths and the Sunna. Where Slavery is not addressed in the cultures of Islam, slavery is described as a strong influence of the Roman culture.

**P.82** Regarding Charity, one of the 5 pillars of Islam, the book fails to mention that Islamic charity does not apply to non-muslim believers. Refer to the Koran 28:86 which forbids lending support to non-believers.

**P. 85** The book's discussion of Sharia does not mention the lack of equal rights for women, non-Muslims and homosexuals. There is no mention of countries where sharia forbids women to work, receive an education, drive a car or move about unescorted by a male relative. There is no mention of women who are stoned to death under sharia for adultery even when it is actually a case where the woman is raped. There is no mention that women inherit half of what their male peers inherit and that it takes 3 women's testimony to equal one man's in a Sharia court of law. There is no mention of the death sentence for all homosexuals or many other negative aspects of Sharia.

**p. 86** The book states Islam spread peacefully even though they "conquered" North Africa and Spain. I suggest that the spread of Islam was anything but peaceful. This is from the Medieval Source Book on the conquest of Spain by the Muslim invaders. <http://www.fordham.edu/halsall/source/conqspain.asp>

**p.87** According to the book, religious toleration helped the Arab Muslim empire to expand. Conversely it is compared to the Byzantine or Christian empire which is stated to have persecuted Jews and non-Muslims.

The fact is, Islamic states treated Jews and Christians as 3<sup>rd</sup> class citizens, requiring an onerous Jiza Tax from them and severely restricting their freedoms of religious worship and commerce. Jews and Christians were not allowed to repair their synagogues or churches or ring bells during worship. They were not allowed to ride horses. Their testimony was not allowed in a court of law. Often their children were taken from them and forced into military service. There were many other hardships imposed on non-Muslims in Muslim conquered lands.

**P. 88** Discusses how women were treated differently than men but soft sells the inequities as still a "general improvement" over their situation before Islam developed. No mention of ill treatment of women mentioned above under P85.

## **Public Comment Form**

MyWorld History & Geography, Middle Ages to Exploration of Americas

The book says the Arab Muslim Empire was “generally” tolerant of Jews and Christians and states they were respected? The only mention in this book of their persecution was a special tax and “other restrictions”.

This book shows an obvious bias for Islam. Any negatives are either not mentioned, down played or glossed over.

Other religions are not handled in the same manner. Much of the text regarding Christianity focuses on internal conflicts or other negative aspects. One gets the impression that the section on Islam is written by a Muslim but the sections on Christianity read from an outsider’s perspective. Very little information is presented on the conquest of Islam over of formerly Christian nations like Egypt, Syria and Turkey.

# Public Comment Form

P 11

ase check type of material: ☒ Textbook ☐ Textbook Series ☐ Other \_\_\_\_\_

le My World History & Geography, Mid. Ages to Exploration of America  
 thor Karpiel & Krull

blisher or Producer Pearson

pyright Date: 2015 Edition: \_\_\_\_\_ ISBN: 13: 978-1-26-932368/10: 1-26-932368

quest initiated by \_\_\_\_\_  
 lephone. \_\_\_\_\_

y \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

you represent:

Yourself

An organization (name) \_\_\_\_\_

Other group (name) \_\_\_\_\_

e following questions are to be answered after the complainant has read, viewed, or listened to the objectionable material  
 its entirety. If sufficient space is not provided, use the back or attach additional sheets. (Please sign your name to each  
 litional attachment.)

1. To what material do you object? (Please be specific, cite pages, etc.)

see pg 2

2. What do you believe is the theme or purpose of the material?

To show the progression of cultures & historical events  
 from early ages forward.

3. What do you feel might be the result of a student using the material?

Students will walk away with a skewed, imbalanced  
 & distorted version of the truth.

4. For what age group would you recommend this material? 6th & 7th after book is  
 revised!

5. Is there anything good in this material? Please comment.

Beautiful illustrations & information is presented in an  
 easily digested fashion and a natural flow.

6. Would you care to recommend other materials of the same subject and format? \_\_\_\_\_

Signature of Complainant \_\_\_\_\_

9/4/13  
 Date

Please return completed form by September 7, 2013:

Director, Textbook Services  
 State Department of Education  
 11<sup>th</sup> Floor, Andrew Johnson Tower  
 710 James Robertson Parkway  
 Nashville, TN 37243-0379



**Institute for Curriculum Services Review on behalf of the  
Jewish Federation of Nashville and Middle Tennessee  
Pearson, *myWorldHistory Early Ages ProGuides*  
Gregory H. Chu, Susan Hardwick, and Don Holtgrieve  
2015 (no ISBNs)**

**General Comments:**

Please note that this review is based on the 2015 edition of Pearson, *myWorldHistory Early Ages* and their *ProGuides*, completed for the 2013 Alabama state adoption. Some of the sections are based on reviews of hard-copy editions that ICS received for the 2015 AL editions. Other sections are based on the earlier national editions that ICS received electronically.

For the 2013 Tennessee state adoption, the material reviewed in this document appears in two different titles: *myWorld History & Geography: Early Civilizations through the Decline of the Roman Empire* (2015) covers much of the same material as the first half of *myWorld History Early Ages*; and *myWorld History & Geography: The Middle Ages to Exploration of the Americas* (2015) covers much of the same material as the second half of *myWorld History Early Ages*. Note that the pagination may differ in these editions from what is in the actual texts reviewed.

**Please make the changes detailed below to the two above mentioned 2015 editions for the Tennessee state adoption and to the national online and print editions to ensure that students in Tennessee receive the revised content.**

This review covers both the student text *myWorld History* and the several volumes of the teacher's ProGuides that accompany the student text. Each ProGuide is listed separately with a general comment about issues within that volume.

**Edits that Pearson has agreed to in other texts are highlighted in yellow**, as ICS assumes Pearson seeks consistency in its texts.

These ProGuides provide enriching and engaging activities to help foster a solid understanding about the history of human civilization. The section "Judaism and the Jews" presents excellent information in an appealing manner.

Some activities are based on comparing and contrasting religions, which is not the best approach to understanding religions as it can lead to judgments of which is better. Recommended edits avoid the comparison language without eliminating the understanding about religions offered in the activities.

**Overview**

**2015 (no ISBNs)**

**General Comments:** Corrections are needed in order to avoid presenting specific religious beliefs as facts, to prevent possible confusion among varying beliefs, and to avoid promoting judgment about which belief system is better.

Note: The pagination for the "Overview" booklet is different from the rest of the compilation—the numbering begins again at p. 1 with the "Core Concepts" booklet.

Glossary

p. 85, col. 2, Brahman, **Change:** "in Hinduism, the supreme cosmic consciousness; or spiritual force, ~~or God~~ (p. 215)"

ICS has recommended that discussion of Hindu belief avoid using the term “God,” which is too easily associated with the deity of the Abrahamic monotheistic religions and can cause confusion. The concept of Brahman is of an absolute, not of a personalized deity.

Pearson agreed to this edit in the Alabama edition of *World History: From 1500 to the Present*, 2014, p. 805.

p. 92, col. 2, hajj, **Add:** “pilgrimage made by Muslims to their holy city of Mecca (p. 456)”

It is not appropriate to refer objectively to a specific religion’s city as holy. Clarifying that the city is holy *for that group* is more accurate and maintains the distinction between “teaching religion” and “teaching *about* religion.”

p. 95, col. 2, Mandate of Heaven, **Add:** “in ancient China, the presumed right to rule given to a dynasty by Heaven, the highest force of nature (p. 258)”

It is important that the text not assert that a right to rule was factually given by Heaven. Rather, this right was accepted as part of the religious belief of the people.

p. 103, col. 1, Sunnah, **Add:** “traditions believed by many Muslims to come from their prophet Muhammad (p. 455)”

A public school text should not identify someone objectively as a prophet but rather as one whom a particular religion accepts in such a manner.

Pearson agreed to similar edits in *America: History of Our Nation, Beginnings Through 1877* TE, p. 16, in *World History*, TE, 2009, p. 310, and 311, in *World Studies: Africa, Asia, and Australia*, 2009, p. 492, in *History of Our World: The Early Ages*, Student Edition, 2005, p. 294 and 296, and in *World Explorer: People, Places, and Cultures*, SE and TE, 2007, p. 496

p. 103, col. 1, Sunni, **Add:** “member of an Islamic religious group that supported Abu Bakr as the first caliph and now forms a majority of the world’s Muslims (p. 463)”

The verb “forms” needs to agree with the noun “group.”

## Core Concepts Handbook

2015 (no ISBNs)

**General Comments:** ICS recommends removing compare and contrast language in the study of religions as this leads to judgments as to which religion is better. More neutral language can achieve the goals of these activities. The Background on Official Religions, p. 44, includes an excellent explanation of the First Amendment.

p. T40, 2 Experience, myWorld Activity, Religion Research, **Change:** “Have pairs ~~compare and contrast~~ analyze the religious backgrounds of residents in Israel and Egypt.”

Compare and contrast is not the best approach to religion as it leads to judgments about which religion is better. Use of the term “analyze” will achieve the same result.

p. T40, 3 Understand, Review, **Change:** “Ask students to create tables or diagrams to ~~compare~~ show the core beliefs and rituals of major world religions.”

See rationale above.

p. T41, Religion Research, Directions, **Change:** “~~Compare~~ Analyze religion in the neighboring countries of Israel and Egypt.”

See rationale above.

p. T41, questions, #1, **Change:** “~~Compare and contrast~~ Analyze religions in Israel and Egypt.”

See rationale above.

p. 44, Judaism, **Change:** “By A.D. 10035, Jews ~~were scattered~~ lived across Europe, Southwest Asia, and North Africa.”

In 135 C.E. the Roman Empire crushed the Bar Kochba revolt and killed, enslaved, or exiled a lot of the Jewish population. Specific dates are used where known in the description of other religions.

“Scatter” is not a term generally used in academic references to dispersal of populations in a diaspora. Since that vocabulary is difficult for the grade level of the text, “lived” is accurate and appropriate.

p. 45, col. 1, par. 1, **Change:** “Jews, Christians, and Muslims believe in one gGod.”

The word “God” is a proper noun and it is customary to capitalize God when used as a proper noun in these three monotheistic religions.

p. 45, p. 93, col. 1, par. 2, **Change:** “On Yom Kippur, Jews ~~make-up~~ seek forgiveness for their ~~sins~~ wrongdoings.”

On Yom Kippur, Jews repent for any wrongdoings they have committed in the last year, against God, and against their fellow human beings, so sins is not entirely accurate. They apologize and seek forgiveness, to start the Jewish New Year fresh. Since repentance is not appropriate to the vocabulary level of this grade level, “seeking forgiveness for their wrongdoings” is more accurate.

## Origins

2015 (no ISBNs)

p. 80, Guide on the Side, Cause and Effect, **Change:** “Why did the ~~G~~gods create Enkidu?”

Polytheistic gods are referred to in lower case, to distinguish from the one God of monotheistic religions. This edit is consistent with the text itself on p. 80, par. 2, “So the gods created Enkidu.”

## The Ancient Near East

2015 (no ISBNs)

**General Comments:** The section “Judaism and the Jews” presents excellent information in an appealing manner. For example, the map and photos on p. 185 that illustrate the Diaspora are very effective in showing where Jews live throughout the world and well illustrates the text’s description of Jewish migration patterns.

ICS appreciates the clarification offered in the teacher’s resources (mentioned below) and that Pearson has not compared Hammurabi’s Code to Jewish law, a problem that exists in many other texts. However, ICS still feels that the several repetitions of “an eye for an eye,” which is often used in replacement theology to claim that Judaism is a religion of harsh laws, may lead

students to make this connection. We therefore recommend removing the most obvious of these references by changing the title of the activity support and the graphic from “An Eye for an Eye” to “Does the Punishment Fit the Crime?” to reinforce the basic pattern of these laws using a modern idiom that the text introduces.

p. T14, bottom, col. 1, Make Connections, **Change:** “Discuss the meaning of ‘~~an eye for an eye~~’ ‘Does the punishment fit the crime?’ Have students write about if it is acceptable to ~~retaliate~~ punish someone after being who hurt or wronged another in an equal way.”

Rather than focusing on the phrase “an eye for an eye,” it would be more valuable to focus on the idea of a punishment fitting the crime. The focus on the one who is wronged and the use of the term “retaliate” are problematic in that they suggest a vigilante approach to justice rooted in revenge. Focus on the one who did the misdeed instead leads to a civic or judicial approach rooted in justice. The phrase “Does the punishment fit the crime?” is clearly illustrated by the example on p. T17.

p. T14, bottom, col. 1, ELL Intermediate, **Change:** “Reinforce the meaning of ‘~~an eye for an eye~~’ ‘Does the punishment fit the crime?’ by taking a student’s book from his or her desk and placing it on your own. Ask a volunteer to demonstrate ~~an eye for an eye~~ what ‘punishment’ would fit the ‘crime’ of taking the student’s book?” (The student should take a book from your desk.)

See rationale above.

p. T16, myWorld Activity title, **Change:** “~~An Eye for an Eye~~ Does the Punishment Fit the Crime?”

See rationale above.

p. T16, Activity Steps: ICS appreciates the focus on this page and on the Activity Support page that follows (p. T17) that teachers explain the idiomatic nature of “an eye for an eye” and that the phrase means “a punishment to fit the crime.” These are important clarifications.

p. T17, Activity Support, Punishment Study, title, **Change:** “~~An Eye for an Eye~~ Does the Punishment Fit the Crime?”

See rationale above.

p. 122, Closer Look, title, **Change:** “Hammurabi’s Code: ~~An Eye for an Eye~~ Does the Punishment Fit the Crime?”

See rationale above.

p. 122, Guide on the Side, Closer Look, title, **Change:** “Hammurabi’s Code: ~~An Eye for an Eye~~ Does the Punishment Fit the Crime?”

See rationale above.

p. 123, Guide on the Side, myWorld Activity title, **Change:** “~~An Eye for an Eye~~ Does the Punishment Fit the Crime?”

See rationale above.

p. 132, par. 1, **Add:** “The Phoenician (fuh NISH un) civilization began here, on a thin strip of land along the Mediterranean coast, in what is now Lebanon.”

The text identifies other ancient civilizations' locations by naming the present-day countries in those locations. For consistency, the text should add Phoenicia's location, present-day Lebanon.

p. 149, col. 2, par. 1, **Change:** "During the growing season, farmers raised Egypt's food. For the rest of the year, many were required to work as laborers on the pharaoh's building projects."

The text should be specific that work on the pharaoh's building projects was not a matter of choice for the laborers required to do the work. In the ancient world required or drafted labor was commonly used for major building projects. As currently stated, it seems that farmers could choose whether to do this work rather than being required to do it.

p. 155, par. 1, **Change:** "Scholars once thought that slaves had built the pyramids. They now think that many the workers were not slaves farmers."

The text expresses the opinion of scholars in too definite terms here, thus making the statement inaccurate. While scholars now believe that the labor pool was probably drawn from farmers during off season as well as captured peoples and other drafted laborers, it is not accurate to state that none of the workers were slaves.

p. 158, par. 1, **Change:** "~~We know~~ Another name for this region today as is Nubia. ~~Today,~~ Nubia extends from present-day southern Egypt into northern Sudan."

The uses of "today" in this paragraph is confusing because it seems to say that the region is presently called Nubia but was called Kush in ancient times. This is inaccurate and not consistent with the rest of the section on Nubia, which clarifies that this name is ancient.

p. 166, Guide on the Side, bottom, Identify Details, Sample answer, **Change:** "tents, a snake, boats, ~~the Torah~~ the priestly breastplate, a lion, a tree, wheat. Note: the third symbol on the top row is a priestly breastplate, not a Torah scroll. No tribe had a Torah scroll as a symbol. These symbols are older than the Torah."

While it is extremely unlikely that a student would identify the priestly breastplate from the tribe of Levi, it is important that a teacher make sure students do not think that one of the tribes' symbols is a Torah scroll. The breastplate, worn by the high priest in the Tabernacle and the Temple, might appear today as a decoration on a Torah scroll and the artist of the stained glass on this page appears to have taken the liberty of depicting the breastplate in that context. Nonetheless, the tribe's actual symbol is the breastplate.

p. 168, top, Geography, col. 2, **Change:** "About the 400s B.C., they invaded southern ~~Judaea~~ Judah and established Idumaea."

The kingdom was known as Judah until the beginning of the Hellenistic period, in 323 B.C.E.

p. 168, Guide on the Side, Synthesize, answer, **Add:** "He was impressed by the kind way she had treated her mother-in-law and recognized that having come to a new land, Ruth was a stranger deserving of care and protection."

The Biblical value of welcoming the stranger is one of the core themes in the story of Ruth. It is important that students understand that Boaz was acting on an unconditional obligation to provide special kindness to Ruth. While Ruth's devotion to Naomi definitely attracted additional attention, the Israelite community was responsible for her, no matter what kindness she showed to others.



p. T63, ELL Support, Intermediate/Early Advanced Content Tip, **Change:** Review that monotheism is the worship of one gGod.”

It is customary to capitalize *God* when referring to the deity of the three monotheistic religions. This is consistent with the definition of monotheism on p. 170. Pearson agreed to this edit in *World Geography: Building a Global Perspective*, TE, 2009, p. 438, and in *World History*, TE, 2009, p. 57, 60, 167, and in *World Studies: Africa, Asia, and Australia*, 2009, p. 321, 322.

p. T66, Enrichment: Traveling Through the Wilderness, par. 4, **Change:** “Many Jews follow kosher food preparation practices that are based on these ancient laws. For example, according to these laws, bread food may not be is not baked cooked on the Sabbath, meat and milk are kept separate, and the eating of many animals some meat is forbidden, altogether blessings are recited at meals, and prayer services are three times a day.”

Of the two initial examples, only the prohibition of consuming certain animals is generally considered part of the kosher laws. Sabbath prohibitions are considered a separate category of observance—and, in the case of food, all cooking is forbidden, not just the baking of bread on the Sabbath. The removal of other phrases and words allows room for other critical examples of traditional Jewish practice, including the other major aspect of keeping kosher—the separation of milk and meat—as well as some “positive” commandments (i.e., not prohibitions but rather things Jews actively do), both of which are related to aspects of prayer or blessings. These changes result in imparting more information that does not appear elsewhere in the chapter and that can increase students’ understanding of Judaism and Jewish observances.

p. 171, Guide on the Side, Identify Details, answer, **Change:** “~~at least two daughters and~~ twelve sons”

The biblical account of Jacob’s children indicates he had one daughter (Dinah) and twelve sons. However, the text mentions only the twelve sons, so that is the answer students will be likely to give. They should not be held responsible for information beyond the text.

p. 173, top, Geography, last sentence, **Change:** “The Egyptian name for Mount Sinai, Jebel Musa (‘Mountain of Moses’), reflects the fact that Muslims, as well as Jews and Christians, mark this mountain on the Sinai Peninsula as the site where Moses received the Ten Commandments law from God.”

The Qur’an does not have the Ten Commandments and Muslims do not consider the Ten Commandments important in the same way that Jews and Christians do. Therefore it is inaccurate to state that Muslims mark this mountain because of the Ten Commandments. It is rather because they believe Moses received the law from God at this place, a belief shared by the three faiths. P. 174 par. 1, states “God gave Moses laws...”

p. 174, top, History, The Exodus and the Civil Rights Movement, **Note:** This is an excellent connection between the story of the Exodus and a modern application of it—one that can enrich students’ understanding and appreciation of both periods.

p. 174, Answers, Section 1 Assessment, #1, **Change:** “Judaism is the first religion to holds that there is only one God; this is the definition of monotheism.”

The question says, “Explain the relationship between Judaism and monotheism.” A main factor of that relationship is that Judaism is the first monotheistic religion still in existence.

p. 175, Section 1 Assessment, **Delete:** “Describe the relationship between the Israelites and ~~their~~ God.”

The use of “their” implies that the Israelite deity is not the real God. There is no parallel usage in the text’s discussion of Judaism or of Christianity, which always refers to “God,” not “their God.” **All California texts were required to make this change during the 2005 adoption.**

p. 175, Guide on the Side, Compare Viewpoints, **Change:** “The Canaanites had many gods. How might the Israelites have viewed the Canaanite religion? (Sample: They would have ~~objected to~~ disagreed with worshipping multiple gods and worshipping idols.)”

The phrase “objected to” implies that the Israelites would have actively opposed the Canaanites’ religion, which is not historically accurate. The Israelites did not try to change their neighbors’ religions.

p. 178, top, Other Prophets, par. 1, **Delete:** “These include ~~Daniel~~, Hosea, Joel, Amos...”

Daniel is not considered one of Judaism’s 55 prophets, so his name should be deleted from this list, which includes the twelve minor prophets whose books are in the Prophets section of the Hebrew Bible. See <http://www.jewfaq.org/prophet.htm#Daniel>, which states, “According to Judaism, Daniel is not one of the 55 prophets. His writings include visions of the future, which we [Jews] believe to be true; however, his mission was not that of a prophet. His visions of the future were never intended to be proclaimed to the people; they were designed to be written down for future generations. Thus, they are Writings, not Prophecies, and are classified accordingly.”

p. 178, top, Other Prophets, par. 2, **Change:** “The Book of Obadiah is the shortest book of the prophets and the shortest in the Hebrew Bible. It warns the Edomite people that they will suffer punishment for ~~refusing to help~~ attacking the Jews and states that the Jewish people will survive.”

The Edomites did not simply refuse to help the Jews; they participated in the attacks on them. The important point of this book is that it predicts the survival of the Jewish people.

p. 178, Guide on the Side, Compare and Contrast, #2, sample answer, **Change:** “The Talmud is a collection of oral teachings and commentaries about the ~~entire~~ Hebrew Bible and Jewish law.”

The additions match the information in the text.

p. 178, Guide on the Side, Analyze Visuals, #2, sample answer, **Change:** “They can discuss the material ~~and test each other~~ to better understand what they have read.”

Paired learning is not about testing each other on individual comprehension, but about actually discovering together the meaning of the material. This approach mirrors the back-and-forth process that goes on within the Talmud itself.

p. 179, top, History, col. 1, **Add:** “The Western Wall is part of the Second Temple **complex.**”

The wall was not part of the Temple itself but rather a retaining wall that set the bounds for the entire Temple complex. **Pearson agreed to this edit in *World Explorer: People, Places, and Cultures*, SE and TE, 2007, p. 495.**

p. 179, top, History, col. 1, **Delete:** “About 19 B.C., Herod the Great, ~~mentioned in the Bible,~~ enlarged the Temple, including the wall.”

Herod is mentioned in the Gospels of the Christian New Testament, not in the Hebrew Bible. This chapter is about Judaism and Jewish history. While readers familiar with the New Testament might be interested in the connection to a figure mentioned in that text, this fact is not relevant to the purposes of this chapter.

p. 180, top, Quick Facts, Seder Plate, **Note:** This is an excellent, quite comprehensive listing of the traditional foods found at a Seder with accurate and helpful explanations of their significance. The use of Hebrew terms is commendable.

p. 180, top, Quick Facts, Seder Plate, col. 1, **Change:** “Baytzah, a hard-boiled egg, symbolizes the loss of the First and Second Temples and the hope that the **Temple** will be rebuilt.”

The Jewish Temple in Jerusalem (either past or future) is generally capitalized in English. **This edit was made to all texts in the CA 2005 adoption.**

p. 180, top, Quick Facts, Seder Plate, col. 2, **Add:** “The water symbolizes the tears of the Israelite slaves, and the greens represent the rebirth of the ~~enslaved~~ freed Israelites and the spring season.”

The rebirth of the Israelites is a result of their freedom from slavery, not their enslavement. It is also commonly recognized that the greens remind Jews of the time of the year the holiday takes place, spring, which is itself a reminder of rebirth.

p. 181, Guide on the Side, Identify Main Ideas, **Change:** “Why do Jewish people feel connected to the ~~modern state~~ Land of Israel? (Judaism and the Jewish people began there. They believe it is the land God promised to Abraham and his descendants.)”

The fact that this is the ancestral homeland is most important to many Jews. The student text discusses the commitment to the Land of Israel, which has a much longer history than the modern state. The question to students should maintain that focus. Jewish commitments to the modern State of Israel are addressed in the parts of the text that deal with the modern era.

p. T78, Enrichment: Hillel of Babylonia, par. 3, **Add:** “Hillel’s answer was ‘What is distasteful to you, you should not do unto others. This is the entire Torah and the rest is merely an elaboration of this virtue. Now go and study.’”

It is important that the final phrase of Hillel’s answer be included, both for accuracy and because of the way in which it further emphasizes the Jewish commitment to study that Hillel embodied (as suggested in Question 2).

p. 184, top, History, Cyrus the Reformer, col. 2, **Add:** “For many Jewish people, this phrase is linked to Cyrus’ permission for the exiled Jews ~~at in~~ in Babylon to return to Jerusalem and rebuild the Temple, as told in the Book of Ezra and in the very last passage of the Hebrew Bible, in II Chronicles.”

Babylon, as a country, takes the preposition “in.” It is not a site like the Western Wall, for which “at” would be more appropriate.

Cyrus also gave the Jews permission to rebuild the Temple and returned the holy Temple objects that had been taken by the Babylonian conquerors, according to the Book of Ezra.

Not only is it accurate to share the other important textual discussion of Cyrus' reform, but it is also significant that the act under discussion is the very last thing mentioned in the entire Hebrew Bible. This shows the importance the writers of the Hebrew Bible assigned to the Jews' return to Jerusalem and rebuilding of the Temple.

p. 186, top, History, The Maccabees, col. 1, **Change:** "King Antiochus IV forbade the practice of Judaism and offended the Jews by placing a shrine to the Greek god Zeus in the ~~the~~ Temple."

See rationale above.

p. 186, top, History, The Maccabees, col. 2, **Change:** "The Talmud tells the story of the Jews' rededicating the ~~the~~ Temple for religious use."

See rationale above.

p. 186, col. 2, More Dispersions, par. 2, **Change:** "The ~~the~~ Temple was gone, but learning survived and remained important to Jews."

See rationale above.

p. 188, Chapter 5 Assessment, answers, #4, **Add:** "a day of rest that ~~occurs on~~ begins Friday at sundown and ends Saturday night."

The student text is clear that the Sabbath begins on Friday at sundown. The answer provided here should reflect that same accuracy.

p. 188, Chapter 5 Assessment, answers, #15, **Change:** "Eventually, the Diaspora led to the focus of worship ~~on~~ in synagogues rather than the ~~the~~ Temple in Jerusalem."

The preposition "in" is more appropriate in this context.

See rationale above for Temple.

p. T81, top chart, row 4, both columns, **Change:** "The document relates to (circle one): ~~Hebrews~~ Israelites / Egyptians"

The text correctly uses the terms Israelites and Jews, not Hebrews. Pearson agreed to this edit in *America: History of Our Nation, Beginnings Through 1877 TE*, p. 23, and in *World Geography*, Student Edition, 2007, p. 471.

p. 190, bottom, Answers, #1, **Change:** "The Psalms of David show that the ancient ~~Hebrews~~ Israelites practiced monotheism, or belief in one ~~g~~God."

See above for using Israelites instead of Hebrews. Furthermore, David lived during the period of the Israelites. The answers should be consistent with the text.

See rationale above for capitalizing "God."

p. 191, Psalms of David, **Note:** This quotation is taken from the *Christian New Revised Standard Version Bible*, not the *Tanakh*. Since this is the chapter about Jews and Judaism, the quotation should be taken from the Hebrew Bible. Please make that change. Please check the answers to D to be sure the quotations match the Jewish text and change Guide on the Side Answers accordingly.

Also note that the short quotation on p. 183 from Psalm 23:1, 4 and the quotation for Document A on p. 189 are from the *Tanakh*. ICS appreciates Pearson's use of the Jewish text in those instances.

p. 191, top, 21<sup>st</sup> Century Learning, col. 1, **Change:** “(The Hebrews Israelites likely believed that the Lord takes care of people like a shepherd cares for his flock.)”

David lived during the Israelite period. This text uses the terms “Israelites” and “Jews,” not “Hebrews.” Exercises should be consistent with the usage in the text. Pearson agreed to this edit in *America: History of Our Nation, Beginnings Through 1877 TE*, p. 23, and in *World Geography*, Student Edition, 2007, p. 471.

p. T86, col. 2, Enrichment: **Change:** “Wandering in Traveling Through the Wilderness”

The title of the activity should be consistent with what appears on p. T66. Pearson agreed to this edit in *History of Our World: The Early Ages*, 2005, p. 51, and 52.

p. T86, col. 2, Enrichment, Traveling Through the Wilderness, #2, **Change:** “They believe the laws come directly from God, and they continue to abide by the covenant God made with ~~Abraham~~ Moses and the Israelites to follow God's laws.”

The covenant with Abraham did not involve a comprehensive set of laws. It was the Sinai covenant with Moses and the Israelites that ushered in the entire system of Torah observance.

p. T86, col. 2, Section 2, last box, **Change:** “Don't cheat anyone who works for you; and be especially prompt in paying the ~~desperate~~ needy.”

The quotation uses the word “needy,” not “desperate.”

p. T87, col. 1, Section 3, #4, **Change:** “Originally, Jews were taken from the Land of Israel to ~~Babylon Assyria~~ and to ~~Assyria~~ Babylon. Later, Jews were often expelled from ~~homelands~~ their homes all over the world...”

The order of the two exiles mentioned should be chronological.

There is only one Jewish homeland, the Land of Israel. It is accurate to state Jews were expelled from homes all over the world, but these places were not their homeland.

p. T87, col. 2, Psalms of David Notes, **Change:** “The document is about the speaker's faith in and devotion to one gGod.”

See rationale above.

p. T87, col. 2, Psalms of David Historian Interview Answers, #2, **Change:** “The Psalms of David are important because they show how the speaker, likely King David of Israel, is devoted to one gGod.”

See rationale above.

## Ancient India and China

2015 (no ISBNs)

**General Comments:** There are several instances within the student text and in the teacher material where the problem of using “God” for “Brahman” can create confusion with the deity of the



Abrahamic religions and needs correcting. There are also a few places where the teacher's material needs to make better distinctions between feelings or beliefs as opposed to facts. While ICS is pleased to see that a few earlier suggested edits were accepted, most of the problems remain from the earlier edition of this volume.

p. 198, student text, col. 2, par. 2, **Change:** "After two days of battle, Rama calls on ~~God~~ Brahma for help."

ICS suggests that Pearson consistently refer to all Hindu deities as "gods," in lower case. This consistency will make it much more likely to prevent students' confusion between Hindu deities and the Abrahamic, monotheistic God. Furthermore, when a specific name for the god can be used, this additional information is appropriate.

p. T21, col. 2, ELL Support, Cultural Connections, **Change:** "Help students describe ~~similarities and differences between the core concepts of Hinduism and another religion.~~ Give them basic words to use as ~~comparison categories,~~ such as *god, place of worship, holy books, beliefs, religious duties,* and so on."

Good pedagogy about religions discourages students from comparing them, which can lead to an evaluation of which is better.

p. 213, student text, col. 2, top photo, **Change:** "A woman making offerings to the ~~G~~god ~~in the form of~~ Shiva."

See rationale above. While it could be correct to describe Shiva as a form of Brahman, the concept of Brahman does not get introduced until two pages later; thus, simplicity is best here.

p. 214, student text, col. 2, par. 3, **Change:** "These beliefs have to do with the nature of the soul, of life, and of the ~~G~~gods and the importance of various Hindu practices.

See rationale above.

p. 214, top, Culture, col. 2, **Change:** "One element of the epic that has become popular in the West is the *Bhagavad-Gita*, a classic Hindu text of devotion that ~~is analogous to Jesus' Sermon on the Mount in that each work~~ contains essential teachings of ~~its~~ the religion."

See rationale above about comparing religions. This classic Hindu text can be explained for its own significance without inviting students to think of it as analogous to a specific text of another religion, especially since there are also many differences between these two teachings.

p. 215, Section subhead, **Change:** "Beliefs About ~~God~~ Brahman"

The beliefs in this subsection are about Brahman and about several other gods and goddesses as forms of Brahman. Thus a clearer title is "Beliefs About Brahman." This title is also consistent with the Section 3 Assessment question #3, p. 219, "Use the terms Brahman, reincarnation, and moksha to describe Hindu beliefs."

This change also avoids confusion with the Abrahamic concept of God. This explanation helps clarify the distinctions that should be preserved. According to Dr. Frank Morales' article "Brahman of the Vedas: A Unique Concept of the Absolute"

<http://hinduism.about.com/od/basics/a/brahman.htm>:

"Brahman, as understood by the scriptures of Hinduism, as well as by the '*acharyas*' of the Vedanta school, is a very specific conception of the Absolute. This unique conception has not been

replicated by any other religion on earth, and is exclusive to Hinduism. Thus to even call this conception of Brahman ‘God’ is, in a sense, somewhat imprecise. This is the case because Brahman does not refer to the anthropomorphic concept of God of the Abrahamic religions.”

p. 215, par. 2, **Change:** “The first is that there is one supreme cosmic consciousness, or spiritual force, ~~or God~~ known as Brahman.”

As the quoted selection above suggests, the descriptions “one supreme cosmic consciousness or spiritual force” are effective terms to convey the supremacy of Brahman without confusing this concept with the particular associations of the Abrahamic God.

p. 215, student text, title for graphic, **Change:** “Forms of ~~God~~ Brahman”  
See rationale above.

p. 215, student text, caption for graphic, **Change:** “Hindus see each of these gods as a form of the supreme ~~God~~ spiritual force, Brahman.”

See rationale above. “Spiritual force” is used in the student text as part of the description of Brahman.

p. 215, Guide on the Side, **Change:** “Beliefs About ~~God~~ Brahman”  
See rationale above.

p. 215, Guide on the Side, Summarize, answer, **Change:** “There is one supreme force ~~or God~~ known as Brahman.”  
See rationale above.

p. 215, bottom, Answers, Reading Check, **Change:** “They believe the different gods and one’s soul are a form of the supreme ~~God~~ spiritual force, Brahman.”  
See rationale above.

p. 217, student text, col. 1, par. 2, **Delete:** “For a person following the way of knowledge, moksha comes with a true understanding of one’s soul and its oneness with Brahman—~~or God~~.”  
See rationale above. Simply using the term Brahman, which has already been defined, is much less complicated than attempting to make Brahman synonymous with God.

p. 217, student text, col. 2, par. 2, **Change:** “People on this path devote themselves to loving ~~God~~ Brahman.”

See rationale above. The text has already explained that the various gods and goddesses are forms of Brahman. This paragraph makes clear that the goal is love of *Brahman*, and it further explains that the path to love is *through* these various deities that are forms of Brahman. Keeping the explanations focused on Brahman and the various deities is the clearest way to impart the information.

p. 217, student text, col. 2, par. 3, **Change:** “In all of these ways, Hindus try to move closer to ~~God~~ Brahman in their hearts.”  
See rationale above.

p. 218, student text, col. 1, last par., **Change:** “Because Hinduism views all gods as forms of ~~a~~ the single, supreme ~~God~~ Brahman, it can accept the worship of new gods.”

See rationale above. Focusing on the uniqueness of Hinduism through the name Brahman is more specific and less confusing than using a theological term so easily associated with the Abrahamic God.

p. 218, top, Primary Source, **Delete:** “Salvation -Through the Ganges”

There appears to be an extra space between the first and second word.

p. 219, answers #3, **Delete:** “...and become one with the supreme ~~God~~, Brahman.”

See rationale above.

p. T26, top, col. 1, Objectives, Students will be able to, **Change:** “~~compare and contrast~~ identify unique and shared features of Buddhism with and Hinduism.”

See rationale above about avoiding comparing and contrasting of religions. Focusing on a religion’s uniqueness as opposed to comparing it to others is more effective pedagogy. While there certainly exist common features among these two traditions, they can be identified in a manner that does not make the central task one of comparing and contrasting.

p. T27, ELL Support, Advanced Content Tip, **Change:** “Post this model to help students write ~~compare and contrast~~ key features sentences.”

See rationale above about avoiding comparing and contrasting of religions.

p. 225, Differences, row 1, **Change:** “Hinduism There are many gods who are all forms of Brahman—the supreme ~~God~~.”

See rationale above.

p. 225, Guide on the Side, Hinduism and Buddhism, **Change:** “~~Compare and Contrast~~ Key Features”

See rationale above about avoiding language that focuses on comparing and contrasting. The focus should be on identifying the key features of each religion.

p. 225, Guide on the Side, 3<sup>rd</sup> bullet, **Change:** “How do Hinduism and Buddhism differ in regard to their beliefs ~~in~~ about ~~G~~ods? (Hindus believe there are many gods who are forms of the supreme ~~God~~, Brahman. Buddhists do not believe in any god.)”

See rationale above regarding capitalizing God and ways of describing Brahman.

p. 225, Guide on the Side, last bullet, sample answer, **Change:** “Hindus use meditation to unite one’s soul with the supreme ~~God~~ Brahman.”

See rationale above.

p. 225, bottom, Answers, col. 1, **Change:** “This difference points out that Hindus believe in many ~~deities~~ deities, whereas Buddhists do not.”

Spelling error.

p. 245, Guide on the Side, Analyze Visuals, bullet #2, **Change:** “~~Do you feel serenity or awe as you view these temples? What feelings do you think these temples tend to evoke?~~ (Hindu temples tend to inspire awe. In contrast, the mostly unadorned Buddhist stupas are more likely to lead one to feel serenity.)”

It does not seem appropriate to state categorically what feelings result from certain styles or to suggest to students that they “should” feel a certain way. It is more appropriate to ask open-ended questions and to explain that different approaches to architecture have a *tendency* to bring about certain feelings for people who encounter them. Grammatically, it would seem one would feel serene, since serenity is a noun and serene is an adjective.

p. 259, Guide on the Side, bullet #2, Identify Evidence, **Change:** “What signs would ~~signal~~ suggest that a dynasty lost its Mandate of Heaven?”

*Signal* indicates a definitive relationship based on fact. *Suggest* indicates that the Chinese people were forming opinions based on their beliefs.

p. T72, Enrichment: Ancestor Worship, 3. Activity, **Change:** “Write a paragraph describing a tradition that connects different generations of your family, or suggest one that you believe your family should begin in order to feel such connections.”

Students might already feel comfortable with an activity that their family engages in that forges or reinforces important connections. The enrichment page should not imply that students do not already have such practices. Furthermore, the phrase “feel connected” is ambiguous; hence, the more specific wording, taken from p. T105.

## Ancient Rome

2015 (no ISBNs)

**General Comments:** Of serious concern to ICS is the activity that seeks to compare Judaism and Christianity. That exercise needs to be one of enriching and enhancing knowledge, not inviting comparison—which can lead to unintended evaluations of which religion is better. The proposed changes below address that concern. There are also religious titles that are inappropriate for a public school text that need to be changed.

p. T50, Objectives, Students will be able to, bullet point 2, **Change:** “~~compare and contrast~~ identify key features of Christianity and Judaism and Christianity”

Good pedagogy about religions discourages students from comparing them, which can lead to an evaluation of which is better. The change in the objective focuses on learning about two distinct religions without suggesting that students engage in the potentially problematic exercise of comparing them.

It is customary to list the religions in chronological order, which is done throughout most of this lesson plan, except for these first two references. Pearson agreed to this edit in *World Studies: Europe and the Americas*, 2010, p. 101, and in *World Explorer: People, Places, and Cultures*, Student Edition, 2007, p.495.

p. T50, Set Expectations, bullet point 2, , **Change:** “~~make a Venn diagram comparing and contrasting~~ list key features of Christianity and Judaism and Christianity”

See rationale above.

p. T50, Experience, Practice, **Change:** “Students use provided information to ~~complete a Venn diagram comparing and contrasting~~ list key features of Judaism and Christianity”  
See rationale above.

p. T51, 21<sup>st</sup> Century Learning Online Tutor, **Change:** “~~Compare and Contrast~~”  
See rationale above. Compare and contrast activities should focus on governments, geographic features, or other factual material that does not have the strong personal meaning associated with religions.

p. T51, Understand, Remediate, **Change:** “~~Compare and Contrast~~ Identify key features of Judaism and Christianity”  
See rationale above.

p. T51, ELL Support, ELL Objective, **Change:** “Students will use English terms to ~~compare and contrast~~ identify key features of Judaism and Christianity.”  
See rationale above.

p. T51, ELL Support, ELL Activity, **Change:** “Distribute cards listing ~~comparison and contrast words~~ key features of Judaism and Christianity. Read ~~Activity Support~~ the cards aloud, pausing so that partners can ~~use a provided word to describe relationships, as in *Both Jews and Christians believe in one God*~~ repeat the information to each other.”  
See rationale above.

p. T52, myWorld Activity, **Change:** “~~Comparing~~ Understanding Religions”  
See rationale above. The change in title of the activity focuses on learning about two distinct religions without suggesting that students engage in the potentially problematic exercise of comparing them.

p. T52, myWorld Activity, col. 1, Objective, **Delete:** “~~identify similarities and differences between Judaism and Christianity.~~”  
As explained above, this component of the exercise is problematic. The first bullet point that focuses on describing key features is sufficient for stating the objective.

p. T52, myWorld Activity, col. 2, 21<sup>st</sup> Century Learning, **Change:** “~~Compare and Contrast~~ Identify”  
As explained above, the focus of the activity should be identifying the key features of each religion without explicit comparison.

p. T52, myWorld Activity, col. 3, Materials, **Delete:** “~~Colored markers~~”  
Since the markers are to be used for focusing on similarities and differences—an aspect of the exercise that needs to be eliminated—these materials will not be necessary.

p. T52, myWorld Activity, Activity Steps, #1, **Change:** “Tell students they will be asked to read information about Judaism and Christianity, ~~and use that information to create a Venn diagram showing similarities and differences between the two religions.~~ Students will then be asked to state ~~one similarity and one difference~~ two key features of each religion.”



See rationale above.

p. T52, myWorld Activity, Activity Steps, #3, **Delete:** “~~L2 Extra Support Have students use one color to draw lines connecting similarities and another to circle differences.~~”

See rationale above.

p. T52, myWorld Activity, Activity Steps, #4, **Change:** “Give students 15 minutes to ~~generate Venn diagrams with colored markers and chart paper. Then have them~~ write a two sentences describing a similarity and a difference between the two what they see as the most significant features of each religions.”

See rationale above.

p. T52, myWorld Activity, Activity Steps, #4, L2 Extra Support, **Change:** “Use facts from *Activity Support: Judaism and Christianity* to preview the type of ~~diagram~~ sentences students should create.”

See rationale above.

p. T52, myWorld Activity, Activity Steps, #4, **Delete:** “~~ELL Intermediate Review the compare and contrast language provided in ELL Support Activity.~~”

See rationale above.

p. T52, myWorld Activity, Activity Steps, #5, **Delete:** “If time allows, invite volunteers to read their ~~similarity and difference~~ sentences aloud.”

See rationale above.

p. T52, myWorld Activity, Activity Steps, #5, L4 Challenge, **Change:** “Have students expand one of their ~~similarity~~ statements into a ~~persuasive paragraph calling for religious tolerance~~ set of interview questions for a member of that religion.”

While promoting tolerance is certainly admirable, the educational goal should be focused on synthesizing information rather than reaching conclusions about a particular social agenda, regardless of its merits. Instead, students ought to come up with additional questions about what they would like to learn about one of the religions.

p. T53, chart title, **Change:** “~~Comparing~~ Understanding Religions”

See rationale above.

p. T53, myWorld Activity Support, Directions, **Change:** “Read the information about Judaism and Christianity. Identify ~~similarities and differences~~ key features and concepts. Then follow your teacher’s instructions and create a ~~Venn diagram~~ summary statements.”

See rationale above.

p. T53, myWorld Activity Support, Key Beliefs, Judaism, **Change:** “Jews believe there is only one God, a belief that began with Judaism. God ~~chose~~ gave the Jewish people ~~and made an agreement with them~~ instructions that teach how to live righteous lives and treat others well. ~~God promised to protect Jewish people if they followed his laws.~~”

It is important to make clear that Judaism was the world’s first monotheistic religion.

To avoid the common misconception that Jews believe they receive “special privileges,” it is better to replace the term “chose” in describing God’s relationship to the Jewish people. Pearson agreed to avoid language of chosenness in *World History: The Modern World*, Student Edition, CA, 2007, p. 30. In addition, addressing the ideas that Jews were chosen, that they must follow God’s laws, and in return they will be protected, without addressing other dimensions of the religion, reinforces problematic understandings of Judaism as a religion primarily concerned with laws, rewards, and punishments as opposed to love and mercy.

Pearson is correct that Judaism teaches that God made an agreement with the Jewish people. However, the quid pro quo relationship described here is less central to Judaism and Jewish values than the idea that God wants people to live righteous lives and treat each other well. ICS recognizes the space constraints that prevented Pearson from including more information about the religion and urges Pearson to select the key Jewish teachings in the suggested edit above instead of the existing text.

p. T53, myWorld Activity Support, lower chart, row 1, col. 5, **Add:** “Friday evening through Saturday”

As Pearson makes clear in its section on European religions in *myWorld Geography*, ProGuide, Europe and Russia, 2011, p. T127, the Jewish Sabbath begins on Friday evening at sundown.

p. T53, myWorld Activity Support, lower chart, row 4, col. 2, **Delete:** Synagogue, **Temple**”

Synagogue is the customary term for Jewish houses of worship, since many Jews feel strongly that the term *temple* should be used only for the two Temples that were destroyed in ancient times. Rituals performed at the original Temples are no longer part of Jewish worship. Pearson agreed to this edit in *History of Our World: The Early Ages*, SE and TE, 2005, p. 60.

p. T53, myWorld Activity Support, lower chart, row 5, col. 6, **Add:** “Christian Bible: Old Testament...”

The term Bible is commonly used for the Christian holy books and should be included here, distinguishing it from the Jewish scriptures with the phrase “Christian Bible.”

p. 402, student text, last par., **Add:** “They believed that good people could be resurrected after ~~death~~ the Messiah came.”

The belief in resurrection was not about it occurring for some good people at any time but rather a resurrection for all those who have earned it after the Messiah arrives and completes the redemption of the Jewish people.

To say “resurrected after death” is redundant, since as the next sentence clearly explains, resurrection occurs, by definition, after death.

p. 402-403, student text, last and first par., **Change:** “They came from the elite and supported the traditions of the ~~the~~ **Temple** in Jerusalem.”

It is customary to capitalize Temple when referring to the Jewish Temple in Jerusalem. Pearson agreed to this edit in *World Geography: Building a Global Perspective*, TE, 2009, p. 472.

p. 403, Guide on the Side, Identify Main Ideas, answer, **Add:** “They believed that good people ~~who died~~ would be resurrected after the Messiah came.”

See rationale above.

p. 403, Guide on the Side, Jesus' Life and Teachings, Identify Main Ideas, **Change:** ~~In w~~What religion was Jesus' religion raised?

To frame the question as the religion in which Jesus was raised implies that Jesus did not remain Jewish throughout his life. The text and teacher's material should be absolutely clear that Jesus lived and died a Jew, as the text states on p. 405.

p. 403, bottom, Answers, Reading Check, **Change:** "The Saducees were Jews from the upper class who supported the traditions of the ~~the~~Temple in Jerusalem and cooperated with Roman rule."

See rationale above.

p. 405, student text, col. 2, par. 3, **Change:** "With difficulty, the Romans defeated them and destroyed the ~~the~~Temple in Jerusalem."

See rationale above.

p. 405, Guide on the Side, myWorld Activity, **Change:** "~~Comparing~~ Understanding Religions"  
See rationale above.

p. 406, student text, col. 2, par. 2, **Change:** "Many appreciated Christianity's moral teachings and its monotheism, or belief in one ~~g~~God."

It is customary to capitalize *God* when referring to the monotheistic beliefs.

Pearson agreed to this edit in *World Geography: Building a Global Perspective*, TE, 2009, p. 438, and in *World History*, TE, 2009, p. 57, 60, 167, and in *World Studies: Africa, Asia, and Australia*, 2009, p. 321, 322.

p. 407, student text, col. 1, par. 2, **Change:** "Jewish traditions forbade worshiping more than one ~~g~~God."

See rationale above.

p. 407, top, Culture, col. 1, **Change:** "That system is known as the Christian Era (or Common Era in some ~~secular~~ non-Christian communities) and is used by most people in the world."

Secular implies non-religious. It is non-*Christians* who choose to avoid referring to the Christian Era, including those of other religious traditions. Many scholars also use CE and BCE as temporal references.

p. 407, top, Culture, col. 1, **Change:** "It dates from the year in which Jesus ~~Christ~~ was believed to have been born, known as A.D. 1."

*Christ* is a religious title—a matter of belief, not a factual name. Therefore it should not be used in a public school text. All publishers agreed to delete the religious title "Christ" in the CA 2005 adoption.

p. 407, top, Culture, col. 2, **Change:** "Years after the year of ~~Christ's~~ Jesus' birth are labeled A.D. for *Anno Domini* or "the year of our Lord." Years before ~~Christ's~~ Jesus' birth are labeled B.C. for *Before Christ*."

See rationale above.

p. T61, Section Quiz, #3, choice a., **Change:** “~~Protestantism~~ Lutheran”

As the student text explains on p. 412, Protestantism is a family of denominations, not a denomination itself. The text mentions several Protestant denominations, including Lutheran.

p. 410, student text, left margin, **Change:** “controversial, adj., ~~something that people~~ subject to disagreement or argument about”

The current definition is of a noun, not an adjective. The proposed change corresponds to the correct part of speech.

p. 410, top, Quick Facts, col. 1, **Change:** “Clarify that the first two are different names for related texts. Christians use the term Old Testament to refer to ~~portions of~~ the Hebrew Bible as included in their holy books. . .”

All of the Hebrew Bible is included in the Old Testament. “Portions of” implies otherwise.

p. 411, student text, col. 1, par. 2, The Trinity, **Change:** “As you have read, this means that they worship one gGod.”

See rationale above.

p. 423, Guide on the Side, E, **Change:** “Theodosius is referring to monotheism, or belief in one gGod.”

See rationale above.

## The Byzantine Empire and Islamic Civilization

2011 ISBN-13 978-0-13-369780-3 ISBN-10 0-13-369780-0

**General Comments:** This ProGuide includes an excellent set of activities for learning about Islam and explanations about the Arabic word for God and about the ethnic diversity of Muslims. ICS appreciates adaptations to the student text that clarify the role of non-Muslims in Muslim society, though some inconsistencies in this area still need to be addressed. Teacher material that accurately describes the history of Jerusalem is also valuable. As noted in reviews of other ProGuides, good pedagogy about religions discourages students from comparing them, which can lead to an evaluation of which is better.

Note: The review below is based on the national edition, obtained electronically. The order of the teacher materials is different in the national edition, appearing before all of the student text instead of being integrated. ICS has preserved the integrated order, based on an earlier review of this proGuide.

p. T14, col. 1, Objectives Students will be able to, **Change:** “~~compare and contrast~~ identify and understand the structure and function of the Roman Catholic and Eastern Orthodox churches.”

Good pedagogy about religions discourages students from comparing them, which can lead to an evaluation of which is better. Thus alternate wording is preferred.

p. T14, col. 1, Objectives Students will be able to, **Change:** “~~compare~~ identify views reflected in the Great Schism and explain why it occurred.”

See rationale above.

p. T14, 2, Experience, **Delete:** “~~Have students complete 21<sup>st</sup> Century Online Tutor *Compare and Contrast*, and apply this skill to reading the section.~~”

Compare and contrast is an important skill but should not be used in the study of religions. This skill should be taught in relation to other information, such as types of governments, geographic features, etc.

p. T15, Understand, If students struggle to . . . , **Change:** “~~Compare and contrast~~ Identify features of churches”

See rationale above.

p. T15, Understand, Try these strategies, **Change:** “~~Have partners take turns starting and completing compare and contrast identification frames.~~”

See rationale above.

p. T15, Understand, Try these strategies, **Delete:** “~~Compare viewpoints Direct them to the Online Tutor for support.~~”

See rationale above.

p. T18, bottom, step 3, **Change:** “~~Compare and contrast the Nicene Creed to these statements of core belief from other religions and to each other: Shema (Judaism), “Hear O Israel, the Lord is our God, the Lord is One.”; Shahada (Islam) “There is no god but God, and Muhammad is the messenger of God. What earlier statements in the Creed might have served as the basis for the belief described in sentence 13?”~~”

See rationale above for not comparing religions. The proposed question invites students to engage in critical reading of the document itself and its own concepts rather than painting overly broad strokes of comparison to completely separate religions.

p. 437, Chart, The Christian Church Splits, Eastern Orthodox Column, **Change:** “~~The patriarch of Constantinople was the highest Church official~~ All patriarchs had equal authority in their regions.”

The patriarch of Constantinople did not and does not hold a position equivalent to the pope in the Roman Catholic Church. Each Eastern Orthodox bishop is responsible for a territory; bishops are of equal authority and do not have jurisdiction in each other’s areas. Patriarchs may have more authority than bishops, but the patriarch of Constantinople did not have authority over other patriarchs. The suggested replacement text is parallel to the equivalent cell in the Roman Catholic column, “The pope was the highest Church official.”

p. 438, bottom, answers, #3, **Add:** “Eastern Orthodox Christians believed all the patriarchs had equal authority to the pope and to each other.”

The addition clarifies further the less hierarchical nature among the patriarchs that distinguishes the Eastern Orthodox structure from the Roman structure.

p. 448, col. 2, par. 2, **Change:** “...the spot where, according to Islamic tradition, the **Prophet** Muhammad ascended to heaven and returned one night in A.D. 620.”



Prophet Muhammad is a religious title with theological significance appropriate for Muslims but not for a secular school text. Use of lower case allows identification of Muhammad as a prophet. Pearson agreed to this edit in *America: History of Our Nation, Beginnings Through 1877 TE*, p. 16, *World History*, TE, 2009, p. 310, and 311, *World Studies: Africa, Asia, and Australia*, 2009, p. 492, and *History of Our World: The Early Ages*, Student Edition, 2005, p. 294.

p. 448, col. 2, par. 3, last sent., **Change:** “~~Christians and Jews~~ and Christians were allowed to practice their religions ~~freely~~ in Muslim countries, though they had to pay a special tax and faced other restrictions.”

When listing any of the three related monotheistic religions, it is customary to list them in order of age. Pearson agreed to this edit in *World Studies: Europe and the Americas*, 2010, p. 101, and in *World Explorer: People, Places, and Cultures*, Student Edition, 2007, p.495.

ICS appreciates the addition of the phrase “and faced other restrictions,” but recommends that the word “freely” be deleted. Jews and Christians were allowed to keep their religions in Muslim countries, but as the chapter makes clear, they were considered second class citizens. There were restrictions on worship beyond the special tax. For example, the Pact of Umar, a foundational text in dhimmi legal status, bars public worship, accepting converts, and building new places of worship. Thus the word “freely” is not accurate.

p. T38, 1 Connect, L3, **Change:** “Clarify that ~~Christians and Jews~~ and Christians believe in one ~~g~~God, and in many shared ideas about right and wrong.”

See rationale above regarding the ordering of religions.

In writing about the monotheistic God of the Abrahamic religions, it is customary to capitalize the word. Pearson agreed to this edit in *World Geography: Building a Global Perspective*, TE, 2009, p. 438, *World History*, TE, 2009, p. 57, 60, 167, and *World Studies: Africa, Asia, and Australia*, 2009, p. 321, 322. (ICS notes that this is the only instance of that case error in this proGuide and understands that it was probably a typographical error.)

p. T40, Pillars of Islam, **Comment:** The assignment of creating a children’s book to demonstrate understanding of the five pillars of Islam is an excellent choice. The instructions are particularly sensitive of Muslim religious guidelines regarding imagery. The additional suggested activities at the bottom of the page are also excellent, especially the one that explores ways schools and communities can accommodate religious minority practices such as dietary restrictions and school activities.

p. T42, boxed caption, **Change:** “Most will also use ‘Eid Mubarak; (“blessed festival”), the most common greeting.”

It would be helpful, especially since there is room to expand the box, to translate the greeting that is cited.

p. 456, top, Culture, col. 1, **Change:** “~~Christian Arabs and~~ Arabic-speaking Jews and Christian Arabs also use the word *Allah* for God.”

See rationale above regarding the ordering of religions.

p. 461, student text, col. 2, par. 1, **Add:** “Muslims did not force their religion on these monotheistic groups.”

It is important to note that this degree of toleration was specifically the result of these two religions' monotheistic foundations. Islam did not view all other religions in the same way.

p. 461, Guide on the Side, Identify Main Ideas, answer, **Change:** "Muslims ~~generally~~ somewhat tolerated the faith of other monotheistic peoples in conquered lands."

See rationales above regarding qualifications of monotheism and limits on the toleration.

p. 462, last par., **Change:** "The Arab Muslim empire was ~~generally~~ somewhat tolerant towards Jews and Christians."

The word "somewhat" more accurately explains the limited tolerance than "generally."

p. 462, Guide on the Side, last bullet point Identify Main Ideas, **Change:** "Muslims ~~respected~~ somewhat tolerated Jews and Christians and allowed them to practice their religions if they paid a special tax. Jews and Christians were second-class citizens."

"Respected" overstates the limited toleration that Jews and Christians received in the Muslim world. The text explains that they were in the "third group" in terms of hierarchy within Muslim society. This status corresponds with what American students can identify as being "second-class citizens." If the publisher prefers that the suggested answer correspond more directly with the language used in the student text in order not to confuse students, "third-class citizens" is also an option.

p. 469, par. 1, **Delete:** "Artisans also produced finely crafted steel swords in Damascus; and beautiful leather goods in Cordoba."

Extra comma.

p. T57, box, Muslim World, 2<sup>nd</sup> bullet, **Change:** "Islam ~~becomes~~ became the religion of Arabia."

All other historical descriptions on this page are presented in the past tense. For consistency, this sentence should be changed to past tense as well.

p. T59, col. 1, Enrichment: Nicene Creed, #3, **Change:** "~~Both the Shema and Shahada are much, much shorter than the Nicene Creed. All three refer to the existence of one God.~~ Sentence 6: The resurrection of Jesus provides hope for Christians that they too will experience resurrection. Sentence 6 and Sentence 7 refer to Jesus' ascent to heaven and the promise of an eternal kingdom, which lays the foundation for a belief in the world to come."

As noted in the rationale for p. T18, it is best not to compare the Nicene Creed to other religions' faith statements but rather to engage in closer study of the text itself.

p. T60, #72, Influence of Local Culture, **Change:** The letter "I" in the word Influence needs to be changed to bold-face.

Typographical error.

## African and Asian Civilizations

2012 ISBN-13 978-0-13-369781-0 ISBN-10 0-13-369781-9

**General Comments:** ICS commends the Background entry on Ethiopian Jewry (p. 502), although that passage requires some corrections, as noted below.

Note: The review below is based on the national edition, obtained electronically.

p. 502, top, History, **Change:** “~~Falasha~~ Beta Israel”

The word *falasha*, meaning stranger or outsider, was given to the Ethiopian Jews by non-Jewish Ethiopians. It has never been the name that the community uses to describe itself and is generally considered derogatory, reflecting the centuries of persecution that Beta Israel has experienced. Professor Steven Kaplan, from the Department of African History at the Hebrew University of Jerusalem, addresses this question in his book, *The Beta Israel (Falasha) in Ethiopia: from earliest times to the twentieth century* (New York: New York University Press, 1992). He cites the discomfort within the community over this imposed label and the express wishes of its members to be referred to by the name of their own choosing—especially since most of them, as the paragraph in the ProGuide explains, now reside in their ancestral homeland, Israel, and are no longer religious outsiders. Kaplan also explains that the term *falasha* was not used exclusively for Jews in Ethiopia until the sixteenth century and is therefore not even accurate for describing this community in its broader historical context.

Students ought to learn about this community through the name that its members use to self-identify rather than through a problematic name both for the group itself and for historians.

See also the following websites for discussion of the appropriate nomenclature for the Ethiopian Jewish community:

[http://www.myjewishlearning.com/history/Jewish\\_World\\_Today/Jews\\_Around\\_the\\_Globe/ethiopianjewry.shtml](http://www.myjewishlearning.com/history/Jewish_World_Today/Jews_Around_the_Globe/ethiopianjewry.shtml)

<http://news.bbc.co.uk/2/hi/africa/376225.stm>

<http://www.amazon.com/Falasha-Freedom-Ethiopian-Journey-Jerusalem/dp/9652291692>

<http://www.minorityrights.org/?lid=3931&tmpl=printpage>

p. 502, top, History, col. 1, **Change:** “~~While Most Ethiopians are Muslims or Christians, a small number are Jewish and are known as Falasha.~~”

The letter *s* at the end of Muslims and Christians makes those words plural nouns, while the word *Jewish* is an adjective (as opposed to “Jews”). Removing the *s* from each of these words establishes grammatical consistency.

The second sentence is shortened to remove the problematic designation explained in the rationale above, and the remaining phrase can be included in the first sentence.

p. 502, top, History, col. 1, **Change:** “~~They call themselves have been called Falasha, which means outsider, but t~~They call themselves ‘Beta Israel,’ which means ‘House of Israel.’”

The proposed addition offers necessary clarification about why there are different names for the community.

p. 502, top, History, col. 1, **Change:** “~~They believe they are descended from King Solomon, who is mentioned in the Bible~~ one of the great kings of Biblical Israel.”

To state that Solomon is “mentioned” in the Bible is a massive understatement. The suggested change makes clear that Solomon was an important figure, that he is found in the Bible, and that he was a king of Israel, an important fact that needs to be stated.

p. 502, top, History, col. 1, **Change:** “After the King of Axum became Christian, the ~~Falasha~~ Beta Israel moved to a more remote area to avoid persecution. A number of ~~Falasha~~ Beta Israel in ~~Ethiopia~~ converted to Christianity at the end of the 19<sup>th</sup> century.”

See rationale above.

p. 502, top, History, col. 2, **Change:** “The government of Israel brought tens of thousands of ~~Falasha~~ Beta Israel to Israel to escape the war, leaving few in Ethiopia today.”

See rationale above.

p. T58, Ways of Thinking and Believing, Activity Steps, #3, **Change:** “Have each group assign roles to its members: reporter, Buddhist ~~follower~~ scholar, Daoist ~~follower~~ scholar, and Confucian ~~follower~~ scholar. Tell students they will write a skit in which a reporter conducts separate interviews to find why each ~~follower~~ scholar likes ~~his or her~~ the belief system.”

Students should not be asked to role play religious beliefs. This is offensive to many families both of the religion being role-played and of other religions. Role playing religious beliefs also may trivialize those beliefs. Students should pretend to be scholars of the religion rather than followers, which places the activity in the appropriate realm of neutral study.

p. T58, L4 Challenge, **Change:** “Have students take on the role of a ~~follower~~ scholar of Neo-Confucianism.”

See rationale above.

p. T58, Activity Steps, #5, **Change:** “Were ~~followers~~ scholars of each philosophy knowledgeable about their belief systems?”

See rationale above.

p. T58, ELL Beginning/Advanced, **Change:** “Provide prompts on the board to help students construct their answers. They may include, ‘~~As a~~ \_\_\_\_\_ I believe that...,’ ‘~~Our~~ The spiritual leader was...,’ ‘~~Our~~ \_\_\_\_\_ belief is based on...’”

This activity role plays religious beliefs rather than teaching about religion. The changes rectify this.

p. T59, par. after table, **Change:** “Write a skit in which a reporter interviews Buddhist, Daoist, and Confucian ~~followers~~ scholars. The skit should explain what each person ~~likes~~ studies about ~~their~~ the beliefs.”

See rationale above. Normally, one wouldn’t ask scholars what they ‘like’ about a religion’s beliefs but rather information about a religion’s key concepts, beliefs, and major historical contributions. Asking what they study or know would be more appropriate for scholars in this activity.

p. 539, Guide on the Side, Chart Skills, **Change:** “Ask students to use the information from the chart to ~~compare and contrast~~ identify the key features of the thought systems and religions shown.”

Good pedagogy about religions discourages students from comparing them, which can lead to an evaluation of which is better. Thus alternate wording is preferred.

p. T85, #6, **Change:** “~~Compare different~~ Identify the main emphasis of each Buddhist sects by completing the table.”

See rationale above about comparing religious systems.

p. 566, top, Background, col. 2, **Delete:** “As they read, tell students to think about which characteristics help to define Shinto. ~~Then compare Shinto to the other religions discussed.~~ Also discuss the significance of Shinto to Japan’s culture.”

See rationale above about comparing religions. Students can successfully integrate their understanding of Shinto with their prior knowledge of other religions without being asked explicitly to compare them.

p. 567, student text, col. 1, Honoring Local Spirits, **Change:** “Under Shinto, each clan worshipped its own local kami-, a spirit that ~~the Japanese believed that kami~~ could be found in mountains, trees, rivers, and other natural objects.”

The word kami is introduced but not defined, creating the possibility for confusion. The proposed changes provide an actual definition while preserving the space limitations of the paragraph.

p. T91, col. 1, Section 4, Sample questions, **Change:** p. T91, col. 1, Section 4, Sample questions, **Delete:** “Why ~~did you~~ do some people choose to become a Buddhist (Daoist, Confucianist)? What is do followers find to be the most meaningful part of ~~your~~ the belief system? How do ~~you~~ people practice ~~your~~ this belief system?”

See above regarding role-playing scholars instead of followers of the system. The questions are now framed for fictional scholarly experts rather than fictional practitioners.

## Civilizations of the Americas

2012 ISBN-13 978-0-13-369784-1 ISBN-10 0-13-369784-3

**General Comments:** The review below is based on the national edition, obtained electronically.

p. 593, top, Quick Facts, Aztec Deities, col. 1, **Add:** “The Aztecs believed gods controlled every aspect of life.”

Plural noun.

## Europe in the Middle Ages

2012 ISBN-13 978-0-13-369806-0 ISBN-10 0-13-369806-8

**General Comments:** Information about Jews in Europe during this period is accurate. The use of religious terminology such as “saint” should be eliminated because these terms are appropriate only for people of a particular faith, not for all students in a public school. In some cases matters of faith are not distinguished from historical fact.

Note: The review below is based on the national edition, obtained electronically. The order of the teacher materials is different in the national edition, appearing before all of the student text

instead of being integrated. ICS has preserved the integrated order, based on an earlier review of this proGuide.

p. T18, par. 1, **Delete:** “During **St.** Benedict’s time, monasteries accommodated a growing population of religious orders.”

Unlike the titles of religious offices (e.g. Pope, Rabbi, Imam, etc.), religious titles that are primarily theological statements about the individual’s relationship to the divine (e.g. Jesus Christ, Saint Paul, Prophet Muhammad) are not appropriate for public school textbooks. The text’s discussion of Benedict (p. 634) avoids this, and the exercises should match the text. Pearson agreed to this edit in *America: History of Our Nation, Beginnings Through 1877* TE, p. 16, and in *World History*, TE, 2009, p. 310, and 311, and in *World Studies: Africa, Asia, and Australia*, 2009, p. 492, and in *History of Our World: The Early Ages*, Student Edition, 2005, p. 294.

p. T19, Section Quiz, Question #3, **Delete:** “Due to the efforts of **St.** Patrick, many Irish people became...”

See rationale above.

p. 635, top, Academic Vocabulary, **Change:** “convert v., to ~~bring over~~ change from one belief system to another”

The phrase *bring over* only captures the transitive meaning of the verb “convert,” i.e. what missionaries did *to others*. This definition does not fit with the sample sentence provided, which focuses on converts themselves, i.e. people who changed their own religion. The suggested use of *change* allows for both the transitive and intransitive meanings of the word. (e.g., “Many people changed to Christianity” or “Missionaries traveled across Europe to change pagans to Christianity.”)

It seems helpful to specify that the verb “convert” — at least in a history textbook — refers to significant changes involving a *system* of belief as opposed to minor adaptations of belief *within* a given system.

p. 636, student text, left margin, **Change:** “convert v., to ~~bring over~~ switch from one belief system to another”

See rationale above.

p. 636, student text, col. 2, par. 2, **Delete:** “**St.** Patrick Converts Ireland”

See rationale above.

p. 636, Guide on the Side, Cause and Effect, **Delete:** “What caused **St.** Patrick to return to Ireland?”

See rationale above.

p. 637, student text, graphic, Converting Europe, 1<sup>st</sup> image, **Change:** “**St.** Patrick, Christian saint (at right)”

See rationale above.

p. 637, student text, graphic, Converting Europe, 3<sup>rd</sup> image, **Change:** “**St.** Boniface, Christian saint”

See rationale above.

p. 637, top, History, col. 1, **Change:** “During the ~~sixth~~ 6<sup>th</sup> and ~~seventh~~ 7<sup>th</sup> centuries, Irish monks founded prominent monasteries ~~that would~~ to send missionaries across Europe. Clonmacnoise, founded by St. Ciaran (Christian saint), around 548, was the most important monastery in Ireland. Around 563, St. Columba (Christian saint) founded an influential monastery on the island of Iona, off the coast of Scotland.”

**See rationale above.** The changes for numbering the centuries and the change that follows are suggested to allow space for the changes regarding the use of the word “saint.”

p. 637, Guide on the Side, Sequence, Suggested Answer, **Delete:** “St. Boniface worked to establish Catholic churches in Germany and the Netherlands.”

**See rationale above.**

p. 637, Guide on the Side, Analyze Visuals, **Delete:** “Describe the image of St. Patrick.”

**See rationale above.**

p. 639, Guide on the Side, Draw Conclusions, **Change:** “Christians believed in a common identity and sense of purpose, ~~which was different from other religions~~. These ~~differences~~ beliefs could become a source of conflict with people from other religions who had different ideas about ~~the way people should behave and~~ what they should believe.”

Since the two religious groups given as examples of those that Christians came into conflict with are Jews and Muslims, the answer as given is inaccurate. All three religions believe in a common identity and sense of purpose for their respective groups.

Since Christianity developed from Judaism and uses the Hebrew Bible as part of its sacred text, it is incorrect to state that Christians and Jews had different ideas about how people should behave. Western civilization is built on the Judeo-Christian tradition, ideas and ideals common to the two faiths.

p. 656, top, Background, **Change:** “Religious ~~Hegemony~~ Uniformity”

*Hegemony* refers to domination by one group, implying that there are others that are subservient to or outnumbered by the main group. The purpose of this paragraph is to highlight that there simply were no other official approaches to Christianity in Europe during the Middle Ages. While the passage does indicate that “Church leaders made every effort to stamp out differences,” these efforts were not in response to existing, official, rival groups. It therefore seems an overstatement to title this paragraph with the word *hegemony* and more appropriate to use the simpler term *uniformity*, which has no implication of suppressed or subservient alternatives.

p. 656, top, Common Misconceptions, **Change:** “Official denominations, such as ~~Protestant~~ Lutheran, Baptist, or Methodist, did not exist at that time.”

*Protestant* is not an official denomination but rather a large group of denominations, all of which identify theologically (and for most, historically as well) with the reforms begun by Martin Luther. The suggested alternative in this short list of examples is the official denomination that bears the name of the founder of the Reformation.

p. T44, Connect, **Note:** These activities about religious persecution and freedom of religion are excellent.



p. 668, Guide on the Side, Analyze Text, **Add:** “The text says, ‘The Fourth Crusade embarrassed the pope who had launched it.’”

The added word appears in the student text and so should also appear in the quote of that sentence.

p. 669, top, History, **Change:** “~~Two~~ Different Calendars”

The passage indicates that “many places use other calendars...,” making it clear that there are numerous different calendars. While the paragraph gives most attention to two, it states explicitly that the Islamic calendar is an *example* of a different calendar. The title of this passage should reflect what is stated, that there are different calendars, not a specific number.

p. 671, Section 3 Assessment, #5 Draw Conclusions, **Change:** “What were some unexpected results of the Crusades?”

Throughout the text, Crusades is capitalized, especially when preceded by the definite article. For consistency, that capitalization should occur here as well.

p. T54, Enrichment: The Dominican Order, par. 1, **Change:** “~~St.~~ Dominic, a Christian saint, set up the order in A.D. 1214, in France.”

See rationale above regarding use of the term *saint*.

p. T54, Enrichment: The Dominican Order, Important Dominicans (box), col. 1, **Delete:**

“~~St.~~ Dominic”

“~~St.~~ Thomas Aquinas”

“~~St.~~ Catherine of Siena”

See rationale above.

p. T55, Section Quiz, #3, choice a., **Delete:** “take back the Holy Lands.”

Holy Land should be singular.

p. 673, student text, col. 2, par. 1, **Change:** “One was the Muslim ~~legal~~ legal scholar and judge Ibn Rushd, or Averroës. The other was the Jewish ~~legal~~ legal scholar Moses Maimonides (my MAHN nah deez).”

The earlier use of the word *legal* should be underlined in the student text, indicating that a new word is being defined in the margin. The second appearance of the word in the paragraph should be without an underline.

p. 673, student text, col. 2, par. 2, **Delete:** “The Quran encouraged~~s~~ tolerance, as all three religions worshiped one God.”

These two facts are not only true of the past in Spain but remain facts and should therefore be presented in the present tense.

p. 673, Guide on the Side, Draw Conclusions, sample answer, **Delete:** “Muslim rulers wanted to maintain stability, and the Quran encouraged~~s~~ tolerance.”

See rationale above.

p. 676, answers, Key Terms and Ideas, col. 3, #6, **Delete:** “He called to free ~~Palestine and all the Holy Land~~ from Muslim control after Christian pilgrims were harassed.”

The terms *Palestine* and *the Holy Land* are synonymous when discussing this time period; there is no distinction between the two. The term *the Holy Land* is the one used more frequently throughout this chapter, which is the focus of the question. P. 665 states, “In 1095, Pope Urban II called for a crusade to free the Holy Land.”

p. 676, answers, Think Critically, col. 1, #9, **Add:** “Excommunication excluded Christians from Christian society and religious observance, ~~thus putting their souls in jeopardy and weakened~~ kings.”

The threat to the souls of the excommunicated is a matter of religious belief that is not mentioned in the text, and therefore students should not be expected to provide this as part of the answer. The impact on the power of kings is also worth mentioning.

p. 679, Guide on the Side, Identify Main Idea, **Add:** “During prayers she believed she heard voices that told her to lead the French army to victory.”

Joan of Arc believed she heard voices; this is a matter of religious belief rather than historical fact. The story on this page places this in the context of belief.

p. 680, top, Medieval Mystics, **Change:** “Like Joan, some mystics believed they heard voices or experienced stigmata, ~~the~~ wounds corresponding to the crucifixion wounds of Jesus. ~~Saint~~ Francis of Assisi believed he heard voices *and* experienced stigmata. Joan reported that Christian saints ~~St.~~ Catherine, ~~St.~~ Michael, and ~~St.~~ Margaret, charged by God, had given her instructions. Hildegard of Bingen (1098-1179), a German mystic, believed she experienced divine visions from ~~the age of five~~ 5.”

It is not appropriate in a public school textbook to define the wounds that are called stigmata as definitively being the wounds of Jesus. The added explanation places the information in the realm of belief, not fact.

**See rationale above regarding use of the word *saint*.**

As with the description of stigmata, the divinity of Hildegard’s visions should be qualified as being her belief, not fact.

The switch to “age 5” corresponds to the following sentence, which uses the phrase “at age 7,” and helps provide space for the added words.

p. T72, chart of lines from Canterbury Tales, col. 2 last line, **Change:** “And especially from every ~~country~~ county of England they travel to Canterbury”

Wrong word. An English “shire” is a “county,” not a “country.”

p. 689, student text, col. 1, par. 3, title, **Delete:** “~~St.~~ Francis and ~~St.~~ Clare of Assisi”

**See rationale above.**

p. 689, student text, col. 1, par. 3, **Delete:** “One of the best-known mendicant orders was founded by ~~St.~~ Francis of Assisi.

**See rationale above.**

p. 689, student text, col. 2, par. 1, **Delete:** “Women were also attracted to the kind of life preached by **St.** Francis. In 1212, a noblewoman later known as **St.** Clare of Assisi founded an order based on the teaching of **St.** Francis.”

See rationale above.

p. 689, student text, photo caption, **Delete:** “Medieval painting of **St.** Francis and **St.** Clare in the church of San Francesco, Assisi”

See rationale above.

p. 689, Guide on the Side, Analyze Sources, **Delete:** “What does the excerpt by Thomas of Celano show about **St.** Francis?”

See rationale above.

p. 689, Guide on the Side, Primary Source, **Change:** “Point out the quote about **Saint** Francis of Assisi.”

- Have students go to myworldhistory.com to learn more about the life of **Saint** Francis of Assisi.”

See rationale above.

p. 691, student text, bottom-right caption, **Change:** “The Sainte Chapelle in Paris was built to house relics such as a Jesus’ crown of thorns believed to have been worn by Jesus.”

See rationale above about distinguishing between faith claims and facts.

p. T83, col. 2, King John and the Barons, Visuals, **Change:** “~~D~~Before meeting, John talks with chief advisor;”

Typographical error.

p. T85, col. 1, Sample for First Crusade: Why did this eCrusade take place? **Add:** “The pope called for “soldiers of Christ” to free Jerusalem from the Turks.”

The pope used the words “soldiers of Christ,” and therefore this phrase should be in quotations. The text uses quotation marks for the phrase on p. 665. Throughout the text, Crusades is capitalized. For consistency, that capitalization should occur here as well.

## The Rise of Europe

2015 (No ISBNs)

**General Comments:** This ProGuide includes a thorough and accurate presentation of the Protestant Reformation. It includes excellent learning activities, such as the mock newscast reporting on the 95 Theses. The debunking of the misconception about Columbus proving the earth is round is refreshing.

p. 720, Changing Styles, **Delete:** “Compare the paintings of **the Virgin** Mary and the infant Jesus from the Middle Ages and the Renaissance.”

“Virgin Mary” is a theological title similar to “Jesus Christ” and “Prophet Muhammad” which is appropriate for believers but not for secular public schools. **Pearson agreed to this type of**

edit in *America: History of Our Nation, Beginnings Through 1877* TE, p. 16, and in *World History*, TE, 2009, p. 310, and 311, and in *World Studies: Africa, Asia, and Australia*, 2009, p. 492, and in *History of Our World: The Early Ages*, Student Edition, 2005, p. 294.

p. 720, photo description 3, **Change:** “In both paintings, ~~the Christ child’s~~ Jesus’s gesture is affectionate...”

**See rationale above.**

p. 720 Guide on the Side, Analyze Visuals, **Delete:** “What do the two paintings have in common? (They both show ~~the Virgin~~ Mary and baby Jesus.”

**See rationale above.**

p. 721, Culture, **Note:** ICS commends Pearson for the interesting Muslim-Christian Cultural Exchange insert which points out that cultural diffusion went both ways.

p. 741, student text, Four Key Ideas, right margin, **Note:** The right margin of the box is cut off and should be reformatted.

p. 775, bottom, answers, #8, final line, **Change:** “~~No~~, Probably not. ~~e~~Conquerors have more power and are likely to set up trade to their advantage.”

The current answer is overstated as universal. While the point about exploitative trade is a significant one, it is impossible to speak for all possible circumstances. Some trade can benefit both the conquerors and the conquered. It is more appropriate to state what is most likely to be the case; hence the proposed edit.

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# Request for Reconsideration of Challenged Materials

by State Textbook Commission

Date: \_\_\_\_\_

Please check type of material:

☐ Textbook

☐ Textbook Series

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Title American History of Our Nation 8<sup>th</sup> grade

Author \_\_\_\_\_

Publisher or Producer Pearson

Copyright Date: \_\_\_\_\_ Edition: \_\_\_\_\_ ISBN: \_\_\_\_\_

Request initiated by \_\_\_\_\_

Telephone (\_\_\_\_\_) \_\_\_\_\_ Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Do you represent:

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The following questions are to be answered after the complainant has read, viewed, or listened to the objectionable material in its entirety. If sufficient space is not provided, use the back or attach additional sheets. (Please sign your name to each additional attachment.)

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Attacks foundations of our nation  
Glorifies our enemies

3. What do you feel might be the result of a student using the material?

Incorrect understanding of who we are as  
Americans, bias influence to be  
against our Republic

4. For what age group would you recommend this material? None

5. Is there anything good in this material? Please comment.

Not much

6. Would you care to recommend other materials of the same subject and format? None now

\_\_\_\_\_  
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Date

Please return completed form by September 7, 2013

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SEP 5 2013

Don Westcott -

page 68 - "The Mexican-American War incited great controversy in the U.S. Abolitionists saw it as a way of adding slave states, others saw it as an illegal land grab. Still other saw it as an opportunity to add more land, *which Americans always wanted.*"

page 69 - "Today Mexican-Americans who lived on this land before it became a part of the U.S. have been treated as foreigners, and *still struggle to achieve equality and overcome poverty.*"

Such presentation of negative human traits as being typical of the American mind-set contaminates the true goals of Americans to promote freedom to earn from one's own labor, keep the fruits thereof, to acquire property by Christian principles, and offer others the same privileges. Communists could not have written such bias better.

page 158 - 160 Several places show the Patriots in bad light. They occupied land, rather than defended their property. They had a frenzy of revenge to grip them, rather than gained a fervor of patriotism to buoy them.

page 161 - The book contradicts itself regarding definition of mercenaries. One place they are soldiers who serve another country for money. On same page they are hired to fight for their own countries.

page 172 - "...Everyone is 'endowed by their Creator with certain inalienable rights'" This sentiment is based on John Lock's Ideas about natural rights. NOT! This belief is based upon Christian Principles in the New Testament, not on some sentiment of the day that can be altered by a newer opinion.

page 101 - European and American merchants buy enslaved people. It is not until page 113 that it is mentioned that Africans (read Blacks and Muslims) who lived along the coast made raids into the interior, seeking captives to sell to the Europeans. Such slave trade is still ongoing today by Blacks and Muslims known as sex trafficking, but only the Europeans are placed in negative light from events long ago.

page 215 - 3/5 Compromise in which black slaves were counted as 3 votes for every 5 census is portrayed as a negative Southern evil. Actually it was a Northern device to prevent Southern overplay of power in Congress, that would hurt any future legislation toward black freedoms.

page 359 - Trail of Tears: As horrible the human consequences were for Native Americans and better provisions were not given, white Americans were not the first to war against red Americans. Lakota nation forced Cheyenne Nation to move west into Wyoming and Montana so that their lands could be confiscated for hunting and living. Apaches constantly warred against their neighbors.



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Copyright Date: \_\_\_\_\_ Edition: \_\_\_\_\_ ISBN: \_\_\_\_\_

Request initiated by \_\_\_\_\_

Telephone \_\_\_\_\_ Address \_\_\_\_\_

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The following questions are to be answered after the complainant has read, viewed, or listened to the objectionable material in its entirety. If sufficient space is not provided, use the back or attach additional sheets. (Please sign your name to each additional attachment.)

1. To what material do you object? (Please be specific, cite pages, etc.)

See attached

2. What do you believe is the theme or purpose of the material?

Attacks foundations of our nation  
Glorifies our enemies

3. What do you feel might be the result of a student using the material?

Incorrect understanding of who we are as  
Americans, bias influence to be  
against our Republic

4. For what age group would you recommend this material? None

5. Is there anything good in this material? Please comment.

Not much

6. Would you care to recommend other materials of the same subject and format? None now

\_\_\_\_\_  
Signature of Complainant

\_\_\_\_\_  
Date

Please return completed form by September <sup>7, 2013</sup> ~~2, 2011~~.

Director, Textbook Services  
State Department of Education  
11<sup>th</sup> Floor, Andrew Johnson Tower  
710 James Robertson Parkway  
Nashville, TN 37243-0379

OFFICE OF  
TEXTBOOK SERVICES  
SEP 5 2013



Don Westcott -

page 68 - "The Mexican-American War incited great controversy in the U.S. Abolitionists saw it as a way of adding slave states, others saw it as an illegal land grab. Still other saw it as an opportunity to add more land, *which Americans always wanted.*"

page 69 - "Today Mexican-Americans who lived on this land before it became a part of the U.S. have been treated as foreigners, and *still struggle to achieve equality and overcome poverty.*"

Such presentation of negative humans traits as being typical of the American mind-set contaminates the true goals of Americans to promote freedom to earn from ones own labor, keep the fruits thereof, to acquire property by Christian principles, and offer others the same privileges. Communists could not have written such bias better.

page 158 - 160 Several places show the Patriots in bad light. They occupied land, rather than defended their property. They had a frenzy of revenge to grip them, rather than gained a fervor of patriotism to buoy them.

page 161 - The book contradicts itself regarding definition of mercenaries. One place they are soldiers who serve another country for money. On same page they are hired to fight for their own countries.

page 172 - "...Everyone is 'endowed by their Creator with certain inalienable rights'" This sentiment is based on John Lock's Ideas about natural rights. NOT! This belief is based upon Christian Principles in the New Testament, not on some sentiment of the day that can be altered by a newer opinion.

page 101 - European and American merchants buy enslaved people. It is not until page 113 that it is mentioned that Africans (read Blacks and Muslims) who lived along the coast made raids into the interior, seeking captives to sell to the Europeans. Such slave trade is still ongoing today by Blacks and Muslims known as sex trafficking, but only the Europeans are placed in negative light from events long ago.

page 215 - 3/5 Compromise in which black slaves were counted as 3 votes for every 5 census is portrayed as a negative Southern evil. Actually it was a Northern device to prevent Southern overplay of power in Congress, that would hurt any future legislation toward black freedoms.

page 359 - Trail of Tears: As horrible the human consequences were for Native Americans and better provisions were not given, white Americans were not the first to war against red Americans. Lakota nation forced Cheyenne Nation to move west into Wyoming and Montana so that their lands could be confiscated for hunting and living. Apaches constantly warred against their neighbors.

**Request for Reconsideration of Challenged Materials  
by State Textbook Commission**

Date: 9/3/2013

Please check type of material:

☒ Textbook

☐ Textbook Series

☐ Other \_\_\_\_\_

Title Industrial Revolution to the Industrial Revolution

Author \_\_\_\_\_

Publisher or Producer Pearson

Copyright Date: \_\_\_\_\_ Edition: \_\_\_\_\_ ISBN: \_\_\_\_\_

Request initiated by Don Westcott

Telephone \_\_\_\_\_ Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Do you represent \_\_\_\_\_

☒ Yourself

☐ An organization (name) \_\_\_\_\_

☐ Other group (name) \_\_\_\_\_

The following questions are to be answered after the complainant has read, viewed, or listened to the objectionable material in its entirety. If sufficient space is not provided, use the back or attach additional sheets. (Please sign your name to each additional attachment.)

1. To what material do you object? (Please be specific, cite pages, etc.)  
Untruthful presentation of history by socialist  
mind-set, anti-Christian bias  
— See attached page
2. What do you believe is the theme or purpose of the material?  
Propaganda, not information
3. What do you feel might be the result of a student using the material?  
Diminished appreciation of American foundations  
& acceptance of its enemies
4. For what age group would you recommend this material? None
5. Is there anything good in this material? Please comment.  
Very little
6. Would you care to recommend other materials of the same subject and format? Not at present

\_\_\_\_\_  
Signature of Complainant

9/3/2013  
Date

Please return completed form by September 2, 2011:

Director, Textbook Services  
State Department of Education  
11<sup>th</sup> Floor, Andrew Johnson Tower  
710 James Robertson Parkway  
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SEP 5 2013

Bruce and Hal nailed the many misrepresentations of history in well worded style. I can only concur with their findings.

Even in the Teacher's Edition, there are cues on how to drill this garbage into the heads of their students with writing assignments disguised as critical thinking exercises.

For example of misinformation, pg. 24 - "During the Middle Ages, the Christian religion and related institutions spread across Europe as well. These influential medieval institutions included feudalism, the manor system, and medieval churches."

These concepts were political agreements, not Christian principles.

**Request for Reconsideration of Challenged Materials  
by State Textbook Commission**

Date: Sept. 3, 2013

Please check type of material:

☒ Textbook

☐ Textbook Series

☒ Other Test Bank

Title The Earth and Its People 9-12<sup>th</sup> grades

Author K. Addison

Publisher or Producer Houghton

Copyright Date: \_\_\_\_\_ Edition: \_\_\_\_\_ ISBN: \_\_\_\_\_

Request initiated by \_\_\_\_\_

Telephone \_\_\_\_\_ Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

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☐ Other group (name) \_\_\_\_\_

The following questions are to be answered after the complainant has read, viewed, or listened to the objectionable material in its entirety. If sufficient space is not provided, use the back or attach additional sheets. (Please sign your name to each additional attachment.)

1. To what material do you object? (Please be specific, cite pages, etc.)

See attached page

2. What do you believe is the theme or purpose of the material?

Proaganda disguised as education

3. What do you feel might be the result of a student using the material?

loss of understanding true nature of our  
national foundation, loss of critical thought  
process, socialist indoctrination, Islamic predisposition

4. For what age group would you recommend this material? None

5. Is there anything good in this material? Please comment.

Nothing can be fully trusted as accurate  
and unbiased

6. Would you care to recommend other materials of the same subject and format? None known

currently

\_\_\_\_\_  
Signature of Complainant

11/3/2013  
Date

Please return completed form by September ~~2, 2011~~ 7, 2013

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SEP 5 2013

For this publication, The Test Bank for Advanced Placement Program, Chapter 33 in Free-Response Questions:

"Students should demonstrate that they understand that Usama bin Ladin, a rich Saudi, was angry with the U.S. for its interference in the political, economic, and cultural affairs of the Middle East."

**NOT!** bin Ladin was a devout Islamic jihadist, in the custom of all the centuries past, who wished to kill any culture that is not Islamic. The promotion of Islam by terror by any excuse is as old as Muhammad himself.

"By using terrorism as a method to attack the U.S., al Qaida hoped to bring a violent retaliation that would draw the world's attention, sympathy, and overthrow of repressive Middle East governments."

Current events in the Middle East disprove this bias viewpoint. Muslims are killing Muslims merely for power, not equal rights and peace.

"Discontent in the Muslim world is due to cultural imperialism by the West against all other non-Western cultures. Students should state that modernization has failed in the Muslim world and has led many Muslims to turn to their faith and sacred past, because they are aware of their inability to attain access to consumer goods. "

**HOGWASH!** Local Islamic governments are corrupt without any help from the West. Muslim culture shuns modern concepts and Western products as anti-Sharia, and manmade corruption. Islamic Jihad existed long before the U.S. existed, much less influenced anybody.

"In discussing the status of women in Muslim countries, students should understand that nowhere in the world at that time (600-1200) was there equality in the modern sense. Muslim women were guaranteed by Quranic Law the right to own property, divorce, and testify in court."

**LIES!** Mere accusation of rape almost brought death sentence every time, since 3 women's testimonies would equal one man's. Divorce was only granted by men, merely by saying 'I divorce you' three times. Property owned were her own clothes and slaves, that were given by husband and could be taken away at whim. Even children are considered property of husband. Not my opinion, but Sharia Law, even in 2013.

In Chapter 9 : "The Roman Church dealt with reform in monasteries and ultimately challenged the threat to its religious supremacy and secular authority *by calling for the Crusades.*

The Crusades (which lasted only a couple of hundred years compared to Islamic Jihad which has lasted 1400 years) were a response from the Roman Church to its brothers in East Byzantine Church for help against Islamic destruction of churches and killing of Christians in and around Jerusalem. They did not protect Christian pilgrims as stated on Pg. 93.

Page 94, #67: "As a result of Crusades, Europeans were exposed to

\*Arabic translations of ancient Greek science and philosophy

\*pasta, paper, refined sugar

\*hard soap and colored glass

\*original thought-provoking works by Arab and Islamic writers."

**Twisted history here. 3rd class subjugated dhimmi subservients (who were allowed their religion if they kept it to themselves) saved the writings and inventions despite their oppressors. The only thoughts that Muslims wanted was Islam and Muhammad. Monasteries preserved Latin works. Hindus invented Arabic numerals, which Muslims claimed for themselves, as they did for all scientific and technological advances.**

**Chaptee 33, pg 207 says it all about this Text: "As Historians know all too well, the future forces one to *re-interpret the past continually*."**

**Translation: There is no one standard for truth, only changing evaluations according to political expediency.**

**Institute for Curriculum Services Review on behalf of the  
Jewish Federation of Nashville and Middle Tennessee  
Pearson Prentice Hall, *America: History of Our Nation*  
National Teacher's Edition, James West Davidson and Michael B. Stoff, 2011  
Front & Back Matter: 2015, ISBN 978-0-13-328470-6; 0-13-328470-0**

**General Comment:**

Please note that the review of the main text is of the 2011 national teacher's edition up to the period of the American West. Please make the changes detailed below to the 2015 edition for the Tennessee state adoption of *America History of Our Nation: Colonization of North America to Reconstruction and the American West*.

ICS greatly appreciates the many changes for the better made to the text since the ICS review of the Florida survey edition, greatly improving its accuracy. ICS appreciates the excellent changes made to the Judaism section. There are only a few outstanding items; see below.

**Edits made to other Pearson texts are highlighted in yellow.**

The front and back matter for this volume contain excellent material for guiding the teacher through effective pedagogy and for imparting valuable and meaningful information to students. Standards are clearly stated and the activities provided empower students to gain important insights into the history under examination. The presentation of the early history of Tennessee is informative and will surely be well received by students who live there. ICS particularly appreciates the attention devoted to sensitizing students to different types of media and matters of bias (pp. TN T67 – TN T69). The content itself that is covered in these pages is appropriate and engaging and is mostly not of direct concern to ICS. However, ICS has identified significant copy-editing and formatting errors in this material, which are explained in detail below. We hope this is helpful to Pearson.

p. TN T68, teacher's notes, Teach, Differentiate, **Add:** “Explain to students that an 'opinion' usually refers to a person's viewpoint or judgment about something.”

The indefinite article should be added.

p. TN T72, student text (TN 48), graphic, caption, **Change:** The caption under the graphic is currently Latin “filler” that should be replaced with English text.

p. TN T72, teacher's notes, left column, **Move:** The material in the teacher's notes about Bartholomew Gosnold, currently on the right column on p. TN T73, should be moved to this page. There is ample room below the material for “Instruction.”

p. TN T73, student text (TN 49), picture, caption, **Change:** The caption under the picture is currently Latin “filler” that should be replaced with English text.

p. TN T73, teacher's notes, right column, **Move:** The material on p. TN T74, in the left column, including both the 4 bullet points and the Checkpoint answer to the question about the Pequot, should be moved to this page, where the corresponding material in the student text is found.



p. TN T73, teacher's notes, right column, **Move:** The material on p. TN T75, in the right column, for “Forging a New Nation,” should be moved to this page, where the corresponding student text is found. There is ample room below the 4 bullet points that will be moved from p. TN T74.

p. TN T74, teacher's notes, left column, **Move:** The material on the left column of p. TN T76, “Exploring the West,” including the 4 bullet points, should be moved to this page to correspond to the location in the student text where this same material is presented.

p. TN T74, teacher's notes, Checkpoint answer, **Change:** The Checkpoint answer to the question, “Why did the British build Fort Loudon?”, currently on the following page, TN T75, should be moved to this page, replacing the answer about the Pequot.

p. TN T75, teacher's notes, Checkpoint answer, **Change:** The Checkpoint answer to the question about Dr. Walker and “Other Answers,” about Richard Henderson—currently on the following page, TN T76—should be moved to this page, replacing the answer about the British and Fort Loudon.

p. TN T76, teacher's notes, left column, **Move:** The material for “Tennessee's Place in the Revolutionary War Years,” including all 3 bullet points—currently on p. TN T77—should be moved to this page, where the corresponding student text is located. The first question from the teacher's notes on the left column of p. TN T78, “Which side did members of the Watauga Association support...?”, should also be moved to this page, since this is where the corresponding information in the student text appears.

p. TN T77, student text (TN 53), graphic, **Add:** The graphic needs to be added. Currently, the box is only a placeholder with the code “FPO” inside.

p. TN T77, teacher's notes, right column, **Change:** The teacher's notes in the left column on p. TN T78 should be moved here, where the corresponding information in the student text appears. The first bullet point, “Read Tennessee's Place in the Revolutionary War with students” should be deleted. It is redundant with the instructions that will appear in the teacher's notes on the previous page. As mentioned above, the first of the two questions will be moved to p. TN T76, so the only question that will appear here is “Why do you think Nancy Ward might have warned settlers...”

p. TN T78, teacher's notes, left column, **Move:** The following material should be moved to this page:

- 1) The teacher's notes from the right column on p. TN T79, “How Revolution Affected Wataugans,” should be moved to this page, where the corresponding material from the student text is found.
- 2) The teacher's notes from the left column on p. TN T80, including both bullet points and the answer to the Checkpoint question about the Watauga Petition, should all be moved to this page, where the corresponding material from the student text is found.

p. TN T79, student text (TN 55), **Delete:** The entire page of student text consists only of a duplication of “Section 1: Check Your Progress,” which appears on the previous page.

The pagination of the student text will need to be corrected, since what is currently p. TN 56 of the student text will need to be renumbered as p. TN 55. All following suggestions from

ICS correspond to the existing pagination. The necessary corrections to pagination should be made after addressing all other errors. Some of the formatting corrections that follow might not be necessary after some of the earlier pagination corrections are made.

p. TN T79, teacher's notes, **Move:** The answers to “Section 1: Check Your Progress,” on the bottom of p. TN T80, should be moved to this page. This page will not contain any student text.

p. TN T80, student text (TN 54), **Delete:** The student text (TN 54) is a duplicate of what appears on p. TN T78 and all the teacher's notes will be moved to earlier pages. Therefore, there is nothing remaining from this chapter. This page, p. TN T80, will be the first page of the next chapter.

The pagination of the teacher edition will need to be corrected, since what appears currently as p. TN T81 will now be numbered p. TN T80. All following suggestions from ICS correspond to the existing pagination. The necessary correction mentioned here should be made after addressing all other errors.

p. TN T83, student text (TN 58), photo captions, **Change or Delete:** The captions under the pictures of Andrew Jackson and John Sevier are currently Latin “filler” that should be replaced with English text or deleted.

p. TN T83, teacher's notes, right column, **Move:** The second bullet point on the following page, TN T84 (“Why was the town of Memphis founded...”) should be moved to this page, where the information is presented in the corresponding page of student text.

p. TN T83, teacher's notes, right column, **Move:** The checkpoint question from the student text on this page, TN T83 / TN 58 (“What can you conclude about Jackson's personality...”), should have its corresponding answer (“He wanted to gain power...”) moved here, from p. TN T84.

p. TN T84, student text (TN 59), Tennessee's Role in the War of 1812, par. 2, **Change:** “He was also considered a - champion of the common people, partly because he successfully fought off ~~n~~Native Americans.”

There is an extra space between the word “a” and “champion.”

The text consistently—and appropriately—capitalizes the term “Native Americans.” The term should be changed here to reflect that convention.

p. TN T84, teacher's notes, left column, first bullet point, **Delete:** ~~“Read Frontier Life with students....”~~

This entire bullet point is a repetition of instructions given on the previous page and should be deleted.

p. TN T84, teacher's notes, left column, second bullet point, **Delete:** ~~“Why was the town of Memphis founded...”~~

As mentioned above, the entire bullet point will be moved to the previous page.

p. TN T84, teacher's notes, left column, **Move:** All the content in the teacher's notes on the right column of p. TN T85 for “Tennessee's Role in the War of 1812” should be moved to this page, where the corresponding content in the student text is found. The third bullet point in the

teacher's note in the left column of p. TN T86, "How did Tennessee become known as the Volunteer State?", should also be moved here.

p. TN T84, teacher's notes, Checkpoint Answer, **Move:** As noted above, the checkpoint answer on this page ("He wanted to gain power...") corresponds to the question on the previous page, TN T83 / TN 58 ("What can you conclude about Jackson's personality...") and should be moved there. The checkpoint question on this page of student text, TN 59 ("What motivated Tennesseans...") should have its corresponding answer here, on TN T84, as well—rather than on TN T85, which contains a separate checkpoint question.

p. TN T85, teacher's notes, right column, **Move:** The three remaining bullet points on p. TN T86, "Vocabulary Builder," "Read the New Nation and Native Americans," and "What effect did the War of 1812 have..." should all be moved to this page, where the corresponding content is found in the student text.

p. TN T85, teacher's notes, Checkpoint Answer, **Move:** As indicated above, the checkpoint answer on this page ("Tennesseans understood...") corresponds to the question on the previous page of student text, TN T84 / TN 59, and should be moved there. The checkpoint question on this page of student text, TN 60 ("How did the War of 1812 impact the relationship between Native Americans and settlers?") should have its corresponding answer here, on TN T85, as well—rather than on TN T86, which does not contain a checkpoint question.

The "Other Answers," regarding Adams's compensation to Native Americans, below the Checkpoint Answer on p. TN T86, should also be moved here, where its corresponding question is found in the student text.

p. TN T86, teacher's notes, left column, **Move:** As indicated above, all the bullet points and the checkpoint and "other" answers should be moved to previous pages. The column on this page should be blank and the page should only consist of "Section 2: Check Your Progress" in both the student text and teacher's notes.

p. TN T87, student text (TN 62), top graphic, **Change:** As is surely obvious, the caption "Pie chart to be provided by Jouve?" needs to be replaced.

p. TN T88, student text (TN 63), graphics, **Change:** Charts need to be added in the boxes in place of "Chart to be provided by Jouve?"

p. TN T89, student text (TN 64), chart, **Change:** Chart needs to be added in the box in place of "Chart to be provided by Jouve?"

p. TN T89, student text (TN 64), picture caption, **Change:** The Latin "filler" for this caption needs to be replaced with English text.

p. TN T89, teacher's notes, right column, **Move:** The notes for p. TN T90, left column, "Memphis as Cotton Capital of the South," should be moved to this page. This material corresponds with the student text on TN 64 and there is ample room underneath the notes for "Developing the Southern Region."

p. TN T90, teacher's notes, **Move:** The teacher's notes on the right side of p. TN T91, "The Development and Demise of Slavery in America," should be moved to this page. This material corresponds with the student text on TN 65.

p. TN 91, student text (TN 65), **Change:** The entire page of student text is a duplication of the previous page. It should be deleted and student text TN 66 should appear here. This change will once again affect pagination. ICS continues to refer to the current pagination in identifying recommended corrections.

p. TN T91, teacher's notes, right column, **Move:** The material from the teacher's notes in the left column of p. TN T92 should be moved to here. It will continue to correspond with the second page of student text for "The Development and Demise of Slavery in America," student text TN 66, which will also be moved to p. TN T91.

p. TN T92, student text (TN 66), par. 6, **Delete:** "The New Madrid Earthquakes of 1811-1812 lasted for nearly four months..."

There is excess space between the dates "1811-1812" and the following word, "lasted."

p. TN T92, student text (TN 66) and teacher's notes, left column, **Move:** This page should contain the content for both the student text, TN 67, and the teacher's notes from the right column on p. TN T93, "Efforts to End Slavery." (The bottom box for "History Background" should remain on this page.)

p. TN T93, student text (TN 67) and teacher's notes, right column, **Change:** A page of student text is missing. TN 68, which discusses the Mexican-American War, needs to be added here. This page should contain the content for both the student text, TN 68, and all four bullet points of the teacher's notes from the left column on p. TN T94, "Civil War Divides Tennessee." However, the title for those questions should correspond to the title of the section of student text that discusses the Mexican-American War. "Civil War Divides Tennessee" is not addressed until Section 4: The Civil War, Reconstruction, and Westward Expansion." The answer to the Checkpoint question should not be moved from p. TN T94. (The bottom box for "Differentiated Instruction" should remain on this page.)

p. TN T94, student text, Section 3: Check Your Progress, **Change:** "3. Draw Conclusions Use the circle graphs on p. x to determine..."

The page number of the circle graphs, presumably p. TN 63 (according to current pagination), needs to be included in place of the letter "x."

p. TN T94, teacher's notes, left column, **Move:** As stated above, the notes for "Civil War Divides Tennessee" should be moved to p. TN T93 and receive a new title. This page will still contain the Checkpoint Answer as well as the "Section 3: Check Your Progress" material in both the student text and the teacher's notes.

p. TN T96, teacher's notes, left column, bottom, **Move:** The Answer to the Chart Question should be moved to the following page, p. TN T97, right column, bottom, since the Chart itself and the question appear on the corresponding page of student text, TN 72. This answer should replace "Other Answer" on p. TN T97, regarding Chattanooga and Nashville, which will be moved to p. TN T98.

p. TN T97, teacher's notes, right column, bottom, **Move:** As noted above, the Answer to the Chart Question will be moved here, replacing “Other Answer” on p. TN T97, regarding Chattanooga and Nashville, which will be moved to p. TN T98.

p. TN T98, student text (TN 73), map, **Add:** “Chattanooga” and the “Ohio River” need to be labeled on the map.

The questions below the map require students to identify both of the items.

p. TN T98, student text (TN 73), map caption, **Change:** The code “FPO” above the questions for the map needs to be changed.

p. TN T98, teacher's notes, left column, **Move:** “The Reconstruction Years” and its four bullet points should all be moved to the following page, p. TN T99, above the four bullet points for “The First Great Migration.”

p. TN T98, teacher's notes, left column, bottom, **Add:** As mentioned above, “Other Answer” from p. TN T97, regarding Chattanooga and Nashville, needs to be moved here.

p. TN T98, teacher's notes, left column, bottom, **Change:** “Other Answers”

An “s” needs to be added to the heading, since, as discussed below, three answers need to be provided.

p. TN T98, teacher's notes, left column, bottom, **Add:** “1. Chattanooga and Nashville appear to have been... 2. ... 3. ...”

The answers should be numbered, since there are three of them. The teacher's notes need to include the answers to the second and third questions.

p. TN T99, student text (TN 74), left column, bottom, caption, **Move:** The caption “This is one of many African American families...” needs to be moved to the following page, p. TN 75, right column, top, underneath the corresponding photograph.

p. TN T99, teacher's notes, right column, **Add:** As noted above, “The Reconstruction Years” and its four bullet points should all be moved to this page, above the four bullet points for “The First Great Migration.”

p. TN T100, teacher's notes, left column, bottom, **Move:** The Checkpoint Answer (“Many African Americans left the South...”) needs to be moved to the following page, p. TN T101, where the Checkpoint Question is asked in the student text.

p. TN T101, teacher's notes, right column, **Move:** The teacher's notes for “1897 Centennial Exposition in Nashville” and its 3 bullet points should be moved to here from the following page, p. TN T102. It can be placed directly below “Westward Expansion in Tennessee.”

p. TN T101, teacher's notes, right column, bottom, **Add:** As noted above, the Checkpoint Answer (“Many African Americans left the South...”) from the previous page needs to be moved here.

p. TN T102, teacher's notes, bottom, Section 4: Check Your Progress, **Delete:** “4. Many African Americans ~~who~~ wanted to escape violence....”

The word “who” does not belong in this sentence, which is explaining *why* many African Americans left the south.

p. 23, Christianity, paragraph 3, **Add:** “The teachings of Jesus emphasized Jewish ideals of love, mercy, and forgiveness.”

The text correctly states that Jesus was a Jewish teacher in an earlier paragraph. It should clarify that these three ideas that Jesus taught are ideals from Judaism. Unless so identified, the reader has the impression that these are not Jewish ideas, but are new ideas that distinguish the two religions.

p. 239, The Constitution, Article VI, Section 3, **Add balloon to the side with text:** “Section 3 states that “no religious test shall ever be required as a qualification for any office or public trust.” This section guarantees religious liberty.”

This important guarantee of religious liberty should be highlighted just as other important ideas in the Constitution are noted. Many students do not realize that religious liberty is guaranteed in Article VI as well as in the First Amendment.

p. 465, teacher’s notes, History Background, Levi Strauss: **Move to student text as sidebar on p. 466.**

Most state standards require information about significant individuals and that influenced economic, social, or political systems in the United States. The text contains sidebars on people of many ethnic groups but none on Jews.

The teacher’s note information about Levi Strauss is interesting and informative, and students can connect it to today because blue jeans are popular attire. There is ample space on p. 466 to reproduce this material as a sidebar rather than a teacher’s note, which is inaccessible to students. The inclusion of this material in the student text would give at least one Jewish American a sidebar in the text.

ICS urges Pearson to include this history background note on Levi Strauss, p. 465, as a sidebar on p. 466, which contains the section “California’s Changing Population” and includes subsections on Chinese Immigrants, African Americans, Native Americans, and Mexican Americans. The very interesting information about a successful Jewish immigrant who played an important role in the gold rush by designing and making blue jeans for miners—which are still popular Levis worn by students today—deserves inclusion in the student text. Levi Strauss is commonly included in American history texts and identified as Jewish, as he is in the teacher’s note. A teacher’s note may not be used in teaching and students will not see the material.

**Contact:**

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## Public Comment Form

Please check type of material: ☒ Textbook ☐ Textbook Series ☐ Other \_\_\_\_\_

Title U.S. History- Post Reconstruction to the Present

Author Grant Wiggins

Publisher or Producer Prentice Hall, Pearson Education, Inc

Copyright Date: 2015 (?) Edition: 1st ISBN: n/a on TEXTBOOK SCREENING INSTRUMENT

Request initiated by [REDACTED]

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City [REDACTED] State [REDACTED] Zip [REDACTED]

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☐ An organization (name) \_\_\_\_\_

☐ Other group (name) \_\_\_\_\_

The following questions are to be answered after the complainant has read, viewed, or listened to the objectionable material in its entirety. If sufficient space is not provided, use the back or attach additional sheets. (Please sign your name to each additional attachment.)

1. To what material do you object? (Please be specific, cite pages, etc.)

The common core standards state that "the students need to use primary sources". When primary sources are used they need to be cited. On p. 113 in this textbook as well as in p. 310 and 451 those sources are not cited. The student has no idea where those photo copies of those documents come from. The teaching of the standard is therefore inaccurate because the student will be using inaccurate information.

2. What do you believe is the theme or purpose of the material?

This book is supposed to teach the progress made in the United States from the Civil War to the present.

3. What do you feel might be the result of a student using the material?

Students will learn faulty information and not be made aware of the truth.

4. For what age group would you recommend this material? high school - grades 9 - 12

5. Is there anything good in this material? Please comment.

Yes, but it is not easy to find and requires a great deal of diligent searching.

6. Would you care to recommend other materials of the same subject and format? \_\_\_\_\_

I am working on an alternative list that will be submitted at a later date.

\_\_\_\_\_  
Signature of Complainant

1 Sept., 2013

Date

Please return completed form by September 7, 2013:

Director, Textbook Services  
State Department of Education  
11<sup>th</sup> Floor, Andrew Johnson Tower



From Question 1. "To what material do you object?"

The common core standards state that "the students need to use primary sources". When primary sources are used they need to be cited.

On p. 113 in this textbook as well as in p. 310 and 451 those sources are not cited. The student has no idea where those photo copies of those documents come from. The teaching of the standard is therefore inaccurate because the student will be using inaccurate information.

A second issue is the concept of cause and effect; a relationship concept. One is the result of the other, Yet in this text on p. 276, 316, and 390 all the charts used to teach cause and effect to do show any relation to each other. This is inaccurate and faulty teaching.

A third issue with the information in this textbook is found on p. 698. The information presented on Rachel Carson has been proven false. Her work did not pass "scientific rigor". Check and op ed in the May 31, 2007 issue of the Washington Times. National Post June 19, 2009, and the Baltimore Sun, May 27, 2007.

The fourth issue with the information in this textbook is the "Drilling for Oil" p. 702. Drilling in the ANWAR District of Alaska is not environmentally affecting the area. A study done by the Department of the Interior in July of 2003 states that there "has been little impact to the area".

Request for Reconsideration of Challenged Materials  
by State Textbook Commission  
Date: Sept. 1, 2013

Please check type of material:

☒ Textbook

☐ Textbook Series

☐ Other \_\_\_\_\_

Title U.S. History - Post Reconstruction to the Present

Author Grant Wiggins

Publisher or Producer Prentice Hall

Copyright Date: \_\_\_\_\_ Edition: \_\_\_\_\_ ISBN: \_\_\_\_\_

Request initiated by [REDACTED]

Telephone: \_\_\_\_\_ Address: \_\_\_\_\_

City: [REDACTED] State: [REDACTED] Zip: \_\_\_\_\_

Do you represent:

☒ Yourself

☐ An organization (name) \_\_\_\_\_

☐ Other group (name) \_\_\_\_\_

The following questions are to be answered after the complainant has read, viewed, or listened to the objectionable material in its entirety. If sufficient space is not provided, use the back or attach additional sheets. (Please sign your name to each additional attachment.)

1. To what material do you object? (Please be specific, cite pages, etc.)  
The common core standards state "that the students need to use primary sources." When primary sources are used they need to be cited. On p. 113 in this textbook as well in p. 310, & 451 those sources are not cited. The student has no idea what these photo copies of these documents come from. The teaching of the standard
2. What do you believe is the theme or purpose of the material?  
This textbook is suppose to teach the progress made in the United States from the Civil War to present.
3. What do you feel might be the result of a student using the material?  
Students will learn faulty information and not be made aware of what the truth is.
4. For what age group would you recommend this material? high school - Grades 9-12
5. Is there anything good in this material? Please comment.  
Yes, but it is not easy to find and requires a great deal of diligent searching.
6. Would you care to recommend other materials of the same subject and format? I am working on an alternative list that will be submitted at a later date.

\_\_\_\_\_  
Signature of Complainant

Sept. 1, 2013  
Date

Please return completed form by September 2, 2011:

Director, Textbook Services  
State Department of Education  
11<sup>th</sup> Floor, Andrew Johnson Tower  
710 James Robertson Parkway  
Nashville, TN 37243-0379

OFFICE OF  
TEXTBOOK SERVICES  
SEP 5 2013

is therefore inaccurate because the student will be using inaccurate information

# 1 ques. continued. # 2

A second issue is the concept of cause and effect. Cause and effect is a relationship concept. One is the result of the other. Yet in this text on p. 276, 316, 390 all the charts used to teach cause and effect do not show any relations to each other. This is inaccurate and faulty teaching

# 1 question continued # 3

A third issue with the information in this textbook is found on p. 698. The information presented on Rachel Carson has been proven false. Her work did not pass "scientific rigor". Check an op ed in the May 31, 2007 issue of the Washington Times, National Post, June 19, 2009, Baltimore Sun, ~~May~~, 27, 2007,

# 1 question continued # 4

The fourth issue with the information in this textbook is the "Drilling for Oil" p. 702. Drilling in the Anwar District of Alaska is not environmentally affecting the area. A study done by the Dept. of Interior in July 2003 stated that there "has been little impact to the area."

## Public Comment Form

Please check type of material: ☒ Textbook ☐ Textbook Series ☐ Other \_\_\_\_\_

Title WORLD HISTORY - The Industrial Revolution to the Contemporary World

Author Ellis and Esler

Publisher or Producer Prentice Hall

Copyright Date: \_\_\_\_\_ Edition: \_\_\_\_\_ ISBN: \_\_\_\_\_

Request initiated by [REDACTED]

Telephone: \_\_\_\_\_ Address \_\_\_\_\_

City [REDACTED] State [REDACTED] Zip \_\_\_\_\_

Do you represent:

☒ Yourself

☐ An organization (name) \_\_\_\_\_

☐ Other group (name) \_\_\_\_\_

The following questions are to be answered after the complainant has read, viewed, or listened to the objectionable material in its entirety. If sufficient space is not provided, use the back or attach additional sheets. (Please sign your name to each additional attachment.)

1. To what material do you object? (Please be specific, cite pages, etc.)

Pages 32, 33, 39

2. What do you believe is the theme or purpose of the material?

Describe a condensed history of the rise of Islam

3. What do you feel might be the result of a student using the material?

The result is one-sided, filtered, whitewashed representation of how Islam began, and was spread by conquest.

4. For what age group would you recommend this material? 9-12

5. Is there anything good in this material? Please comment.

I object to the overall approach of this section, and would not classify anything there as redeemable.

6. Would you care to recommend other materials of the same subject and format? \_\_\_\_\_

Not at this time

\_\_\_\_\_  
Signature of Complainant

Sept. 7, 2013

\_\_\_\_\_  
Date

Please return completed form by September 7, 2013:

Director, Textbook Services  
State Department of Education  
11<sup>th</sup> Floor, Andrew Johnson Tower  
710 James Robertson Parkway  
Nashville, TN 37243-0379  
[Morgan.Branch@tn.gov](mailto:Morgan.Branch@tn.gov)

**World History: Industrial Revolution to the Contemporary World** by Prentice Hall, is an excellent example of how Islam is being addressed throughout the current crop of History, Social Studies, and Geography textbooks in this 2014 review period. With less than 3 pages being devoted to the explanation of Islam (pp32-33), it presents a *condensed version* of what is seen spread across dozens and dozens of pages in other textbooks. This historical version of Islam perpetrated upon our students is not accurate – in fact, it is a blatant twisting of the facts into a deceptive tale – a lie.

Young Americans encounter Islam on the internet, television news, in magazines, and movies, but material in school textbooks has special authority as students are expected to learn and repeat it.

What the student encounters is the outcome of a competition among intellectual, political, and commercial forces involved in the writing and production of their school books. It is inevitably a compromise. But in the case of Islam, the distance between that compromise and historical reality has become dangerously wide.

Muslim and Islamist activists, speaking for the Muslim community, have added their weight to the mix. Have you ever heard of the *Institute on Religious and Civic Values*, a Muslim-American organization that monitors the treatment of Islam in public education and textbooks? The IRCV and other Islamist groups have a vested interest in the representation of Islam in a positive light, overshadowing any critical references.

The results of this textbook advocacy have been unfortunate (a euphemism!). In the 1990s, some of the most popular contemporary textbooks substituted superficial treatment of Islam with apologetics and denial. Many of the most basic facts about Islam have been completely obscured from view in widely-used textbooks, to the point that over the last 20 years, the term "whitewash" comes to describe how the nasty facts are simply no longer visible.

On significant Islam-related subjects, textbooks omit, flatter, embellish, and resort to "conflict-avoidance", suspending criticism or harsh judgments that would raise provocative or even alarming questions.

Discussions of Jihad are rarely encountered. Jihad in its historical usage refers almost exclusively to armed warfare by Muslims against non-Muslims. The historical rise of Islam is bathed in the blood of conquest through jihad, but many prominent academics deny any martial aspect of the Muslim faith, ignoring or dismissing violent Islamic jihads engaged from Algeria to Indonesia, and instead locate the problem in Western colonialism.

The object of jihad is to bring the whole world under Islamic law. World history textbooks fail to make this simple but ultra-important point. Islamic organizations indignantly insist that Islam is a religion of peace. Fourteen hundred years of historical evidence and over 200 million deaths point to a different conclusion.

As in the case of jihad, Islamic holy law, called sharia, is barbered and suited, making an appearance as an alternative legal system, or, as a lifestyle. Sharia "Holy" law is explained in abstract, sketchy, and cryptic language that fails to convey the truth.

Such textbook explanations are almost meaningless chatter. What aspects of sharia do most world history textbooks fail to convey? - that the Islamic state is an agent of religion. Civil society, separation of church and state, limited government, an independent judiciary, and the underlying notions of personal liberty and individual freedom, notably freedom of religion, are alien concepts. So are such items as due process, trial by jury, and chartered protection.

Sharia law is not a variant of jurisprudence as it is known in the U.S. and Western democracies. *It is not a legal system as Americans understand it.* Sharia can be a system of religion-based behavioral control in which certain crimes are punishable by stoning, flogging, amputation, and beheading, punishments intended to inspire subjection and fear.

*The Institute on Religious and Civic Values* is part of the textbook terrain today, a content gatekeeper with alarming power over publishers. It advises activists in schools to generate grassroots teacher support, to leave a paper trail, to act cordially, and to insist on meeting with educational officials. The IRCV similarly "works with" publishers to ensure they meet a certain standard of sensitivity—the IRCV standard.

*The Institute on Religious and Civic Values* is an agent of contemporary censorship. It demands ground rules upon which interaction with publishers will take place. It warns them it may decline requests for reviewing published materials, unless a substantial revision is planned by the publisher. Since its creation in 1989, history textbook editors have done the IRCV's bidding, and as a result, accommodate Islam on terms that Islamists demand.

School publishers' response to Islamic pressure—and "political correctness" in general—is to cooperate and submit. Opposition is "silenced" and Islam is given a "free pass." Publishers fear that the label of Islamophobia, racism, or bigotry may be slapped on their products and reputations. For reasons of political expediency and textbook sales, publishers are giving American children and their teachers a misshapen view of the past because of the pressure tactics from the Islamist activists.

**An Example from "World History" by Prentice Hall: from pages 32, 33, and 39**

Note the highlights are mine, and indicate phraseology that is half-truth at best, or a full lie at worst.

Rise of Islam Muhammad, the prophet of Islam, was born in Mecca in western Arabia about 570. According to Muslim belief, Muhammad was called in a vision to become the messenger of **God**. **He spent the rest of his life spreading Islam**. Eventually, thousands of Arabs **embraced** the new religion.

**Like** Judaism and Christianity, Islam is monotheistic. Muslims believe in an all-powerful, **compassionate God**. All Muslims accept five basic duties, known as the Five Pillars of Islam. They include belief in one God, daily prayer, **charity to the poor**, fasting, and the hajj, or pilgrimage to Mecca. Muslims also hold that the Quran contains the sacred **word of God** and is the **final authority** on all matters. Over time, Muslim scholars have applied the teachings of the Quran to every aspect of daily life. In this way, Islam is both a religion and a way of life.

Islam Spreads When Muhammad died in 632, Abu Bakr was elected to be the first caliph, or successor to Muhammad. He launched **a breathtaking military campaign** to conquer territory across the Byzantine and Persian empires. A key reason for the Arabs' swift and wide-ranging conquests was their **belief in the holiness of their faith** and **certainly of paradise** for those who fell in battle.

A series of rulers led the conquests that carried Islam from the Atlantic to the Indus Valley. Eventually, the Abbasid dynasty moved the capital of Islam to Baghdad and ruled until 1258. Under the Abbasids, Baghdad exceeded



Constantinople in size and wealth. But as the 1200s drew to a close, the Arab empire had fragmented and fallen. Independent Muslim caliphates and states were scattered across North Africa and the Iberian peninsula in Europe, while Mongol converts to Islam ruled the Muslim Middle East.

Golden Age of Muslim Civilization The advancing Muslim empire **united** people from diverse cultures, blending the cultures of Arabs, Persians, Africans, and Europeans. Muslim society was **more open** than that of medieval Europe. People **could advance in society**, especially through religious, scholarly, or military achievements. Muslim leaders imposed a tax on non-Muslims but **allowed** Christians, Jews, and others to practice their own faiths. Many non-Muslims **converted** to Islam. In later centuries, Turkish and Mongol converts **helped spread Islam** far across Asia.

Between 750 and 1350, Muslim merchants established a vast trading network. Islamic ideas, products, and technology spread across the Muslim world and beyond. Muslims **pioneered** the study of algebra and **made contributions** in the fields of astronomy, philosophy, and literature, as well as advances in medicine. Islamic art reached **new heights**.

Cause and Effect (p. 39)

Long-Term Causes

- Weakness of Byzantine and Persian empires
- Economic and social changes in Arabia

Immediate Causes

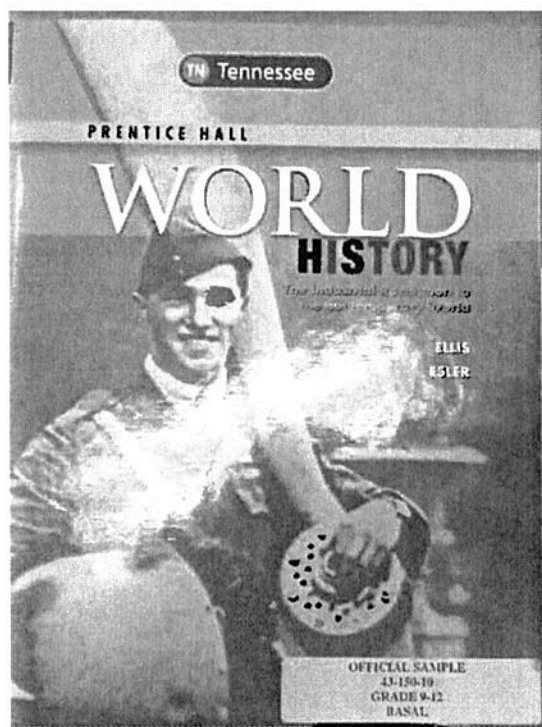
- Tribes of Arabia unified by Islam around a **central message**
- **Wide acceptance** of religious message of Islam
- **Easy acceptance of social ideas** of Islam, such as **equality** among believers

## Conclusions

On controversial subjects regarding Islam, the world history textbooks that are proposed for the 2014 adoption cycle for TN make an effort to sidestep facts that might cast Islam in anything but a positive light. Islamic achievements are reported with "breathtaking" enthusiasm. When any dark side surfaces, textbooks run and hide. Subjects such as jihad, the imposition of sharia law, and the brutal subjection of women are glossed over. Textbooks use language and concepts so similar to Islamic "talking points" that it appears they are lifting content verbatim.

In American classrooms, it is complacency, not anti-Americanism, that is on the rise. Students and teachers alike are sedated by textbook "happy talk". They encounter and take as truth an incomplete, shallow or falsified version of Islamic society and law. These evasions make it difficult or impossible for teachers and students to grasp the broad nature of global security and geopolitical conflict that is the reality we face each day. These representations of history do a disservice to our education system, and are unworthy of American support.





**Request for Reconsideration of Challenged Materials  
by State Textbook Commission**

Date: 9/3/2013

Please check type of material:

☒ Textbook

☐ Textbook Series

☐ Other \_\_\_\_\_

Title Industrial Revolution to the Industrial Revolution

Author \_\_\_\_\_

Publisher or Producer Pearson

Copyright Date: \_\_\_\_\_ Edition: \_\_\_\_\_ ISBN: \_\_\_\_\_

Request initiated by \_\_\_\_\_

Telephone: \_\_\_\_\_ Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Do you represent:

☒ Yourself

☐ An organization (name) \_\_\_\_\_

☐ Other group (name) \_\_\_\_\_

The following questions are to be answered after the complainant has read, viewed, or listened to the objectionable material in its entirety. If sufficient space is not provided, use the back or attach additional sheets. (Please sign your name to each additional attachment.)

1. To what material do you object? (Please be specific, cite pages, etc.)  
Untruthful presentation of history by socialist  
mind-set, anti-Christian bias  
— See attached page
2. What do you believe is the theme or purpose of the material?  
Propaganda, not information
3. What do you feel might be the result of a student using the material?  
Diminished appreciation of American foundations  
& acceptance of its enemies
4. For what age group would you recommend this material? None
5. Is there anything good in this material? Please comment.  
Very little
6. Would you care to recommend other materials of the same subject and format? Not at present

\_\_\_\_\_  
Signature of Complainant

9/3/2013  
Date

Please return completed form by September 2, 2011:

Director, Textbook Services  
State Department of Education  
11<sup>th</sup> Floor, Andrew Johnson Tower  
710 James Robertson Parkway  
Nashville, TN 37243-0379

OFFICE OF  
TEXTBOOK SERVICES  
SEP 5 2013

Bruce and Hal nailed the many misrepresentations of history in well worded style. I can only concur with their findings.

Even in the Teacher's Edition, there are cues on how to drill this garbage into the heads of their students with writing assignments disguised as critical thinking exercises.

For example of misinformation, pg. 24 - "During the Middle Ages, the Christian religion and related institutions spread across Europe as well. These influential medieval institutions included feudalism, the manor system, and medieval churches."

These concepts were political agreements, not Christian principles.

Public Comment Form

Please check type of material: Textbook Textbook Series Other \_\_\_\_\_

Title \_\_\_\_\_ Western Heritage since 1300 \_\_\_\_\_

Author \_\_\_\_\_ Kagan, Ozment, Turner \_\_\_\_\_

Publisher or Producer \_\_\_\_\_ Pearson \_\_\_\_\_

Copyright Date: \_\_\_\_\_ 2014 \_\_\_\_\_ Edition: \_\_\_\_\_ 11th \_\_\_\_\_ ISBN: \_\_\_\_\_ ISBN-10: 0-13-311475-9 \_\_\_\_\_

Request initiated by \_\_\_\_\_ Parents for Truth in Education \_\_\_\_\_

Telephone \_\_\_\_\_ Address \_\_\_\_\_

City \_\_\_\_\_ Murfreesboro \_\_\_\_\_ State \_\_\_\_\_ TN \_\_\_\_\_ Zip \_\_\_\_\_

Do you represent:

Yourself

(name) \_\_\_\_\_ Molly Elrod \_\_\_\_\_

Other group

(name) \_\_\_\_\_

The following questions are to be answered after the complainant has read, viewed, or listened to the objectionable material

in its entirety. If sufficient space is not provided, use the back or attach additional sheets. (Please sign your name to each

additional attachment.)

1. To what material do you object? (Please be specific, cite pages, etc.)

Specific comments are below, but in general the authors lack an understanding of the Christian/Judeo and even the Muslim religion and each religions effect on our history and Western Civilizations. Secondly, they heavily use both verbal and written quotes. Many of these are appropriate, but it is a very unreliable way to tell about intentions and cultures as a whole.

2. What do you believe is the theme or purpose of the material?

Political and social revolution

3. What do you feel might be the result of a student using the material?

\_\_\_\_\_ Western Heritage is about political and social revolution. \_\_\_\_\_

4. For what age group would you recommend this material? \_\_\_\_\_ high school, if recommended \_\_\_\_\_

5. Is there anything good in this material? Please comment.

Yes, many quotes are good. Much history is true.

6. Would you care to recommend other materials of the same subject and format?

We have been writing books on this subject for more years than we are in age. Why? I like the older way of talking about the classical elements Rome, ancient cultures that where the bases of our republic – why all the later European revolutions? Some have application, but that is their focus. Please see specifics on the following pages. Thank you for considering my work.

Signature of Complainant \_\_\_\_\_ Date \_\_\_\_\_ Please return completed form by September 7, 2013:

Director, Textbook Services, State Department of Education

11thFloor, Andrew Johnson Tower, 710 James Robertson Parkway, Nashville, TN 37243-0379

Morgan.Branch@tn.gov

## The Western Heritage since 1300

Is this since 1300? IT has a good bit of history before that year. Post-1300 the book is about political (and social) change and revolution. The references are mainly from people's writings not history. In my view, you can find someone who has written whatever you would like to say. Most references used here are good references, some were unknown to me and some obvious ones were left out. The U.S. was not mentioned much in this book. Our revolution and slavery - The U. S. was thoroughly discussed in the slavery section.

Uses the evolution timing of the world around for 100,000's of years, but we don't know much about that time. If someone believed it was true and not a theory, then what application does it have to Western Heritage?

Pg 5 The Bible "is not a history in our sense, but a complicated collection of historical narrative, wisdom literature, poetry, law and religious witness. Scholars of an earlier time tended to discard it as a historical source, but the most recent trend is to take it seriously while using it with caution. The story of Abraham does not follow the Bible's narrative. If "other sources rarely mention the Israelites" as they say a paragraph higher, then where are they getting their version from. It goes through the splitting of the kingdom still without mentioning God. ("Abraham wandered west to tend his flocks" etc). This is the section titled "Palestine and the Religion of the Israelites". Again in the next paragraph, the fall of Israel is not due to their turning their backs on God; it is due to the building of great empires to the east.

Pg 6 Says the Jews started monotheism in the Old Testament – "may be old as Moses as the Jewish tradition asserts". But then they talk about Abraham's progeny becoming the "chosen people" who would be rewarded for following the law of Moses. My comment (The Bible says that Abraham came first, then Moses). Finally, they talk about God's hand in history and on the Jews. This paragraph is pretty close, but says "Ritual and sacrifice are not enough to achieve His approval. People must be righteous..."

Page 20 (2<sup>nd</sup> full paragraph) I am not aware of the setting up of Bishops in Christianity. And "protect it against enemies outside" Source?

Pg 19-22 the Fall of the Roman Empire – when the barbarians invaded Roman territory, they kept the Roman/classical culture (hired their advisors/ teachers etc). This is discussed on pg 22 in the Europe enters the Middle Ages section. They make no mention of Rome changing from a republic to a dictatorship. They make no mention of the moral decay within Rome at that time – specifically because the Roman gov't provided entertainment for the people in the form of violent killings. The fall of Roman culture came about as the Muslims invaded and burned libraries, because "If it contains any information in the Quran, we already have it. Burn it. If it contains any information that is not in the Quran, then it is not true. Burn it.

In years what does CE stand for – I only know BC and AD.

Page 20 3<sup>rd</sup> full paragraph, 1<sup>st</sup> sentence, “The new faith soon incurred the distrust of the pagan world and of the imperial government, but in the first two centuries there was comparatively little official persecution.” Ever heard of Nero – burning Christians on a pole to light his evening? He is just one of the Roman emperors to persecute Christians.

Pages 22 and 23 Honest assessment of Muslim invasion of Europe (Rome)

Pg 28 2<sup>nd</sup> paragraph under heading. “The term bourgeois ...negative description “– but in the next 2 paragraphs it tells the groups that saw them negatively and why and well as positively and why.

Page 300 under Broader Impact of the American Revolution 2<sup>nd</sup> sentence “They had established the example of a nation in which written documents based on popular consent and popular sovereignty – rather than on divine law, natural law, tradition, or the will of kings - were the highest political and legal authority” America’s laws are based on divine law and natural law. They are not always popular (we are not a democracy, but a republic). The authors are only correct here in saying “or the will of kings”. Here’s the beginning of the first sentence of the Declaration of Independence, “When in the course of human events it becomes necessary for one people to dissolve the political bands which have connected them with another and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature’s God entitle them,...

Deism – pg 319 The authors mislabel the Roman Catholic Church as Christianity. The Roman Catholic Church mislead its members in order to stay powerful and rich. These elements – buy forgiveness, hindering scientific study, inciting torture, war, human suffering, etc. were not from the bible and should not be called Christianity. It is true that the aristocracy, leaders and clergymen were all intertwined because they were the ones with the money – taken from the peasants – and set the rules to help keep it this way (not a Biblical concept). The clergy and aristocracy worked to keep education (including Biblical knowledge) low for the peasants, but again this is not a Biblical concept and should not be classified as such. Again on the next page the authors give deism and the only Christianity that wasn’t fanatical, dogmatic and encouraging conflict/persecution. Deism was “tolerant, reasonable, capable of encouraging righteous living” paragraph 4 and 5.

Pg 320. 3<sup>rd</sup> parag. “....Islam’ tolerance and charitable work” Examples of this might convince someone. If you look at history (and in present times) The Muslims demand laws that force all to be Muslim and kill those who don’t convert or attempt to convert out of Islam. They demand sharia law when they have around 20% of the population regardless of the country and it’s laws/constitution. Further Lady Montagu lived in Istanbul during a time that was partly Muslim. Later that century, the Muslims slaughtered 250,000 Armenian Christians. In the 20<sup>th</sup> Century over 1,000,000 Turkish Armenian Christians were killed in Muslim jihad.

Pg 321 last of the 2<sup>nd</sup> paragraph “...know about the Islamic world and Islam as a religion through books – the religious commentaries of Christian missionaries, histories, and the reports of travelers – that, with rare exceptions, were hostile to Islam and deeply misleading.” Nevermind what history and historical writing say – they were all wrong. Sounds like the authors opinion to me.

The only time that God is capitalized is in the Islamic sections and consistently capitalized in those sections— references to Abraham's God is capitalized in the Islamic section, but not in the Christian/Judean section. Consistent throughout the book.

Pg 424 the last sentence of the 3<sup>rd</sup> indented paragraph under Islam, the Middle East, and Romanticism – Although they presented heroic images of Muslim warriors, these paintings, and novels ignored the havoc that the crusaders had visited on the peoples of the Middle East.” They did not feel sorry for the non-Muslims when the Muslims first took over – no havoc then.

Chapter 12 – It would be good to talk about the definition of conservative and liberal. They are defining the liberals during 1815-1832 as those wanting more economic freedom whereas now liberals want less economic freedom. They say during 1815 – 1832 that conservatives like giving power to the ruling classes, but now they want the power in the people. In fact, this whole section tells what happens and labels each and all as conservative, liberal, national according to slippery definitions. I don't see the benefit of knowing the authors view of these labels for each historical act.

Pg 462 2<sup>nd</sup> paragraph next to the last sentence. “The wealth that Britain gained... was invested ...in the US...” The only way that Britain invested the wealth in the US (that I'm aware of) at this time was buying products like cotton from us. “This enormous activity...” What activity is it talking about – normally it would refer back to the last verb which would be investing or is it the finished products it produced and was selling all over the world as described earlier in the paragraph.

Pg 466 2<sup>nd</sup> paragraph under Emergence of a Wage-Labor Force

They are complaining about a factory management disciplining late and drunken workers? Then they go on to say in the next paragraph that these workers were better off than the textile home workers.

Pg 475 under Work on the Land and in the Home

First paragraph “domestic cottage industries, such as lace making, glove making ,... employed many women. “ Next sentence “.... All work by women commanded low wages and involved low skills. “ Does that sound low skill to you?

Illegitimate births increase. Is this meaningless to anyone else? From 2 to 5%? Or from 13 to 15%?

Pages and pages on slavery, but I did not see a reference to Wilberforce.



**Institute for Curriculum Services Review on behalf of the  
Jewish Federation of Nashville and Middle Tennessee  
Pearson Prentice Hall, *The Cultural Landscape: An Introduction to Human Geography*  
James M. Rubenstein, Tenth Edition, AP Edition  
2011 ISBN 10: 0-13-137502-4**

**General Comments:**

This is in general an excellent AP geography text. The information on the revival of Hebrew as a modern language is interesting and informative. The explanation of Judaism's role in Western civilization is accurate and clear, as is the description of Jewish persecution, the ghetto, and the Holocaust. In its description of Israel and the Arab-Israeli conflict, the text stands out for some excellent and objective sections. ICS is particularly pleased that Pearson has removed a deeply problematic paragraph suggesting that Palestinian suicide bombings against Israeli civilians are not terrorism. This change (p. 290) has already been made to the 3rd and 4th printings of the 11th edition of this text and will be made to the 13th printing of the 10th edition this fall. The removal of this paragraph significantly improves the text's treatment of terrorism as a whole and ICS appreciates Pearson's responsiveness and sensitivity on this. ICS also greatly appreciates the other edits Pearson agreed to make to the 13th printing of the 10th edition and the 5th printing of the 11th edition of this AP text.

This review is based on the assumption that the previously agreed upon edits will be made to the textbook that Tennessee is considering for adoption. This review highlights additional changes that ICS recommends for accuracy and balance.

Edits Pearson has agreed to make in the 13th printing of the 10th edition and the 5th printing of the 11th edition of this AP text are noted in turquoise highlight. Edits that Pearson has corrected in other texts are highlighted in yellow as are ICS comments regarding outstanding recommended edits. Page numbers underlined indicate for Pearson new recommended edits identified in the process of reviewing this text for the current adoptions.

**Please note that ICS reviewed the 10th edition of this text but this review also applies to the text submitted for the 2014 11th edition for the Tennessee 2013 state adoptions. ICS has attempted to update the page numbers to match the 11th edition, unless otherwise noted.**

**Chapter 5: Language**

p. 148, Afro-Asiatic, **Change:** "This family also includes Hebrew, the language of the the Tanach (Hebrew Bible)."

Hebrew is not the language of all Bibles, for example, the Christian New Testament was not written in Hebrew but rather in Greek. Since Hebrew is only the language of the Tanach or Hebrew Bible, this should be added for accuracy and precision. In addition, for consistency with the previous sentence which refers to Muslim holy book by the name given in that tradition, the Quran, ICS suggests it is appropriate to equally use the name which comes from Jewish tradition in describing the Hebrew text, Tanach.

## Chapter 6: Religion

p. 182, **Note:** ICS is not sure the source for Table 6-1 “Religions of the United States”, but the statistic cited for the number of Jews appears to be inaccurate at 3 million. The Jewish population of the United States is somewhere between 5.2 and 6.7 million, depending on census method. For example, the National Jewish Population Survey (NJPS) of 2000-01 (the last such survey) states the total Jewish population as 5.2 million, while the U.S. Census Bureau’s 2010 statistical abstract states the 2008 U.S. Jewish population is 6.5 million or 2.2% of the U. S. population. It would be advisable to check and update the population statistics in this table.

p. 191, Judaism, **Change:** “Judaism is an ethnic religion based in the lands bordering the eastern end of the Mediterranean Sea, called Canaan, Israel, Judah, and Judea in the Bible, Palestine by the Romans, and the State of Israel since 1948.”

Canaan is only one of the early names in the Jewish and Christian Bibles for the land. Israel, Judah, and Judea are also oft-mentioned names in both Bibles and should be included here.

p. 191, Judaism, **Change:** “The Tanach or Hebrew Bible recounts the ancient history of the Jewish people.”

It is appropriate to use the Hebrew name for scriptures within Jewish tradition, just as the text uses the Arabic name for Islamic scriptures in talking about Islam.

p. 185 (10<sup>th</sup> edition), Judaism, an Exception, **Change:** “Only since the creation of the sState of Israel in 1948 has a significant...”

This change is consistent with an earlier edit accepted by Pearson to this textbook since State of Israel is a proper name.

p. 189 (10<sup>th</sup> edition), The Jewish Calendar, **Change:** “The two holiest ~~days~~ observances in the Jewish calendar, Rosh Hashanah (New Year) and Yom Kippur (Day of Atonement), come in the autumn...as recounted in the Hebrew Bible...Sukkot...occupied by the Jews during their ~~wandering time~~ in the wilderness for 40 years...Shavuot was considered the date ~~during the wandering~~ when Moses received the ~~Ten Commandments~~ Torah from God on Mount Sinai.”

Technically since Rosh Hashanah is celebrated for two days, it would need to say three days. The suggested change clarifies that the text is speaking about two distinct religious observances. As a technical matter, Yom Kippur is the holiest day in the Jewish calendar.

When discussing Israelite history and Biblical narratives, textbooks should use the term, *Hebrew Bible*.

The Ten Commandments are one tiny part of the Torah, which Jews believe was given to Moses at Mount Sinai. The significance of Shavuot for Jews is that it is when they received the Torah. For this reason, the holidays is also known as “z’man matan torateinu” (the time of the giving our Torah). In keeping with the text’s reference to the scriptures of Islam as the Quran, it is fitting here to refer to the Torah.

ICS believes it is unnecessary to use the stereotyped term ‘wandering’ (as in the wandering Jew) in the bullet points on Sukkot and Shavuot. In the latter bullet, as a place marker, it is more useful to mention Mount Sinai (though to be clear, there is no consensus on where exactly this is located today).

p. 192 (10<sup>th</sup> ed), Burial, **Change:** “Some Christians bury the dead with the feet toward Jerusalem so that they may meet Christ Jesus there on the Day of Judgment.”

Unlike the titles of religious offices (e.g. pope, rabbi, imam, etc.), religious titles that are primarily theological statements about the individual’s relationship to the divine (e.g. Jesus Christ, Saint Paul, Prophet Muhammad) are not appropriate for public school textbooks.

This edit is consistent with a previously agreed upon edit by Pearson to this textbook on p. 204 in the 10<sup>th</sup> ed and p. 223 in the 11<sup>th</sup>. ICS kindly requests that Pearson check that this change is made throughout the text wherever it appears in analogous form.

p. 216, Religious Wars in the Middle East, paragraph 1, **Change:** “Jews, Christians, and Muslims have fought for many centuries to control holy places in the same small strip of land in the Eastern Mediterranean...the religions ~~diverged~~ differ in some ways that have made it difficult for them to share the same territory.”

If the text is focusing on religious motivations behind the conflict, it is important to note the desire to control holy places. By and large the Israeli-Palestinian conflict is a conflict over land and about completing nationalisms. Religion plays a part but it is important to recognize that it is not the dominant factor in the conflict. It is also inaccurate to say the religions “diverged” as if they have a common beginning. While Christianity developed from Judaism, Islam developed separately from both. In any event, it would seem that really the issue is one of differences and here, for instance, Muslim religious views of Dar al-Islam and non-Muslims ruling lands once ruled by Muslims come into play.

p. 216, Religious Wars in the Middle East, Judaism bullet point, **Change:** “The major events in the development of the religion took place there, and the religion’s customs and rituals acquired meaning from the agricultural life of the ancient Israelite tribes. After the Romans gained control of Judea, which they later renamed the province of Palestine, they ~~dispersed~~ expelled most of the Jews from Palestine, and only a handful were permitted to live in the region until the twentieth century.”

The word “dispersed” does not accurately characterize what the Romans did to the Jews. It is also important to qualify the statement with “most of” in order to connect the last part of the sentence and to be clear. Removing “from Palestine” will make space for this addition and does not impact understanding as the location is already clear from the first half of the sentence.

p.216, Religious Wars in the Middle East, Christianity bullet point, **Change:** “Christians consider ~~Palestine~~ Israel the Holy Land and Jerusalem the Holy City because the major events of Jesus’s life, death, and Resurrection were concentrated there.”

Pearson agreed to this edit in *World Studies: Africa, Asia, and Australia*, 2009, p. 324.

Use of “Israel” is correct rather than “Palestine” because the verb “consider” is present tense. Christian sentiment spans a wide period of time during which the name of the land changed from Judea to Palestine to Israel, the present correct name for the area.

p. 216, Jews Versus Muslims in Palestine, **Change:** “~~Jews versus Muslims in Palestine~~ Conflict in the Palestine Mandate”

This subheading is very problematic. It overlooks the fact that the conflict was primarily between competing nationalisms, Jewish and Arab. This subheading negates this reality and excludes Arab Christians. ‘Conflict in the Palestine Mandate’ is a more appropriate description.

p. 216, Jews Versus Muslims, paragraphs 1 and 2, **Change:** “The Muslim Ottoman Empire controlled the region of Palestine for most of... Upon the empire’s defeat in World War I, Great Britain ~~took over~~ received the Palestine Mandate ~~under a mandate~~ from the League of Nations... For a few years the British allowed some Jews to return to the Palestine mandate, but immigration... As violence initiated by both Jewish and ~~Muslim Arab~~ settlers escalated...”

The addition of “region of” clarifies the meaning of Palestine at this time. Since it did not refer to an autonomous state or country, this is an important clarification, particularly given contemporary discourse. The change to ‘Palestine Mandate’ reflects the official name given to the region and is consistent with other edits accepted by Pearson to this text. Histories of this period speak of conflicts between Jewish and Arab residents of the mandate so this would be more appropriate and inclusive. ICS realizes that this is not in keeping with the Muslim vs. Jew paradigm, though we have explained earlier our concerns about the accuracy of this emphasis.

p. 218, column 1, paragraph 2, **Change:** “...but his successor Hosni Mubarak carried out the terms of the treaty. In 2005, Israel withdrew from Gaza. Four decades after the Six-Day War, the status of the other territories ~~occupied-gained~~ by Israel ~~still~~ has not been settled.”

In describing the 1948 war, the text states that the Old City became “part of the Muslim country of Jordan.” The text does not use the language “occupied” in characterizing Egypt’s behavior vis-à-vis Gaza, nor Jordan’s vis-à-vis the West Bank and Eastern Jerusalem (even though Jordan went a step further and annexed East Jerusalem and the West Bank). To be internally consistent and balanced, Pearson should use comparable language in describing Israel’s gains after the 1967 war, to that used in describing Jordan’s gains. In addition, the text is inaccurate because it does not acknowledge Israel’s complete withdrawal from the Gaza Strip in 2005. It appears there is space to add these six words. If not, then “other territories” should be replaced with “West Banak and Golan Heights” to be accurate. The word “still” is unnecessary and its removal creates even more space for the important insert on Israel’s withdrawal from Gaza.

p. 218, maps. The following changes to map legends are necessary for accuracy.

Map 1: U.N. Partition Plan 1947, **Change:** “Arab Muslim state”

The plan specified a Jewish and an *Arab* state. Not all Arabs are Muslim and the U.N. did not specify *Arab Muslim* in the plan. ICS appreciates that Pearson agreed to a similar edit in the caption (see below where text was changed from predominantly Muslim Arab areas to Arab areas) and believes this is necessary for accuracy given the wording of the plan and for internal consistency.

Map 2: After 1948-1949 War, **Add a third color for Egypt and the Gaza Strip. Add:** “Egypt”

As a party to this war and one that gained land as a result (the Gaza Strip), Egypt should be listed in the legend and not colored grey like Saudi Arabia, which took no land. The legend shows Jordan and Israel’s holdings after the war and should depict Egypt’s as well. The text itself omits that Egypt took Gaza in the 1948 war, so the map can help explain this fact.

Map 3: Middle East Since 1967 War, **Change:** “~~Occupied~~ Captured by Israel”

**Add:** fourth color box for Gaza Strip (it should not be orange) with caption for Gaza: “Under full Palestinian control”

The text should apply parallel language across the board and since Egypt and Jordan are described as capturing land (in the U.N. plan designated for the independent Arab state), which they held until 1967, the same should be said of Israel’s gain in the 1967 war. **Pearson has eliminated the partisan term “Occupied” in other texts**, recognizing that is a value laden term which privileges one side’s perspective. Further, the concept of occupied territory has a technical definition that many scholars and legal thinkers argue does not apply in this case because these areas were not internationally recognized as part of a sovereign state before Israel gained control and because Israel was not a belligerent aggressor. Changing “Occupied” to “Captured” here eliminates bias and makes the legend internally consistent.

As noted above, the Gaza Strip is now under full Palestinian control and should not be lumped into the same category as the West Bank on the legend of the third map. A fourth color is needed to indicate its different status.

p. 218, Figure 6-25 caption, **Change:** “Boundary changes in Palestine Mandate/Israel...The 1947 Un plan to partition the Palestine Mandate...from the predominantly Arab areas... where the holy places are clustered. Egypt took control of Gaza...and Gaza Strip from Egypt. Israel returned Sinai to Egypt in 1979 and turned over ~~Gaza and~~ a portion of the West Bank to the Palestinians in 1994. In 2005, Israel withdrew from Gaza leaving it under full Palestinian control. Israel still controls the Golan Heights, ~~most of the West Bank~~, and East Jerusalem.”

As noted above, the text mentions lands controlled by Israel and Jordan and should similarly acknowledge the land controlled by Egypt. For consistency, the text needs to mention changes of control of the Gaza Strip throughout the period in question. The caption should be updated to reflect the status of Gaza since 2005 as this was a major development so its omission is significant.

p. 218, last par., **Note:** The text effectively explains the sensitive issue of Jewish settlement in the West Bank in a dispassionate and objective manner.

p. 219, paragraph 2, **Change:** “Other Palestinians, especially those aligned with ~~the~~ Hamas party, which controls Gaza, do not recognize the right of Israel to exist...”

This paragraph needs updating; Hamas controls Gaza completely.

p. 219-221, **Note:** These pages effectively describe Israel’s security concerns and geographic realities.

p. 219, Figure 6-26, map, **Change Gaza color to completely purple.**

Gaza is inaccurately depicted as only partly controlled by Palestinians. Since Israel’s complete withdrawal in 2005, Palestinians, specifically, Hamas, have completely controlled the territory.

p. 220, **Note:** The page about Israel's security barrier is quite informative. It mentions Israel's need to protect its citizens against suicide bombers. However, a few changes would improve both the accuracy and balance of the page.

**Column 2, Change:** "According to Israel's government, notes that the route of the barrier was selected for two technical reasons. First, the area had to be wide enough to make construction of a 60-meter wide barrier feasible. Second, the route was designed to place the high ground on the Israeli side. was built for self-defense after years of suicide bombings that took hundreds of lives. The government further points out that it does not annex land or create borders, which Israel believes will be part of direct negotiations. Since the barrier was constructed, there has been a significant decrease in suicide bombings in Israel. The number of suicide bombings went from a 'high' of 53 attacks and 189 fatalities in 2002 to zero 'successful' attacks in 2009.

By focusing on the technical reasons, the text misses the point in terms of what Israel says about the reasons for building the barrier. Also, because the next part focuses on information from B'Tselem, the text should lay out other arguments from those who take a different perspective. It is imbalanced to privilege the views of a small highly critical organization over the views of most Israelis. Earlier on the text noted that Israel built the barrier with the support of most citizens and it should be noted that most citizens still support it because of its effectiveness in dramatically reducing the number of suicide bombings in Israel since its construction. By removing unrelated information in the last paragraph of this page (see below), there is room to add this important information that allows students to see that the barrier is doing what it was intended to do – protect Israelis from terrorism. The source for the figures cited above is from Israel Security Agency: <http://www.shabak.gov.il/SiteCollectionImages/english/TerrorInfo/decade/SuicideAttacks.pdf>.

**Column 3, Change:** "...an Israeli organization that opposes the barrier. The Israeli Supreme Court has upheld the legality of the barrier. At the same time, it has required portions of the barrier to be rerouted out of concern for twice-declared portions of the route illegal because Palestinian rights were violated. The court ruled that the barrier made it impossible for some Palestinians to reach their fields, water sources, and places of work. The International Court of Justice also issued an advisory that the barrier was illegal. The Court's rulings demonstrate the challenging balance Israel faces between protecting its citizens from the threat of terror and preserving Palestinian rights."

This section misrepresents the Israeli Supreme Court's position citing selectively from the Supreme Court's rulings (which B'Tselem does as well). The Supreme Court has ruled that the construction of the barrier for security purposes is legal. It has required adjustments to be made out of respect for the rights of Palestinians. Both facts should be noted. International law on this issue is complex and the international court is not neutral when it comes to Israel. It would be more valuable here to note how the Israeli Supreme Court rulings illustrate the difficult challenges Israel faces in safeguarding its citizens while also protecting Palestinian rights. Or, give that this is a geography textbook, it could be noted that Israel has already made numerous adjustments to the barrier in response to humanitarian concerns and that Israel completely adjusted its barrier with Jordan after the two countries made peace in 1994.

**Column 3, last paragraph, Change:** "Ultimately, Israel and the international organizations call the barrier the "separation fence," but while Palestinians call it the "racial segregation wall" in



Arabic, or the “apartheid wall” in English to delegitimize the barrier and Israel’s right to protect itself from terror. ~~Meanwhile, Israeli officials have been providing advice to the U.S. Department of Homeland Security on how to construct a barrier along the U.S. Mexico border to deter illegal immigrants...~~”

The wording “ultimately” here is odd and unnecessary and “while” is more balanced and appropriate than “but”. The text is correct that Palestinians refer to the barrier as a wall. However, the reasoning behind this is not explained, while the text earlier explains the reasons why Israelis refer to the barrier as the security fence (namely, because the vast majority of the barrier is composed of chain link fence, not concrete wall). Regarding the last sentence, as far as ICS can tell from our research, Israeli officials are not advising the U.S. on its barrier with Mexico. It appears a private company, Kollsman inc., may have consulted, but not Israeli officials. Accordingly, the sentence is inaccurate. Even if it were true, it appears to be politically motivated, trying to draw analogies where none exist. There is no relationship between Israel’s barrier to protect its citizens from terrorism and American border security and immigration policy. The removal of this inaccurate and unrelated sentence creates space to add the important missing information above regarding the barrier’s effectiveness in preventing suicide bombings inside Israel. The added information allows students to see if the actions taken (creating the barrier) had the intended result (stopping suicide bombings against Israeli citizens).

p. 218, column 2, **Change:** “Israeli Jews were divided for many years between those who wished to retain the occupied territories and those who wished to make compromises with the Palestinians.”

Pearson agreed to this edit in *World Geography: Building a Global Perspective*, TE, 2009, p. 480, and in *World Studies: Africa, Asia, and Australia*, 2009, p. 323. The same reasoning applies to this text. Please see explanation beneath Map 3 above. As noted earlier, given that the text avoids the loaded term *occupied* in its description of Jordan’s and Egypt’s control of land from 1948-1967, it is unbalanced to use this word to describe Israel’s control of these lands after the Six-Day War. Removing the word “occupied” makes this sentence neutral and objective.

p. 220, column 2, last paragraph, **Change:** “An ultimate obstacle to comprehensive peace in the Middle East Israeli-Palestinian conflict is the status of Jerusalem.”

There is not ‘one’ Middle East conflict. As world events show, there are raging internal conflicts in Egypt, Syria, and Lebanon that have nothing to do with Israel and the Palestinians. There are multiple Middle Eastern conflicts and peace in most of them does not hinge on the status of Jerusalem. Jerusalem is one among a number of obstacles to peace in the Israeli-Palestinian conflict.

p. 220, Summary, **Change:** “Around the world, people care deeply about their religion, ~~and are willing to fight~~ Christians and Muslims in the former Soviet Union and Buddhists in Southeast Asia have fought ~~other religious groups and governments~~ to protect their right to worship as they choose.”

This sentence is inflammatory and misleading because in the two cases listed as Religion Versus Religion, the Israeli-Palestinian conflict and the Protestant-Catholic conflict in Ireland, neither conflict is a matter of protecting the right to worship as people choose. As noted previously, in the Israeli-Palestinian case, the conflict is largely about land and competing



nationalisms. The minority religions, Christianity and Islam are practiced freely in Israel. The conflict is not about protecting the right to worship.

The Ireland conflict is also about national sovereignty and land and is not about protecting the right to worship. Given the cases described, this statement is overbroad and should be qualified accordingly since not all religious conflicts described in the text can be summarized by this sentence. The cases that are relevant to this sentence should be noted (Soviet Union and Southeast Asia). The change above presents the facts in an objective manner.

p. 278, column 1, paragraph 2, **Add:** “The United States accused Iran of harboring al-Qaeda members...the majority of the people were Shiites. Iran also sponsors terrorism against Israel through Hezbollah. More troubling to the international community...”

In the section on State Support for Terrorism, the omission of Iranian and Syrian sponsored terrorism against Israel is glaring. It seems the cases offered focus mainly on state sponsored terrorism against the U.S. However, there is significant state sponsored terrorism directed at other countries in the world. While ICS appreciates Pearson eliminating a paragraph that suggested terrorism against Israel is not really terrorism (on p. 290), since there is a section specifically on Iran, at least, Iran’s sponsorship of terrorism against Israel through its support of Hezbollah should be noted. ICS believes there is sufficient space to add this sentence.

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**Institute for Curriculum Services Review on behalf of the  
Jewish Federation of Nashville and Middle Tennessee**

Prentice Hall, *World History: The Modern Era*

Tennessee Teacher's Edition, Elisabeth Gaynor Ellis and Anthony Esler

2015 ISBN 978-0-13-328448-5; 0-13-328448-4

**General Comments:** This excellent text provides a well-rounded picture of modernity throughout the world. ICS is pleased with the attention paid to important events that affected or involved the Jewish people, such as the Dreyfus affair. In particular, Chapter 19, Section 4, The Foundation of Israel is extremely well written and provides the context and details necessary to understand this event.

ICS is pleased to see that some suggested edits were incorporated into this volume, including the text's presentation of basic information about different religions, the specifying of "Christian Bible," in some cases, and some changes regarding proper identification of "Palestine Mandate." We would like to see these changes incorporated uniformly.

The use of *Occupied Territories* as the normative term for the West Bank and Gaza remains extremely problematic because it is a partisan term used by the Palestinians and their supporters and rejected by a number of scholars and legal thinkers. (See comments on p. 692 below.) Pearson has acknowledged that it is a term used by Palestinians in two other texts and now in this one as well—but the **seventeen repetitions of this term** (including other forms such as "occupation") serve to imprint it in the students' minds as the appropriate term despite the fact that it is biased, favors one side, and is especially inaccurate today because Gaza and much of the West Bank are under Palestinian control.

**Edits that have been agreed to previously in this and other texts are marked with yellow highlighting.**

ICS has never previously focused on the front and back matter associated with this excellent volume. This material serves as a strong complement to the text, providing much necessary and helpful information and guidance for teachers. Standards are stated clearly and the primary source documents are most valuable. Most of the material has little direct relevance to the concerns of ICS; a small number of formatting, typographical, and grammatical corrections are offered below.

p. TN T11, **Delete:** The entire page appears to be a duplicate of p. TN T10. This change will affect the pagination of the text. ICS offers all its suggested edits according to the existing pagination.

p. TN T53, student text (TN 33), W.56, **Add:** "Explain the significance and effects of the location and establishment of the State of Israel on world affairs."

If possible, it would be ideal for the standard to specify that the students will be learning about the establishment of the modern *state* known as Israel. The name Israel has been used for millennia to designate the homeland of the Jewish people. The land itself was not a 20th-century creation.

p. TN T56, student text (TN 36), W.106, **Note:** ICS is pleased that the text reflects the state standard regarding terrorist attacks against Israel.

p. TN T77, student text (TN 57), col. 2, **Change:** “To justify that, the conduct from which it is desired to deter him must be calculated to produce evil to someone else.”

There is a typographical error—the word “just” should be “must.”

p. TN T77, student text (TN 57), Comprehension and Critical Thinking, 3., **Change:** “If a government was based on Mill’s philosophy, would it likely have laws against selling unhealthy foods?”

Food that is not conducive to one’s health is properly described as “unhealthful.” It is the *people* who eat such food who are “unhealthy.”

p. TN T77, teacher’s notes, Monitor Progress, 3., **Delete:** “No, because Mill believed in allowing individuals to make choices freely without being forced to to ~~do~~ make the right choices.”

The word “do” does not belong in this sentence.

p. TN T83, teacher’s notes, Monitor Progress, 1., **Change:** “Their enemy ~~is~~ the current German leadership, not Germans in general.”

The word “as” needs to be changed to “is.”

p. TN T86, teacher’s notes, History Background, col. 1, **Change:** “Before the bombings of ~~Nagasaki~~ Hiroshima and ~~Hiroshima~~ Nagasaki, there was little knowledge...”

It makes most sense to refer to the bombings in chronological order to avoid causing confusion.

p. 3, Timeline, Asia and Oceania, **Add:** “1020 B.C. Israelite kingdom created”

Given the important contributions of the Israelites and their descendants to Western civilization and given the relevance of this region today, ICS recommends adding the establishment of the Israelite kingdom around 1020 B.C.E to the timeline. There appears to be space for this addition.

p. 7, student text, col. 1, Roots of Judaism, **Change:** “Among the many peoples who lived in the Fertile Crescent were the Hebrews Israelites. According to the Torah, the Hebrews’ Israelites’ most sacred text, they their ancestors, the Hebrews, once lived in Mesopotamia. About 2000 B.C., they migrated from Mesopotamia into a region known as Canaan in about 2000 B.C.

Pearson agreed to this edit in *America: History of Our Nation, Beginnings Through 1877 TE*, p. 23, and in *World Geography*, Student Edition, 2007, p. 471. The ICS rationale for using Israelites instead of Hebrews is provided below for reference. It can be helpful to explain that the Hebrews (the first three generations, as discussed below) were the predecessors of the Israelites, but it is not accurate to say that the Hebrews lived in Mesopotamia. Abraham took the label Hebrew *when* he migrated, since the term in the Hebrew language literally means “one who has crossed over.”

The first three generations (Abraham, Isaac, and Jacob) are called *Hebrews*. In the book of Genesis, Jacob’s name is changed to Israel, and his children and succeeding generations call themselves Children of Israel, or Israelites. The term Israelites should be used until the destruction of the Kingdom of Israel in 722 B.C.E. when the main term became Jews. It is clearer for students to use the two names, Israelites and Jews, than to include Hebrews, which is used primarily to refer to Abraham, Isaac, and Jacob. Hebrews is the term that others called the

Israelites; Israelites and Jews are the terms they called themselves. Scholars and publishers have abandoned the outdated and outsider term Mohammadeans for Muslims, and we ask that the same respect be shown for the Jewish people. The *Compact Oxford English Dictionary*, Hebrew, entry number 3 states: “old-fashioned and sometimes offensive term for Jew.”

p. 7, student text, col. 2, par. 2, **Change:** “The early ~~Hebrews~~ Israelites developed Judaism, which is a monotheistic religion. . . . Prophets, or spiritual leaders, urged the ~~Hebrews~~ Israelites to obey God’s law.”

See above regarding the improper use of the term *Hebrews*.

p. 7, student text, col. 2, par. 3, **Change:** “A famous ruler, King Solomon, built a splendid ~~€~~Temple dedicated to God, ~~at~~ in Jerusalem.

It is customary to capitalize the ‘T’ in Temple when describing the First and Second Temples in Jerusalem. Capitalization indicates the importance and status of this holy site, as opposed to other temples that existed at the time or as understood in a modern context as a synonym for synagogue. In this context, Temple is a proper noun and should be capitalized accordingly. Pearson agreed to this edit in *World Geography: Building a Global Perspective*, TE, 2009, p. 472.

“In” is a more appropriate preposition here than “at.”

p. 7, student text, col. 2, par. 4, **Change:** “They lived mainly under foreign rulers, ~~until a~~ About 2,000 years ago, ~~when~~ many were forced to leave their homeland. This diaspora (dy AS pur uh), or ~~scattering~~ dispersing of people, sent Jews to different parts of the world.”

The word “until” is confusing, because it implies that at this point, Jews stopped living under foreign rule. Rather, this situation continued, but took on a very different quality as a result of the diaspora. The suggested edits to these sentences helps present these facts more clearly.

The term *scattered* is not generally applied to people and should not be applied to Jews.

p. 11, teacher's notes, bottom, History Background, col. 1, **Change:** “The ways that people worship ~~variesy~~ from belief system to belief system.”

The subject of the sentence, *ways*, is plural. The agreeing predicate needs to be *vary*.

p. 24, student text, col. 2, par. 2, **Change:** “Both of these ~~crusading~~ expanding faiths, therefore, brought cultural unity to many peoples and nations.”

The term *crusading* is both inaccurate and potentially offensive. The word “crusade” derives from the French for cross and is therefore only really applicable to Christianity. Furthermore, the bloody period of history that the word evokes is not one that Jews or Muslims look upon favorably in regard to efforts to spread Christianity. The best word in this context would be *proselytizing*, but that would require adding a definition. Therefore, the simpler “expanding” should be not only sufficient but accurate and benign.

p. 32, teacher’s notes, History Background, Quran, col. 1, **Delete:** “The Quran contains rhymed or semi-rhymed verses whose grace and poetry are difficulty to translate.”

The “y” needs to be deleted.

p. 32, teacher's notes, History Background, Quran, col. 2, **Change:** "The Quran includes ~~the~~ teachings of and about earlier Jewish and Christian ~~prophets~~ leaders such as Noah, ~~Moses~~, Abraham, Moses, Solomon, Jesus, and John the Baptist."

This sentence is very problematic. It is more accurate to state that the Quran includes "teachings," not *the teachings*, since the earlier teachings are not included in their entirety. Also, not all of the figures mentioned offered their own teachings. Noah and Abraham were not teachers in a direct, conventional sense. It is more appropriate to say that there are teachings *about* them.

Noah was not a prophet according to Jewish tradition and Jesus is not considered a prophet by Christians, so it is inaccurate to group these figures into the description "Jewish and Christian prophets." The suggested change, identifying these figures as Jewish and Christian leaders, is much more appropriate.

The figures from earlier texts should be mentioned in chronological order, so Abraham should precede Moses.

p. 53, student text, par. 1, **Change:** "The *Pietà* captures the sorrow of the Christian Bible's Mary as she cradles her dead son Jesus on her knees."

The text should distinguish between the Jewish and Christian Bibles, particularly since Mary and Jesus are unique to the Christian Bible. Neither group's Holy Scripture should be privileged as simply the Bible. Pearson agreed to this edit in *History of Our World: The Early Ages*, Student Edition, 2005, p. 296.

p. 58, teacher's notes, Instruct, Introduce (1<sup>st</sup> bullet), **Add:** "Ask Why did humanists like Erasmus call for translating the Christian Bible into the vernacular?"

See above.

p. 63, teacher's notes, History Background, col. 1, **Change:** "Luther's translation of the Christian Bible into German has been called his noblest achievement.

See above regarding "Christian Bible."

p. 64, Chart, **Delete:** "~~Comparing~~ Catholicism, Lutheranism, and Calvinism"

Good pedagogy about religions or religious denominations discourages students from comparing them, which can lead to an evaluation of which is better. It is sufficient to simply present the facts about each approach to Christianity rather than encouraging direct comparisons.

p. 70, student text, Founding the Jesuits, **Delete:** "Vowing to become a 'soldier -of God,' Ignatius drew up a strict program for the Jesuits."

There is an extra space between the words 'soldier' and 'of.'

p. 71, teacher's notes, Section 4 Assessment, #3, **Add:** "They advocated great social change and very different interpretations of the Christian Bible."

See above.

p. 78, student text, col. 2, Cause and Effect, col. 2, **Add:** "Luther translates the Christian Bible into German."

See above.

p. 114, student text, par. 2, **Change:** “As tens of thousands of Indians died, some of the bewildered and demoralized survivors felt that their gods were less powerful than the gGod of their conquerors.”

English convention capitalizes God when referring to the single deity of monotheistic faiths. This convention is followed in the definition for monotheism in both Webster’s dictionary and the American Heritage dictionary. The publisher agreed to a similar change on page 28 of the California edition of *World History*, and Pearson agreed to this change on p. 57 of the Indiana edition of *World History*.

p. 316, teacher’s notes, Instruct, Teach (2<sup>nd</sup> bullet), **Delete:** “~~Why was Darwin’s idea controversial? (It contradicted the Bible.)~~”

The student text asserts that Darwin’s theory of natural selection was controversial but does not discuss any reasons why it was controversial. (The Scopes trial is addressed in Ch. 16, p. 523.) Therefore it is inappropriate to expect students to know the answer to this question.

p. 318, student text, Religion in an Urban Age, **Comment:** ICS appreciates the inclusion of Jewish involvement in responding to social problems in Western society.

p. 318, teacher’s notes, Answers, **Delete:** “The research of Lyell ~~and Darwin~~ challenged traditional and biblical views.”

As mentioned above, the student text does not explain the opposition to Darwin’s views.

p. 318, teacher’s notes, Section 3 Assessment, #6, **Change:** “Some people used Darwin’s ideas ~~contradicted the widely accepted biblical account of creation~~ to support their own racial theories.”

The text does not discuss opposition to Darwin’s theories because of possible biblical contradictions; it does, however, discuss the problematic development of Social Darwinism, which is thus a more appropriate answer in this context.

p. 374-375, student text, Anti-Semitism and the Dreyfus Affair, **Comment:** ICS commends the publisher on the excellent presentation of the antisemitism behind the Dreyfus case and the role this played in influencing Herzl’s development of the modern Zionist movement.

p. 375, student text, Calls for a Jewish State, par. 3, **Change:** “Many Jews had kept this dream alive since the destruction of the Temple in Jerusalem by the Romans.”

**See above for capitalizing the Temple in Jerusalem.**

p. 401, student text, par. 1, **Add:** “In their place, they wanted to recapture the “purity and simplicity” of Muhammad’s original teachings.”

To designate one leader’s religious teachings as pure in contrast to others’ approaches is a matter of religious belief and interpretation. It is therefore appropriate to set off this description in quotation marks, to make clear that these were the views of the Wahhabists and not facts. A helpful comparison is the publisher’s use of quotation marks in describing the Boxers of China, whose “goal was to drive out the ‘foreign devils’ who were polluting the land with their un-Chinese ways...” (p. 415).

p. 501, student text, Map, The Middle East, 1920s, **Change:** Transjordan should not be displayed as distinct from Palestine in the same way that Iraq, Lebanon, and Syria are distinct. One option is to put “Palestine Mandate” in bold over both areas and then label each administrative unit (Palestine and Transjordan) in regular font. Transjordan remained part of the Palestine Mandate until it gained independence in 1946. It was a special administrative unit within the mandate.

p. 501, student text, Betrayal at the Peace Conference, par. 1, **Change:** “Later, Britain gave a large part of the ~~Palestinian~~ ~~mMandate~~, Trans-Jordan...”

The correct term is the “Palestine Mandate.” The mandate had an official name and therefore both words in its name should be treated as a proper noun with capitalization. **Pearson agreed to this edit in *United States History, North Carolina TE. p. 511.***

*Palestinian* is a word used later by the group of Arabs who currently identify as a distinct people with claims to the land that was called Palestine under the Ottoman Empire. The mandate did not use this word but rather referred to the geographical area that it addressed, Palestine.

p. 501, student text, Betrayal at the Peace Conference, par. 2, **Change:** “A major center of turmoil was the British ~~mMandate~~ of Palestine.”

**See rationale above for capitalization of the name of the mandate.**

p. 502, student text, Promises in Palestine, par. 1, **Add:** “Since Roman times, Jews in the diaspora had dreamed of returning to the land of ~~Judea~~, or Israel.”

As the end of the paragraph makes clear, a Jewish presence always existed in the Jewish homeland. Therefore, it is important to specify from the outset that not all Jews were in a position of dreaming for a return (since they were already there).

The phrasing “Land of Judea” is awkward. While ICS understands that Judea was the last Jewish name in the region, simply stating “Land of Israel” here will be clearer and makes room for the addition about the diaspora.

p. 502, student text, Promises in Palestine, par. 1, **Add:** “His goal was to rebuild a Jewish state in the region called Palestine.”

The current verbiage is likely to give students the misapprehension that there was a country called Palestine. In reality, there was not even a province called Palestine at this time. Palestine was an informal name for a region that included portions of different provinces. This edit is especially important to avoid conflating the historic usage of the term Palestine with modern aspirations for an independent Palestinian state.

p. 502, teacher’s notes, answer, **Change:** “With the Balfour Declaration, the British government announced its support of Jewish immigration to Palestine to re-establish their own homeland a Jewish national home.”

Jewish immigrants did not to aspire to *establish* a homeland. According to the Hebrew Bible, the homeland has existed since the time of Abraham. A Jewish state existed in present-day Israel for over a thousand years in ancient times. The goal was to re-establish an independent Jewish nation *in* the historical homeland. The Balfour declaration stated the British government's support of the establishment of a Jewish national home in the area. The above revisions also correct some awkward grammar in this sentence.



p. 502, Section 2 Assessment, Question 6, **Change:** “How did the ~~Balfour Declaration~~ Allies affect the ~~Middle East~~ hopes of Jewish and Arab nationalists?”

The answer addresses promises made to both Jews and Arabs. Promises to Arabs were not part of the Balfour Declaration. Alternatively, the question on the Balfour Declaration can be left unchanged and the content on promises to Arabs can be removed from the answer.

p. 502, teacher’s notes, Section 2 Assessment, answers, Question 6, **Change:** “~~It~~ They provided official support for a Jewish state in the historical Jewish homeland and promised the Arabs their own kingdoms in the region in return for their support.”

See the previous edit for reasons to change “it” to “they.” Alternatively, the question on the Balfour Declaration can be left unchanged and the content on promises to Arabs can be removed from the answer.

It is important that the assessment reinforces the understanding that support was for a Jewish state in a specific place, the Jewish people’s ancient homeland. No other question includes this content.

p. 523, student text, Reactions to the Jazz Age, par. 2, **Add:** “Fundamentalists . . . believe that all of the events described in their Bible are literally true.”

**See rationale above.**

p. 526, student text, Einstein’s Theory of Relativity, par. 1, **Add:** “In 1905 and 1916, the German-born, Jewish physicist Albert Einstein introduced his theories of relativity.”

The contributions of various groups to society should be recognized. For many figures, their nation of origin communicates the specific group with which they identify. However, Einstein was Jewish, not ethnic German. Since the text highlights ethnicities of other groups, Jews should also be identified as Jewish rather than by the countries of origin.

p. 526, student text, Freud Probes the Mind, **Add:** “The Austrian-born, Jewish physician Sigmund Freud (froyd) also challenged faith in reason.”

**See rationale above.** Freud was Jewish, not ethnic Austrian.

p. 553, student text, caption, “Night of Broken Glass,” **Change:** “On the night of November 9, 1938, and into the next day, ~~German~~ Nazi mobs in Germany, Austria, and Czechoslovakia smashed the windows of Jewish homes and business . . .”

As the student text indicates on p. 554, these attacks were carried out in Austria and Czechoslovakia as well.

p. 558, teacher’s notes, Chapter Assessment, 14, **Change:** “After ~~being elected~~ becoming chancellor in 1933, Hitler imposed a system of repression and glorification of the state.”

While Hitler’s ascension to the position of chancellor occurred through legal means within the Weimar Republic, he was not elected to the position. The voting public, which American students are quite likely to associate with the word “elected,” did not play a role in the choice of Hitler specifically to become chancellor. The Nazi party had won a plurality of parliamentary votes (33.1%) in the elections of November, 1932; but with no party carrying a majority, it was the responsibility of President Paul von Hindenburg, the Head of State, to

appoint a chancellor to serve as the head of government. Hindenburg initially appointed Kurt von Schleicher as chancellor, but von Schleicher was unable to form a coalition among the parties. Only then (in January, 1933) did the president appoint Hitler to the position. It took another 10 months of legal manipulations and violent suppressions before the Nazis actually won a majority in elections which, at that point, could no longer be accurately characterized as free or fair.

p. 560c, Extend Online, **Comment:** ICS commends the publisher for drawing students' attention to the history of the Kindertransport.

p. 574, student text, The Nazis Commit Genocide, par. 1, **Delete:** "The Nazis also targeted other groups who did not meet the Aryan racial ideal, including Slavs, Romas (Gypsies), homosexuals, and the disabled."

The term "Roma" is already plural.

p. 597, teacher's notes, Connections to Today, #1, **Change:** "Responses should recognize the desire of the world community to provide a ~~homeland~~ safe haven for Jews in their homeland after the horrors of the Holocaust."

The Land of Israel has been the homeland for the Jewish people for millennia. The world community did not need to *provide* the homeland but rather secure it as a place where Jews could safely migrate to escape the dangers of anti-Semitism throughout the world.

p. 643, teacher's notes, Independent Practice, **Change:** "If necessary, suggest events in Iraq during ~~2004~~ 2003."

The United States' invasion of Iraq took place in 2003, as noted on p. 675 of the student text.

p. 671, student text, Israel is Founded, **Change:** "As you have learned, Britain supported a Jewish national ~~homeland~~ home in part of its Palestine Mandate.

The ancient Jewish homeland has existed for millennia; Britain supported a Jewish national home there.

p. 671, student text, Israel is Founded, **Change:** The horrific experience of Jews in the Holocaust added to worldwide support for a Jewish state in their homeland.

See rationale above for distinguishing between an already existing homeland versus a newly created state.

p. 678, teacher's notes, Critical Thinking, #15, **Add:** "In Israel, the desire for a state in the Jewish homeland led to the founding of an entirely new nation."

See rationale above.

p. 692, student text, Witness History, Two Peoples Claim the Same Land, **Change:** "Many Muslims also believe that they are the spiritual heirs to Abraham, as stated in the Quran and feel that Jews do not have the right to rule land that was once under Muslim rule. They too feel entitled to the land as part of Abraham's legacy."

The text is correct to identify the role of religion in the claims to the land of Israel. However, Abrahamic descent is not typically an argument used by Muslims who feel entitled to

the land. Muslim religious claims to the land and opposition to the existence of a Jewish state is based on the concept of Dar al-Islam. Though moderates interpret this term as referring to an area where Muslims may practice their religion in safety, many understand it to mean that an area once ruled by Muslims should rightfully and permanently be ruled by Muslims.

p. 692, student text, Arabs and Israelis Fight Over Land, **Change:** “The Palestinian Arabs regarded the UN action as illegitimate and rejected the state offered to them. ~~Conflicting claims to this land~~ Opposition to the creation of Israel led to repeated violence. After **Arab states invaded Israel in the 1948 war that followed Israel’s founding**, Israel and its Arab neighbors fought three more wars, in 1956, 1967, and 1973.”

*Conflicting claims to this land* should be replaced because its antecedent is “the state offered to [Palestinian Arabs].” The wars have been fought due to rejection of Israel’s right to exist, not due to claims on land outside of Israel.

Pearson agreed to the change to include the Arab invasion on p. 259 of the Indiana edition of *World History*. The text should clarify that the 1948 war was an invasion of Israel by Arab states because this is key to understanding the war and the subsequent wars mentioned at the end of the sentence.

p. 692, student text, Terms, People, and Places, **Delete:** “~~occupied territories~~”

Pearson has eliminated the partisan term *Occupied Territories* in other texts. The term is inaccurate for two major reasons. First, Israel withdrew its civilian and military presence from Gaza in 2005, and the Palestinian Authority controls much of the West Bank today. Second, *occupied territory* has a technical definition that many scholars and legal thinkers argue does not apply in this case because these areas were not internationally recognized as part of a sovereign state before Israel gained control and because Israel was not a belligerent aggressor.

Pearson uses the term more appropriately on p. 693, identifying it as representing a specific viewpoint. This approach was also taken in two other texts: California version of *World History: The Modern World*, p. 591: “In the 1973 war, Arabs failed to regain the regions they had lost to Israel, called by Palestinians the **occupied territories**.” *World Studies: Africa, Asia, and Australia*, Indiana Teacher’s Edition, 2009, p. 413: “Since 1967 Israel has controlled the lands known by the Palestinians as the ‘occupied territories.’” Since Pearson acknowledges that this is one side’s biased term for the land and placed it in quotation marks, it is inappropriate to then present this term as the correct term and make it a key term.

p. 692, student text, **Change section title:** “Israel ~~Controls the Occupied Territories~~ **Gains Territory**”

**See explanation above.** This is an inappropriate section title because it represents a one-sided view of the conflict.

p. 692, student text, last par., **Change:** “...Israeli forces ~~took control of~~ **gained** territories ~~occupied~~ **controlled** by Jordan and Egypt since 1948...”

In keeping with the particular meaning of the term “occupied,” it would not be correct to apply it to Jordan’s and Egypt’s control of the territories under discussion since, again, there was no sovereign state to which they had belonged. The first edit avoids the awkward sounding repetition of “control” in the sentence.

p. 692, student text, last par., **Change:** “In 1973, these two nations attacked Israel on Yom Kippur, ~~one of~~ the holiest days of the Jewish year.”

The sentence should be clear that the attacking nations were the two (Egypt and Syria) mentioned only in the previous sentence, and not the sentence before that one, which includes a reference to Jordan.

There is generally no disagreement about the unrivaled sanctity of Yom Kippur on the Jewish calendar; it is the holiest day of the Jewish year.

p. 693, student text, first sentence, **Change:** “In the 1973 war, Arabs failed to regain the regions they had lost to Israel, called by Palestinians the “occupied territories.” ”

In *World Studies: Africa, Asia, and Australia*, Indiana Teacher’s Edition, 2009, p. 413, the text used quotation marks to bracket this controversial phrase. ICS would like to see the publisher use the same convention in this text. In addition, the word should not be set in blue, since, as discussed above, it should not be designated as a key term.

p. 693, student text, Palestinian Attacks Bring Israeli Response, par. 2, **Change:** “In 1987, Palestinians in the ~~occupied territories~~ West Bank and Gaza started to resist Israel with intifadas, or uprisings. Demanding an end to Israeli occupation control...”

See above for the inappropriate and biased use of *occupied territories* and *occupation*. West Bank and Gaza are more neutral descriptors.

p. 693, student text, Seeking Peace, par. 2, **Change:** “In 1993, Yasir Arafat and Israeli Prime Minister Yitzhak Rabin (rah BEEN) ~~signed~~ agreed to the Oslo Accords.”

As the New York Times account from that day makes clear (<http://www.nytimes.com/learning/general/onthisday/big/0913.html#article>), it was Shimon Peres and Mahmoud Abbas who *signed* the actual agreement. This official gesture was followed by the more symbolic and iconic act of the handshake between the two leaders, Arafat and Rabin.

p. 693, teacher’s notes, Teach, Second Bullet Point, **Change:** “Display Color Transparency 198: Israel, ~~and the Occupied Territories~~ the West Bank, and Gaza. . . ask ~~Why are~~ What is one reason Israelis and Palestinians are at odds? (~~Both claim land in what is now Israel and the occupied territories~~ They do not agree on final borders between Israel and a future Palestinian state.)”

See above regarding occupied territories. The title of this transparency should be corrected. Use of the phrase “what is now Israel” implies that Israel has no right to exist and is a temporary entity.

The Palestinian-Israeli conflict has multiple dimensions. Land claims are an important dimension, but not the only significant one.

The current answer is misleading because it suggests that most of the land in the area is disputed, especially in the context of looking at a map of Israel, Gaza, and the West Bank. The vast majority of Israelis support the creation of a Palestinian state in Gaza and most of the West Bank as part of an agreement that resolves final status issues and includes provisions for Israeli security. The Palestinian Authority has said it accepts the existence of Israel within its pre-1967 borders, though Hamas, which controls Gaza, still vows the destruction of Israel. There are also

issues of the status of Jerusalem, the rights of the descendants of Palestinian refugees, and border security for Israel.

p. 693, teacher's notes, Teach, Second Bullet Point, 3<sup>rd</sup> bold-face phrase, **Delete:** "What circumstances might bring an end to the ~~cycle of violence~~?"

The phrase *cycle of violence* is ambiguous and misleading, as it suggests a distorted paradigm of morally equivalent acts of violence taking place on both sides of the conflict. The reality is that Palestinian violence is overwhelmingly directed towards unarmed Israeli civilians for the disruption of the entire Israeli society, with the ultimate aim of destroying the Jewish state. Violence on Israel's part is overwhelmingly a response to these acts of terrorism, directed specifically at its armed perpetrators for the more specific purpose of thwarting future attacks to ensure the safety of Israel's citizenry. While there is indeed a cyclical element to this narrative, the term *cycle of violence* implies balance and thus fails to capture the radically different reasons for and targets of violent activity.

p. 694, student text, Infographic, map key, **Change:** "~~Occupied~~ Controlled by Israel after 1967, ~~some many~~ areas under Palestinian administration after 1994."

**See above.** Much of the West Bank and all of Gaza are now under Palestinian administration.

p. 694, student text, Infographic, par. 1, **Change:** "Palestinian Arabs resent ~~the Israeli~~ occupation control."

**See above for explanation of the inappropriateness of the term *occupation*.**

p. 694, student text, Infographic, par. 1, **Change:** "Hopes for peace in the region center on ending this cycle of violence and ~~retaliation~~ military response."

The preceding sentence correctly explains that Israel responds to terror attacks with military action. The term *retaliation* is not accurate.

p. 694, student text, Ongoing Violence, par. 2, **Add:** " Hamas used Gaza as a launching ground for rocket attacks on Israeli civilians."

It is important to specify that Hamas continued its terrorist strategy of targeting non-combatants in Israel.

p. 694, par. 2, **Change:** "~~In early 2009, Israeli forces invaded the densely populated Gaza Strip to stop the attacks. A short destructive war resulted in high civilian casualties and ended in a shaky ceasefire~~ In 2008, Israel briefly entered Gaza to stop the attacks. In 2012, new violence erupted after Hamas fired hundreds of rockets into Israel, which responded with air strikes against the terrorists and rocket storage sites."

The publisher should update this paragraph to reflect more recent events.

p. 694, student text, Obstacles to Peace, par. 2, **Change:** "Palestinians who left or were forced off their lands in earlier wars when Arab armies invaded in 1948—and their descendants— want ~~the a~~ "right of return," ~~or the right to resettle on their lands in Israel proper.~~ Israelis oppose this right demand, which ~~could overwhelm the Jewish state with large numbers of Palestinians~~ would lead to the elimination of the only Jewish state."

Many scholars argue that the vast majority of Palestinian refugees chose to leave their lands either because they wanted to remove themselves from the conflict or because they listened to Arab leaders who said they should temporarily relocate so the invading Arab armies could drive all the Jews into the sea more easily. Palestinian Arabs left for a variety of reasons, so the text should not teach that all Palestinian refugees were forced off their land.

According to UNRWA, Palestinian refugees “are people whose normal place of residence was Palestine between June 1946 and May 1948, who lost both their homes and means of livelihood as a result of the 1948 Arab-Israeli conflict.” Thus, it is much more accurate to focus on the 1948 war than to mention “earlier wars.” It is important to point out that Palestinian loss of land occurred in the context of the neighboring Arab states invading Israel in an attempt to destroy it.

Most Palestinians claiming a “right of return” were not alive in 1948. Thus the text should specifically mention “and their descendants.”

The addition of Israel “proper” clarifies that the demand is not about returning to a future Palestinian state or to Palestinian territories (West Bank and Gaza), which Israel does not oppose, but rather to the State of Israel itself. The text rightfully places “right of return” in quotation marks to indicate that this is one side’s perspective. Whether or not there is a “right of return” is hotly contested. Accordingly, it is more appropriate to say “demand” instead of “right” in the last sentence.

The changes to the sentences above make clear why Israel is so strongly opposed to this demand, namely, that a return of all or even many Palestinians and their descendants to Israel proper is an existential threat to the world’s only Jewish state.

Other small deletions, e.g., “on their lands” are intended to ensure that the content still fits within the paragraph.

p. 694, student text, Obstacles to Peace, par. 3, **Change:** “Israel ~~occupied~~ **gained control** of Arab-inhabited East Jerusalem in 1967; ~~and later, it added East Jerusalem to the capital of Israel, reuniting and made the city of Jerusalem the capital of Israel.~~”

It is appropriate to identify East Jerusalem as an area where Arabs live, but the text should be careful not to incorrectly imply that the name of the area or city was or is, officially, “Arab East Jerusalem.”

Jerusalem became the capital of Israel in 1948. The city was reunited after Israel gained control of East Jerusalem. Thus, the boundaries of the city changed, but the city was still the capital as it always had been since Israeli independence.

p. 695, Economic Output per Person, Chart, **Update figures and Add Egypt and Jordan:**

Though this is hopefully already planned, the figures should be updated. According to the World Bank, the 2005 GDP per capita in the West Bank and Gaza Strip (the current graph cites 2005 figures) was \$1,123. The CIA Factbook (the source cited) estimates the 2008 figure as \$2,900. Both differ significantly from the figures in the text that ICS has.

There is certainly economic disparity between Israel and the West Bank and Gaza. But this information needs to be contextualized with other countries in the region to avoid giving incorrect impressions. For example, according to the World Bank, in 2005 GDP per capita in Egypt was \$1,209, only \$86 more than the West Bank and Gaza. In other words, the current graph suggests that the Palestinian economic condition is shockingly low in comparison with other areas. In fact, it is in the same ballpark as neighboring Arab states and its per capita GDP



(according to 2005 World bank figures, the most recent year available) is only 7.1% less than Egypt, one of the leading nations of the Arab world. This data can be accessed by in-house teams at <http://www.google.com/publicdata/directory>.

p. 695, Economic Output per Person, Text, **Change:** “Lack of development, years of conflict, and corruption have crippled the economy of the West Bank and Gaza. ~~Meanwhile, Palestinian attacks have forced Israel to limit Palestinians’ access to jobs in Israel. Poverty in the West Bank and Gaza Strip has led to desperation among Palestinians~~ Israel’s economy thrives due to its highly educated citizens, its favorable business laws, and its culture of entrepreneurship.”

See previous edit regarding Palestinian and Israeli economies in the context of neighboring states. It is not a situation of the Palestinian economy being dramatically worse off compared to the rest of the region. It is that Israel is dramatically better off economically. Education is one of the key reasons for this: Israel has more scientists and engineers per capita and produces more scientific papers per capita than any other country in the world. Israel also has laws and economic policies to attract foreign business, particularly R&D for large international tech companies, and has the highest number of NASDAQ listed companies after the U.S. and China. Third, Israel has a culture of entrepreneurship as can be seen from the fact that it has more startups than any other country except the U.S. and has more startups per capita than any country. The text should not present the economic disparity between Israelis and Palestinians as resulting simply from Palestinian hardships. Rather, it should acknowledge the fact that Israel has positive factors that have led it to be the strongest economy in the region.

p. 695, student text, Civil Wars in Lebanon and Syria, Tension in Lebanon, **Change:** “By the 1970s, ~~the Arab-Israeli conflict was contributing to problems in nearby Lebanon. As Palestinian refugees fled into Lebanon after each new conflict with Israel, Lebanon’s Muslims population grew to outnumbered Christians after many Palestinians fled to Lebanon following a mass expulsion from Jordan.~~”

The changing situation in Lebanon was primarily about the presence of the PLO there. The influx of PLO guerillas was largely a result of a bitter and violent fallout between the PLO and the Jordanian government. After this fallout, Jordan expelled the organization, which had been headquartered in Jordan, from the country. It was this crucial event that had more direct impact on the civil unrest that transpired in Lebanon starting in the 1970s. Thus, it is essential both to include the fact of the expulsion from Jordan and also to reframe the cause of the conflicts within Lebanese society.

p. 695, student text, photo caption (top left), **Change:** “Israeli counterattacks in the ~~the occupied territories~~ the West Bank and Gaza have killed Palestinians, including some civilians.”

See above.

p. 695, teacher’s notes, Instruct, Teach, 1<sup>st</sup> bold-faced question, **Change:** “How did ~~the Israeli-Palestinian conflict~~ radicalism affect the delicate balance of power in Lebanon? *(It added Palestinian Muslims to Lebanon, such that they outnumbered Christians. Attacks on Israel from Lebanon brought Israeli counterattacks.)*”

The changing situation in Lebanon was primarily about the presence of the PLO and its radical views. See rationale above for reframing the cause of changes within Lebanon. The



second part of the answer does not address the stated question about balance of power. The first sentence is sufficient.

p. 700, student text, Chapter Assessment, #5, **Change:** “~~Both Israel and the Palestinians claim The city of (Mecca/Jerusalem) as their capital is holy to three religions.~~”

Israel does not *claim* Jerusalem as its capital. A state has the right to establish its own capital, and Israel has chosen Jerusalem as its capital. This should not be taught as a “claim” of questionable legitimacy. ICS still recommends changing the question to focus on the religious significance of Jerusalem, because this point is made in the chapter and helps explain one reason for conflict.

p. 701, student text, Document B title, **Change:** “~~Israel and the Occupied Territories~~ The Region, 2005”

See above for the inappropriate use of the Palestinian preferred term *occupied territories*, which in addition is inaccurate in 2005.

p. 701, student text, Document B map legend, **Change:** “~~Occupied Controlled~~ by Israel after 1967

\* ~~Limited a~~ Areas of Palestinian autonomy not shown”

See above for the inappropriate use of *occupied*. *Limited* areas of Palestinian control is inaccurate given that much of the West Bank is under Palestinian control.

p. 701, student text, Analyzing Documents, #1 C, **Change:** “Part of it is the State of Israel, part is ~~occupied controlled~~ by Israel, and part is ruled by the Palestinians.”

See above for the inappropriate use of *occupied*.

p. 701, student text, Document D, **Add:** Information about the author of this document, an excerpt from an essay by an American of Palestinian descent, which is an emotional statement filled with accusations against Israel. Students should be informed of the background of the writer, because the writing implies she lives in the region, not in America.

p. 755, student text, Terrorism and the Middle East, par. 1, **Change:** “In 1964, a group of Arabs founded the Palestine Liberation Organization (PLO), with the goal of creating an independent Palestinian state ~~and destroying Israel.~~”

The PLO was founded with the explicit goal of destroying the State of Israel. Pearson agreed to this edit in *World Geography: Building a Global Perspective*, TE, 2009, p. 479. The paragraph below refers to the fact that “other terrorist groups ... continue their calls for ... the destruction of Israel.” For the sake of historical accuracy, the text needs to state that this goal was first articulated as an official aim of the terrorist organization, the PLO.

p. 755, student text, Conflicts in the Middle East, par. 2, **Add:** “They found support in poverty-stricken Palestinian refugee camps in Gaza and trained suicide bombers to attack Israeli civilian targets.”

It is important to make clear that terrorist groups focus on attacking non-combatants.

p. 762, Breakthroughs Transform Medicine, par. 1, **Add:** “In the post-war era, pioneers in the life sciences such as Dr. Jonas Salk, a Jewish-American researcher, became household names.”

See rationale above about noting the religious identity of key historical figures.

p. 805, student text, Major World Religions, Hinduism, Key Beliefs, **Change:** “many gods give concrete form to Brahman, the main ones being Brahma, Vishnu, and Shiva”

The name of the third deity listed requires an added *h* to signify the *sh* sound.

p. 805, student text, Major World Religions, Judaism, Key Beliefs, **Change:** “God made a covenant, or pact, with Abraham and the Jewish people that they will follow God’s commands and God will make ~~Israel~~ them a great nation...”

The text is correct that in the covenant God promises to make Israel a great nation. In this context, Israel refers to the Jewish people. Since students probably do not have the background to know this and thus are likely to think it refers to either the ancient Kingdom of Israel or the modern State of Israel (both of which significantly post-date the covenant), the language should be changed.

p. 805, teacher’s notes, Analyzing the Visuals, **Change:** “Hindus have ~~an ultimate God but also many lesser gods~~ while the other religions have one God;”

It is problematic to equate brahman with the western, monotheistic deity. The publisher made changes to that effect, in accordance with earlier ICS recommendations, in the box discussing Hindu belief. Such changes should be incorporated into the suggested answers as well.

Furthermore, the question asks about differences, so it is out of place to suggest a similarity.

**Please make all glossary changes to both the English and Spanish entries.**

p. 809, Balfour Declaration, **Change:** “statement issued by the British government in 1917 supporting the establishment of a ~~homeland~~ national home for Jews in their ancient homeland in Palestine.”

See rationale above to proposed edit for p. 502.

p. 820, Glossary, intifada, **Change:** “Palestinian Arab uprisings against ~~the Israeli~~ occupation control”

**See above.**

p. 820, Glossary, Jerusalem, **Change:** “capital of ~~the Jewish state of Judea~~ kingdoms in ancient times and the capital of the modern State of Israel; city sacred to Jews, ~~Muslims~~ Christians, and ~~Christians~~ Muslims...”

Jerusalem became the Jewish capital during the reign of King David; the kingdom was called Israel. Later, the kingdom split, and Jerusalem remained the capital of the southern kingdom of Judah. Thus it is more accurate to state that the city was the capital of Jewish kingdoms.

When listing the three Abrahamic faiths, or their adherents, it is best practice to use chronological order.

p. 826, Glossary, **Delete:** “~~occupied territories...~~”

The definition correctly explains that this is a Palestinian term; however the term should be eliminated precisely because it is a one-sided term. Further, it is no longer accurate since the Palestinians control all of Gaza and much of the West Bank.

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**Institute for Curriculum Services Review on behalf of the  
Jewish Federation of Nashville and Middle Tennessee  
Pearson Longman, *The Western Heritage, Since 1300*, Tenth Edition, AP Edition  
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**General Comments:**

**ICS reviewed the 2010 10<sup>th</sup> edition for the Georgia state adoption. Please make these changes to the 2014 11<sup>th</sup> edition for the 2013 Tennessee state adoption.**

This text is well organized and contains a wealth of information. It is a very effective text for AP classes. Information about Jews in Europe is more extensive than most texts and provides context for the anti-Semitism that contributed to the Holocaust. The text treats Judaism differently than it treats other religions in its historically critical treatment of Israelite history, e.g., there is a large caveat about the Bible as a source, the likes of which are not found for Christianity or Islam. The application of the same standards of historicity should be used across the board. The text uses *Palestine* anachronistically and sometimes uses Hebrews when the accurate terms are Israelites or Jews. Information about the creation of Israel contains some inaccuracies that need correction.

This review highlights a number of problems in the text. ICS is happy to work with Pearson to provide more detailed feedback in order to improve the text's accuracy and balance.

**Edits accepted by the publisher in other texts are highlighted in yellow.**

pp. iii, xxxv, xxxix, xl, title, **Change:** "~~Palestine and the Religion of the Israelites~~ Israelite Civilization"

The land was not named Palestine until 135 C.E., a thousand years after the period discussed here. "Israelite Civilization" is parallel to the other subsection titles "Mesopotamian Civilization" and "Egyptian Civilization."

Pearson agreed to this edit in *World History: The Modern World*, Student Edition, CA, 2007, p. 28, 29, 32, 34, 49, and 50, and in *History of Our World: The Early Ages*, Student Edition, 2005, p. 218, 223.

p. xl, Map 1-2, **Change:** "Ancient ~~Palestine~~ Israel The ~~Hebrews~~ Israelites established a unified kingdom ~~in Palestine~~ under Kings David and Solomon in the tenth century B.C.E."

See above. Pearson agreed to change Hebrews to Israelites in *America: History of Our Nation, Beginnings Through 1877* TE, p. 23, and in *World Geography*, Student Edition, 2007, p. 471.

p. xl, col. 1, par. 4: The text uses "wandered" and "scattered" to describe migrations of the Israelites, a term not used for other peoples. Use the academic terms "migrated," "journeyed," or "traveled," instead of "wandering" to avoid the stereotype of the "wandering Jew" and "dispersed" instead of "scattered" since the term scattered is not use to describe the dispersion of any other people. **Pearson agreed to this edit in *History of Our World: The Early Ages*, 2005, p. 51, and 52.**

p. xl, column 2, paragraph 1, last sentence, **Change:** “After that the area of the old kingdom of the Jews in Palestine was dominated by foreign peoples for some 2,500 years until the establishment of the sState of Israel in C.E. 1948.”

State of Israel is the country’s official name.

p. xl-xli, **Change:** “The fate of this small nation would be of little interest were it not for its unique religious achievements. The One of the great contributions of the Jews is the idea of monotheism, the existence of one universal God.”

Judaism made many important contributions to western civilization in the areas of ethics and law. To distill it all down to one contribution is insulting to Jews and to the many contributions Judaism has made on civilization. The minor changes above, helps address this and brings the front part of this section into alignment with the concluding paragraph on Jewish ideas.

p. xli, column 2, paragraph 3, **Change:** “Only in the Old Testament Hebrew Bible do we find the first unquestioned proof of monotheistic belief.”

Old Testament is a Christian term for their holy book; in describing Judaism the Jewish term should be used. Pearson has corrected this in other texts. Pearson agreed to this edit in *History of Our World: The Early Ages*, Student Edition, 2005, p. 58, and 539.

p. xli xlii, title and introduction, **Change:** “The Second Isaiah Defines Hebrew Jewish Monotheism The strongest statement of Hebrew Jewish monotheism is found in the words of the anonymous prophet whom we call the Second Isaiah. He wrote during the time of the Hebrew Jewish exile in Babylonia, 597 586-539 B.C.E....What is there in this selection that claims a different status for the Hebrew Jewish deity?”

The previous page of the text correctly states that the Israelites became known as Jews after the Assyrians conquered the northern kingdom of Israel in 722 B.C.E. Thus “Jewish” is the correct term here, not “Hebrew.”

p. xlii, Isaiah 49 **Delete:** “~~26: I will make your oppressors eat their own flesh, and they shall be drunk with their own blood as with wine.~~ Then all flesh shall know that I am the Lord your Savior, and your Redeemer, the Mighty One of Jacob.”

This sentence should be omitted; it is not necessary to explain monotheism and is rather bloodthirsty.

p. xlii, source of Biblical quotations, **Change:** “~~*Bible, Revised Standard Version* (New York: Division of Christian Education, National Council of Churches, 1952).~~”

When discussing Judaism or Jewish history, translations from the Jewish tradition should be used. Accordingly, a Jewish Bible, such as the Jewish Publication Society *Tanakh* (New York, 1985) should be used.

p. lvi, map, Roman Empire to 117 C.E., **Change:** “Palestine Judaea”

The land was not named Palestine until 135 C.E. and should not be labeled so in a 117 CE map. Pearson agreed to this edit in *World History: The Modern World*, Student Edition, CA, 2007, p. 28, 29, 32, 34, 49, and 50, and in *History of Our World: The Early Ages*, Student

Edition, 2005, p. 218, 223. Pearson agreed to this edit in *World Studies: Africa, Asia, and Australia*, 2009, p. 322

p. lvii, Christianity, second par., **Change:** “Through the early missionary work of Paul of Tarsus, the Christian faith was carried beyond the area of Palestine Judaea to virtually all of the eastern Mediterranean world and to Rome itself.”

In the preceding paragraph, the text correctly states that Jesus lived in Judaea. That was the correct name during Paul’s ministry as well.

p. lxiii, The Rise of Islam: The text does not identify Muhammad’s revelations as religious belief rather than fact and uses the religious title “Christ” which is inappropriate for a public school text.

p. 608, last par.: The text uses the religious title “Prophet Muhammad” which is inappropriate for a public school text. Pearson agreed to this edit in *America: History of Our Nation, Beginnings Through 1877* TE, p. 16, and in *World History*, TE, 2009, p. 310, and 311, and in *World Studies: Africa, Asia, and Australia*, 2009, p. 492, and in *History of Our World: The Early Ages*, Student Edition, 2005, p. 294.

pp. 735-6, 775-776: The sections “Jewish Emancipation” and “Anti-Semitism and the Birth of Zionism” are excellent, although the description of *pogroms* does not indicate that many Jews were murdered in these attacks.

p. 889, The Final Solution, **Change:** “~~It is thought that over~~ Six million Jews, mostly from eastern European nations, ~~died~~ were murdered as a result of that staggering decision...”

The number six million is the accepted estimate and should not be stated in questionable terms. Died is a very mild term for mass murder.

p. 947, British Balfour Declaration, **Change:** “Between the wars, thousands of Jews, mainly from Europe, immigrated to what had become British-ruled Palestine, as did thousands of Arabs...Arabs already living in Palestine considered the Jewish settlers intruders and ~~violent conflicts ensued~~ attacked them.”

This brief addition acknowledges the Arab immigrants of the period and clarifies that the Arabs attacked the Jews rather than the vague “violent conflicts ensued” that places equal blame on both parties.

pp. 947-948: The text uses *Palestine* several times when the accurate term is *Palestine Mandate*.

p. 988, The U.N. Resolution, last sentence, **Change:** “~~Many Palestinian Arabs were displaced and became refugees themselves~~ The war created two sets of refugees, Arabs from Israel and Jews from Arab lands.”

The Arabs did not become refugees as a result of the U.N. resolution, as the text states. They become refugees when the Arab states attacked Israel. The addition includes the comparable number of Jewish refugees that were forced from their homes in Arab lands, most of whom resettled in Israel. Pearson agreed to this edit in *World History: The Modern World*, Student Edition, CA, 2007.

p. 949, map 29-4, Israel and Its Neighbors in 1949, **Change:** “~~The territories gained by Israel~~ ceasefire in 1949 did not secure peace in the region. In fact, the disposition of those lands and the Arab refugees who live there Arab refusal to accept the existence of the State of Israel along with outstanding territorial issues has constituted the core of the region’s unresolved problems to the present day.”

This paragraph is inaccurate. Israel gained some territory in 1949, but that is not the core of the dispute. Rather, it is Arab refusal to accept the existence of the State of Israel. Arab refugees do not live in the territory gained by Israel in 1949. They live in the West Bank, Gaza, Jordan, Lebanon, and Syria. If the Arabs had accepted an Arab state in 1947, 1967, 1993, or 2000, the refugee problem would not exist. The modification includes outstanding territorial issues.

p. 952, The Suez Intervention, **Change:** “~~In response to Egyptian attacks and blockade against Israel, in October 1956 war broke out between Israel, Britain, and France attacked Egypt, and Israel. The British and French seized the opportunity to intervene militarily; h~~ However, the United States refused to support their action.”

This is inaccurate. Egypt had been attacking Israel across the border and blockading Israeli shipping, which were acts of war. War did not “break out;” Britain and France were the senior partners who worked with Israel to attack Egypt, each for their own purposes.

p. G-8, Glossary, Qur’an, **Change:** “The major Islamic ~~Bible~~ sacred text, which Muslims believe God revealed to ~~the~~ their prophet Muhammad.”

*Bible* is the term Jews and Christians use for their holy scriptures; it is not a generic term for all holy scriptures. That Muhammad was a prophet is religious belief, not fact, so it should be presented accordingly.

### Contact:

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**Institute for Curriculum Services Review on behalf of the  
Jewish Federation of Nashville and Middle Tennessee  
Pearson Longman, *World Civilizations: The Global Experience*  
Peter N. Stearns, Michael Adas, Stuart B. Schwartz, Marc Jason Gilbert  
AP Edition, Sixth Edition 2011 ISBN 10: 0-13-136020-5**

**General Comments:**

**ICS reviewed the 2011 6<sup>th</sup> edition the Georgia state adoption. Please make these changes to the 2011 6<sup>th</sup> edition for the 2013 Tennessee state adoption.**

The Institute for Curriculum Services previously reviewed the 2006 4<sup>th</sup> edition of this text for the Kentucky state adoption. This text has numerous problems that ICS identified in that earlier review; that the publisher has not addressed. An example of this is the treatment of the State of Israel, which is portrayed as an aggressive expansionist colonial power that has seized land and mistreated the Palestinian Arabs. The text selectively omits information and colors the narrative throughout to present an anti-Israel point of view. The text includes very little information about Jews in Europe prior to the twentieth century. Treatment of the Holocaust is brief but adequate.

The text overstates religious tolerance under Muslim rule; for example, the statement that after paying special taxes “Jews and Christians enjoyed the freedom to worship as they pleased.” (p. 174) The text describes as mainly peaceful and prosperous the millennium and a half of coexistence between Jewish, Christian, and Muslim communities in the Middle East. It is inaccurate to posit the situation of Jews and Christians in the Muslim world as a model of co-existence, as the text does. The situation of non-Muslims under Muslim rule varied across time and place, but in all situations non-Muslims were seen as second-class citizens, *dhimmi*s, who faced various degrees of discrimination and persecution and were required to pay a special tax. The text presents a romanticized description of the relations between these religions that is not historically accurate. Specific examples of problematic material are explained below.

**Edits accepted by the publisher in other texts are highlighted in yellow.**

This review highlights a number of problems in the text. ICS is happy to work with Pearson to provide more detailed feedback in order to improve the text’s accuracy and balance.

pp. 678-679, War and Nationalist Movements in the Middle East (Chapter 28):

The descriptions of Zionism, the Balfour Declaration, the Palestine Mandate, the status of the region, and the immigration of Jews and Arabs to the region are inaccurate and misleading. Herzl is misrepresented as indifferent to Arabs living in the region, and the text does not acknowledge that Jews also lived there. The examples from the text below illustrate this bias.

p. 678, par. 4, **Change:** “With Turkish rule in the Arab heartlands ended by defeat in the war, Arab nationalists in Beirut, Damascus, and Baghdad turned to face the new threat presented by the victorious Entente powers, France and Britain. While Jews living in the region fought on the side of the British in the war, the Arabs were reluctant to do so. To gain Arab support against the Turks who were fellow Muslims, the British High Commissioner in Egypt promised Sharif Hussein of Mecca Arab hegemony in the area after the war. Betraying promises to Arab leaders to preserve Arab independence in 1915 and 1916 and promises to Jewish leaders of a Jewish homeland in 1917, French and British forces occupied much of the Middle East in the years after the war. Hussein, the sheriff of Mecca, had used these promises to convince the Arabs to rise in support of Britain’s war against the Turks, despite the fact that the latter were fellow Muslims.”

The position of the Jews during and after World War I as well as that of the Arabs must be included if the text is to be accurate.

The section that follows reads like an argument to delegitimize the creation of a Jewish state in the Palestine Mandate by presenting events only from an Arab perspective and omitting or rationalizing historical evidence of the legal basis for a Jewish state, thus creating an inaccurate picture.

p. 678, par. 4, **Change** “The Arabs’ sense of humiliation and anger was ~~greatly intensified by the disposition of Palestine, where British occupation was coupled with promises of a Jewish homeland.~~ matched by the Jewish sense of betrayal by the implementation of the British Palestine Mandate. The Mandate, adopted by the League of Nations in 1922, directed the British to establish “in Palestine a national home for the Jewish people.” Instead, the British maintained control over the Palestine Mandate and in 1922 partitioned the land east of the Jordan River to create the Arab autonomous region, Transjordan, which was closed to Jewish immigration.”

There is no balance in this section, which gives only the Arab perspective. The text omits the fact that Transjordan, comprising nearly three-fourths of the Palestine Mandate, was given to Abdullah to fulfill the promise to the Arabs during the war, and no Jews could live there. Also omitted is Arab immigration to the region during these years. Space for this addition is made by ICS’s recommendation for text to delete on p. 679.

p. 678, par. 5, **Change:** “The fact that the British had appeared to promise Palestine, for which they received a League of Nations mandate in 1922, to both the Jewish Zionists and the Arabs during the war greatly complicated an already confused situation. ~~Despite repeated assurances to Hussein and other Arab leaders that they would be left in control of their own lands after the war,~~ Lord Balfour, the British foreign secretary, promised prominent Zionist leaders in 1917 that his government would promote the establishment of a Jewish homeland in Palestine after the war. This pledge, † The Balfour Declaration was endorsed by the British government and included in the League of Nations’ Palestine Mandate. It fed was consistent with the existing Zionist aspirations for the ~~Hebrew~~ Jewish people to return to their ancient Middle Eastern homelands of origin, which had been nurtured by the Jews of the Diaspora for millennia. In the decades before the First World War, these dreams led to the formation of a number of organizations. Some of these were dedicated to promoting Jewish emigration to Palestine; others were committed to the eventual establishment of a Jewish state there.”

Balfour’s declaration was not in spite of reassurances to the Arabs, as he was not the one involved in the correspondence in 1915. Per ICS’s recommendation, what transpired between Hussein and McMahon was already explained in the previous paragraph. As written, the language inaccurately implies that support for a Jewish homeland in Palestine was the idea of one person, Balfour. Omission of the fact that this was the position of the British government and the League of Nations leads to the conclusion that Zionism was/is an illegal land grab rather than the legally sanctioned national liberation movement of the Jewish people. Zionists did not aspire to return to their ancient Middle Eastern “lands.” Their goal was to return to their ancient homeland (singular), from which they had been expelled. These people were Jews, not “Hebrews.” The term “Hebrew” applies to the earliest founders of Judaism—Abraham, Isaac, and Jacob—not to Jews of the nineteenth and twentieth centuries.

p. 679, par. 1, **Change:** “Until the 1890s, the Zionist effort was generally opposed by Jews in Germany, France, and other parts of western Europe who enjoyed citizenship and extensive civil

rights. In addition, many in these communities had grown prosperous and ~~powerful~~ secure in their adopted lands. But ~~a major defection to the Zionists~~ support for Zionism grew occurred in 1894...”

“Powerful” is an inaccurate characterization of the Jews in these countries and is a descriptor commonly used to promote antisemitic arguments. Jews in Western Europe had a sense of security that was brought into question by various antisemitic events during this time period. It is inaccurate to characterize Jewish response to the Dreyfus Affair as “a major defection.” It was rather a reminder that antisemitism still threatened them. This unsympathetic language contrasts with the sympathetic portrayal of the Arabs in this section, such as “sense of humiliation,” “sense of betrayal.”

p.679 , par. 1, **Delete this editorial comment:** ~~“Herzl’s nationalist ambitions, as well as his indifference to the Arabs already living in the area, were captured in the often quoted view of one of his close associates that Palestine was “a land without people for a people [the Jews] without a land.”~~

There is no evidence that this unattributed quote expressed Herzl’s opinion. Herzl’s novel, *The Jewish State*, acknowledged the Arab presence and spoke of building the land up for the good of all its inhabitants. Further, the area was sparsely inhabited at that time.

It is deceptive to use an anti-Jewish, anti-Israel canard to present the Jewish claim to Palestine and present it as a Zionist slogan, when in fact it is an anti-Zionist argument designed to show Jews in the worst possible light. A close examination of the historical record shows that this phrase came from a 19<sup>th</sup> century Christian clergyman. Only one Jewish leader said anything like it, and Zangwill left the Zionist movement in 1905. Recent scholarship shows that it has been almost entirely used by anti-Israel forces attributing it to Jewish leaders to discredit them and delegitimize Israel. Historian Alan Dowty wrote that the phrase was not used by Zionist leaders other than Zangwill. In a Spring 2008 *Middle East Quarterly* article, Diana Muir argued that the phrase was nearly absent from pre-state Zionist literature, writing that, with the exception of Zangwill, "It is not evident that this was ever the slogan of any Zionist organization or that it was employed by any of the movement's leading figures. A mere handful of the outpouring of pre-state Zionist articles and books use it. For a phrase that is so widely ascribed to Zionist leaders, it is remarkably hard to find in the historical record". She proposes that: "Unless or until evidence comes to light of its wide use by Zionist publications and organizations, the assertion that 'a land without a people for a people without a land' was a 'widely-propagated Zionist slogan' should be retired." Muir notes that its first use by anti-Jewish writers date to shortly after the Balfour Declaration, and in recent decades, it was raised and decried by the late anti-Israel activist Edward Said.

p. 679 par. 2, **Change:** ~~“...Rising Arab opposition convinced many British officials, especially those who actually administered Palestine, to severely curtail the rather open ended pledges that had been reverse the promises of Jewish immigration and land development made to the Zionists during the war and in the official Mandate provisions. This shift led in turn to Zionist mistrust of British policies and open resistance to them. It also fed the Zionists’ determination to build up their own defenses against the increasingly violent Arab resistance to the Jewish presence attacks against Jews in Palestine. But British attempts to limit Jewish emigration and settlement were not matched by efforts to encourage, through education and consultation, the emergence of strong leadership among the Arab population of Palestine. Consequently, in the critical struggles and diplomatic maneuvers of the 1930s and 1940s, the Arabs of Palestine were rarely able to speak for themselves. They were represented by Arab leaders from neighboring lands, who did not always understand Palestinian needs and desires. These non Palestinian spokespersons also often acted more in the interests of Syrian or Lebanese Arabs than those of the Christian and Muslim Arab communities in Palestine.~~

Palestinian Arabs were poorly represented by leaders who did not want to resolve the dispute through diplomacy and compromise, but preferred a policy of rejection of any Jewish sovereignty in the region.”

“Severely curtail the rather open ended pledges” and “violent Arab resistance to the Jewish presence” are euphemisms for what happened.

The text offers a totally undocumented explanation for the failure of the Palestinian Arabs to prevail in the conflict. It acknowledges British limits on Jewish immigration and states that the British should have encouraged “strong leadership among the Arab population of Palestine.” In what ways were their interests misrepresented by those who were speaking for Syria or Lebanon? In fact, there is evidence that the Palestinian Arabs were not opposed to living under the jurisdiction of other Arab states, as they did not mount a movement for statehood during this period or under Jordanian and Egyptian occupation after the 1948 war. The text is applying a later sense of Palestinian nationalism to a period when it had not yet developed.

pp. 745-746, Conflicting Nationalisms: Arabs, Israelis, and the Palestinian Question (Chapter 30):

This section contains misinformation and a biased view of the Arab-Israeli conflict. It refers to Jewish terrorist organizations. The militants who fought the British military did not target civilians, per the usual definition of terrorism, and were fringe elements within the yishuv (Jewish community in the mandate). The text incorrectly claims that the Palestinian Arabs and neighboring states “were determined to transform Palestine into a multi-religious nation in which the position of the majority Arabs would be ensured.” No mention is made of the Arab intent to destroy Israel. No mention is made of the hundreds of thousands of Jewish refugees driven out of Arab and Muslim countries.

p. 745, par. 3, last sentence, **Change:** “The Zionist assault [resistance to British] was spearheaded by a regular Zionist military force, the Haganah, and several underground ~~terrorist~~ organizations.”

Use of the word “terrorist” here is inaccurate because the Irgun and other fringe organizations did not target or set out to kill innocent civilians. Their aim was to cause the British army to leave the Palestine Mandate so that the promise in the Mandate of a Jewish homeland could be fulfilled. They were a marginal and tiny minority rejected by the mainstream Zionist movement.

p. 745, last par., **Change:** “The Zionists were determined to ~~carve out~~ re-create a Jewish state in the region. The Palestinian Arabs and their allies in neighboring Arab lands were equally determined to ~~transform Palestine into a multireligious~~ prevent a Jewish state and would accept only a nation in which the position of the Arab majority would be ensured.”

“Carve out” implies an illegal taking, which is inaccurate. The romanticized view, “The Palestinian Arabs and their allies in neighboring Arab lands were equally determined to transform Palestine into a multireligious nation” has no basis in fact. Their stated interest was to prevent the establishment of a Jewish state and to gain control over all the land of the Palestine Mandate.

p. 745, last par., **Change:** “The newly created United Nations provided an international body that ~~could give a semblance of~~ gave legality to the proceedings [partition].”

This is more editorializing; the text implies that the creation of Israel was illegal, despite the British Mandate provision and the United Nations partition plan that the Jews accepted.

p. 746, par. 1, **Change:** “Although the land allocated to a Jewish state was much less than the Zionists expected, they accepted the terms of the partition. The Arab states that bordered the newly created ~~nation~~ State of Israel had vehemently opposed the United Nations’ action. Soon five Arab

armies attacked Israel and the two sides were engaged in all out warfare... The brief but bloody war that ensued created hundreds of thousands of Palestinian Arab refugees and a comparable number of Jewish refugees who were driven from Arab countries between 1948 and the 1970s. It also sealed the persisting hostility between Arabs and Israelis that has been the all continued a pattern of Arab rejection of Jewish statehood that is a consuming issue in the region and a major international problem to the present day. In the Palestine Mandate, conflicting strains of nationalism had collided. As a result, the legacy of colonialism proved even more of a liability to Arab rejectionism prevented social and economic development for the Palestinian people. than in much of the rest of newly independent Africa and Asia."

Omission of the fact that the U.N. partition plan was accepted by the Jews withholds necessary information needed to understand what precipitated the 1948 war. Stating that "the two sides were engaged in all out warfare" while failing to identify who started the hostilities is misleading and inaccurate. Omission of the fact that Arab countries evicted their Jewish inhabitants as a result of the wars of 1948 and 1967 renders the discussion of refugees inaccurate. Both refugee problems started as a result of the 1948 war and the Jewish refugee exodus began precisely in the time period addressed here. That the number of Jewish refugees was at least comparable to that of the Palestinian Arabs is well documented and is included in other Pearson texts.

There is no evidence that the legacy of colonialism or competing nationalisms was responsible for the plight of the Palestinians or their failure to experience the same social and economic development as any of the other newly independent nations that had also been victims of European colonialism. Had the Arabs accepted the UN partition, both parties could have realized their nationalist goals.

Pearson agreed to add information on "a comparable number of Jewish refugees" in *World Geography: Building a Global Perspective*, TE, 2009, p. 478, and in *World Studies: Africa, Asia, and Australia*, 2009, p. 414.

p. 872-873, Power, Politics, and Conflict in World History, 1990-2010 (Chapter 35), Ethnic Conflicts: This section misrepresents the Palestinian situation, claims that the Palestinian territories are part of Israel, and describes violence as if both sides are equal perpetrators. This is one of only two brief mentions of Palestinian terrorism against Israel.

p. 873, par. 2, **Change:** "Though an autonomous Palestinian government was set up over two territories within previously administered by Israel, tensions continued. ~~Bitter violence between Israelis and Palestinians revived between 2001 and 2003. A wave of suicide bombings by Palestinians targeted Israeli civilians, while the Israeli government attacked Palestinian cities and refugee camps in turn.~~ Palestinians started suicide bombings against Israeli civilians in 1993. In response, Israel attacked terrorists in Palestinian cities and refugee camps. Today Palestinians administer all of Gaza and much of the West Bank."

The autonomous areas are Gaza and the West Bank, which are not "within Israel." The existing wording inaccurately implies that both sides were committing equivalent violence against each other. In fact, Israel engaged in military operations in self-defense in an attempt to destroy terrorist enclaves. Palestinian suicide bombings targeted Israeli civilians, while Israeli military operations targeted the terrorists, many of whom hid in civilian homes. The text needs to update this brief section to reflect the current status of Gaza and the West Bank.

Nowhere does this text mention that Israel is a modern democratic country with technical expertise as this is inconsistent with the text's narrative that countries in this region are unsuccessful as a result of European colonialism.

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**Request for Reconsideration of Challenged Materials**  
**by State Textbook Commission**  
Date: 9-30-13

Please check type of material:

☒ Textbook

☐ Textbook Series

☐ Other \_\_\_\_\_

Title World Civilization: The Global Experience AP<sup>\*</sup> Edition

Author Peter N. Stearns, etc.

Publisher or Producer Pearson Education

Copyright Date: 2007 Edition: AP<sup>\*</sup> ISBN: 0-13-220199-4

Request initiated by \_\_\_\_\_

Telephone \_\_\_\_\_ Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Do you represent:

☒ Yourself

☐ An organization (name) \_\_\_\_\_

☐ Other group (name) \_\_\_\_\_

The following questions are to be answered after the complainant has read, viewed, or listened to the objectionable material in its entirety. If sufficient space is not provided, use the back or attach additional sheets. (Please sign your name to each additional attachment.)

1. To what material do you object? (Please be specific, cite pages, etc.)  
pp. 2, 4, 8, 125, 140, 141 The blatant assumptions of the origin and development of mankind and the inherent and apparent bias toward Islam over Christianity & Judaism. See attached sheets.
2. What do you believe is the theme or purpose of the material?  
The history of world civilization
3. What do you feel might be the result of a student using the material?  
A biased view of the origin & development of mankind and a biased view in favor of Islam.
4. For what age group would you recommend this material? None
5. Is there anything good in this material? Please comment.  
Most of the book seems to be correct in history.
6. Would you care to recommend other materials of the same subject and format? I don't know of any others.

\_\_\_\_\_  
Signature of Complainant

9/3/2013  
Date

Please return completed form by September 2, 2011:

Director, Textbook Services  
State Department of Education  
11<sup>th</sup> Floor, Andrew Johnson Tower  
710 James Robertson Parkway



*World Civilization: The Global Experience AP\* Edition*

Problems identified by John H. Peach (see attached sheet of Request for Reconsideration of Challenged)

p. 2 "The earliest known fully human species lived in east Africa about 2.5 million years ago."

Problem: The author states this like it is proven from all reliable sources, yet he gives no evidence or proof for this statement. He doesn't say this is what many believe. Many believe the world is only 6000 years old, which would include mankind. He gives no place for any other opinions.

p. 2 "Tens of thousands of years ago, the most advanced of the human species, Homo sapiens sapiens migrated from Africa into the Middle East, then into Europe, Asia, Australia and the Americas."

Problem: He leads the reader to believe that as people left east Africa, they became more advanced and better developed, even graduating them from Homo sapiens to Homo sapiens sapiens. This sounds quite racist, as it assumes the lowest form of humans are found in Africa. It also leads one to believe the more advanced humans became, the lighter the color of their skin.

p. 4 One and a half million years after mankind began, he became erect, as he talks about the emergence of "Homo erectus, an upright, tool-using human."

Problem: He has man walking around on all fours for 1 ½ million years before standing on his own two feet. This is as preposterous as it comes.

p. 8 "far from eastern Africa, where human beings first evolved."

Problem: He assumes the theory of evolution without any evidence or proof, leaving no option for any other theory or the possibility of creation by God.

Besides many false assumptions as to the origin and development of mankind, the author turns his bias toward Islam, in deference to Judaism and Christianity. This is first shown by his mention of Judaism, the oldest of these three religions, on only 16 pages. Christianity, the next oldest religion, shows up on only 40 pages. However, Islam, only begun in the 7<sup>th</sup> Century A.D., is developed in over 100 pages. Here are some examples of its bias.

p. 125 "Islam established new rights for women, including property ownership."

Problem: Islam historically has proven to degrade women and give her little if any rights. Due to the fact that her husband can have as many as four wives and a harem of slave girls as well, she has been looked on as mere chattel and not offered but one-half a vote in court. The Female Genital Manipulation required of young Muslim girls is appalling to the rights of women, as well as the fact if a woman is raped, she has to have four male witnesses to prove it in court.

*World Civilization: The Global Experience AP\* Edition*

Problems identified by John H. Peach (see attached sheet of Request for Reconsideration of Challenged)

p. 140 "And like their Christian counterparts, Islamic thinkers argued that women were more likely than men to be sinners."

Problem: In all my study of the history of religion and Christianity, I have never found the idea propagated that Christians believed women were more likely than men to be sinners.

p. 140 "Islam did much to legalize the strong but by no means equal status of women.... For a century or two after the prophet's death, women in the Islamic world enjoyed unprecedented opportunities for education, religious expression, and social fulfillment."

Problem: This makes Islam appear to elevate the status of women, whereas history has shown that women have fared worse under Islam than any other religion. If Pakistan and Afghanistan in modern days is any proof, girls are not allowed to go to school, and women must disguise themselves whenever in public. There is little evidence of women becoming educated and leaders in their communities.

p. 141 "Islamic law preserved for women property, inheritance, divorce, and remarriage rights that often were denied in other civilized societies. Thus, the strong position women had enjoyed in Bedouin cultures, and that in many respects had been built into Islam."

Problem: The author leads girls to believe that if they follow Islam, they will be better off. However, the reality is that because of sharia law, girls are disenfranchised from many if not all those rights to which the author proposed above.

Respectfully submitted,

[REDACTED]

## Public Comment Form

Please check type of material: ☒ Textbook

☐ Textbook Series

☐ Other \_\_\_\_\_

Title Human Geography An Introduction to the Cultural Landscape

Author Robinson

Publisher or Producer Pearson

Copyright Date: \_\_\_\_\_

Edition: 1

ISBN: 978-032 183 1583

Request initiated by \_\_\_\_\_

Telephone \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

Zip \_\_\_\_\_

Do you represent:

☐ Yourself

☒ An organization (name) \_\_\_\_\_

☐ Other group (name) \_\_\_\_\_

The following questions are to be answered after the complainant has read, viewed, or listened to the objectionable material in its entirety. If sufficient space is not provided, use the back or attach additional sheets. (Please sign your name to each additional attachment.)

1. To what material do you object? (Please be specific, cite pages, etc.)

Topics included

2. What do you believe is the theme or purpose of the material?

in support of non-racial ideas

3. What do you feel might be the result of a student using the material?

misinformation and indoctrination

4. For what age group would you recommend this material? None

5. Is there anything good in this material? Please comment.

The positive content would be outweighed by otherwise inaccurate information. It is not worth mentioning.

6. Would you care to recommend other materials of the same subject and format?

There are dozens of appropriate texts excluded by the board. However, actually primary source material would be an option.

Signature of Complainant \_\_\_\_\_

Date 9-6-13

Please return completed form by September 7, 2013:

Director, Textbook Services  
State Department of Education  
11<sup>th</sup> Floor, Andrew Johnson Tower  
710 James Robertson Parkway  
Nashville, TN 37243-0379  
[Morgan.Branch@tn.gov](mailto:Morgan.Branch@tn.gov)

## Pearson- Human Geography an Introduction to the Cultural Landscape

There are countless other issues with this textbook. This is simply an attempt to highlight some of the major concerns.

Pg 24- The image of the father is presented as generally disconnected from the demands of family life and somewhat selfish

Pg 25 Requires students regardless of faith or world view to study homosexual hot spots around the U.S. and Paris. The text goes on to say inaccurately, that all academic disciplines and workplaces have proclaimed sensitivity to issues of cultural diversity. It also references the geographer's deep respect for the dignity of all cultural groups saying it is not a matter of correctness. This is a clear example of bias and indoctrination.

Pg 31 Under **Sustainability's Critics** With a number of statistics, the WWF is said to reject the sustainability model because it has been too late since 1980. Not only does the book ignore statistics offering an alternate view, but it fails to mention the Preservation Campaign in which the WWF has embarked or question the implications of the preservation approach defined on page 30 " Preservation does not hold to the view that nature derives its value from human needs and interests but from the fact that every plant and animal living on Earth has the right to exist and should be preserved regardless of cost."

Further the book presents other critics of sustainability as illogical falsely stating that they believe the earth has no limits. Additionally, and once again falsely the section asserts that critics and advocates of sustainability all agree that if UN mandates advocating redistribution of wealth were implemented the issue would be largely resolved. So, according to the text implementation of Marxist/ socialist mandates would solve the world's problems.

Pg 58-59 Strong emphasis assuming the "need" to lower birth rates is a fact, rather than theory. Abortion is presented as a form of birth control.

Pg 63 The text praises China's population control success and by extension the human rights violations that accompany those efforts. Reports of free abortions and sterilizations are offered. However, the text fails to mention the millions of forced abortions and sterilizations. In fact it inaccurately states that "the Chinese people have accepted the benefits of family planning"

Pg 134 -In declarative statements, golf courses are described as landscape pollution.

Pg 164- Hebrew Tanakh once again incorrectly named the Jewish Bible and continues to ignore the Talmud

Pg 180- 181 The images chosen for the opening of the religion section clearly depict every major faith except Christianity and Judaism. The page also asks the question

beneath an interior image of the Dome of the Rock asking why the rock is important to many faiths. Because, the stated purpose of the Qubbat Al-Sakhra Shrine was to demonstrate the superiority of Islam over other faiths, it would be much more appropriate to ask why the location is sacred to many faiths.

The Chapter on religion also indicates that they were created to appeal to either large groups of people or people in specific regions. If they were created, especially if they were created to appeal to specific groups, they are not true.

Pg 187 Under **Other Christians** the passage references the decline in the Coptic, Armenian and Maronite churches. It also states that these groups play a significant role in regional conflicts. Unfortunately, the passage fails to inform students that each of these groups was a substantial portion of their region's population until they were hunted down by Islamists. There is not even a passing mention to the Armenian Holocaust.

Pg 193 Under **Origins of Christianity** the Jesus described in no way contradicts a Muslim view of Jesus, lacking any reference to his divinity. This section is therefore not an acceptable presentation of Christian origins.

Pg 194 Lists 5 pillars of Islam. Differences in Shiite and Sunni Islam are covered on the same page. Because Shiites acknowledge 10 pillars the full list should be included. Failure to include the full list provides incomplete and inaccurate information. No doctrinal list is included for Judaism or Christianity. (Decalogue, the Shema, Beatitudes, or Apostles Creed)

Islamic doctrine taught as statements of fact "...while engaged in a meditative retreat Mohammed received his first revelation from God through the angel Gabriel. The Quran the holiest book in Islam, is a record of God's words as revealed to the Prophet Mohammed through Gabriel..." As he began to preach the truth that God had revealed to him, Mohammed suffered persecution and in 622 he was commanded by God to emigrate. No other faith receives this treatment.

Pg 195 Mosques and other Islamic imagery dominates the text even on pages not focusing on Islam

Pg 197 Under **Diffusion of Islam** there is no reference to the atrocities that accompanied Islam's rapid expansion. Rather the text indicates that conversion often took place through intermarriage, but mentions no other means of Islamic growth.

Pg 202- 204 Numerous "holy places" appear listed for a variety of faiths. Judaism and Christianity are excluded from any reference in this category. The Temple Mt., Kotel (Western Wall) and Israel itself would seem to be glaring omissions for the Jewish people.

Pg 205- Christians are said to believe that "God gave Earth to humanity to complete the task of creation." This in fact is a violation of Christian doctrine most easily noted in



John Chapter 1. The text continues allegedly contrasting with the Islamic view that Muslims regard themselves as God's representatives on Earth capable of reflecting his attributes through their actions. The latter statement is in fact a view held by Christians. Also, because the creator referred to is an Islamic creator, it would be more appropriate to use the term Allah when covering Islamic beliefs.

Pg 208- Under **The Calendar in Judaism** the passage incorrectly states that the origin of Passover and other Jewish holidays is agricultural. Even more offensive are statements that: "These agricultural holidays later gained importance" and referring to Jewish holy days by saying "the reinterpretation of natural holidays". The totality of the text is fairly blatant in its indication to students that "What you were taught in Hebrew school or Sunday school isn't quite true. Those things never happened." Paired with reference to the Bible the information seems designed give uninformed students the impression that Jewish people were not observing the historical, spiritual, or miraculous components of these holy days for millennia before the Bible as we know it was written. There is no mention of Rosh Hashanah commemorating the anniversary of the creation of Adam and Eve or Yom Kippur's marking God's forgiveness for the sin of the golden calf. Hanukkah is omitted from the list. While it Hanukkah may not be imbued with the sacredness of Yom Kippur, it represents a portion of the Jewish calendar with which most students have a passing familiarity. If in fact the purpose of the chapter on religion is to enlighten students on the foundational practices and beliefs of various faiths, the inclusion of Hanukkah would seem to be a good starting point.

Pg 209- Continued emphasis on Islamic imagery even on pages dominated by discussion of other faiths. The passage also notes the number of adherents to Islam worldwide without including the same information for any other faith.

Pg 211- The text inaccurately presents Islam as the most autonomous of all faiths denying any hierarchy. Observing the Islamic theocracy of Iran would prove the text's statement as untrue. The book attributes Islamic cultural homogeneity and government mandates in Islamic states to "coincidence" and "uniformity of Islamic doctrine". The passage declares that Islam "offers more explicit commands than other religions". This statement ignores divisions in Islamic theology as basic as the number of pillars observed by Shiites and Sunnis. It fails to consider the 613 mitzvah acknowledged by Jewish scholars or the universal acceptance by Christians and Jews of the Decalogue.

Pg 216- Passage includes information that Jerusalem is the third holiest city in Islam because it is from there that Muslims believe Mohammed ascended into heaven. The book fails to mention the fact that Christians and Jews believe God literally deeded the land to Abraham. Instead, the text includes information about agricultural practices and Jacobs sons and seems to go out of its way to avoid mention of the ancient nation of Israel while including Palestinian content under Judaism. There is also content on the partitioning of Palestine without ensuring that students understand that there has never been a nation of Palestine. The text also speaks of "Israel declaring independence" when in fact the U.N. announced the creation of the state Israel.

Pg 217- This page incorrectly implies that the Six-Day War was an aggressive war initiated by Israel in a "surprise attack". The text omits important fact from discussion among these; repeated statements from neighboring states announcing their intention to destroy the Israelis and the fact that international law, the United Nations, and the International Court of Justice all categorized the blockade as an act of war. Coupled with the UAR (United Arab Republic) ejection of the United Nations Emergency Force from the Sinai placed Israel according to international law in the role of fighting a defensive war and therefore entitled to maintain possession of land captured during the conflict.

Pg 218 -The text makes a great deal of the Palestinian perspective yet, fails to mention prior to the war 1967 Muslims in the region simply referred to themselves as Arabs in Palestine and until the formation of the PLO the term was generally regarded as a racial slur. Under Israeli Perspectives partitioning in 1947 is referenced but there is no mention of the Balfour Declaration 1917.

Pg 240 -The choice of the words "ethnic competition" when discussing the shift in Lebanon's population from Christian to Muslim ignores the atrocities committed purging the nation of Christians. In light of the facts, ethnic cleansing would be a more appropriate choice.

Pg 290- Despite promises from Pearson that it would be removed, the latest edition of the text continues to ask the question, "If a Palestinian suicide bomber kills several dozen Israeli teenagers in a Jerusalem restaurant is that an act of terror or a wartime retaliation against Israeli government policies and army actions." The passage is a veiled reference to an actual event, the Sbarro Pizza bombing.

The passage continues with a very biased tone that contrasts the views of "Israeli sympathizers" with "advocates of Palestinian cause" Because, so much time is spent even in early grades emphasizing the importance of choosing strong influencing words, one can hardly believe this word choice is accidental.

While the Timothy McVeigh's bombing of the Oklahoma City Alfred P. Murrah Federal Building is attributed to his anger at the U.S. government and Ted Kaczynski the Unabomber's actions were attributed to anger at corporations for harming the environment. There is no reference to the radical Islamic component or any other motive for any of the other terrorist attacks mentioned.

Pg 292- Presents Al-Qaeda as the lone terrorist organization ignoring: Hezbollah, Palestinian Islamic Jihad, Muslim Brotherhood...

Pg 294- Numerous misleading statements including the assertion that Operation Desert Storm failed to remove Hussein from power, without reference to the fact that Hussein's removal was never the objective of Desert Storm.



Pg 295- Tells students Libya is not considered a sponsor of terror and fails to mention Benghazi. There is no reference to radical Islamic component in the Pan Am bombing or the embassy attacks.

Pg 312 Pg 313- An overt emphasis is placed on the importance of reproductive rights, (unrestricted access to abortion and birth control) going so far as to link the election of women and the "possession of their reproductive rights" to support for environmental initiatives.

Pg 413-Climate change taught as fact, despite growing evidence that studies on the issue have been flawed.

Pg 492- Inner city residents described as underclass because "they are trapped in an unending cycle of economic and social problems". The text presents a view of the poor as hopeless victims incapable of effecting change "Trapped in a hopeless environment some inner-city residents turn to drugs". This represents an overly simplified victim mentality.

## Public Comment Form

Please check type of material: ☒ Textbook ☐ Textbook Series ☐ Other \_\_\_\_\_

Title THE CULTURAL LANDSCAPE

Author \_\_\_\_\_

Publisher or Producer \_\_\_\_\_

Copyright Date: \_\_\_\_\_ Edition: 11 ISBN: 978-0-13-292658-4

Request initiated by \_\_\_\_\_

Telephone \_\_\_\_\_ Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Do you represent:

☒ Yourself

☐ An organization (name) \_\_\_\_\_

☐ Other group (name) \_\_\_\_\_

The following questions are to be answered after the complainant has read, viewed, or listened to the objectionable material in its entirety. If sufficient space is not provided, use the back or attach additional sheets. (Please sign your name to each additional attachment.)

1. To what material do you object? (Please be specific, cite pages, etc.)

SEE ATTACHED PAGES (2)

2. What do you believe is the theme or purpose of the material?

THE PURPOSE OF THE BOOK SEEMS TO BE TO PROMOTE "THE QUEST FOR SUSTAINABILITY"

3. What do you feel might be the result of a student using the material?

A WEAK MIND MIGHT BELIEVE THE EARTH TO BE OVER-POPULATED, AND FEEL CALLED TO TAKE ACTION TO REDUCE THE POPULATION.

4. For what age group would you recommend this material? WASTE MANAGEMENT

5. Is there anything good in this material? Please comment.

THE FACTUAL MATERIAL IS BROKEN UP WITH AGENDA ITEM TO THE EXTENT, IT CAN'T BE COMPLETELY TRUSTED

6. Would you care to recommend other materials of the same subject and format? \_\_\_\_\_

\_\_\_\_\_  
Signature of Complainant

20130908  
Date

Please return completed form by September 7, 2013:

Director, Textbook Services  
State Department of Education  
11<sup>th</sup> Floor, Andrew Johnson Tower  
710 James Robertson Parkway  
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part 1) ~~scribble~~

This first thing I saw that concerned me was in the table of contents. The book had 13 chapters, each of which were broken down into 4 key issues. Of those key issues, at least 1 involved sustainability or sustainable development in every single chapter. The reason this is concerning is, the phrases 'sustainable' and 'sustainable development' are often used as euphemisms for communism. In many ways, concepts labeled sustainable, are in reality unsustainable, by what many would consider the word to mean. From this point forward, I will refer to sustainable development as the euphemism, rather than what is actually sustainable.

On page 31, the book supposedly addresses criticism of sustainable development. However, it doesn't fully explore the object. Many people are concerned, because as a form of communism, sustainable development increases the size of government, because there must be regulatory authorities and enforcement officers. Sustainable development initiatives often involve obfuscated taxation schemes such as cap and trade. In the end, taxes are increased. It attempts to use legislation to influence behavior. Property rights are eroded. This is never addressed. Instead, the book brings up the WWF viewpoint, which is even more malthusian than the book's presentation, and another argument that is presented in a manner that almost seems absurd. The definition of resources changes. Then the book makes the false claim, critics agree there needs to be more international cooperation. This is another tenet of communism. National boundaries need to be erased, because communism needs to be global to work. I, for one, am a critic of sustainable development, that does not seek more international cooperation.

The book frequently mixes scientific facts with agenda items. For example, much of pages 32 and 33 are spent discussing physical systems. This part of the book is scientifically sound. However, right at the end of page 33, it mixes science and agenda, in asking why would maps of these physical systems be important in the quest for sustainability?

Page 37 gives is a good example of how sustainable is used as a euphemism. It makes the claim that flood control measures are not sustainable in south florida. The reality is, these measures could go on indefinitely. However, what is really meant, the land is no longer in an undisturbed state. The book seems to equate flood control to pollution. While the book does cite mercury contamination, the flood control itself isn't the source of mercury. It's also unlikely farming is as well, since mercury on a farm would destroy the livestock, which is the source of income for the farmer. That would be unsustainable. However, there is no direct link between the flood control and the mercury. The book also equates global warming to pollution at this point, and suggests people could consume less gasoline.

The agenda 21 manual claims that the family farm is not sustainable. Starting on page 386, the book spends some time discussing agriculture. While it never comes right out and says the small family farm is not sustainable, it spends some time criticizing traditional farming techniques. The book also asserts land management is a necessary component of sustainable agriculture. Since any farmer, almost by definition, has to manage his own land, one might assume this means external land management, such as government regulation. Free market practices, such as one farmer raising one crop, and selling it to another farmer for livestock feed is discouraged, in favor of both being raised on the same farm. This section also introduces the concept that people produce too much. This is another Malthusian concept that promotes the concept that the earth has too high of a population.

Page 314 through 343 discusses energy. Page 326 claims the "ultimate renewable resource for sustainable development is solar energy". This is a clear promotion of solar energy, as opposed to petroleum, nuclear, or other forms of energy. On page 328 the book asserts "fledgeling businesses are nursed to success by being isolated from competition". In light of several scandals involving Obama

## Public Comment Form

Please check type of material: ☒ Textbook ☐ Textbook Series ☐ Other \_\_\_\_\_

Title Magruder's American Government and Civics

Author William A. McGlenaghan

Publisher or Producer Pearson

Copyright Date: 2013 Edition: Book #66 ISBN: n/a

Request initiated by [REDACTED]

Telephone: \_\_\_\_\_

Address: \_\_\_\_\_

City [REDACTED]

State [REDACTED]

Zip 3

Do you represent:

☒ Yourself

☐ An organization (name) \_\_\_\_\_

☐ Other group (name) \_\_\_\_\_

The following questions are to be answered after the complainant has read, viewed, or listened to the objectionable material in its entirety. If sufficient space is not provided, use the back or attach additional sheets. (Please sign your name to each additional attachment.)

1. To what material do you object? (Please be specific, cite pages, etc.)

See attached document

2. What do you believe is the theme or purpose of the material?

I believe the purpose of this material is to slowly, but steadily, rewrite history and indoctrinate the young minds of our children. The two themes recurring in this book are a push away from freedom toward communism, and the creation of a one-world government.

3. What do you feel might be the result of a student using the material?

See attached document

4. For what age group would you recommend this material? I would not recommend this material at all

5. Is there anything good in this material? Please comment.

Yes. There is a good deal of text that is pretty factual - the 3 units on the branches of government, the discussing of various political parties, how local government works, how one runs for office, etc.

6. Would you care to recommend other materials of the same subject and format?

Anything by WallBuilders, or the National Center for Constitutional Studies, or Abeka book

\_\_\_\_\_  
Signature of Complainant

09/07/13

\_\_\_\_\_  
Date

Please return completed form by September 7, 2013:

Director, Textbook Services  
State Department of Education  
11<sup>th</sup> Floor, Andrew Johnson Tower  
710 James Robertson Parkway  
Nashville, TN 37243-0379  
Morgan.Branch@tn.gov

## Public Comment Form

Please check type of material: ☒ Textbook

☐ Textbook Series

☐ Other \_\_\_\_\_

Title Comparative Politics

Author I. Powell, Dalton, Storn

Publisher or Producer Pearson

Copyright Date: 2011 Edition: 10th ISBN: 978-0205109132

Request initiated by \_\_\_\_\_

Telephone \_\_\_\_\_ Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Do you represent:

☐ Yourself

☒ An organization (name) \_\_\_\_\_

☐ Other group (name) \_\_\_\_\_

The following questions are to be answered after the complainant has read, viewed, or listened to the objectionable material in its entirety. If sufficient space is not provided, use the back or attach additional sheets. (Please sign your name to each additional attachment.)

1. To what material do you object? (Please be specific, cite pages, etc.)

See Attached

2. What do you believe is the theme or purpose of the material?

\_\_\_\_\_

3. What do you feel might be the result of a student using the material?

Students being misinformed on subject; also the indoctrination of subject matter to students

4. For what age group would you recommend this material? none!

5. Is there anything good in this material? Please comment.

Not really... even most of the basic info is slanted.

6. Would you care to recommend other materials of the same subject and format?

Actual Constitution of the United States, The Mayflower Compact, and The Declaration of Independence.

Signature of Complainant

Date

Sept 6, 2013

Please return completed form by September 7, 2013:

Director, Textbook Services  
State Department of Education  
11<sup>th</sup> Floor, Andrew Johnson Tower  
710 James Robertson Parkway  
Nashville, TN 37243-0379  
[Morgan.Branch@tn.gov](mailto:Morgan.Branch@tn.gov)

Pg. 17 a. The text links the origins of fundamentalism with Christianity. Then, it links fundamentalism with violence.

b. "Religions of the book" is a rough paraphrase of the Islamic concept "people of the book" This concept is found 49 times in the Qu'ran including: Al-Maeda 5:69, Al-Ahzab 33:26, Al-Bayyina 98:6. Within the 49 texts are repeated references to hellfire prepared for Christians and Jews "the worst of creatures"

c. There is also a misrepresentation of the three faiths holy texts:

1. The Jewish holy text is referred to as the Tanakh it is accompanied by the Talmud
2. Christians refer to the Tanakh as the Old Testament. Both the Old and New Testaments (the Bible) are regarded by Christians as holy and inerrant.
3. In contrast, Muslims consider both the Tanakh and the New Testament to be corrupted. In addition to the Qu'ran Islam also derives its theology from the Hadith.

d. The text refers to terrorist acts on September 11, 2001, in addition to Bali, Madrid, London, Riyadh. While information on the religious component is included, there is no mention of the fact that each of these attacks was carried out by radical Islamists. By implication, observant Hindus, Christians, or Jews could be considered complicit. This perpetuates the myth that religion causes violence.

Pg 333 Throughout the chapter shari'a is repeatedly referred to as divine law. Only Muslims regard the law as divine. Yet, the text fails to make that distinction.

Pg 343. The Martyr's Foundation is presented as a charitable organization despite the fact that it was the target of a U.S. Treasury investigation because it is known to be a sponsor of terror. Proof of foundation funds being used to support Hamas, Palestinian Islamic Jihad, Hezbollah and other terrorist groups in the Levant is well documented. Leaders use the foundation to recruit suicide bombers. Further, they have supported terrorist cells in the Gaza strip and the Martyr's Foundation has been directly involved in terrorist activity in Israel and Lebanon. These activities have taken place with the assistance of the U.S. branch Goodwill Charitable International and the financial arm Al-Quard-al\_Hassan. **Again, the textbook tells students the Martyr's Foundation is responsible for giving aid, housing, education and other assistance and never mentions that it is in fact a terrorist organization.**

Pg 351 There is no reference, in the portion on Iranian leadership, to any leader having a connection or even alleged connection to the seizing of the embassy and hostages.

Pg 352 Troubling word choices and blatant bias throughout passage. "Iran survived the age of Imperialism" repeated references to other nations "meddling in Iranian affairs". This meddling is said to cause Iranians to believe in conspiracies and interpret history in light of conspiracies and conspiracy theories. Conspiracy theories are defined as:

*theories that purports to prove that politics is dominated by ill-intentioned and conspiratorial machinations of small groups whose aims and values are profoundly opposed to those of the rest of society.*

The author continues by stating that in Iran's case "the plausibility of these theories is enhanced by the fact that Iran *had* (italics in the original) been the victim of conspiracies" by the U.S. and Britain. This language indicates to students that the U.S. and the U.K. are malicious in their dealings with Iran.



The passage continues by indicating that the seizure of the U.S. embassy was popular because most believed it was "the epicenter of all conspiracies"

The bias continues with a tone that registers somewhere between arrogant and angry. Examples include: "Iran is not a country whose borders and statehood are at the bequest of European colonialism" Iranian nationalism is said to including the "glories" of ancient Persia and a history of over 2,500 years conferring upon Iranians a nobility neighboring peoples and states can not match.

Pg 364 In an unfortunate choice of words, the book informs students that memory of "the strikes and protests that constituted the revolution in 1978 and 1979 are a model for workers, students, activist women, and the urban poor to use" without consideration for the storming of the U.S. embassy. There are attempts to make Khomeini appear moderate by noting the decriminalization of chess and the relaxation of laws governing music and television. Unfortunately, atrocities committed by the Ayatollah including: genocide, violence against women, and martyrdom of 30,000 prisoners for apostasy are absent from the text.

Pg368 Praises Iran's "extraordinarily good", educational system, and population control. It is disturbing that once again the material declares the solution to a nation's or the world's problem is to reduce the population.

Pg 369 Praises developments in Iran since the revolution: paved roads, electricity, and water, ignoring the poverty that has overcome Iran. The text even chastises the Iranian people for not being willing to give the government credit.

Pg 372 There is extensive discussion of "Islamic feminism" and advances women have made under Ahmadinejad despite the public executions of dozens of Iranian women, stonings, and honor killings during his reign and his efforts to reduce the number of hours women are permitted to work outside the home.

Pg 430. United States is once again referred to as a democracy in conflict with the nations framing documents. The text also implies that there have been no terrorist attacks on the United States since the Obama administration began, refusing to acknowledge the 2009 Ft. Hood Texas, the Boston Bombing or the attack on the embassy in Benghazi

Pg 438 Rather than include the actual 10<sup>th</sup> Amendment in the discussion, the author chose to use more words to inaccurately describe the amendment than are in the actual document, indicating that according to the 10<sup>th</sup> states powers mainly deal with issues of marriage, motor vehicles, intrastate commerce, and education.. It hardly seems likely that the framers considered motor vehicles when drafting the 10<sup>th</sup> Amendment and the text fails to acknowledge that all powers not specifically granted to the United States or forbidden are reserved to the states or to the people.

Pg 439 The United States' form of government is described incorrectly as a presidential democracy. There is no reference to a representative republic or the fact that constitutionally the executive branch is held accountable by the legislative branch.

The text is also in error when it lists powers forbidden to the federal government as having mainly to do with the first 8 amendments and fails to even reference the 10<sup>th</sup> Amendment that assigns and reserves all powers not specifically granted to the federal government to the state. The error continues by stating that Article 6 of the Constitution is the most important point in a federal system declaring Federal law supreme without offering any consideration for the 10th Amendment limitations on federal power.



Pg 452 In the block covering the elections of 2010, conservative losses are blamed on Tea Party candidates without any reference to the IRS interference with Tea Party candidates or the campaign

Pg 453 The lone quote selected from PACs indicates that candidates on the left began receiving more funds because the PACs were "tired of wasting money on losers" who were concerned with issues like abortion.

Pg 464 Indicates that at times the United States functions as a presidential dictatorship. Because they have been taught what dictatorships are, the result in the end will be a population that does not realize it even has reason to object when the Constitution is violated.

Pg 465 References are made to the FISA court and the NSA surveillance under President Bush with no mention of the expansion of the programs under President Obama.

Pg 466 The United States is described as a welfare state in which government has an obligation to provide a minimum level of all of life's basic needs for its citizens.

Pg 482 The index for a government text dealing with the United States contains no reference to republic.

## Public Comment Form

Please check type of material: ☒ Textbook ☐ Textbook Series ☐ Other \_\_\_\_\_

Title Foundations of Economics

Author Bade and Parkin

Publisher or Producer Pearson Education, Inc.

Copyright Date: 2011 Edition: 5th ISBN: n/a

Request initiated by [REDACTED]

Telephone (\_\_\_\_\_) \_\_\_\_\_

Address (\_\_\_\_\_) \_\_\_\_\_

City [REDACTED]

State [REDACTED]

Zip [REDACTED]

Do you represent:

☒ Yourself

☐ An organization (name) \_\_\_\_\_

☐ Other group (name) \_\_\_\_\_

The following questions are to be answered after the complainant has read, viewed, or listened to the objectionable material in its entirety. If sufficient space is not provided, use the back or attach additional sheets. (Please sign your name to each additional attachment.)

1. To what material do you object? (Please be specific, cite pages, etc.)

Page 5, 8, 14, 16, 36

2. What do you believe is the theme or purpose of the material?

Tends to bias toward unsubstantiated theories of global warming, that banks and capitalism are responsible for financial failures, and a misguided reliance on government policy to "fix" all problems.

3. What do you feel might be the result of a student using the material?

They would not be exposed to all sides of controversial issues and come away pre-disposed to the beliefs of the authors, justified or not.

4. For what age group would you recommend this material? 16+

5. Is there anything good in this material? Please comment.

Yes. Pages 174, 178, 181, 483, 500

See attached document.

6. Would you care to recommend other materials of the same subject and format? \_\_\_\_\_

I liked Contemporary Economics, Cengage Learning.

\_\_\_\_\_  
Signature of Complainant

6 September 2013

\_\_\_\_\_  
Date

Please return completed form by September 7, 2013:

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State Department of Education  
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Nashville, TN 37243-0379  
[MaterialBranch@ttn.gov](mailto:MaterialBranch@ttn.gov)

Page 5: Outlines the 2007-8 housing bubble/financial crisis as contributable to “self-interest of banks and home buyers”. It fails to account for the contributory effects of the CRA, ACORN, government enforced quotas for banks to loan in red-line zones, Fannie and Freddie assuming responsibility for the solvency of those loans with taxpayers’ unsanctioned backing, and the Democratic House of Representatives refusal to listen to cooler heads and regulators warnings back in 2003.

Page 8: Climate Change: *“The earth is getting hotter and the ice at the two poles is melting. Since the late nineteenth century the earth’s surface temperature has increased about 1 degree F, and close to half of that increase occurred over the past 25 years.....”*

*“Most climate scientists believe that the current warming has come at least in part from human economic activity----from self-interested choices----and that, if left unchecked, the warming will bring large future economic costs.”* Goes on to talk about the Kyoto Protocol of 1997 and asks “Are the choices each of us makes to use energy damaging the **social interest**?” Nonsense! I’m not sure of the ratio, but a respectable portion of the scientific community does not believe that human activity is significantly responsible for climate change and the change is misrepresented: The earth has *cooled* by 0.7 degrees in the time referenced, and while ice has waned at one pole, it has waxed at the other. Moreover, it is feared by economists and scientists alike that proposed steps to curb greenhouse gases will cost significantly more than any “climate change” costs, directly affecting middle class families as well as the poor in terms of rising utility bills, gas, food and consumer goods prices, and lost jobs. None of these very credible ideas are mentioned.

It goes on to suggest that we are guilty of damaging the **social interest** with our selfish use of energy and that the US should sign the Kyoto Protocol to serve the **social interest**.

**Social Security**\_ This section is a good counsel on the mounting national debt but it only mentions statistics through 2009 when referencing debt: \$5.3 trillion increase from 2001 – 2009; \$18,000 per person. Being a proposed text for 2014, assumedly written or updated in 2013, could they not have used figures through 2012?

At present the national debt has risen to almost \$17 trillion and the share per person is \$53,400. Unfunded liabilities (Social Security, Medicare, pensions, etc.) are over \$125 trillion. Under the Obama administration (Jan 2009 to present) the debt has risen over \$6 trillion in 4 ½ years: Over 30% of debt accumulation in less than .02% of US history. We started with a debt of \$75 million.

Good: They suggest that changes in benefit rates are essential.

Bad: They suggest that tax hikes are necessary, ignoring the 1983 boom following tax reductions by Reagan.

Good: They suggest our voter choices are important.

At some point, one of our presidents must accept responsibility, be accountable, and be committed to change.

Page 14: The examples used in the discussion of microeconomics illustrates that this book is somewhat outdated. Copyrighted in 2011 it reflects trends that were hot in 2007. Wii...? flat screen or traditional TV? ...students will laugh at this.

In explaining macroeconomics they ask why job growth was so slow in the early 2000. It would be more instructive to explain why they only grew worse after the mammoth stimulus package that our grandchildren will still be paying for and that we have only 47% of the work force with full time jobs.

Page 16: **“Positive statements** are about what is. They say what is currently believed about the way the world operates. A positive statement might be right or wrong but we can test a positive statement by checking it against the facts. “Our planet is warming because of the amount of coal that we’re burning” is a positive statement. They do not go on to examine any facts that would destroy this myth, leaving that thought in the minds of the readers. Another example of out-of-touch and outdated when they use Palm, Spiderman 3, and Alex Rodriguez \$33 million contract for examples.

Page 36: *“Our land surface and water resources are renewable and some of our mineral resources can be recycled. But many mineral resources can be used only once. They are nonrenewable resources. Of these, the United States has vast known reserves of coal but much smaller known reserves of oil and natural gas.”*

This is just plain wrong. We have vast reserves of oil and natural gas. I don't know if this was written before all of the lateral drilling and fracking revealed billions of barrels of oil to supply energy to this and other countries for decades. Natural gas is so plentiful we are building infrastructure to ship it to other continents. And who knows how renewable it is. Obviously deposits of oil and gas developed over long periods of time but that process does not cease.

Page 174: Good: The folly of government-imposed price controls.

Page 178: Good: The folly of the minimum wage.

Page 181: Good: *"The President has a powerful pen but one that holds no magical powers. When the president signs a bill or an Executive order to bring in a new law or regulation, the outcome is not always exactly what was intended. A mismatch between intention and outcome is almost inevitable when a law or regulation seeks to block the laws of supply and demand."*

Page 483: Gives a good account of Poverty; fact based, unemotional and unjudgmental.

Page 500: Gives an equally good account of wealth redistribution. I would only add the unfairness of lack of choice. Productive Americans do not mind contributing to the underclass to help them through difficult times but we do not enjoy giving up our hard-earned dollars to support slothful and degenerate lifestyles. The description of the inefficiency of big government bureaus is excellent.

My opinion changed significantly from the beginning of this book to the end. I feel it has potential for the AP high school classroom with a few corrections in the earliest chapters.



## Public Comment Form

Please check type of material: ☒ Textbook ☐ Textbook Series ☐ Other \_\_\_\_\_

Title WORLD HISTORY - The Industrial Revolution to the Contemporary World

Author Ellis and Esler

Publisher or Producer Prentice Hall

Copyright Date: \_\_\_\_\_ Edition: \_\_\_\_\_ ISBN: \_\_\_\_\_

Request initiated by [REDACTED]

Telephone: \_\_\_\_\_ Address [REDACTED]

City [REDACTED] State [REDACTED] Zip \_\_\_\_\_

Do you represent:

☒ Yourself

☐ An organization (name) \_\_\_\_\_

☐ Other group (name) \_\_\_\_\_

The following questions are to be answered after the complainant has read, viewed, or listened to the objectionable material in its entirety. If sufficient space is not provided, use the back or attach additional sheets. (Please sign your name to each additional attachment.)

1. To what material do you object? (Please be specific, cite pages, etc.)

Pages 32, 33, 39

2. What do you believe is the theme or purpose of the material?

Describe a condensed history of the rise of Islam

3. What do you feel might be the result of a student using the material?

The result is one-sided, filtered, whitewashed representation of how Islam began, and was spread by conquest.

4. For what age group would you recommend this material? 9-12

5. Is there anything good in this material? Please comment.

I object to the overall approach of this section, and would not classify anything there as redeemable.

6. Would you care to recommend other materials of the same subject and format? \_\_\_\_\_

Not at this time

\_\_\_\_\_  
Signature of Complainant

Sept. 7, 2013

\_\_\_\_\_  
Date

Please return completed form by September 7, 2013:

Director, Textbook Services  
State Department of Education  
11<sup>th</sup> Floor, Andrew Johnson Tower  
710 James Robertson Parkway  
Nashville, TN 37243-0379  
[Morgan.Branch@tn.gov](mailto:Morgan.Branch@tn.gov)

**World History: Industrial Revolution to the Contemporary World** by Prentice Hall, is an excellent example of how Islam is being addressed throughout the current crop of History, Social Studies, and Geography textbooks in this 2014 review period. With less than 3 pages being devoted to the explanation of Islam (pp32-33), it presents a *condensed version* of what is seen spread across dozens and dozens of pages in other textbooks. This historical version of Islam perpetrated upon our students is not accurate – in fact, it is a blatant twisting of the facts into a deceptive tale – a lie.

Young Americans encounter Islam on the internet, television news, in magazines, and movies, but material in school textbooks has special authority as students are expected to learn and repeat it.

What the student encounters is the outcome of a competition among intellectual, political, and commercial forces involved in the writing and production of their school books. It is inevitably a compromise. But in the case of Islam, the distance between that compromise and historical reality has become dangerously wide.

Muslim and Islamist activists, speaking for the Muslim community, have added their weight to the mix. Have you ever heard of the *Institute on Religious and Civic Values*, a Muslim-American organization that monitors the treatment of Islam in public education and textbooks? The IRCV and other Islamist groups have a vested interest in the representation of Islam in a positive light, overshadowing any critical references.

The results of this textbook advocacy have been unfortunate (a euphemism!). In the 1990s, some of the most popular contemporary textbooks substituted superficial treatment of Islam with apologetics and denial. Many of the most basic facts about Islam have been completely obscured from view in widely-used textbooks, to the point that over the last 20 years, the term “whitewash” comes to describe how the nasty facts are simply no longer visible.

On significant Islam-related subjects, textbooks omit, flatter, embellish, and resort to “conflict-avoidance”, suspending criticism or harsh judgments that would raise provocative or even alarming questions.

Discussions of Jihad are rarely encountered. Jihad in its historical usage refers almost exclusively to armed warfare by Muslims against non-Muslims. The historical rise of Islam is bathed in the blood of conquest through jihad, but many prominent academics deny any martial aspect of the Muslim faith, ignoring or dismissing violent Islamic jihads engaged from Algeria to Indonesia, and instead locate the problem in Western colonialism.

The object of jihad is to bring the whole world under Islamic law. World history textbooks fail to make this simple but ultra-important point. Islamic organizations indignantly insist that Islam is a religion of peace. Fourteen hundred years of historical evidence and over 200 million deaths point to a different conclusion.

As in the case of jihad, Islamic holy law, called sharia, is barbered and suited, making an appearance as an alternative legal system, or, as a lifestyle. Sharia “Holy” law is explained in abstract, sketchy, and cryptic language that fails to convey the truth.

Such textbook explanations are almost meaningless chatter. What aspects of sharia do most world history textbooks fail to convey? - that the Islamic state is an agent of religion. Civil society, separation of church and state, limited government, an independent judiciary, and the underlying notions of personal liberty and individual freedom, notably freedom of religion, are alien concepts. So are such items as due process, trial by jury, and chartered protection.

Sharia law is not a variant of jurisprudence as it is known in the U.S. and Western democracies. *It is not a legal system as Americans understand it.* Sharia can be a system of religion-based behavioral control in which certain crimes are punishable by stoning, flogging, amputation, and beheading, punishments intended to inspire subjection and fear.

*The Institute on Religious and Civic Values* is part of the textbook terrain today, a content gatekeeper with alarming power over publishers. It advises activists in schools to generate grassroots teacher support, to leave a paper trail, to act cordially, and to insist on meeting with educational officials. The IRCV similarly "works with" publishers to ensure they meet a certain standard of sensitivity—the IRCV standard.

*The Institute on Religious and Civic Values* is an agent of contemporary censorship. It demands ground rules upon which interaction with publishers will take place. It warns them it may decline requests for reviewing published materials, unless a substantial revision is planned by the publisher. Since its creation in 1989, history textbook editors have done the IRCV's bidding, and as a result, accommodate Islam on terms that Islamists demand.

School publishers' response to Islamic pressure—and "political correctness" in general—is to cooperate and submit. Opposition is "silenced" and Islam is given a "free pass." Publishers fear that the label of Islamophobia, racism, or bigotry may be slapped on their products and reputations. For reasons of political expediency and textbook sales, publishers are giving American children and their teachers a misshapen view of the past because of the pressure tactics from the Islamist activists.

**An Example from "World History" by Prentice Hall: from pages 32, 33, and 39**

Note the highlights are mine, and indicate phraseology that is half-truth at best, or a full lie at worst.

Rise of Islam Muhammad, the prophet of Islam, was born in Mecca in western Arabia about 570. According to Muslim belief, Muhammad was called in a vision to become the messenger of **God**. **He spent the rest of his life spreading Islam.** Eventually, thousands of Arabs **embraced** the new religion.

**Like** Judaism and Christianity, Islam is monotheistic. Muslims believe in an all-powerful, **compassionate God**. All Muslims accept five basic duties, known as the Five Pillars of Islam. They include belief in one God, daily prayer, **charity to the poor**, fasting, and the hajj, or pilgrimage to Mecca. Muslims also hold that the Quran contains the sacred **word of God** and is the **final authority** on all matters. Over time, Muslim scholars have applied the teachings of the Quran to every aspect of daily life. In this way, Islam is both a religion and a way of life.

Islam Spreads When Muhammad died in 632, Abu Bakr was elected to be the first caliph, or successor to Muhammad. He launched **a breathtaking military campaign** to conquer territory across the Byzantine and Persian empires. A key reason for the Arabs' swift and wide-ranging conquests was their **belief in the holiness of their faith** and **certainty of paradise** for those who fell in battle.

A series of rulers led the conquests that carried Islam from the Atlantic to the Indus Valley. Eventually, the Abbasid dynasty moved the capital of Islam to Baghdad and ruled until 1258. Under the Abbasids, Baghdad exceeded



Constantinople in size and wealth. But as the 1200s drew to a close, the Arab empire had fragmented and fallen. Independent Muslim caliphates and states were scattered across North Africa and the Iberian peninsula in Europe, while Mongol converts to Islam ruled the Muslim Middle East.

Golden Age of Muslim Civilization The advancing Muslim empire **united** people from diverse cultures, blending the cultures of Arabs, Persians, Africans, and Europeans. Muslim society was **more open** than that of medieval Europe. People **could advance in society**, especially through religious, scholarly, or military achievements. Muslim leaders imposed a tax on non-Muslims but **allowed** Christians, Jews, and others to practice their own faiths. Many non-Muslims **converted** to Islam. In later centuries, Turkish and Mongol converts **helped spread Islam** far across Asia.

Between 750 and 1350, Muslim merchants established a vast trading network. Islamic ideas, products, and technology spread across the Muslim world and beyond. Muslims **pioneered** the study of algebra and **made contributions** in the fields of astronomy, philosophy, and literature, as well as advances in medicine. Islamic art reached **new heights**.

Cause and Effect (p. 39)

Long-Term Causes

- Weakness of Byzantine and Persian empires
- Economic and social changes in Arabia

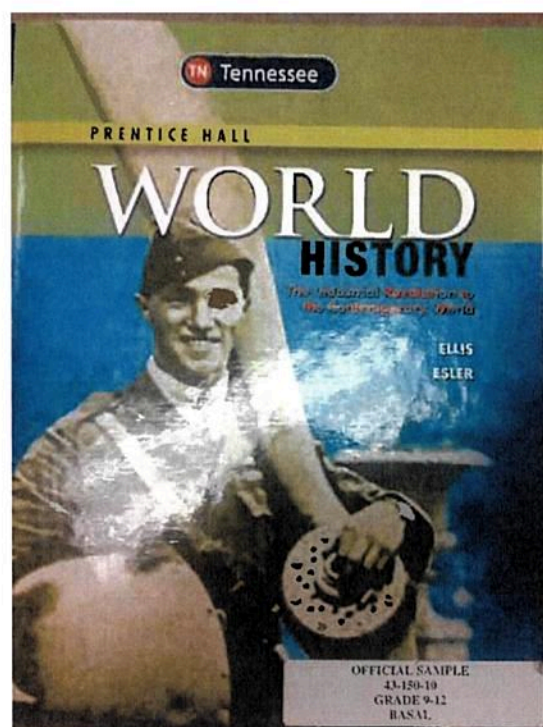
Immediate Causes

- Tribes of Arabia unified by Islam around a **central message**
- **Wide acceptance** of religious message of Islam
- **Easy acceptance of social ideas** of Islam, such as **equality** among believers

## Conclusions

On controversial subjects regarding Islam, the world history textbooks that are proposed for the 2014 adoption cycle for TN make an effort to sidestep facts that might cast Islam in anything but a positive light. Islamic achievements are reported with "breathtaking" enthusiasm. When any dark side surfaces, textbooks run and hide. Subjects such as jihad, the imposition of sharia law, and the brutal subjection of women are glossed over. Textbooks use language and concepts so similar to Islamic "talking points" that it appears they are lifting content verbatim.

In American classrooms, it is complacency, not anti-Americanism, that is on the rise. Students and teachers alike are sedated by textbook "happy talk". They encounter and take as truth an incomplete, shallow or falsified version of Islamic society and law. These evasions make it difficult or impossible for teachers and students to grasp the broad nature of global security and geopolitical conflict that is the reality we face each day. These representations of history do a disservice to our education system, and are unworthy of American support.



## Public Comment Form

Please check type of material: ☒ Textbook

☐ Textbook Series

☐ Other \_\_\_\_\_

Title African-American History

Author Hine, Hine, Starnold

Publisher or Producer Prentice Hall

Copyright Date: 2011 Edition: 2nd ISBN: 978-0-13-136627-4

Request initiated by \_\_\_\_\_

Telephone \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

Zip \_\_\_\_\_

Do you represent:

☒ Yourself

☒ An organization (name) \_\_\_\_\_

☒ Other group (name) \_\_\_\_\_

The following questions are to be answered after the complainant has read, viewed, or listened to the objectionable material in its entirety. If sufficient space is not provided, use the back or attach additional sheets. (Please sign your name to each additional attachment.)

1. To what material do you object? (Please be specific, cite pages, etc.)

p. 603 for starters. Al Gore Sr. opposed civil rts. legislation and did not support it. I wish the author had not lied about this! Democrats voted against civil rights leg.

2. What do you believe is the theme or purpose of the material?

To teach young people African-American History in the U.S. I wish they could know that all white people are not the enemy. The ones on the left and those who support them, regardless of skin color, are the enemies of ALL people.

3. What do you feel might be the result of a student using the material?

Students will not know the truth about the Democrat Party, the KKK and how Democrats have destroyed the Black Community with their policies and their continued racism!! The Republican Party was founded to END SLAVERY.

4. For what age group would you recommend this material?

p. 609 Dr. King was a Republican. 10-12th

5. Is there anything good in this material? Please comment.

The book is quite attractive with nice photographs. It is well-organized. I really like this book. Please see attached information.

6. Would you care to recommend other materials of the same subject and format?

David Barton's Wallbuilders materials on African Americans

\_\_\_\_\_  
Signature of Complainant

\_\_\_\_\_  
Date

Please return completed form by September 7, 2013:

Director, Textbook Services  
State Department of Education  
11<sup>th</sup> Floor, Andrew Johnson Tower  
710 James Robertson Parkway  
Nashville, TN 37243-0379  
[Morgan.Branch@tn.gov](mailto:Morgan.Branch@tn.gov)

OFFICE OF  
TEXTBOOKS  
SEP 5 2013

over →

## **List of Black and Hispanic Conservative Patriots**

**Dr. Walter E. Williams** - Economist, professor of Economics @ George Mason University, author of many books & articles <http://econfaculty.gmu.edu/wew/publist.html>  
**Justice Clarence Thomas** - Associate Justice of the U. S. Supreme Ct., author  
**Dr. Thomas Sowell** - Economist, political philosopher and author  
**Colonel Allen West** - U. S. Army Lt. Colonel, former FL representative in Congress  
**Herman Cain** - Businessman (Godfather's Pizza); former candidate for President  
**Rev. Jesse Lee Peterson** - Founder of BOND; outspoken political activist  
**Julius Caesar (J. C.) Watts** - Former football star and former congressman from OK  
**Larry Elder** - Radio talk host  
**Ken Blackwell** - Former Ohio Sec. of State and Political Activist  
**Dr. Benjamin Carson** - Neurosurgeon and Obama challenger at the prayer breakfast  
**Jennifer Burke** - Social Media Director of theteaparty.net; former teacher; vehemently opposed to placating to "lazy, irresponsible black fathers".  
**Star Parker** - Cure President; author  
**Stacy Washington** - Townhall.com columnist  
**Sonnie Johnson** - Brietbart contributor  
**Angela McGlowan** - Fox News political analyst  
**Dencen Borelli** - *Blacklash* author  
**Ola Lewis** - N. C. Superior Court judge  
**Kira Davis** - Writer; Blogger  
**Meeke Addison** - American Family Assoc.  
**Will Addison** - American Family Assoc.  
**C. J. Jordan** - National Black Republican Leadership Council  
**Lesli Brower** - Westchester Tea Party  
**Condoleeza Rice** - First black woman Secretary of State and National Security Advisor; Political Science Professor at Stanford University and Provost of Stanford Univ.  
**Nyel Brogen** - Conservative Commentator  
**T. W. Shannon** - OK Speaker of the House  
**Katrina Pierson** - Dallas Tea Party  
**Ron Christie** - Former Bush Advisor  
**Tim Scott** - Congressman from S. C.  
**Karl Miller** - Examiner.com writer  
**David Webb** - Sirius XM Patriot Host and Fox News Contributor  
**Harold Williams** - 1st Team Realty Owner  
**Charles Butler** - Project 21 member, University of Michigan, Black Alliance  
**Jason Riley** - Wall Street Journal  
**Charles Lollar** - New Day Maryland PAC chairman  
**Elbert Guillory** - LA State Senator  
**Timothy Johnson** - Frederick Douglass Foundation  
**Artur Davis** - Former U. S. Representative from Alabama  
**Dr. Carol Swain** - Vanderbilt Law professor, author and television personality  
**Brenda Leonard** - TN politician  
**Carl Boyd Jr.** - Nashville Radio Talk Show Host

Wayne Dupree - Newsninja2012.com founder; U. S. Airforce  
Ted Cruz - U. S. Senator from Texas  
Marco Rubio - U. S. Senator from Florida  
Alberto Gonzales - Former U. S. Attorney General  
Gil Dominquez - Writer for *American Thinker*  
Larry Elder - Best-selling author and radio talk-show host born in L.A., CA  
C. L. Bryant - Run Away Slave movie director  
Charles Paine - Former football player and Fox News Contributor on Economics  
Dr. Martin Luther King, Jr. - Clergyman and leader of the Civil Rights Movement

**Some great Black Americans who contributed to our Independence who  
are not included in most of our history books**

**James Armistead, Peter Salem, Oliver Cromwell, Prince Whipple,  
Bishop Absalom Jones, Joseph H. Rainey, Richard Allen, Wentworth  
Cheswell**



For the consideration of Challenged Materials  
Texas Textbook Commission

Original

☒ Copy

☐ Textbook Series

☐ Other

World History, The Industrial Rev. to the Contemporary World

Ellis, Esler

Prentice Hall, Pearson

2015

ISBN

ISBN

978-0-13-132844-8

Address

Zip

I, the undersigned, hereby certify that no complaint has read, viewed, or listened to the objectionable material  
in this book, and I hereby certify the back or attach additional sheets. (Please sign your name to each  
sheet.)

What is the nature of the objection? (Please be specific, cite pages, etc.)

Belief Systems: P33. Geography and History - note under the map states fleeing  
persecution in Mecca in 622, Muhammad and his followers  
journeyed to Medina. By the time of his death in 632, thousands had  
accepted Islam. The problem is the text fails to point out  
Islam spreads that the growth of Islam occurs  
in 2 steps: Mecca - preach religion - growth 12 new Muslims per year  
@ Medina - politics and jihad - growth at 1000 new Muslims per year.  
The violence of Muhammad is omitted.

How do you feel about this material?

Please comment.

Some truth is in the text about Islam

Are there any other materials of the same subject and format?

Signature of Complainant

Date

Sept 2, 2013

OFFICE OF  
TEXTBOOK SERVICES

SEP 9 2013

Received by Secretary on 9/11/2013

1. Name of complainant

2. Address

3. City/State/Zip

4. School/Institution

5. Phone/Fax

Request for Reconsideration of Challenged Materials  
by State Textbook Commission

Please check type of material:

☒ Textbook

☐ Textbook Series

☐ Other \_\_\_\_\_

Title: World History, The Industrial Rev. to the Contemporary World  
Author: ELLIS ESLEER  
Publisher or Producer: Prentice Hall, Pearson  
Copyright Date: 2015 Edition: 1st? ISBN: 13: 978-0-13-328447-8  
Request initiated by: [REDACTED]  
Telephone: [REDACTED] Address: [REDACTED]  
City: [REDACTED] State: [REDACTED] Zip: [REDACTED]  
Do you represent:  
☒ yourself  
☐ an organization (name) \_\_\_\_\_  
☐ a group (name) \_\_\_\_\_

The following questions are to be answered if the complainant has read, viewed, or listened to the objectionable material in its entirety. If sufficient space is not provided, use the back or attach additional sheets. (Please sign your name to each additional attachment.)

1. To what material do you object? (Please be specific, cite pages, etc.) Page 5117.  
The example used ~~as~~ for revising  
arguments implies that education alone will  
cause a boost in the economy.
2. What do you believe is the theme or purpose of the material?  
Implied purpose is to show how to make an  
argument. The example given is an indication  
to promoting education as the cure to poverty.
3. What do you feel might be the result of a student using the material?  
misled that education alone will boost the  
economy while saying nothing about the form  
of government a developing nation has.
4. For what age group would you recommend this material? No indication period.
5. Is there anything good in this material? Please comment.  
learning communication skills
6. Would you care to recommend other materials of the same subject and format? \_\_\_\_\_

[REDACTED]  
Signature of Complainant

Sept 2, 2013  
Date

Please return completed form by September 11, 2013.

Director, Textbook Services  
State Department of Education  
11<sup>th</sup> Floor, Andrew Johnson Tower  
710 James Robertson Parkway  
Nashville, TN 37243-0379



## Public Comment Form

Please check type of material: ☒ Textbook ☐ Textbook Series ☐ Other \_\_\_\_\_

Title U.S. History- Post Reconstruction to the Present

Author Grant Wiggins

Publisher or Producer Prentice Hall, Pearson Education, Inc

Copyright Date: 2015 (?) Edition: 1st ISBN: n/a on TEXTBOOK SCREENING INSTRUMENT

Request initiated by \_\_\_\_\_

Telephone \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

Zip \_\_\_\_\_

Do you represent:

☒ Yourself

☐ An organization (name) \_\_\_\_\_

☐ Other group (name) \_\_\_\_\_

The following questions are to be answered after the complainant has read, viewed, or listened to the objectionable material in its entirety. If sufficient space is not provided, use the back or attach additional sheets. (Please sign your name to each additional attachment.)

1. To what material do you object? (Please be specific, cite pages, etc.)

The common core standards state that "the students need to use primary sources". When primary sources are used they need to be cited. On p. 113 in this textbook as well as in p. 310 and 451 those sources are not cited. The student has no idea where those photo copies of those documents come from. The teaching of the standard is therefore flawed because the student will be using inaccurate information.

2. What do you believe is the theme or purpose of the material?

This book is supposed to teach the progress made in the United States from the Civil War to the present.

3. What do you feel might be the result of a student using the material?

Students will learn faulty information and not be made aware of the truth.

4. For what age group would you recommend this material? high school - grades 9 - 12

5. Is there anything good in this material? Please comment.

Yes, but it is not easy to find and requires a great deal of diligent searching.

6. Would you care to recommend other materials of the same subject and format? \_\_\_\_\_

I am working on an alternative list that will be submitted at a later date.

\_\_\_\_\_  
Signature of Complainant

1 Sept, 2013

Date

Please return completed form by September 7, 2013:

Director, Textbook Services

State Department of Education

11<sup>th</sup> Floor, Andrew Johnson Tower

From Question 1. "To what material do you object?"

The common core standards state that "the students need to use primary sources". When primary sources are used they need to be cited.

On p. 113 in this textbook as well as in p. 310 and 451 those sources are not cited. The student has no idea where those photo copies of those documents come from. The teaching of the standard is therefore inaccurate because the student will be using inaccurate information.

A second issue is the concept of cause and effect; a relationship concept. One is the result of the other, Yet in this text on p. 276, 316, and 390 all the charts used to teach cause and effect to do show any relation to each other. This is inaccurate and faulty teaching.

A third issue with the information in this textbook is found on p. 698. The information presented on Rachel Carson has been proven false. Her work did not pass "scientific rigor". Check and op ed in the May 31, 2007 issue of the Washington Times. National Post June 19, 2009, and the Baltimore Sun, May 27, 2007.

The fourth issue with the information in this textbook is the "Drilling for Oil" p. 702. Drilling in the ANWAR District of Alaska is not environmentally affecting the area. A study done by the Department of the Interior in July of 2003 states that there "has been little impact to the area".

Request for Reconsideration of Challenged Materials  
by State Textbook Commission  
Date: 9-3-13

Please check type of material:

☒ Textbook

☐ Textbook Series

☐ Other \_\_\_\_\_

Title "World Civilizations: The Global Experience": The Rise & Spread of Islam

Author Starns / Adams / Schwartz / Gilbert CR

Publisher or Producer Pearson

Copyright Date: 2011 Edition: AP ISBN: \_\_\_\_\_

Request initiated by \_\_\_\_\_

Telephone \_\_\_\_\_ Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Do you represent:

☒ Yourself

☐ An organization (name) \_\_\_\_\_

☐ Other group (name) \_\_\_\_\_

The following questions are to be answered after the complainant has read, viewed, or listened to the objectionable material in its entirety. If sufficient space is not provided, use the back or attach additional sheets. (Please sign your name to each additional attachment.)

1. To what material do you object? (Please be specific, cite pages, etc.)  
The whole section - particularly pp 128-149. The Muslim/Imam fellow who authored this section for Pearson Publishers clearly has an Agenda - it can be summed up in these pages 'Islam for the world, down with everybody else.'
2. What do you believe is the theme or purpose of the material?  
To indoctrinate, subvert free-thinking, objective varied research & critical/creative thinking. The great Minds of the Past would abhor this trash, passing for 'education'. This is degen-via Nazi propaganda.
3. What do you feel might be the result of a student using the material?  
The student will only learn (esp. thru the 'suggested' answers section) that in order to get good grades & pass, one must 'spit the propaganda' of this insidious Agenda - which permeates the whole textbook.
4. For what age group would you recommend this material? None - I do not recommend propaganda for anyone.
5. Is there anything good in this material? Please comment.  
I'm sure there must be some truth somewhere. Yet, wading through huge amounts of inaccurate, extremely biased & un-checked, un-edited propaganda - it negates anything that may be good, polluting the whole & defeating the purpose - to educate.
6. Would you care to recommend other materials of the same subject and format? like the state of Texas, demanding these publishers stop publishing white-washed material & going back to their original sources would help, not hurt our students.

\_\_\_\_\_  
Signature of Complainant

9-3-13  
Date

Please return completed form by September 2, 2011:

Director, Textbook Services  
State Department of Education  
11<sup>th</sup> Floor, Andrew Johnson Tower  
710 James Robertson Parkway  
Nashville, TN 37243-0379



**Request for Reconsideration of Challenged Materials  
by State Textbook Commission**

Date: 9-06-13

Please check type of material:

☒ Textbook

☐ Textbook Series

☐ Other \_\_\_\_\_

Title American History of Our Nation

Author Davidson

Publisher or Producer Pearson

Copyright Date: 2015 Edition: \_\_\_\_\_ ISBN: 13-978-0-13-3284683

Request initiated by \_\_\_\_\_

Telephone \_\_\_\_\_ Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Do you represent:

☒ Yourself

☐ An organization (name) \_\_\_\_\_

☐ Other group (name) \_\_\_\_\_

The following questions are to be answered after the complainant has read, viewed, or listened to the objectionable material in its entirety. If sufficient space is not provided, use the back or attach additional sheets. (Please sign your name to each additional attachment.)

1. To what material do you object? (Please be specific, cite pages, etc.)

Quar: "We knowed freedom was on us. We thought we was going to get rich like the white folks. But it didn't turn out that way." Felix Haywood p. 543. Picture of hooded KKK over black family holding a baby captioned "How did radical southerners oppose rights for African Americans?" p. 570. ~~misinformation~~ - Although the nation, some greedy industrialists practiced abusive policies that hurt their workers and customers. p. 607

2. What do you believe is the theme or purpose of the material?

Use as a text. The examples found that seem to show an anti-capitalist and a racial component where the wording appears to be unnecessarily inflammatory. There are some examples of anti-European and anti-Southern sentiments that aren't balanced. Although slavery was horrible, the presentation could be less sensational especially for impressionable 8th graders.

3. What do you feel might be the result of a student using the material?

Especially during a time when there is growing resentment between races and classes, there is a concern that this will foster even more hatred and animosity between students. There is no call for unity as being one in America.

4. For what age group would you recommend this material? Revolutionary War and Civil War Periods

should be explored in senior high school, not eighth grade.

5. Is there anything good in this material? Please comment.

The language is easily understood and the maps and graphics color full.

6. Would you care to recommend other materials of the same subject and format? \_\_\_\_\_

\_\_\_\_\_  
Signature of Complainant

\_\_\_\_\_  
Date

Please return completed form by September 2, 2011:

Director, Textbook Services  
State Department of Education  
11<sup>th</sup> Floor, Andrew Johnson Tower  
710 James Robertson Parkway  
Nashville, TN 37243-0379

**OFFICE OF  
TEXTBOOK SERVICES**

**SEP. 9 2013**

**Request for Reconsideration of Challenged Materials  
by State Textbook Commission**

**Date:** Aug 26

Please check type of material:

☒ Textbook

☐ Textbook Series

☐ Other \_\_\_\_\_

Title The Middle Ages to Exploration of the Americas

Author Karpol, et al

Publisher or Producer Pearson

Copyright Date: 2015

Edition: 1

ISBN: \_\_\_\_\_

Request initiated by \_\_\_\_\_

Telephone \_\_\_\_\_

Address \_\_\_\_\_

City ██████

State ██████

Zip \_\_\_\_\_

Do you represent:

☒ Yourself

☐ An organization (name) \_\_\_\_\_

☐ Other group (name) \_\_\_\_\_

The following questions are to be answered after the complainant has read, viewed, or listened to the objectionable material in its entirety. If sufficient space is not provided, use the back or attach additional sheets. (Please sign your name to each additional attachment.)

1. To what material do you object? (Please be specific, cite pages, etc.)

See attached

2. What do you believe is the theme or purpose of the material?

The theme is half truth about islam

3. What do you feel might be the result of a student using the material?

Bias based on half of the information

4. For what age group would you recommend this material?

5. Is there anything good in this material? Please comment.

The half that is told is true, just incomplete

6. Would you care to recommend other materials of the same subject and format?

Please return completed form by September 2, 2011:

Bill Freese  
Director, Textbook Services  
State Department of Education  
11<sup>th</sup> Floor, Andrew Johnson Tower  
710 James Robertson Parkway  
Nashville, TN 37243-0379

Aug 27 2013  
Date

OFFICE OF  
TEXTBOOK SERVICES  
SEP 20 2013

Kaspiel, et al, 2015

## SUMMARY

With regards to Islam this textbook rises to a half-truth, at best. There is a constant apologist bias in refusing to talk about Islamic cruelty. This text is more like propaganda than critical thought applied to history. The missing pieces are massive in scope. The suffering caused by slavery, jihad, dhimmitude and the Sharia annihilated the native civilizations in Egypt, North Africa, Lebanon, Syria, Pakistan, Afghanistan, Iraq, Turkey, and Iraq. Jihad has murdered over 200 million people, but no hint is given. The text does not speak of the Islamic basis for slave trade that supplied the slaves who came to America.

Pg: T26, Header reads: Islamic Civilization, Chapter Resource Guide

Under Assignment: Students will produce an article on links to Muslim religion and culture. Would it be permitted to show the jihad verses in the Koran and violence against Christians?

World History, page 73

The text uses Ibn Battuta's voyage as a device to explore Islamic culture. Any reader of the original work would wonder if the fact that Ibn Battuta's purchase of a slave for sex on his journey will be mentioned. One further wonders if his recording of the jihad for slaves in Africa, which he recorded, will be mentioned, as well.

The larger question is what will happen if a well-informed student mentioned this fact?

Pg. 74

"Christians and Jews were allowed to practice their religion freely..."

This is a lie. Christians and Jews were ruled by the dhimmi laws of Sharia law. Here is one set of the laws they ruled them:

So the progression was as follows: first jihad, then dhimmitude, and then the destruction of the native dhimmi culture. This became the model for the next 1400 years. The dhimmi became a second-class citizen in Islam and paid a heavy poll tax called the *jizya*. Only Jews and Christians and, sometimes, Magians (Zoroastrians) had the choice of becoming dhimmis. Buddhists, Hindus, and animists had the choice of death or conversion.

It was Umar, the second caliph, who set the standards for dhimmitude. His treaty with the dhimmis states:

We shall not build, in our cities or in their neighborhood new monasteries, churches, convents, or monks' cells, nor shall we repair, by day or by night, such of them as fall in ruins or are situated in the quarters of the Muslims.



We shall keep our gates wide open for passersby and travelers. We shall give board and lodging to all Muslims who pass our way for three days.

We shall not give shelter in our churches or in our dwellings to any spy nor hide him from the Muslims.

We shall not manifest our religion publicly nor convert anyone to it. We shall not prevent any of our kin from entering Islam if they wish it.

We shall show respect toward the Muslims, and we shall rise from our seats when they wish to sit.

We shall not seek to resemble the Muslims by imitating any of their garments.

We shall not mount on saddles, nor shall we gird swords nor bear any kind of arms nor carry them on our persons.

We shall not engrave Arabic inscriptions on our seals.

We shall not sell fermented drinks.

We shall clip the fronts of our heads (keep a short forelock as a sign of humiliation).

We shall always dress in the same way wherever we may be, and we shall bind the zunar round our waists.

We shall not display our crosses or our books in the roads or markets of the Muslims. We shall only use clappers in our churches very softly. We shall not raise our voices when following our dead. We shall not take slaves who have been allotted to Muslims.

We shall not build houses higher than the houses of the Muslims.

Whoever strikes a Muslim with deliberate intent shall forfeit the protection of this pact.

(from Al-Turtushi, *Siraj Al-Muluk*, p. 229-30)

But this excerpt cannot really describe the world of the dhimmi. Islam dominated all public space. The government was Islamic; the education was Islamic; dress was Islamic; literature was Islamic. Only inside the dhimmi's house could there be no Islam. The word of a dhimmi could not be used in court against a Muslim and crimes against dhimmis were rarely prosecuted.

The wealth of Islam came from the wealth and labor of the subjugated dhimmis. This had been true ever since Mohammed sent out his first jihadists to raid a Meccan caravan. From that day onward, Islam became wealthy through violence against the non-Muslim. The perfect example of the Jews of Khaybar as dhimmis was used again and again. First jihad took the spoils of war and slaves; then the dhimmi tax system produced yearly wealth. Islam is a political system with a divine license to take what is wanted from *dar al harb*, the land of war.

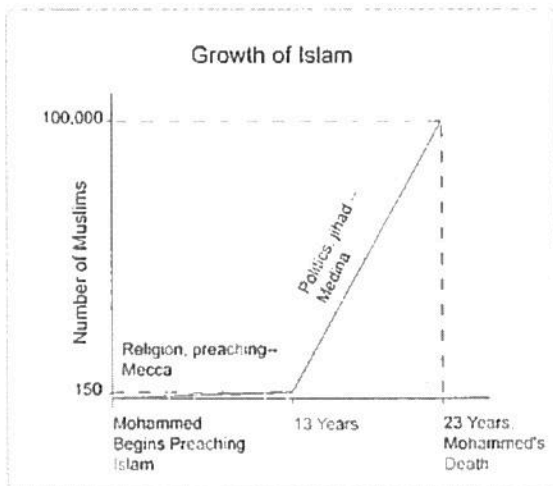
"Living in Arabia"

Will students be allowed to comment on the fact that Jews, pagans and Christians are not allowed to live in the most important parts of Arabia?

Pg. 79

The summary of Mohammed's career does not truly reflect his actual history.

It should be noted that Mohammed averaged an event of violence every 6 weeks for the last 9 years of his life. Mohammed preached the religion of Islam for 13 years in Mecca and converted 150 Arabs to Islam. In Medina jihad for 9 years caused every Arab to convert. It was jihad that made Islam successful, not religion. Here is plot of the growth of Islam.



T40

Five Pillars of Islam

Prayer is one of the Five Pillars. Every Muslim prays over a dozen times a day to recognize that Christians have gone astray and that Jews anger Allah. Surly, such curses should be taught to Christians and Jews.

Pg. T42

Re: Eid al-Fitr feast

The text does not mention that the first Eid was Mohammed's celebration of his successful killing of non-Muslims at the Battle of Badr.

Pg. 81

In discussing the Hadith, they only mention the “good” hadith. For instance, Mohammed said, “Never ask a man why he beats his wife.”

Pg. 82

The Five Pillars.

Prayer is one of the Five Pillars. Every Muslim prays over a dozen times a day to recognize that Christians have gone astray and that Jews anger Allah. Surly, such curses should be taught to Christians and Jews.

It is also not mentioned that the Zakat charity cannot be used for Kafirs, non-Muslims. Only Muslims receive the Zakat charity. Indeed, part of the Zakat must go to jihad.

Pg. 85

Concerning the Sharia:

The Sharia is declared to be the only acceptable form of government. The Sharia does not only affect Muslims, but non-Muslims, Kafirs, as well. Kafirs must be dhimmis and be third class citizens under the Sharia. The Sharia is the justification of Muslims murdering 100,000 Christians last year.

Women can be beaten; children may be murdered by their parents.

All world governments must be centralized under the Caliph.

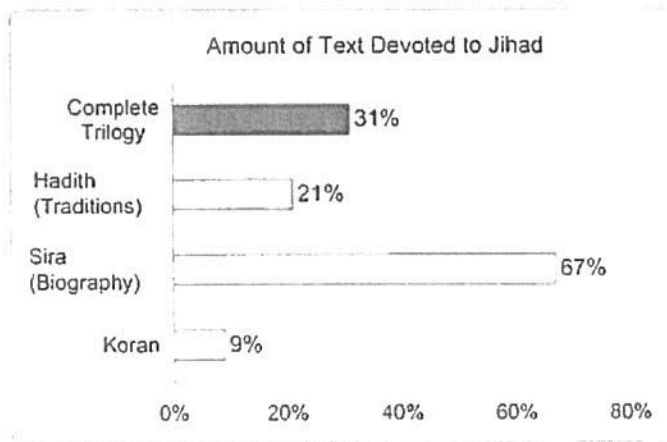
The Sharia defines jihad as war against the Kafirs. Jihad is a community obligation upon all Muslims. Jihad is properly called the Sixth Pillar.

Freedom of speech is denied under the Sharia. Apostates may be killed.

Pg 87

Empire—reasons for success:

The reason for Islamic success in war is its foundation in jihadic doctrine found in the Koran and the Hadith. Here we see how much of Islam’s sacred texts are devoted to jihad:



The success of the jihad can be seen in the Tears of Jihad:

#### *The Tears of Jihad*

These figures are a rough estimate of the death of non-Muslims through the political use of jihad.

#### *Africa*

Islam ran the wholesale slave trade in Africa. About 25 million slaves were delivered to the market. But the wars to obtain slaves killed about 120 million, including the young, old, and sick left behind.

*120 million Africans killed*

#### *Christians*

The total number of Christians martyred by Islam is about 60 million.

*60 million Christians killed*

#### *Hindus*

The country of India today is only half the size of ancient India, due to jihad.

*80 million Hindus killed*

#### *Buddhists*

Jihad killed the Buddhists in Turkey, Afghanistan, along the Silk Route, and in India. The total is roughly 10 million.

*10 million Buddhists killed*

*Total 270,000,000 killed*

This gives a rough estimate of **270 million** killed by jihad.

Pg. 88

#### **Men and Women**

This paragraph does not even touch the subjugation of women under the Sharia. But the first lie is that Islam improved women's rights. Before Mohammed, women could live independently and be a full citizen, for example, see Mohammed' first wife, Kadija. After Mohammed, women could be beaten. Here is the best summary from the Hadith (the B in the index is from Bukhari):

Women are less intelligent than men. They are also spiritually inferior to men.

[B1,2,28;B1,6,301;B2,24,541;B4,54,164;B7,62,124;B7,62,126;B7,76,156;B8,76,551;B8,76,553]

*Once, after offering prayer at Musalla, Mohammed said to the women, "O women! Give alms, as I have seen that the majority of the dwellers of Hell were women." They asked, "Why is it so, O Allah's Apostle?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you."*

*The women asked, "O Allah's Apostle! What is deficient in our intelligence and religion?" He replied, "Is not the evidence of two women equal to the witness of one man?" They agreed that this was so. He said, "This is the deficiency in her intelligence. Isn't it true that a woman can neither pray nor fast during her menses?" The women replied that this was so. He said, "This is the deficiency in her religion."*

Women are an affliction to men.

[B4,52,111;B7,62,30;B7,62,31;B7,62,33;B7,62,32;B7,71,619;B7,71,666]

*Mohammed said, "If at all there is a bad omen, it is in the horse, the woman and the house."*

*On another occasion, he had said, "I have not left any affliction after me more harmful to men than women."*

Women cannot help their flaws, so be nice to them.

[B4,55,548;B7,62,113;B7,62,113]

*Mohammed said, "Treat women nicely, for a woman is created from a rib, and is much like one. If you try to straighten a rib, it will break, so I urge you to take care of the women."*

A woman, a donkey or a dog can nullify prayers.

[B1,9,486;B1,9,490]

*When told that a prayer is annulled if the praying ones are passed by a dog, a donkey, or a woman, Aisha said,*

*Do you make us women equal to dogs and donkeys? While I used to lie in my bed, the Prophet would sometimes come to pray facing the middle of the bed. I felt like it was wrong of me to remain in front of him while he prayed, so I would slip away slowly and quietly from the foot of the bed until I stopped feeling guilty.*

Pg. 91

The text mentions the Janissaries in a favorable manner. This is tragic.

Fundamentally, the Janissaries were a blood tax paid by the systematic forced collection of Christian children in the Balkans, practiced by Ottoman Turks. Every three or four years 300 to 1000 healthy boys and young men had to be taken by force to Turkey, converted to Islam and educated for military profession or religious disciplines. Part of the brutality of subjugating the Christian youth to accept the discipline of Islam was homosexual rape.

These sons of Christian parents were used in jihad war against Christians to expand Islam.

The daughters of the Christians were captured and used as sex slaves, as well.

Pg 92

The Taj Mahal is presented as a wonder of Islam. The Taj was originally a Hindu temple that was commandeered and converted to a Islamic structure. All of the Hindu stoneworkers had their right hand removed so that they would not build any other structure as beautiful.

Pg. 96

Medicine

Actually, most of the medicine practiced in Islam was by Christians and Jews. Some scholars complained that most Muslims wanted to become Sharia lawyers.

Philosophy

It neglects to mention that the Islamic philosophy of the Golden Age culminated in the following:

1. There are no natural laws
2. There is no cause and effect
3. Only those ideas which do not criticize Islamic doctrine are permitted under Islam. This is authoritative logic and thought which forbids critical thought.

This basically destroys science and inquiring thought. There has never been a Nobel Prize in science given to a Muslim working in a Muslim nation. There is no modern scientific idea that has come into prominence from Islam, even with vast sums of money available.

These constraints also explain why almost no books are translated into Arabic. They don't agree with Islamic doctrine and do not need to be read by a Muslim.

Pg 101

Translating the Greek and Roman works was all done by Christian Arabs. Only selected works were translated, none of the literature was translated.

Pg 103

The rest of Mohammed's farewell sermon included:

From Ishaq's Sira: He also told them men had rights over their wives and women had rights over their husbands. The wives were never to commit adultery or act in a sexual manner toward others. If they did, they were to be put in separate rooms and beaten lightly. If they refrained from what was forbidden, they had the right to food and clothing. Men were to lay injunctions on women lightly for they were prisoners of men and had no control over their persons.

He said to feed and clothe the slaves well.



Public Comment Form

Please check type of material: Textbook Textbook Series Other \_\_\_\_\_

Title \_\_\_\_\_ Western Heritage since 1300 \_\_\_\_\_

Author \_\_\_\_\_ Kagan, Ozment, Turner \_\_\_\_\_

Publisher or Producer \_\_\_\_\_ Pearson \_\_\_\_\_

Copyright Date: \_\_\_\_\_ 2014 \_\_\_\_\_ Edition: \_\_\_\_\_ 11th \_\_\_\_\_ ISBN: \_\_\_\_\_ ISBN-10: 0-13-311475-9 \_\_\_\_\_

Request initiated by \_\_\_\_\_

Telephone \_\_\_\_\_ Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ TN \_\_\_\_\_ Zip \_\_\_\_\_

Do you represent:

Yourself

\_\_\_\_\_

Other group

(name) \_\_\_\_\_

The following questions are to be answered after the complainant has read, viewed, or listened to the objectionable material

in its entirety. If sufficient space is not provided, use the back or attach additional sheets. (Please sign your name to each

additional attachment.)

1. To what material do you object? (Please be specific, cite pages, etc.)

Specific comments are below, but in general the authors lack an understanding of the Christian/Judeo and even the Muslim religion and each religions effect on our history and Western Civilizations. Secondly, they heavily use both verbal and written quotes. Many of these are appropriate, but it is a very unreliable way to tell about intentions and cultures as a whole.

2. What do you believe is the theme or purpose of the material?

Political and social revolution

3. What do you feel might be the result of a student using the material?

\_\_\_\_ Western Heritage is about political and social revolution. \_\_\_\_\_

4. For what age group would you recommend this material? \_\_\_\_\_ high school, if recommended \_\_\_\_\_

5. Is there anything good in this material? Please comment.

Yes, many quotes are good. Much history is true.

6. Would you care to recommend other materials of the same subject and format?

We have been writing books on this subject for more years than we are in age. Why? I like the older way of talking about the classical elements Rome, ancient cultures that where the bases of our republic – why all the later European revolutions? Some have application, but that is their focus. Please see specifics on the following pages. Thank you for considering my work.

Signature of Complainant \_\_\_\_\_ Date \_\_\_\_\_ Please return completed form by September 7, 2013:

Director, Textbook Services, State Department of Education

11thFloor, Andrew Johnson Tower, 710 James Robertson Parkway, Nashville, TN 37243-0379

Morgan.Branch@tn.gov

## The Western Heritage since 1300

Is this since 1300? IT has a good bit of history before that year. Post-1300 the book is about political (and social) change and revolution. The references are mainly from people's writings not history. In my view, you can find someone who has written whatever you would like to say. Most references used here are good references, some were unknown to me and some obvious ones were left out. The U.S. was not mentioned much in this book. Our revolution and slavery - The U. S. was thoroughly discussed in the slavery section.

Uses the evolution timing of the world around for 100,000's of years, but we don't know much about that time. If someone believed it was true and not a theory, then what application does it have to Western Heritage?

Pg 5 The Bible "is not a history in our sense, but a complicated collection of historical narrative, wisdom literature, poetry, law and religious witness. Scholars of an earlier time tended to discard it as a historical source, but the most recent trend is to take it seriously while using it with caution. The story of Abraham does not follow the Bible's narrative. If "other sources rarely mention the Israelites" as they say a paragraph higher, then where are they getting their version from. It goes through the splitting of the kingdom still without mentioning God. ("Abraham wandered west to tend his flocks" etc). This is the section titled "Palestine and the Religion of the Israelites". Again in the next paragraph, the fall of Israel is not due to their turning their backs on God; it is due to the building of great empires to the east.

Pg 6 Says the Jews started monotheism in the Old Testament – "may be old as Moses as the Jewish tradition asserts". But then they talk about Abraham's progeny becoming the "chosen people" who would be rewarded for following the law of Moses. My comment (The Bible says that Abraham came first, then Moses). Finally, they talk about God's hand in history and on the Jews. This paragraph is pretty close, but says "Ritual and sacrifice are not enough to achieve His approval. People must be righteous..."

Page 20 (2<sup>nd</sup> full paragraph) I am not aware of the setting up of Bishops in Christianity. And "protect it against enemies outside" Source?

Pg 19-22 the Fall of the Roman Empire – when the barbarians invaded Roman territory, they kept the Roman/classical culture (hired their advisors/ teachers etc). This is discussed on pg 22 in the Europe enters the Middle Ages section. They make no mention of Rome changing from a republic to a dictatorship. They make no mention of the moral decay within Rome at that time – specifically because the Roman gov't provided entertainment for the people in the form of violent killings. The fall of Roman culture came about as the Muslims invaded and burned libraries, because "If it contains any information in the Quran, we already have it. Burn it. If it contains any information that is not in the Quran, then it is not true. Burn it.

In years what does CE stand for – I only know BC and AD.

Page 20 3<sup>rd</sup> full paragraph, 1<sup>st</sup> sentence, “The new faith soon incurred the distrust of the pagan world and of the imperial government, but in the first two centuries there was comparatively little official persecution.” Ever heard of Nero – burning Christians on a pole to light his evening? He is just one of the Roman emperors to persecute Christians.

Pages 22 and 23 Honest assessment of Muslim invasion of Europe (Rome)

Pg 28 2<sup>nd</sup> paragraph under heading. “The term bourgeois ...negative description “– but in the next 2 paragraphs it tells the groups that saw them negatively and why and well as positively and why.

Page 300 under Broader Impact of the American Revolution 2<sup>nd</sup> sentence “They had established the example of a nation in which written documents based on popular consent and popular sovereignty – rather than on divine law, natural law, tradition, or the will of kings - were the highest political and legal authority” America’s laws are based on divine law and natural law. They are not always popular (we are not a democracy, but a republic). The authors are only correct here in saying “or the will of kings”. Here’s the beginning of the first sentence of the Declaration of Independence, “When in the course of human events it becomes necessary for one people to dissolve the political bands which have connected them with another and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature’s God entitle them,...

Deism – pg 319 The authors mislabel the Roman Catholic Church as Christianity. The Roman Catholic Church mislead its members in order to stay powerful and rich. These elements – buy forgiveness, hindering scientific study, inciting torture, war, human suffering, etc. were not from the bible and should not be called Christianity. It is true that the aristocracy, leaders and clergymen were all intertwined because they were the ones with the money – taken from the peasants – and set the rules to help keep it this way (not a Biblical concept). The clergy and aristocracy worked to keep education (including Biblical knowledge) low for the peasants, but again this is not a Biblical concept and should not be classified as such. Again on the next page the authors give deism and the only Christianity that wasn’t fanatical, dogmatic and encouraging conflict/persecution. Deism was “tolerant, reasonable, capable of encouraging righteous living” paragraph 4 and 5.

Pg 320. 3<sup>rd</sup> parag. “....Islam’ tolerance and charitable work” Examples of this might convince someone. If you look at history (and in present times) The Muslims demand laws that force all to be Muslim and kill those who don’t convert or attempt to convert out of Islam. They demand sharia law when they have around 20% of the population regardless of the country and it’s laws/constitution. Further Lady Montagu lived in Istanbul during a time that was partly Muslim. Later that century, the Muslims slaughtered 250,000 Armenian Christians. In the 20<sup>th</sup> Century over 1,000,000 Turkish Armenian Christians were killed in Muslim jihad.

Pg 321 last of the 2<sup>nd</sup> paragraph “...know about the Islamic world and Islam as a religion through books – the religious commentaries of Christian missionaries, histories, and the reports of travelers – that, with rare exceptions, were hostile to Islam and deeply misleading.” Nevermind what history and historical writing say – they were all wrong. Sounds like the authors opinion to me.

The only time that God is capitalized is in the Islamic sections and consistently capitalized in those sections— references to Abraham's God is capitalized in the Islamic section, but not in the Christian/Judean section. Consistent throughout the book.

Pg 424 the last sentence of the 3<sup>rd</sup> indented paragraph under Islam, the Middle East, and Romanticism – Although they presented heroic images of Muslim warriors, these paintings, and novels ignored the havoc that the crusaders had visited on the peoples of the Middle East.” They did not feel sorry for the non-Muslims when the Muslims first took over – no havoc then.

Chapter 12 – It would be good to talk about the definition of conservative and liberal. They are defining the liberals during 1815-1832 as those wanting more economic freedom whereas now liberals want less economic freedom. They say during 1815 – 1832 that conservatives like giving power to the ruling classes, but now they want the power in the people. In fact, this whole section tells what happens and labels each and all as conservative, liberal, national according to slippery definitions. I don't see the benefit of knowing the authors view of these labels for each historical act.

Pg 462 2<sup>nd</sup> paragraph next to the last sentence. “The wealth that Britain gained... was invested ...in the US...” The only way that Britain invested the wealth in the US (that I'm aware of) at this time was buying products like cotton from us. “This enormous activity...” What activity is it talking about – normally it would refer back to the last verb which would be investing or is it the finished products it produced and was selling all over the world as described earlier in the paragraph.

Pg 466 2<sup>nd</sup> paragraph under Emergence of a Wage-Labor Force

They are complaining about a factory management disciplining late and drunken workers? Then they go on to say in the next paragraph that these workers were better off than the textile home workers.

Pg 475 under Work on the Land and in the Home

First paragraph “domestic cottage industries, such as lace making, glove making ,... employed many women. “ Next sentence “.... All work by women commanded low wages and involved low skills. “ Does that sound low skill to you?

Illegitimate births increase. Is this meaningless to anyone else? From 2 to 5%? Or from 13 to 15%?

Pages and pages on slavery, but I did not see a reference to Wilberforce.

**Request for Reconsideration of Challenged Materials  
by State Textbook Commission**

Date: Aug 26

Please check type of material:

☒ Textbook

☐ Textbook Series

☐ Other \_\_\_\_\_

Title World Civilizations The Global Experience

Author Stearns

Publisher or Producer Pearson

Copyright Date: 2011

Edition: 6

ISBN: \_\_\_\_\_

Request initiated by \_\_\_\_\_

Telephone: \_\_\_\_\_

Address: \_\_\_\_\_

City:           

State:           

Zip: \_\_\_\_\_

Do you represent:

☒ Yourself

☐ An organization (name) \_\_\_\_\_

☐ Other group (name) \_\_\_\_\_

The following questions are to be answered after the complainant has read, viewed, or listened to the objectionable material in its entirety. If sufficient space is not provided, use the back or attach additional sheets. (Please sign your name to each additional attachment.)

1. To what material do you object? (Please be specific, cite pages, etc.)

See attached

2. What do you believe is the theme or purpose of the material?

The theme is half truth about Islam

3. What do you feel might be the result of a student using the material?

Bias based on half of the information

4. For what age group would you recommend this material?

5. Is there anything good in this material? Please comment.

The half that is told is true just incomplete

6. Would you care to recommend other materials of the same subject and format?

Signature of Complainant: \_\_\_\_\_

Aug 31 2013  
Date

Please return completed form by September 2, 2011:

Director, Textbook Services  
State Department of Education  
11<sup>th</sup> Floor, Andrew Johnson Tower  
710 James Robertson Parkway  
Nashville, TN 37243-0379

OFFICE OF  
TEXTBOOK SERVICES  
SEP 20 2013

World Civilizations The Global Experience

Author: Stearns

Edition: 6th

Copyright: 2011

Publisher: Pearson Education Inc., publishing as Prentice Hall

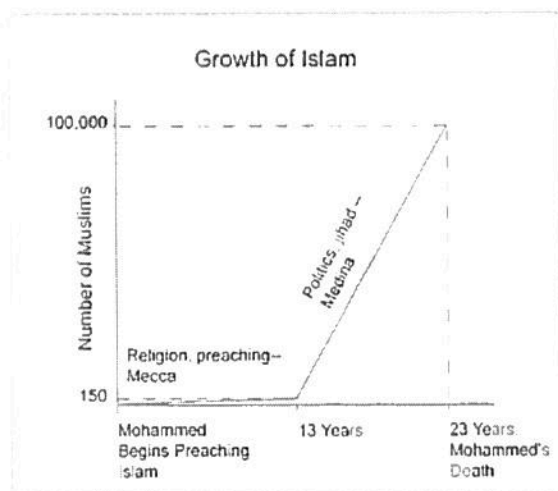
## SUMMARY

With regards to Islam, only the positive is reported. The other half of Islam is not furnished; the result is a very apologist view. See below

Pg 144

The aspect of Mohammed's life that led to his success is given short attention. He grew up in Mecca, which was filled with rich, uncaring people who worshipped many gods. He was an orphan who became a successful businessman. In middle age he became the prophet of Allah and started a new religion. The Meccans persecuted Mohammed and he had to leave and went to Medina. He became political and a military leader to oppose the oppression of the Meccans. He became victorious and all Arabs became Muslims.

**THE BALANCE OF THE STORY:** The textbook overlooks the fact that it was jihad in Medina that made Islam successful. It should be noted that Mohammed averaged an event of violence every 6 weeks for the last 9 years of his life. Mohammed preached the religion of Islam for 13 years in Mecca and converted 150 Arabs to Islam. In Medina jihad for 9 years caused every Arab to convert. It was jihad that made Islam successful, not religion. Here is plot of the growth of Islam.





The theme is that Islam treated the Christians and Jews well. This is a lie. Christians and Jews were ruled by the dhimmi laws of Sharia law and were third class citizens, at best. So the progression was as follows: first jihad, then being a dhimmi, and then the destruction of the native dhimmi culture. This became the model for the next 1400 years. The dhimmi became a second-class citizen in Islam and paid a heavy poll tax called the jizya. Only Jews and Christians and, sometimes, Magians (Zoroastrians) had the choice of becoming dhimmis. Buddhists, Hindus, and animists had the choice of death or conversion.

It was Umar, the second caliph, who set the standards for dhimmitude. His treaty with the dhimmis states:

We shall not build, in our cities or in their neighborhood new monasteries, churches, convents, or monks' cells, nor shall we repair, by day or by night, such of them as fall in ruins or are situated in the quarters of the Muslims.

We shall keep our gates wide open for passersby and travelers. We shall give board and lodging to all Muslims who pass our way for three days.

We shall not give shelter in our churches or in our dwellings to any spy nor hide him from the Muslims.

We shall not manifest our religion publicly nor convert anyone to it. We shall not prevent any of our kin from entering Islam if they wish it.

We shall show respect toward the Muslims, and we shall rise from our seats when they wish to sit.

We shall not seek to resemble the Muslims by imitating any of their garments.

We shall not mount on saddles, nor shall we gird swords nor bear any kind of arms nor carry them on our persons.

We shall not engrave Arabic inscriptions on our seals.

We shall not sell fermented drinks.

We shall clip the fronts of our heads (keep a short forelock as a sign of humiliation).

We shall always dress in the same way wherever we may be, and we shall bind the zunar round our waists.

We shall not display our crosses or our books in the roads or markets of the Muslims. We shall only use clappers in our churches very softly. We shall not raise our voices when following our dead. We shall not take slaves who have been allotted to Muslims.

We shall not build houses higher than the houses of the Muslims.

Whoever strikes a Muslim with deliberate intent shall forfeit the protection of this pact.

(from Al-Turtushi, *Siraj Al-Muluk*, p. 229-30)

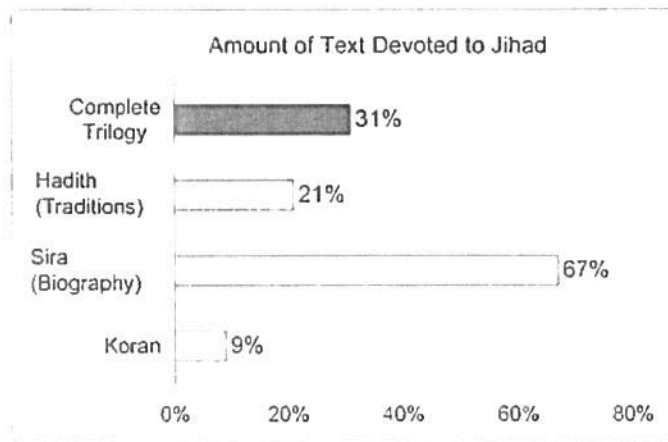
But this excerpt cannot really describe the world of the dhimmi. Islam dominated all public space. The government was Islamic; the education was Islamic; dress was Islamic; literature was Islamic. Only inside the dhimmi's house could there be no Islam. The word of a dhimmi could not be used in court against a Muslim and crimes against dhimmis were rarely prosecuted.

The wealth of Islam came from the wealth and labor of the subjugated dhimmis. This had been true ever since Mohammed sent out his first jihadists to raid a Meccan caravan. From that day onward, Islam became wealthy through violence against the non-Muslim. The perfect example of the Jews of Khaybar as dhimmis was used again and again. First jihad took the spoils of war and slaves; then the dhimmi tax system produced yearly wealth. Islam is a political system with a divine license to take what is wanted from dar al harb, the land of war.

Pg. 146

#### Motives for Islamic conquest

The reason for Islamic success in war is its foundation in jihadic doctrine found in the Koran and the Hadith. Here we see how much of Islam's sacred texts are devoted to jihad:



The success of the jihad can be seen in the Tears of Jihad:

#### *The Tears of Jihad*

These figures are a rough estimate of the death of non-Muslims through the political use of jihad.

#### *Africa*

Islam ran the wholesale slave trade in Africa. About 25 million slaves were delivered to the market. But the wars to obtain slaves killed about 120 million, including the young, old, and sick left behind.

*120 million Africans killed*

#### *Christians*

The total number of Christians martyred by Islam is about 60 million.

*60 million Christians killed*

#### *Hindus*

The country of India today is only half the size of ancient India, due to jihad.

*80 million Hindus killed*

*Buddhists*

Jihad killed the Buddhists in Turkey, Afghanistan, along the Silk Route, and in India. The total is roughly 10 million.

*10 million Buddhists killed*

*Total 270,000,000 killed*

This gives a rough estimate of **270 million** killed by jihad.

Pg. 152

Gender Relationships under Islam.

This section is a travesty. This section does not even touch the subjugation of women under the Islam. But the first lie is that Islam improved women's rights. Before Mohammed, women could live independently and be a full citizen, for example, see Mohammed' first wife, Kadija. After Mohammed, women could be beaten. Here is the best summary from the Hadith (the B in the index is from Bukhari):

Women are less intelligent than men. They are also spiritually inferior to men.

[B1,2,28;B1,6,301;B2,21,511;B1,51,464;B7,62,124;B7,62,126;B7,76,456;B8,76,554;B8,76,555]

*Once, after offering prayer at Musalla, Mohammed said to the women, "O women! Give alms, as I have seen that the majority of the dwellers of Hell were women." They asked, "Why is it so, O Allah's Apostle?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you."*

*The women asked, "O Allah's Apostle! What is deficient in our intelligence and religion?" He replied, "Is not the evidence of two women equal to the witness of one man?" They agreed that this was so. He said, "This is the deficiency in her intelligence. Isn't it true that a woman can neither pray nor fast during her menses?" The women replied that this was so. He said, "This is the deficiency in her religion."*

Women are an affliction to men.

[B4,52,111;B7,62,30;B7,62,31;B7,62,33;B7,62,32;B7,71,649;B7,71,666]

*Mohammed said, "If at all there is a bad omen, it is in the horse, the woman and the house."*

*On another occasion, he had said, "I have not left any affliction after me more harmful to men than women."*

Women cannot help their flaws, so be nice to them.

[B4,55,548;B7,62,113;B7,62,113]

*Mohammed said, "Treat women nicely, for a woman is created from a rib, and is much like one. If you try to straighten a rib, it will break, so I urge you to take care of the women."*

A woman, a donkey or a dog can nullify prayers.

[B1,9,486;B1,9,490]

*When told that a prayer is annulled if the praying ones are passed by a dog, a donkey, or a woman, Aisha said,*

*Do you make us women equal to dogs and donkeys? While I used to lie in my bed, the Prophet would sometimes come to pray facing the middle of the bed. I felt like it was wrong of me to remain in front of him while he prayed, so I would slip away slowly and quietly from the foot of the bed until I stopped feeling guilty.*

Pg 159

## Early Islam and the World

This section deals with Islamic learning.

### Philosophy

It neglects to mention that the Islamic philosophy of the Golden Age culminated in the following:

1. There are no natural laws
2. There is no cause and effect
3. Only those ideas which do not criticize Islamic doctrine are permitted under Islam. This is authoritative logic and thought which forbids critical thought.

This basically destroys science and inquiring thought. There has never been a Nobel Prize in science given to a Muslim working in a Muslim nation. There is no modern scientific idea that has come into prominence from Islam, even with vast sums of money available.

Below is a table of some of the standard scholars who are presented as Golden Age Islamic scholars. It turns out that Islam takes credit for all Arabic scholarship, whether or not the Arab was a Muslim.

Name	Field	Claim	Rest of Story
Al Kindi	Philosopher/ scientist	Muslim scholar	Believed in cause and effect. Was contrary to Koranic thinking.
Huayn ib Ishaq	Translator Publisher	Muslim scholar	Arab, but not a Muslim. A great translator and publisher of scientific material.
Thabit ibn Qurra	Translator Scientist	Muslim Scholar	Main work in astronomy. Was not a Muslim
Muhhammad ar-Razi	Medical Scholar	Muslim Scholar	His imam was Socrates and said that Mohammed was a criminal
Al-Haytham Aka Alhazen	Science Translation	Muslim Scientist	A Muslim whose books were burned for being anti-Koran
Ali ibn Sina Aka Avicenna	Medicine	A great Muslim scholar	A great scholar who denied that Mohammed was a prophet.

Al-biruni	Astronomy Math	Great Muslim Scholar	Not a Muslim
Ibn Rushd	Philosopher	Great Muslim scholar	The last of the independent Muslim scholars. Did not write in Arabic and was ignored by other Muslim scholars
Al Ghazali	Philosopher	The greatest Muslim scholar	Completed the philosophy that there is no cause and effect. All knowledge comes from Koran; there is no natural law.
Al Khwarizmi	Math	Invented algebra	He did important work, but a Greek, Diophantes, was the first to outline algebra
Averroes	Law philosophy	Great Muslim scholar	His books were only used by Europeans, Muslims burned his work.

Islam's best work was done in astronomy and geography.

Pg 601

The text says that the Ottoman Sultan was an admirer of European civilization, which is an odd thing to say, since his armies destroyed Constantinople as part of an attack that started 7 centuries before.

Pg 687

The Atlantic Slave Trade

"The European demand for slaves was clearly the chief cause of this tragic commerce."

This statement is short of the truth, since Muslims ran the slave trade in Africa and had done so since the days of Mohammed. Slavery is included in Islamic law, the Sharia, since Mohammed was a slave trader. Indeed, he used slavery to finance his jihad and rise to power in Arabia. Islam ran the slave trade on the west coast, Mediterranean coast and east coast of Africa. Muslims were dealing in slaves from the Arab world, Europe, Africa and India. A little known fact is that over a million Europeans were involved in the slave trade before the Europeans bought them and after they stopped their involvement.

It should be noted that it was a Christian England and America that finally ended the world slave trade. The only place left where slavery is an active business is the current Islamic slave trade in Africa today.

Request for Reconsideration of Challenged Materials  
by State Textbook Commission

Date: Sept. 1, 2013

Please check type of material:

☒ Textbook

☐ Textbook Series

☐ Other \_\_\_\_\_

Title U.S. History Post-Reconstruction to Present (TE)

Author Emma Lapsch Ky-Werner, Peter Leary, R. Roberts, A. Taylor

Publisher or Producer Pearson Prentice Hall

Copyright Date: 2015 Edition: 1st ISBN: 978-013-318919-3

Request initiated by \_\_\_\_\_

Telephone \_\_\_\_\_

City \_\_\_\_\_

Address \_\_\_\_\_

State \_\_\_\_\_

Zip \_\_\_\_\_

Do you represent:

☒ Yourself

☒ An organization (name) \_\_\_\_\_

☒ Other group (name) \_\_\_\_\_

The following questions are to be answered after the complainant has read, viewed, or listened to the objectionable material in its entirety. If sufficient space is not provided, use the back or attach additional sheets. (Please sign your name to each additional attachment.)

1. To what material do you object? (Please be specific, cite pages, etc.)

The book cover says Post-Reconstruction but the book begins with Nation's Early Development. The book includes a Spanish dictionary/Glossary. We need to encourage Americans to KNOW English. See attached comments.

2. What do you believe is the theme or purpose of the material?

The Purpose is to teach the History of the U.S. not indoctrinate children

3. What do you feel might be the result of a student using the material?

The student will not learn the exceptionalism of America and not have a sense of pride in their nation. They will also not know the truth.

4. For what age group would you recommend this material? 9-12 (11th grade)

5. Is there anything good in this material? Please comment.

Photographs are nice.

6. Would you care to recommend other materials of the same subject and format? Wall builders sources on American History. Hilldale College resources on History & Political Science.

Signature of Complainant \_\_\_\_\_

Date Sept. 1, 2013

Please return completed form by September 2, 2011:

Director, Textbook Services  
State Department of Education  
11<sup>th</sup> Floor, Andrew Johnson Tower  
710 James Robertson Parkway  
Nashville, TN 37243-0379

SEP 5 2013



**U. S. History Post-Reconstruction to Present (TE)**  
**(Pearson) Prentice Hall**

p. 11-12 There is mention of the *Mayflower Compact* but no text. The book says the M. C. "provided a framework for self-government.", but that is all the book says about it. I hope the teacher will refer to p. 837 (TE) to read the document with students. They talk about the Great Awakening and the Enlightenment, but the word "Christian" appears nowhere! Our nation was founded on Judeo-Christian beliefs and values, but there is no mention of this! Also, there needs to be more emphasis and discussion on the concept of SELF-Government and how the concept is related to Christian values!!

p. 98 Chapter 4 on "Triumph of Industry" offers students only 2 sections on just a few of the benefits of Industrialization and capitalism. The rest of the chapter concentrates on government stepping in to protect the poor workers and consumers from the capitalists. This encourages students to think the "Big Business" is Bad. However, the book does give somewhat of a balance to the benefits of Business on p. 110 "Robber Barons or Captains of Industry".

p. 116 Under "Labor Unions Form" To the authors' credit they linked the labor movement with the growth of socialism and also said that socialism and communism are similar.

pp. 130-135 "The Immigrant Experience" There isn't enough information on the positive aspects of immigrating to the U. S. There is hardly any information that explains to students why people wanted to risk life and limb to come to America! There is a lot of information on the scrutiny received by immigrants.

pp. 159-188 Beginning with the quote by Chief Satanta (p.159) claiming native Americans want to roam, they don't want to settle; it goes on to say that the timber, the buffalo and the country was "ours". p. 164 In the margin of the TE it suggests to tell students that "Native Americans fought hard to keep what was theirs." This is the authors' opinion about whose country this is/was. All through these pages and many other Chapters in this book, there is a constant attempt to divide Americans into sub-groups, and the specific group that gets blamed for all the country's problems (and there are so many in this book) would be the "whites". There are references to "white" southerners: p. 187 "southern white men", "local whites"; p. 159 "White Backlash Begins"; p. 160 "white settlers"; p. 161 "White people 'pushed the - Indian off their land.'" This list could continue throughout most of the pages in the book, but there is only so much time and paper.

pp. 212-217 "A few wealthy Americans driven by a desire to act for the good of society . . . Progressives wanted to use logic and reason to make society work in a more efficient and orderly way. Many motivated by religious faith sought social justice." The first statement implies that only a few wealthy people cared about society and that *most* wealthy Americans did not care. It is also implied that only Progressives were logical and reasonable and SOCIAL justice is associated with religious faith. This section



glorifies progressives unnecessarily. "... motivated by religious faith sought to reduce the growing gap between rich and poor." This is propaganda.

p. 227 "Today's problems that need to be solved by Progressives?" This implies that early 20th century progressives are exactly like those who call themselves "progressives" today. The book's answer to their own question? Health Care or Insurance. This implies that health care is a natural right. History books should not re-define natural rights. Where will the list of these so-called "rights" stop? How much money will have to be confiscated from people to pay for a never-ending list of "rights" for other people?

Request for Reconsideration of Challenged Materials  
by State Textbook Commission

Date: Sept. 2, 2013

Please check type of material:

☒ Textbook

☐ Textbook Series

☐ Other \_\_\_\_\_

Title MacGraw-Hill's American Government

Author William A. McClenaghan

Publisher or Producer Pearson

Copyright Date: 2014 Edition: 92nd ISBN: 13: 978-0-13-324082-5

Request initiated by \_\_\_\_\_

Telephone \_\_\_\_\_ Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Do you represent:

☒ Yourself

☒ An organization (name) \_\_\_\_\_

☒ Other group (name) \_\_\_\_\_

The following questions are to be answered after the complainant has read, viewed, or listened to the objectionable material in its entirety. If sufficient space is not provided, use the back or attach additional sheets. (Please sign your name to each additional attachment.)

1. To what material do you object? (Please be specific, cite pages, etc.)

Please see attached comments

2. What do you believe is the theme or purpose of the material?

The purpose is to instruct the student of the government of the U.S. (Fed.) and state and local governments. It also attempts to instruct students on their role in the political process.

3. What do you feel might be the result of a student using the material?

Aside from the bias toward one side the book does its job.

4. For what age group would you recommend this material?

12<sup>th</sup> grade

5. Is there anything good in this material? Please comment.

Yes, the book outlines the structure of our Government very well.

6. Would you care to recommend other materials of the same subject and format?

Perhaps, Tennessee should have a better more publisher to bid. The NCCS.net has many resources.

Signature of Complainant \_\_\_\_\_

Sept. 3, 2013  
Date

Please return completed form by September 2, 2011:

Director, Textbook Services  
State Department of Education  
11<sup>th</sup> Floor, Andrew Johnson Tower  
710 James Robertson Parkway  
Nashville, TN 37243-0379

OFFICE OF  
TEXTBOOK SERVICES

SEP 5 2013

## MaGruder's American Government

William A. McClenaghan

Pearson 2013

I read almost this entire book. Some of the highlights I found: p. 123 The **Tea Party** is mentioned as an example of the "extreme" end of a political party. The vocabulary word, "extremist" is highlighted in the margin positioned just above a very demeaning picture of a woman at a rally. Her tongue is sticking out. **photo shop? This is blatant propaganda and bias.**

p. 256 Lobbying Unit features leftist groups (Wind Farm lobbyists, AARP, ACLU, NAACP) **yet no mention of conservative lobby groups.**

There continues to be emphasis on FDR and other democrat Presidents whereas the Republican Presidents (i.e. Nixon p. 562 among others) are maligned or not mentioned. **Democrat scandals are ignored.** (ex. p. 431)

p. 268, p. 426 "You live in a Democracy" **The referral to 'democracy' is everywhere in the book.**

p. 388 "Flaws in the Electoral College" The book implies that we need to change the E. C. **It seems anything that is in the Constitution is of no consequence to these authors.**

p. 426 "Benefits of a Bureaucracy" "The hierarchy can speed action . . ." **This is a new one. A bureaucracy can speed things up! The opposite is true.**

p. 442 NASA - **no mention that Obama cancelled it's real purpose.** p. 448 "Consumer Financial Protection Bureau" est. 2010 "The most sweeping financial reform since the depression" **Not true - just another bureaucracy to cost the taxpayers not protect them!**

p. 604 "Capital Punishment" **The book offers a debate against this, yet, does not offer a debate against abortion. A good exercise would be to debate abortion vs. death penalty.**

p. 652 "Using the Internet as a News Source" The book lists certain websites "that are usually *quite reliable* - for ex: CNN, the BBC, NPR, The Wall Street Journal, the NY Times, and Government websites" **These sources are totally biased. The author should be ashamed of himself not offering examples of sources that give students a different perspective.**

**Institute for Curriculum Services Review on behalf of the  
Jewish Federation of Nashville and Middle Tennessee  
Prentice Hall, *United States History: Industrial Revolution to the Present*,  
Tennessee Teacher's Edition**

**Emma J. Lapsansky-Werner, Peter B. Levy, Randy Roberts, and Alan Taylor  
2014, ISBN 978-0-13-3284539; 0-13-3284530**

**General Comment:** This excellent textbook is well written and comprehensive. It spirals information and contains well-structured questions and activities to help students learn. Key issues such as freedom of religion are discussed at various points in the text, which reinforces and deepens students' understanding. The subsection "Catholics and Jewish People Face Discrimination" (p. 40) is an excellent summary of discrimination against Jews in America during the 19<sup>th</sup> century. The text includes Jewish immigration and contributions to American history. The treatment of the Holocaust is thorough and strong. ICS offers some suggestions for improving it even more.

Many publishers identify members of minority groups as a means of demonstrating the diversity of American society and the contributions of minorities to the richness of American culture. Jewish individuals have made many contributions in a wide variety of areas—business, labor, music, literature, medicine, and science. Few of these individuals are identified as Jewish in the text, even though other minorities such as African Americans and Asian American are identified. Although many Jewish individuals are mentioned and their contributions highlighted in the text, none of them are identified as Jewish except Albert Einstein and Julius and Ethel Rosenberg. Thus, students will not realize that Levi Strauss, Samuel Gompers, Irving Berlin, Leo Szilard, and Jonas Salk were Jewish Americans even though their contributions are highlighted.

Since this is an American history text, material about the Arab-Israel conflict is naturally brief. This material is accurate with the exception of reference to the Palestine Mandate as "Palestine," which implies it was a country. The text also incorrectly states that OPEC sponsored the oil embargo of 1973; the embargo was sponsored by the Arab members of OPEC only, not the organization as a whole.

The front and back matter offer a strong complement to the text, providing much necessary and helpful information and guidance for teachers. The listed standards are clear, the added material that is specific to Tennessee history is concise and informative, and the supporting primary documents provide an important opportunity for a richer encounter with history. Most of the material in these pages has no real direct relevance to the concerns of ICS, though the identification of Adolph Ochs as Jewish (p. TN T97) is commendable, as is the attention to the history of civil rights in the state.

**Edits similar to those made to other Pearson texts should be carried over to this text for consistency. Those edits are highlighted in yellow below.**

p. TN T70, bottom Instructional Note, col. 1, **Change:** "Ask: How can you tell if a source ~~of~~ is reliable?"

Word needs to be changed.

p. 10, Infographic, Judeo-Christian Roots, **Change:** "The values found in the Bible, including ~~the Ten Commandments and the teachings of Jesus~~, individual freedom and responsibility, human rights and justice, and equality before the law, inspired American ideas about government and morality."

The current phrasing is overly general and thus not clear. Other Pearson texts have more specifically explained the contributions of the Judeo-Christian roots of democracy to include the ideas listed above.

p. 118, Forming the AFL, **Change:** "Gompers was a poor ~~English~~ Jewish immigrant from England who had worked his way up to head the local cigarmakers' union in New York."

In keeping with the practice of identifying notable Americans who are members of minority groups, Samuel Gompers should be identified as Jewish. Gompers was the earliest of many Jewish labor leaders.

p. 133, photo caption, Immigrant Contributions, **Change:** “Jewish ~~Composer~~ Irving Berlin immigrated in 1893 and later wrote ‘God Bless America’ and many other well-known songs.”

In keeping with the practice of identifying notable Americans who are members of minority groups, Irving Berlin should be identified as Jewish. Jewish contributions to American music should be noted.

p. 231, “The Anti-Defamation League Aids Jews,” **Change:** “In response to growing anti-~~Semitism~~Jewish prejudice, the group founded the **Anti-Defamation League** in 1913. Its goal was—and still is—to defend Jews and others against physical and verbal attacks, ~~false statements~~, and ‘to secure justice and fair treatment to all citizens alike. . . .’”

The term “anti-Semitism” needs to be defined—and ideally in its first appearance in the text. The text *does* define it on p. 775, in discussing Hitler's ideology. While it would be fine to use and define the term in introducing the Anti-Defamation League, it appears that there is no space for adding a definition here. Therefore, ICS suggests mentioning the more self-evident term “anti-Jewish prejudice” here, and gaining back the needed space by deleting the possibly redundant phrase “false statements,” which are almost always a form of verbal attack, even when inadvertent. The later section about Nazi Germany is a perfectly appropriate place to introduce and define the term “anti-Semitism,” especially since the Nazi regime more overtly emphasized the racial overtones of prejudice against Jews, which the term “anti-Semitism” implies.

p. 489, History Background, The Brain Drain, col. 2, **Add:** “...urging him to meet with fellow Jewish escapee and Manhattan Project scientist, Leo Szilard, about their opposition to the bomb.”

While the topic of this information box is the fleeing of Jewish scientists from Germany, it would still be appropriate to explicitly state that Szilard was Jewish.

p. 490, par. 2, **Add:** “The two primary leaders of the project were General Leslie Groves and Jewish American physicist **J. Robert Oppenheimer**.”

In keeping with the practice of identifying notable Americans who are members of minority groups, J. Robert Oppenheimer should be identified as Jewish. While the text notes influential Jewish scientists who came from Europe (“The Brain Drain,” p. 489), Oppenheimer, who was born in America, still ought to be identified as part of this minority group that made such important scientific contributions to American history.

p. 490, Decision Point, Primary Source, **Add:** “Jewish refugee and ~~S~~scientist Leo Szilard”

In keeping with the practice of identifying notable Americans who are members of minority groups, Leo Szilard should be identified as Jewish. This is especially relevant because he was a Jewish refugee from Nazi persecution. The previous page's mention (see above), whether implicit or explicit, of Szilard's Jewish identity, is irrelevant since that information is in the teacher's notes and not the student text.

p. 492, “The Holocaust,” **Note:** ICS greatly appreciates the publisher's thorough attention to the details of the Nazi genocide of European Jewry, especially in a US History textbook. The text makes quite clear the comprehensive and horrific nature of the “Final Solution” and the major German actions that led up to it. Below are a few suggestions for making the presentation even more compelling and educational.



p. 492, “Roots of the Holocaust,” **Change:** “Today, it is called the **Holocaust**, the Nazi attempt to ~~kill~~ annihilate all Jews under their control.”

The word “kill” is very general, applying to many situations. ICS prefers that stronger, harsher language be used to describe the Nazi agenda and behavior.

p. 493, “Violence Erupts on Kristallnacht,” **Change:** “Secret police and military units destroyed more than 1,500 synagogues and 7,500 Jewish-owned businesses, ~~killed~~ murdered more than 200 Jews, and injured more than 600 others.”

See rationale above. In general, murder is the most appropriate term for the Nazi's lethal violence against unarmed civilians.

p. 493, “Jewish Refugees Face Obstacles,” par. 2, **Change:** “Almost 600 of the Jews aboard the *St. Louis* were later ~~died~~ murdered in Nazi concentration camps.”

See rationale above.

p. 495, par. 2, Heading, **Add:** “The Nazis Build Concentration Camps”

It is appropriate to designate the Nazis with the definite article to make clear that their actions were at the sanctioned national party level, part of the official plans of the German government. The absence of the definite article could imply that these actions were the doings of only “some” Nazis, perhaps acting on their own accord. While the thrust of this entire section makes pretty clear that such decentralized action was not the reality behind the Holocaust, the addition of this one word can strengthen the presentation of the historical truth.

p. 495, “Millions Are Murdered in Death Camps,” par. 1, **Add:** “The Nazis also constructed additional concentration camps in Poland and elsewhere in Eastern Europe.”

See rationale above regarding the definite article.

Poland is considered part of the region that is known as “Eastern Europe.” Without the proposed addition at the end of the sentence, the text is implying that Poland is not part of this larger geographic area.

p. 496, par. 3, **Change:** “In fully functioning death camps, the ~~bodies of murdered prisoners were~~ Nazis further desecrated the murdered bodies. They turned ~~Human fat was turned~~ into soap; wove human hair ~~was woven~~ into wigs, ~~slippers,~~ and mattresses; and stripped the victims' bodies of ~~cash,~~ gold fillings, wedding rings, and other valuables ~~were stripped off the victims~~. After ~~Then,~~ the Nazis ~~had taken what they wanted, they burned~~ cremated the bodies ~~in crematoriums~~ —a final desecrating insult, since Jews traditionally oppose cremation.”

This paragraph, while presenting important facts, currently has two major weaknesses. The first is the use of the passive voice in describing the Nazis' humiliating treatment of their dead victims' bodies. The text will be much stronger and more concise by using active language that soundly focuses on the deeds of the perpetrators rather than ambiguously referring to events that passively “occurred.” The text also ought to explain to the reader why the cremation of murdered Jewish bodies was especially insulting. The other suggested changes to the paragraph allow room for the final clause.

p. 496, last par., **Add:** “Britain and the United States expressed sympathy, but their resources and strategy were focused on defeating Hitler—not on stopping his genocidal campaign.”

The final clause needs to be separated by some form of punctuation, such as the recommended em-dash.



p. 496, bottom, “Connect to Your World: Yom HaShoah,” **Change:** “In 1951, three years after the State of Israel was established as a in the homeland for of the Jews, the Israeli parliament declared an annual day of remembrance to commemorate those who ~~died~~ were murdered or who resisted the Nazis during the *Shoah*.”

The text should be clearer about the relationship between the year 1951 and the establishment of the State of Israel and avoid suggesting that the state was founded in that year.

The phrase “established as a homeland for the Jews” not correct. The *Land* of Israel is the historic homeland of the Jewish people and this status was not created in 1948. The establishment of the modern state assured a safe haven—in their historic homeland—for Jews around the world suffering persecution. **Pearson agreed to this edit in *World History*, TE, 2009, p. 737, and 1033.**

See rationale above for changing “died” to “were murdered.” Also, “resisted” is a stronger word when it takes a direct object (the Nazis).

The sentence needs to end where indicated in the above proposed correction—with a period and not a comma (obviously a typographical error).

p. 496, bottom, “Connect to Your World: Yom HaShoah,” **Change:** “Today, *Yom HaShoah* is observed in Israel, in the United States, and elsewhere around the world with prayer, the lighting of candles or torches to remember the 6 million Jews ~~killed~~ murdered, and by the reading of the names of the victims.”

See rationale above.

p. 497, last par., **Add:** “In 1948, when the Jewish community in the former Palestine Mandate proclaimed the State of Israel...”

**Pearson agreed to this edit in *World Studies: Africa, Asia, and Australia*, 2009, p. 324 and in *myWorld Geography*. This text notes the mandate system on p. 643.** It is important to note that this was not an independent country of Palestine that the Jews took from the Arabs but rather a region controlled by the British under a League of Nations mandate. The founders of Israel acted in accordance with the United Nations partition plan.

p. 562, Improved Healthcare Benefits Baby Boomers, **Add:** “In 1954, Jewish American Dr. Jonas Salk developed a vaccine against polio.”

In keeping with the practice of identifying notable Americans who are members of minority groups, Dr. Jonas Salk should be identified as Jewish.

p. 712, **Change:** “During the 1973 Arab war against Israel the ~~Organization of Petroleum Exporting Countries (OPEC)~~, a group of mostly Arab countries that sells oil to other nations ~~and cooperates~~ to regulate the price and supply of oil; and placed an embargo on Israel’s allies, including the United States.”

It was not OPEC who embargoed oil; it was OAPEC, the Organization of Arab Petroleum Exporting Countries, which was formed in 1967. The non-Arab members of OPEC did not participate in the embargo. OAPEC includes Egypt and Syria in addition to the Arab members of OPEC. Thus “Arab nations” is accurate, whereas “OPEC nations” is not accurate.

p. 729, “Egypt and Israel Agree to Peace,” **Change:** “Egyptian President Anwar el-Sadat and Israeli ~~p~~Prime ~~m~~Minister Menachem Begin met in Jerusalem to negotiate a peace agreement.”

“Prime Minister” is an official title and should be capitalized just as “President” is capitalized.

p. 732, timeline, 1973, **Change:** “OPEC Arab oil embargo causes U.S. energy prices to soar.”

See above p. 712. OPEC did not embargo oil; it was the Arab organization OAPEC. Non-Arab

members of OPEC did not participate in the embargo. It is correct to refer to it as an “Arab oil embargo.”

p. 733, American Issues Connector, Church and State, #4, **Add:** “Why do you think the Supreme Court banned government led prayer in public schools?”

The Supreme Court banned official government led prayers, not prayer generally. Students have the right to pray individually or in groups as long as they do not impose their prayers on a captive audience. The text needs to clarify that government sponsored prayers are banned, not all prayer.

p. 782, Trying for Peace in Israel, par. 1, **Change:** “Israeli prime minister Yitzhak Rabin, who had ~~signed~~ agreed to the declaration, fell victim to the fury in 1995...”

As the New York Times account from that day makes clear (<http://www.nytimes.com/learning/general/onthisday/big/0913.html#article>), it was Shimon Peres and Mahmoud Abbas who *signed* the actual agreement. This official gesture was followed by the more symbolic and iconic act of the handshake between the two leaders, Arafat and Rabin.  
**New edit. Not in AL Review. Should be put in if possible.**

p. 782, Trying for Peace in Israel, par. 2, **Change:** “Back in Israel, Barak was ousted by Ariel Sharon, a “hawk” who once opposed any concessions to the Palestinians ~~and~~ but who later withdrew all Israelis from Gaza.”

Ariel Sharon was a hawk who opposed concessions to the Palestinians at one time, but he withdrew all Israelis from Gaza in 2005, in a bold move he hoped would bring peace. Since the text includes both facts, it should add qualifying words to clarify the change in Sharon’s position.

**Contact:**

Aliza Cramer Elias Director 131 Steuart Street, #205, San Francisco, CA 94105 T: 415-369-9978 x101, F: 415-369-9552 E: <a href="mailto:acramer@icsresources.org">acramer@icsresources.org</a>
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## Public Comment Form

Please check type of material: ☒ Textbook ☐ Textbook Series ☐ Other \_\_\_\_\_

Titles: (1) *Ways of the World*(BF&W), (2) *World History: Ancient Civilizations Through the Renaissance* (HHM), (3) *Geography+B16* (HMH), (4) *The Earth and Its Peoples* (HMH), (5) *AP Human Geography* (McGH), (6) *Geography: Early Civilizations through the Decline of the Roman Empire* (Pearson), (7) *Geography: The Middle Ages to Exploration of the Americas*, (8) *The Cultural Landscape An Introduction to Human Geography* (Pearson), (9) *World Civilizations The Global Experience*, (10) *Ancient World History, Patterns of Interaction* (HMH), (11) *Discovering our Past-History of the World Early Ages* (McG-Hill), (12) *Discovering Our Past a History of the Word* (McG-Hill)

Author Publisher or Producer: *With Titles*

Copyright Date: *See addendum* Edition: *See addendum* ISBN: *See addendum*

Request initiated by [REDACTED]

Telephone

City [REDACTED] State [REDACTED] Zip

Do you represent:

☒ Yourself

☐ An organization (name) \_\_\_\_\_

☐ Other group (name) \_\_\_\_\_

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1. To what material do you object? (Please be specific, cite pages, etc.)  
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*They believe and thus they enable Islam to do to the West and America what they have done to the Middle East and Africa.*
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5. Is there anything good in this material? Please comment.  
*I am only commenting and concerned with the material on Islam, and no there is nothing good in that material, I cannot speak for the rest of the book(s)*
6. Would you care to recommend other materials of the same subject and format The Western Heritage since 1300 has been recommended, I am looking for others.

*7, September 2013*

Signature of Complainant

Date

Please return completed form by September 7, 2013:

Director, Textbook Services  
State Department of Education  
11<sup>th</sup> Floor, Andrew Johnson Tower  
710 James Robertson Parkway  
Nashville, TN 37243-0379  
[Morgan.Branch@tn.gov](mailto:Morgan.Branch@tn.gov)

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Here is an analysis of the common themes and the other half of the story that is neglected:

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Ibn Battuta's voyage is frequently used as a device to explore Islamic culture. Any reader of the original work would wonder if the fact that Ibn Battuta's purchase of a slave for sex on his journey will be mentioned. One further wonders if his recording of the jihad to capture slaves in Africa will be mentioned, as well.

THEME: After Islamic conquest Christians and Jews were allowed to practice their religion freely...

THE BALANCE OF THE STORY: This is a lie. Christians and Jews were ruled by the dhimmi laws of Sharia law and were third class citizens, at best. So the progression was as follows: first jihad, then being a dhimmi, and then the destruction of the native dhimmi culture. This became the model for the next 1400 years. The dhimmi became a second-class citizen in Islam and paid a heavy poll tax called the jizya. Only Jews and Christians and, sometimes, Magians (Zoroastrians) had the choice of becoming dhimmis. Buddhists, Hindus, and animists had the choice of death or conversion.

It was Umar, the second caliph, who set the standards for dhimmitude. His treaty with the dhimmis states:

We shall not build, in our cities or in their neighborhood new monasteries, churches, convents, or monks' cells, nor shall we repair, by day or by night, such of them as fall in ruins or are situated in the quarters of the Muslims.

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But this excerpt cannot really describe the world of the dhimmi. Islam dominated all public space. The government was Islamic; the education was Islamic; dress was Islamic; literature was Islamic. Only inside the dhimmi's house could there be no Islam. The word of a dhimmi could not be used in court against a Muslim and crimes against dhimmis were rarely prosecuted.

The wealth of Islam came from the wealth and labor of the subjugated dhimmis. This had been true ever since Mohammed sent out his first jihadists to raid a Meccan caravan. From that day onward, Islam became wealthy through violence against the non-Muslim. The perfect example of the Jews of Khaybar as dhimmis was used again and again. First jihad took the spoils of war and slaves; then the dhimmi tax system produced yearly wealth. Islam is a political system with a divine license to take what is wanted from dar al harb, the land of war.

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THE BALANCE OF THE STORY: The textbook overlooks the fact that it was jihad in Medina that made Islam successful. It should be noted that Mohammed averaged an event of violence every 6 weeks for the last 9 years of his life. Mohammed preached the religion of Islam for 13 years in Mecca and converted 150 Arabs to Islam. In Medina jihad for 9 years caused every Arab to convert. It was jihad that made Islam successful, not religion. Here is plot of the growth of Islam.

THEME: Five Pillars of Islam

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It is also not mentioned that the Zakat charity cannot be used for Kafirs, non-Muslims. Only Muslims receive the Zakat charity. Indeed, part of the Zakat must go to jihad.

THEME: The Sharia gives rules for religion, daily life, business and all legal matters.

THE BALANCE OF THE STORY: Sharia does not only affect Muslims, but non-Muslims, Kafirs, as well. Christians and Jews must be dhimmis and be third class citizens under the Sharia. The Sharia is the justification of Muslims murdering 100,000 Christians last year.

Women can be beaten; children may be murdered by their parents.

All world governments must be centralized under the Caliph.

The Sharia defines jihad as war against the Kafirs. Jihad is a community obligation upon all Muslims. Jihad is properly called the Sixth Pillar.

Freedom of speech is denied under the Sharia. Apostates may be killed.

THEME: How Islam rose to success

THE BALANCE OF THE STORY: The reason for Islamic success in war is its foundation in jihadic doctrine found in the Koran and the Hadith. Here we see how much of Islam's sacred texts are devoted to jihad:

The success of the jihad can be seen in the Tears of Jihad:

*The Tears of Jihad*

These figures are a rough estimate of the death of non-Muslims through the political use of jihad.

*Africa*

Islam ran the wholesale slave trade in Africa. About 25 million slaves were delivered to the market. But the wars to obtain slaves killed about 120 million, including the young, old, and sick left behind.

*120 million Africans killed*

*Christians*

The total number of Christians martyred by Islam is about 60 million.

*60 million Christians killed*

*Hindus*

The country of India today is only half the size of ancient India, due to jihad.

*80 million Hindus killed*

*Buddhists*

Jihad killed the Buddhists in Turkey, Afghanistan, along the Silk Route, and in India. The total is roughly 10 million.

*10 million Buddhists killed*

*Total 270,000,000 killed*

This gives a rough estimate of **270 million** killed by jihad.

THEME: Women and Islam.

THE BALANCE OF THE STORY: This paragraph does not even touch the subjugation of women under the Sharia. But the first lie is that Islam improved women's rights. Before Mohammed, women could live independently and be a full citizen, for example, see Mohammed's first wife, Kadija. After Mohammed, women could be beaten. Here is the best summary from the Hadith (the B in the index is from Bukhari):

Women are less intelligent than men. They are also spiritually inferior to men.

[B1,2,28;B1,6,301;B2,24,541;B4,54,464;B7,62,124;B7,62,126;B7,76,456;B8,76,554;B8,76,555]

Once, after offering prayer at Musalla, Mohammed said to the women, "O women! Give alms, as I have seen that the majority of the dwellers of Hell were women." They asked, "Why is it so, O Allah's Apostle?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you."

The women asked, "O Allah's Apostle! What is deficient in our intelligence and religion?" He replied, "Is not the evidence of two women equal to the witness of one man?" They agreed that this was so. He said, "This is the deficiency in her intelligence. Isn't it true that a woman can neither pray nor fast during her menses?" The women replied that this was so. He said, "This is the deficiency in her religion."

Women are an affliction to men.

[B4,52,111;B7,62,30;B7,62,31;B7,62,33;B7,62,32;B7,71,649;B7,71,666]

Mohammed said, "If at all there is a bad omen, it is in the horse, the woman and the house."

On another occasion, he had said, "I have not left any affliction after me more harmful to men than women."

Women cannot help their flaws, so be nice to them.

[B4,55,548;B7,62,113;B7,62,113]

Mohammed said, "Treat women nicely, for a woman is created from a rib, and is much like one. If you try to straighten a rib, it will break, so I urge you to take care of the women."

A woman, a donkey or a dog can nullify prayers.

[B1,9,486;B1,9,490]

When told that a prayer is annulled if the praying ones are passed by a dog, a donkey, or a woman, Aisha said,



Do you make us women equal to dogs and donkeys? While I used to lie in my bed, the Prophet would sometimes come to pray facing the middle of the bed. I felt like it was wrong of me to remain in front of him while he prayed, so I would slip away slowly and quietly from the foot of the bed until I stopped feeling guilty.

THEME: The Janissaries were excellent soldiers.

THE BALANCE OF THE STORY: The text mentions the Janissaries in a favorable manner. This is tragic.

Fundamentally, the Janissaries were a blood tax paid by the systematic forced collection of Christian children in the [Balkans](#), practiced by [Ottoman](#) Turks. Every three or four years 300 to 1000 healthy boys and young men had to be taken by force to Turkey, converted to [Islam](#) and educated for military profession or religious disciplines. Part of the brutality of subjugating the Christian youth to accept the discipline of Islam was homosexual rape.

These sons of Christian parents were used in jihad war against Christians to expand Islam.

The daughters of the Christians were captured and used as sex slaves, as well.

THEME: The beauty of Islamic architecture, particularly the Taj Mahal

THE BALANCE OF THE STORY: The Taj Mahal is presented as a wonder of Islam. The Taj was originally a Hindu temple that was converted to a Islamic structure. All of the Hindu stoneworkers had their right hand removed so that they would not build any other structure as beautiful.

THEME: The Islamic Golden Age

THE BALANCE OF THE STORY: Actually, most of the medicine practiced in Islam was by Christians and Jews. Some scholars complained that most Muslims wanted to become Sharia lawyers.

Philosophy

It neglects to mention that the Islamic philosophy of the Golden Age culminated in the following:

1. There are no natural laws
2. There is no cause and effect
3. Only those ideas which do not criticize Islamic doctrine are permitted under Islam. This is authoritative logic and thought which forbids critical thought.

This basically destroys science and inquiring thought. There has never been a Nobel Prize in science given to a Muslim working in a Muslim nation. There is no modern scientific idea that has come into prominence from Islam, even with vast sums of money available.

Below is a table of some of the standard scholars who are presented as Golden Age Islamic scholars. It turns out that Islam takes credit for all Arabic scholarship, whether or not the Arab was a Muslim.

Al Kindi

Philosopher/scientist

Believed in cause and effect. Was contrary to Koranic thinking.

Huayn ib Ishaq

Translator

Publisher

Arab, but not a Muslim. A great translator and publisher of scientific material.

Thabit ibn Qurra

Translator Scientist

Main work in astronomy.

Was not a Muslim

Muhhammad ar-Razi

Medical Scholar

His imam was Socrates and said that Mohammed was a criminal

Al-Haytham Aka Alhazen

Science Translation

A Muslim whose books were burned for being anti-Koran

Ali ibn Sina Aka Avicenna

Medicine A great Muslim scholar

A great scholar who denied that Mohammed was a prophet.

Al-biruni

Astronomy Math

Not a Muslim

Ibn Rushd

Philosopher

The last of the independent Muslim scholars. Did not write in Arabic and was ignored by other Muslim scholars

Al Ghazali

Philosopher

The greatest Muslim scholar

Completed the philosophy that there is no cause and effect. All knowledge comes from Koran; there is no natural law.

Al Khwarizmi

Math Invented algebra

He did important work, but a Greek, Diophantes, was the first to outline algebra

Averroes

Law philosophy

His books were only used by Europeans, Muslims burned his work.

Islam's best work was done in astronomy and geography.

THEME: the preservation of Greek and Roman classical texts.

THE BALANCE OF THE STORY: Translating the Greek and Roman works was all done by Christian Arabs. Only selected works were translated, none of the literature was translated.

THEME: Mohammed's farewell sermon.

THE BALANCE OF THE STORY: The rest of Mohammed's farewell sermon included:

He also told them men had rights over their wives and women had rights over their husbands. The wives were never to commit adultery or act in a sexual manner toward others. If they did, they were to be put in separate rooms and beaten.

If they refrained from what was forbidden, they had the right to food and clothing. Men were to lay injunctions on women lightly for they were prisoners of men and had no control over their persons.

He said to feed and clothe the slaves well.



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Author Publisher or Producer: *With Titles*

Copyright Date: *See addendum* Edition: *See addendum* ISBN: *See addendum*

Request initiated by [REDACTED]

Telephone

City [REDACTED] State [REDACTED] Zip

Do you represent:

☒ Yourself

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Signature of Complainant

Date

Please return completed form by September 7, 2013:

Director, Textbook Services  
State Department of Education  
11<sup>th</sup> Floor, Andrew Johnson Tower  
710 James Robertson Parkway  
Nashville, TN 37243-0379  
[Morgan.Branch@tn.gov](mailto:Morgan.Branch@tn.gov)

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Women can be beaten; children may be murdered by their parents.

All world governments must be centralized under the Caliph.

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Freedom of speech is denied under the Sharia. Apostates may be killed.

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The success of the jihad can be seen in the Tears of Jihad:

### *The Tears of Jihad*

These figures are a rough estimate of the death of non-Muslims through the political use of jihad.

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The total number of Christians martyred by Islam is about 60 million.

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The daughters of the Christians were captured and used as sex slaves, as well.

THEME: The beauty of Islamic architecture, particularly the Taj Mahal

THE BALANCE OF THE STORY: The Taj Mahal is presented as a wonder of Islam. The Taj was originally a Hindu temple that was converted to a Islamic structure. All of the Hindu stoneworkers had their right hand removed so that they would not build any other structure as beautiful.

THEME: The Islamic Golden Age

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It neglects to mention that the Islamic philosophy of the Golden Age culminated in the following:

1. There are no natural laws
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3. Only those ideas which do not criticize Islamic doctrine are permitted under Islam. This is authoritative logic and thought which forbids critical thought.

This basically destroys science and inquiring thought. There has never been a Nobel Prize in science given to a Muslim working in a Muslim nation. There is no modern scientific idea that has come into prominence from Islam, even with vast sums of money available.

Below is a table of some of the standard scholars who are presented as Golden Age Islamic scholars. It turns out that Islam takes credit for all Arabic scholarship, whether or not the Arab was a Muslim.

Al Kindi

Philosopher/scientist

Believed in cause and effect. Was contrary to Koranic thinking.

Huayn ib Ishaq

Translator

Publisher

Arab, but not a Muslim. A great translator and publisher of scientific material.

Thabit ibn Qurra

Translator Scientist

Main work in astronomy.

Was not a Muslim

Muhhammad ar-Razi

Medical Scholar

His imam was Socrates and said that Mohammed was a criminal

Al-Haytham Aka Alhazen

Science Translation

A Muslim whose books were burned for being anti-Koran

Ali ibn Sina Aka Avicenna

Medicine A great Muslim scholar

A great scholar who denied that Mohammed was a prophet.

Al-biruni

Astronomy Math

Not a Muslim

Ibn Rushd

Philosopher

The last of the independent Muslim scholars. Did not write in Arabic and was ignored by other Muslim scholars

Al Ghazali

Philosopher

The greatest Muslim scholar

Completed the philosophy that there is no cause and effect. All knowledge comes from Koran; there is no natural law.

Al Khwarizmi

Math Invented algebra

He did important work, but a Greek, Diophantes, was the first to outline algebra

Averroes

Law philosophy

His books were only used by Europeans, Muslims burned his work.

Islam's best work was done in astronomy and geography.

THEME: the preservation of Greek and Roman classical texts.

THE BALANCE OF THE STORY: Translating the Greek and Roman works was all done by Christian Arabs. Only selected works were translated, none of the literature was translated.

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THE BALANCE OF THE STORY: The rest of Mohammed's farewell sermon included:

He also told them men had rights over their wives and women had rights over their husbands. The wives were never to commit adultery or act in a sexual manner toward others. If they did, they were to be put in separate rooms and beaten.

If they refrained from what was forbidden, they had the right to food and clothing. Men were to lay injunctions on women lightly for they were prisoners of men and had no control over their persons.

He said to feed and clothe the slaves well.



## Public Comment Form

Please check type of material: ☒ Textbook ☐ Textbook Series ☐ Other \_\_\_\_\_

Titles: (1) *Ways of the World(BF&W)*, (2) *World History: Ancient Civilizations Through the Renaissance (HHM)*, (3) *Geography+B16 (HMH)*, (4) *The Earth and Its Peoples (HMH)*, (5) *AP Human Geography (McGH)*, (6) *Geography: Early Civilizations through the Decline of the Roman Empire (Pearson)*, (7) *Geography: The Middle Ages to Exploration of the Americas*, (8) *The Cultural Landscape An Introduction to Human Geography (Pearson)*, (9) *World Civilizations The Global Experience*, (10) *Ancient World History, Patterns of Interaction (HMH)*, (11) *Discovering our Past-History of the World Early Ages (McG-Hill)*, (12) *Discovering Our Past a History of the Word (McG-Hill)*

Author Publisher or Producer: *With Titles*

Copyright Date: *See addendum Edition: See addendum ISBN: See addendum*

Request initiated by [REDACTED]

Telephone

City [REDACTED] State [REDACTED] Zip

Do you represent:

☒ Yourself

☐ An organization (name) \_\_\_\_\_

☐ Other group (name) \_\_\_\_\_

The following questions are to be answered after the complainant has read, viewed, or listened to the objectionable material in its entirety. If sufficient space is not provided, use the back or attach additional sheets. (Please sign your name to each additional attachment.)

1. To what material do you object? (Please be specific, cite pages, etc.)  
*All of the material on Islam; it utterly misrepresents Islam, its bloody history, its barbaric tenets, its frightening mission, and its tyrannical plans for America and the rest of the world.*
2. What do you believe is the theme or purpose of the material?  
*To lull students into complacent and oblivious acceptance and the fraudulent misrepresentation of Islam.*
3. What do you feel might be the result of a student using the material?  
*They believe and thus they enable Islam to do to the West and America what they have done to the Middle East and Africa.*
4. For what age group would you recommend this material? *None*
5. Is there anything good in this material? Please comment.  
*I am only commenting and concerned with the material on Islam, and no there is nothing good in that material, I cannot speak for the rest of the book(s)*
6. Would you care to recommend other materials of the same subject and format The Western Heritage since 1300 has been recommended, I am looking for others.

*7, September 2013*

Signature of Complainant

Date

Please return completed form by September 7, 2013:

Director, Textbook Services  
State Department of Education  
11<sup>th</sup> Floor, Andrew Johnson Tower  
710 James Robertson Parkway  
Nashville, TN 37243-0379  
[Morgan.Branch@tn.gov](mailto:Morgan.Branch@tn.gov)

It should be noted that when it comes to Islam, we do not really have much of a choice about which version of Islam we are dealing with. As you read the different textbooks, you can tell that they all tell the same half-truth story. The reason for this is the Council on Islamic Education which has changed its name to the Institute on Religion and Civil Values <http://www.cie.org>. The best all round look at it from MEF [http://www.meforum.org/559/islam-and-the-textbooks#\\_ftn2](http://www.meforum.org/559/islam-and-the-textbooks#_ftn2)

Here is an analysis of the common themes and the other half of the story that is neglected:

THEME: Ibn Battuta's biography

Ibn Battuta's voyage is frequently used as a device to explore Islamic culture. Any reader of the original work would wonder if the fact that Ibn Battuta's purchase of a slave for sex on his journey will be mentioned. One further wonders if his recording of the jihad to capture slaves in Africa will be mentioned, as well.

THEME: After Islamic conquest Christians and Jews were allowed to practice their religion freely...

THE BALANCE OF THE STORY: This is a lie. Christians and Jews were ruled by the dhimmi laws of Sharia law and were third class citizens, at best. So the progression was as follows: first jihad, then being a dhimmi, and then the destruction of the native dhimmi culture. This became the model for the next 1400 years. The dhimmi became a second-class citizen in Islam and paid a heavy poll tax called the jizya. Only Jews and Christians and, sometimes, Magians (Zoroastrians) had the choice of becoming dhimmis. Buddhists, Hindus, and animists had the choice of death or conversion.

It was Umar, the second caliph, who set the standards for dhimmitude. His treaty with the dhimmis states:

We shall not build, in our cities or in their neighborhood new monasteries, churches, convents, or monks' cells, nor shall we repair, by day or by night, such of them as fall in ruins or are situated in the quarters of the Muslims.

We shall keep our gates wide open for passersby and travelers. We shall give board and lodging to all Muslims who pass our way for three days.

We shall not give shelter in our churches or in our dwellings to any spy nor hide him from the Muslims.

We shall not manifest our religion publicly nor convert anyone to it. We shall not prevent any of our kin from entering Islam if they wish it.

We shall show respect toward the Muslims, and we shall rise from our seats when they wish to sit.

We shall not seek to resemble the Muslims by imitating any of their garments.

We shall not mount on saddles, nor shall we gird swords nor bear any kind of arms nor carry them on our persons.

We shall not engrave Arabic inscriptions on our seals.

We shall not sell fermented drinks.

We shall clip the fronts of our heads (keep a short forelock as a sign of humiliation).

We shall always dress in the same way wherever we may be, and we shall bind the zunar round our waists.

We shall not display our crosses or our books in the roads or markets of the Muslims. We shall only use clappers in our churches very softly. We shall not raise our voices when following our dead. We shall not take slaves who have been allotted to Muslims.

We shall not build houses higher than the houses of the Muslims.

Whoever strikes a Muslim with deliberate intent shall forfeit the protection of this pact.

(from Al-Turtushi, *Siraj Al-Muluk*, p. 229-30)

But this excerpt cannot really describe the world of the dhimmi. Islam dominated all public space. The government was Islamic; the education was Islamic; dress was Islamic; literature was Islamic. Only inside the dhimmi's house could there be no Islam. The word of a dhimmi could not be used in court against a Muslim and crimes against dhimmis were rarely prosecuted.



The wealth of Islam came from the wealth and labor of the subjugated dhimmis. This had been true ever since Mohammed sent out his first jihadists to raid a Meccan caravan. From that day onward, Islam became wealthy through violence against the non-Muslim. The perfect example of the Jews of Khaybar as dhimmis was used again and again. First jihad took the spoils of war and slaves; then the dhimmi tax system produced yearly wealth. Islam is a political system with a divine license to take what is wanted from dar al harb, the land of war.

THEME: Mohammed's life: He grew up in Mecca, which was filled with rich, uncaring people who worshipped many gods. He was an orphan who became a successful businessman. In middle age he became the prophet of Allah and started a new religion. The Meccans persecuted Mohammed and he had to leave and went to Medina. He became political and a military leader to oppose the oppression of the Meccans. He became victorious and all Arabs became Muslims.

THE BALANCE OF THE STORY: The textbook overlooks the fact that it was jihad in Medina that made Islam successful. It should be noted that Mohammed averaged an event of violence every 6 weeks for the last 9 years of his life. Mohammed preached the religion of Islam for 13 years in Mecca and converted 150 Arabs to Islam. In Medina jihad for 9 years caused every Arab to convert. It was jihad that made Islam successful, not religion. Here is plot of the growth of Islam.

THEME: Five Pillars of Islam

THE BALANCE OF THE STORY: Prayer is one of the Five Pillars. Every Muslim prays over a dozen times a day to recognize that Christians have gone astray and that Jews anger Allah. Surly, such curses should be taught to Christians and Jews.

THEME: The Hadith or Traditions of Mohammed

THE BALANCE OF THE STORY: In discussing the Hadith, they only mention the "good" hadith. For instance, Mohammed said, "Never ask a man why he beats his wife."

THEME: The Five Pillars.

THE BALANCE OF THE STORY: Prayer is one of the Five Pillars. Every Muslim prays over a dozen times a day to recognize that Christians have gone astray and that Jews anger Allah. Surly, such curses should be taught to Christians and Jews.

It is also not mentioned that the Zakat charity cannot be used for Kafirs, non-Muslims. Only Muslims receive the Zakat charity. Indeed, part of the Zakat must go to jihad.

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These figures are a rough estimate of the death of non-Muslims through the political use of jihad.

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## Morgan Branch

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**From:** [REDACTED]  
**Sent:** Saturday, September 07, 2013 10:45 PM  
**To:** Morgan Branch  
**Subject:** Discovering Psychology - book review  
**Attachments:** Discovering Psychology.pdf

Dear Mr. Branch,

Please find attached my review of "Discovering Psychology"

I found it to be thorough, although somewhat biased. However, on the whole it is not appropriate for 9-12 grades.

With the proper instruction, maybe a senior class -however, some of the subject matter covering sexuality almost promotes a reckless sexual lifestyle.

When discussing it as a motivator and need, it is treated like it happens and it doesn't matter. I don't think that is what we should be teaching hormonally-charged, emotional teenagers.

Please see the attached and reconsider a more basic Psychology book or perhaps one that is more balanced.

Thank you,

[REDACTED]