

**Institute for Curriculum Services (ICS) Review on behalf of
the Community Relations Council of Richmond,
the United Jewish Federation of Tidewater, and
the Jewish Community Relations Council of Greater Washington,
McGraw-Hill, *World History and Geography: Early Ages 2018* (connectED title),
World History and Geography Survey Teacher Edition, 2018 (hard copy title)
Student and Teacher editions, for high school
by Jackson J. Spielvogel
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General Comments: This quality high school world history textbook covers the rise of civilization through the Renaissance in Europe 1350-1600. Its in-depth resources are easy to navigate when covering the basics and that ease of use continues when one desires to go deeper into any subject. This is the best user interface reviewed by ICS in the course of this textbook adoption. The textbook is presented in a well-designed digital instructional materials website, with all resources readily available at one's fingertips.

ICS appreciates the extensive collections of primary sources, reading guides, graphic organizers, audio-visually, and map lesson resources. Every chapter has a two-page spread with a map and a timeline to help orient students to that chapter's lesson. ICS especially appreciates the lessons on the Israelites and Judaism, and the rise of Christianity in the context of Judaism. We also appreciate the inclusion of concentrations of Jewish populations around the world in the map in the World Religions Handbook used in so many of the different textbooks.

The textbook uses the Christian dating system throughout the book. The Common Era notation is a religiously neutral alternative preferred by scholars, academics, and educators. Use of the Christian dating system, B.C. and A.D. (Before Christ and Anno Domini, in the year of our Lord) is not neutral and is not appropriate for public school textbooks, and B.C.E. (Before Common Era), and C.E. (Common Era) is more appropriate and used by growing numbers of states' social studies standards, including Virginia's which uses both systems together. In social studies state standards, at least 20 states use the Common Era B.C.E. / C. E. dating system or no dates, while six states use both dating systems, and one uses exclusively the Christian dating system.

The publisher's continued efforts to ensure accuracy in its instructional materials, and to keep them informative and up-to-date for Virginia's students and teachers is appreciated and ICS has noted a number of places where changes for consistency with the print text should be made to the digital one.

Navigation Notes:

1. Go to: <https://connected.mcgraw-hill.com/connected/login.do>
2. Enter username: VAsocialstudies2018
3. Enter password: demo2018VA
4. Select: Login

5. Select either student edition ***World History and Geography: Early Ages 2018***, or teacher edition ***World History and Geography: Early Ages 2018***
6. Select: **Chapter 2: The Spread of Civilization.**
7. Select: **Lesson 2: Peoples in the Eastern Mediterranean.**

Review Legend:

~~Strikethrough~~ = Recommended deletion

Underline = Recommended addition

Comments = Explanation to support recommendations

Chapter 2: The Spread of Civilization, Lesson 2: Peoples in the Eastern Mediterranean, Screen 1, It Matters Because, **Change:** [italics in the original] “*After about 1200 B.C., there was no dominant power in western Asia. The Phoenicians emerged as the most important trading kingdom in the eastern Mediterranean area. While t~~The Israelites did not create an a large empire, but their they left a world religion, Judaism, had a significant influence on western civilization and that also influenced the development of later religions, of Christianity and Islam.~~”*

Comments: Given the clear influence of Judaism on western civilization including major legal concepts like rule of law, idea of a day of rest, ethical monotheism, and more, this should be mentioned. The print edition p.31 includes the “influence of western civilization” but it is omitted from the digital edition. The two editions should be consistent.

When the text discusses King Solomon, it covers his empire, but here states that the Israelites did not create an empire, which is an inconsistent use of the term empire. It would be more accurate to note that the Israelites did not create a large empire, like the Romans or Greeks, but a smaller regional empire.

Chapter 2: The Spread of Civilization, Lesson 2: Peoples in the Eastern Mediterranean, Lesson Resources, image 15, City of David, **Change:** “The city of Jerusalem has been occupied continuously for ~~many hundreds of~~ more than three thousand years. According to tradition, David, the king of Israel, originally built the city as his capital in about 1000 B.C. This image shows one of the oldest parts of Jerusalem, a section known as the City of David; many people believe it to be the location where David founded the city.”

Comments: The area shown in the image, the City of David, has been continuously inhabited for 3,800-5,000 years. The archeological evidence is strong since the start of the Iron age, so it is most accurate to state the site has been occupied continuously for at least three-thousand years. See <http://www.cityofdavid.org.il/en/about> for more information. As David built the city as his capital, this is historically noteworthy and should be included.

Chapter 2: The Spread of Civilization, Lesson 2: Peoples in the Eastern Mediterranean, Lesson Resources, image 16, The Black Obelisk of Shalmaneser, **Change:** “The Black Obelisk dates from the ninth century B.C.E. It was a feature of the ancient city of ~~k~~Kalhu in present-day Iraq. The obelisk is significant because it represents the earliest

depiction of a biblical figure, Jehu, King of Israel. Made from black stone, the obelisk rises to a height of about 6 feet (1.8 meters)."

Comments: A student or teacher viewing this initial image would have no idea why it is included here on the Israelites. If one clicks through, once on the initial image, and then four times more to the fourth screen, this same information suggested above is there on the fourth screen, but teachers will not assign this resource and students will not read it if they do not know why it is included.

Chapter 2: The Spread of Civilization, Lesson 2: Peoples in the Eastern Mediterranean, Lesson Resources, image 17, Biography, Moses (thirteenth or fourteenth century B.C.)

Change: This image of Moses appears to have horns of light and reinforces an antisemitic stereotype of Jews having horns. The image should be replaced with a less problematic image.

Comments: This image of Moses has horns of light from his head. The image of horns on Moses' head, based on a mistranslation of the "rays of light" that the Torah says emanated from Moses' head after he spoke with God, has served as the basis of the ugly antisemitic belief that Jews have horns. Any presentation of this important image in the history of Western art ought to discuss this unfortunate legacy based on a mistranslation. However, this section of text is not the appropriate place for that discussion. Another depiction of Moses (even something as familiar as a photograph of Charlton Heston's portrayal from "The Ten Commandments" or perhaps from the animated film "The Prince of Egypt") should be used instead.

Chapter 2: The Spread of Civilization, Lesson 2: Peoples in the Eastern Mediterranean, Screen 3, The Israelites, par. 3, **Change:** "According to the Hebrew Bible, the Israelites lived in the desert for forty years until they returned to Canaan."

Comments: This section is mostly very well done. The first sentence of the third paragraph should specify that the Israelites lived in the desert for "forty years" until they returned to Canaan. Saying just "for years" is unnecessarily vague. The print edition includes "forty years" but it is omitted from the digital edition so the change should be made here for consistency.

Chapter 2: The Spread of Civilization, Lesson 2: Peoples in the Eastern Mediterranean, Screen 3, The Israelites, par. 4, **Change:** "He is best known for building ~~a temple~~ the First Temple in Jerusalem, which the Israelites viewed as the symbolic center of their religion and of the Israelite kingdom itself. Under Solomon, ancient Israel reached the height of its power."

Comments: In the fourth paragraph, the text refers to Solomon's construction of "a temple" in Jerusalem. Jewish tradition treats the two Temples in Jerusalem as proper nouns and ICS thus prefers the English convention of capitalizing their names. The text itself uses this convention in the section on Judaism in the World Religions Handbook. In general, it is helpful to specify, First Temple or Second Temple, as that helps with historical chronology.

Chapter 2: The Spread of Civilization, Lesson 2: Peoples in the Eastern Mediterranean, Screen 4, The Divided Kingdom, par. 4, **Change:** "New conquerors, the Persians,

allowed the people of Judah to return to Jerusalem and rebuild their city and ~~the~~ Temple, ending the Babylonian captivity. The revived province of Judah was controlled by Persia until the conquests of Alexander the Great in the 300s B.C. The people of Judah survived, eventually becoming known as the Jews and giving their name to Judaism.”

Comments: Please capitalize “Temple” in the first sentence of the fourth paragraph.

Chapter 2: The Spread of Civilization, Lesson 2: Peoples in the Eastern Mediterranean, Screen 4, Judaism, par. 1, **Change:** “The Jews are **monotheistic**, believing in one God, who is the Creator of the world and everything in it. ~~In the Jews’ view, Traditional Jews believe~~ God is all powerful, rules the world; all people were his servants, whether they knew it or not all knowing, and present everywhere.”

Comments: The wording at the beginning of the second sentence seems awkward and does not appear to be used elsewhere to explain religious beliefs. It is more direct to say “Traditional Jews believe.”

The statement, “all people are his servants, whether they know it or not” is unclear and is likely to confuse students. Jews believe God is omnipresent, omniscient, and omnipotent. The revised edits make these key beliefs clear in language appropriate for high school students. This above suggested phrasing is already in the print edition but not the digital edition, which should be changed as suggested above for consistency.

Chapter 2: The Spread of Civilization, Lesson 2: Peoples in the Eastern Mediterranean, Screen 4, Judaism, par. 2, **Change:** “According to Jewish belief, ~~the Creator is not removed from the life he created.~~ God is just and good, and demands goodness from people. God is also “compassionate, slow to anger, and rich in love.” God took an active interest in creation, promising the Israelites, “You will thrive and it will go well with you” if they kept ~~his~~ the Torah, Judaism’s foundational set of precepts. Through the Torah, each person can have a personal relationship with God.”

Comments: ICS recommends removing the first phrase as it is awkward and God’s involvement in creation is conveyed later in the paragraph. When possible, ICS recommends avoiding gendered pronouns for God, since Judaism holds that God is not male or female like people.

Chapter 2: The Spread of Civilization, Lesson 2: Peoples in the Eastern Mediterranean, Screen 5, par. 1, **Change:** “The covenant, law, and prophets are three aspects of Jewish religious tradition. Jews believe that during the exodus from Egypt, when Moses led his people out of bondage, God made a covenant, or contract, with them. God promised to protect them if and they promised to followed his the Torah, Judaism’s foundational set of precepts. The most famous laws in the Torah are the Ten Commandments that Moses is said to have received at Mount Sinai. Jews also believe that God sent additional religious teachers, or prophets, to serve as his voice to his people.”

Comments: The explanation of covenant in Jewish thought should not be reduced to the idea of a *quid pro quo* wherein God simply protects the Israelites in exchange for their obedience. While this is one theme, presenting it as the only explanation of the covenant leaves out important nuances and differing views that appear throughout

various Biblical sources. ICS prefers language that emphasizes dual commitments of divine protection and Israelite worship and obedience of ritual and moral precepts but that does not link these two expectations in a strictly causal relationship. When possible, ICS recommends avoiding gendered pronouns for God. This should be changed in both the print and digital editions.

Chapter 2: The Spread of Civilization, Lesson 2: Peoples in the Eastern Mediterranean, Screen 5, par. 3, **Change:** “The prophets also cried out against social injustice. They condemned the rich for ~~causing mistreatment of the poor to suffer~~. They denounced excessive luxuries, and they ~~threatened~~ warned Israelites ~~with~~ of punishments for their sins. They said that God’s command was to live justly, to share with others, and to care for the poor and the unfortunate. These words became a source for ideals of social justice for Jews and others.”

Comments: The harsh language in the text above gives the incorrect impression that the Jews were treating the poor harshly and making them suffer. The purpose of this information is to illustrate how the concept of social justice is an important element of Judaism. The text does not present other religions in negative terms such as this, and the overall impression students will receive from reading this text is that God is harsh and Jews are bad people who must be punished. This above suggested phrasing is already in the print edition but not the digital edition, which should be changed as suggested above for consistency.

Chapter 2: The Spread of Civilization, Lesson 2: Peoples in the Eastern Mediterranean, Screen 6, par. 3, **Change:** “~~While~~ Judaism requires concern for all humanity because Jews believe that all people are made in God’s image., ~~its laws also prevented complete integration into surrounding communities.~~ The Jewish people’s belief in one God distinguished Jews from ~~Unlike most other peoples of Southwest Asia,~~ Because Jews would not accept the gods of their conquerors or neighbors and because Jewish life was based on Jewish law and focused on the community, Jews were able to. ~~The social separation that this engendered might have been a factor in creating feelings of hostility toward Jews, but it also helped them maintain their identity after the loss of Jewish independence.~~ Other people resented the Jews’ firm commitment to their faith.”

Comments: This paragraph reinforces negative beliefs and attitudes about Jews. Hostility towards Jews derived from various sources, including religious misunderstandings and misinterpretations. In any event, rather than blaming hostility on Jews’ way of life, ICS recommends noting how this commitment served the Jewish people and contributed to the Jews’ survival. It is appropriate to note the reaction of other peoples to the Jews’ commitment to their faith, but this should not be blamed on the Jews. Individuals and groups are responsible for their attitudes and behaviors. Judaism is a way of life much as the text describes Islam. Accordingly, ICS thinks these changes are important. This above suggested phrasing is already included in the print edition but it’s not in the digital edition, which should be changed as suggested above for consistency.

Teacher’s Edition, digital edition, Chapter 2: The Spread of Civilization, Lesson 2: Peoples in the Eastern Mediterranean, Teach and Assess: The Israelites, Biography

Activity student worksheet, Solomon (tenth century B.C.) **Change:** “Solomon succeeded his father, David, as king of Israel. During David’s reign, Israel grew to be a large and powerful kingdom, and Solomon transformed the kingdom into ~~an~~ a regional empire. He established alliances with many nations, used his armies to conquer many others, and built trade routes throughout the Middle East. Within his kingdom, Solomon was known as a great poet, and he was highly respected for the wise decisions he made as a judge. According to the Hebrew Bible, Solomon also had a built the First Temple constructed in the holy city of Jerusalem as a central place of worship and a resting place for the Ark of the Covenant which contained the Ten Commandments.”

Comments: The name of Solomon’s Temple is customarily capitalized as the First Temple. The rather casual language “also had a temple” should be replaced with more informative language informing students that Solomon built it, why he built it, and its importance. This change will ensure that the information in the student worksheet matches the student text and the teacher Biography.

In “It Matters Because” earlier, the text stated that the Israelites did not create an empire. Here the text states that “Solomon transformed the kingdom into an empire.” It is accurate to note that the Israelites created a regional empire, not a large one on the scale of the Romans or Greeks.

Chapter 12: Crusades and Culture in the Middle Ages, 1000 – 1500, Lesson 4, The Late Middle Ages, Screen 7: Spain, par. 2, **Change:** “Aragon and Castile were strong kingdoms. When Isabella of Castile married Ferdinand of Aragon in 1469, it was a major step toward unifying Spain. Though Castile and Aragon remained distinct kingdoms, Isabella and Ferdinand worked together to strengthen their royal control in the dual monarchy. Ferdinand and Isabella believed that religious unity was necessary for political unity, pursuing a policy of strict conformity to Catholicism. This policy meant the forced conversion of both Jews and Muslims. In 1492, the monarchy took the drastic step of expelling from Spain all Jews who did not convert.

After their final loss in 1492 to the armies of Ferdinand and Isabella, Muslims, known then as Moors, were given the choice of converting to Christianity or going into exile. Even after the forced conversions and expulsions, converted Jews and Muslims were pursued by the Inquisition, tortured and killed to ensure the orthodoxy of their conversion to Christianity. Over the centuries of the Spanish Inquisition, tens of thousands were burned at the stake. To a very large degree, Ferdinand and Isabella, the “most Catholic” monarchs, had achieved their goal of religious uniformity. To be Spanish was to be Catholic.”

Comments: The above addition was included earlier in the print edition, but not in the Virginia digital edition. The change should be made for consistency. The discussion of Spain’s expulsion of the Jews in 1492 in the second paragraph ought to connect this policy with the Catholic Church’s Inquisition, discussed elsewhere in the chapter, and explain that the Church’s practice targeted Jews in Spain who claimed to have converted but who were suspected of being disingenuous. It would also be valuable to share the estimate that over the centuries of the Spanish Inquisition, 31,912 “heretics” were burned at the stake. See:

<https://www.jewishvirtuallibrary.org/jsource/History/Inquisition.html>

This will fulfill the Framework of the Virginia Social Studies Standards WHI.14a “Spain Ferdinand and Isabella unified most of Spain and expelled Jews and Moors.” The addition in the first sentence above ensures students understand that Moors were the term used for Muslims during this time and place.

Teacher’s Edition, print edition World Religions Handbook, p. 959, Early Diffusion of Major World Religions, Extending the Content, Diaspora, **Change:** “As a result, approximately 4.6 million Jews live in Israel, 4.5 million live in the United States, and 2.1 million live in Russia, Ukraine, and other former Soviet Republics.”

Comments: This excellent note for teachers explaining the Jewish diaspora and diffusion needs to be updated for its information on population statistics. Since about 1 million Jews have emigrated from the former Soviet Union to Israel, the population of the former has declined to approximately 1 million, and the population of Israel is now approximately 6 million. The population of the United States is approximately 6 million as well. See the work of Demographer Sergio DellaPergola in the American Jewish Yearbook in 2014, page 20:

<http://www.jewishdatabank.org/studies/details.cfm?StudyID=776>

Teacher’s Edition, print edition World Religions Handbook, p. 970, Reading Skills, Questioning, **Change:** “Have students refer back to the section on Christianity. Ask: How did Christianity arise in a Jewish context? What did Jesus emphasize from the Hebrew Bible? What Jewish teachings did Jesus expand on? unlike Christians, how do Jews view Jesus Christ? (Possible answer: Jesus was a Jewish teacher whose teachings began a new movement within Judaism. Jesus taught verses from the Hebrew Bible “love your neighbor as yourself,” and “Love the Lord your God with all your heart. They do not see Jesus as the Messiah and they are still waiting for the Savior..)”

Comments: It is not appropriate to denigrate a religion in a public-school context by raising that Jews do not accept Jesus as savior, which would make Jews and other non-Christian students uncomfortable in a public school classroom. The two questions and answers suggested above are taken from the student text itself on pages 178-179 and are what the students learn in the context of the lesson on “The First Christians,” which is accurate, nuanced, and balanced.

This will fulfill the Virginia World History standards “WHI.7a Origins of Christianity - Had its roots in Judaism.”

In the case of Jesus of Nazareth, “Christ” is a religious title. 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. When the text is discussing Christian belief, it is appropriate to note that for Christians Jesus is Christ. However, when passing references are made in a broad historical context, the religious title should be dropped.

Teacher’s Edition, print edition World Religions Handbook, p. 971, Technology Skills, **Change:** “Searching a Database for Articles on Freedom of Religion and Democracy, Discuss with students how religious, cultural, and national identities are often

intertwined, as is the case with Judaism and the State of Israel. Have students name other places where these three identities have merged and there is a state religion. (Possible examples include Bhutan, Cambodia, Myanmar (Buddhism); Denmark, England, Iceland (Christianity); Algeria, Egypt, Iran, Jordan, Saudi Arabia (Islam) Saudi Arabia and Iran.) **Ask:** What are some advantages and some problems challenges inherent in with the association of a particular religion with a political entity? (Answers may include: the freedom to practice the religion of Judaism after two thousand years of religious persecution; survival as individuals and as a people following the Holocaust; that it can lead to political strife with other nations or internally; and possible oppression of or discrimination against minorities or religious or cultural groups by the majority second, or possibly discrimination.) Assign students to use a database a selection of academic websites to find recent articles about local, national, or international events in which religion has played a part. Have students collect these articles and report on what they learned in class."

Comments: This open-ended assignment focuses only on the problems of the association of a particular religion with a political entity, not on the advantages, such as freedom to practice the religion of Judaism after two thousand years of religious persecution, and survival as individuals and as a people following the genocide of the Holocaust.

This exercise does not distinguish between different political models that exist vis-à-vis the relationship of religion and state, namely, a theocracy, a state religion, or a country with a dominant religion.

As written, this exercise equates two oppressive totalitarian regimes, Iran and Saudi Arabia, with a democracy, Israel, where all religious groups have freedom of religion. Iran is a theocracy and is therefore a different model altogether. Rather the text should list a selection of states with official state religions to illustrate. For more information on state religions, see: <http://www.pewresearch.org/fact-tank/2017/10/03/key-facts-about-government-favored-religion-around-the-world/> For example, the following countries have state religions:

- Algeria: Article 2 of the Algerian Constitution of 2016: "Islam shall be the religion of the State."
- Cambodia: The Constitution declared Buddhism as official religion of the country. About 97% of the Cambodia's population is Buddhists.
- Egypt: Article 2 of the Egyptian Constitution of 2014: "Islam is the religion of the State".
- Jordan: Article 2 of the Constitution of Jordan: "Islam is the religion of the State and Arabic is its official language."
- Myanmar: Section 361 of the Constitution states that "The Union recognizes special position of Buddhism as the faith professed by the great majority of the citizens of the Union."

For research for this assignments, students should be directed to such academic sites as The Pew Research Center on Religion and Public Life, see <http://www.pewforum.org/> or Freedom House, see <https://freedomhouse.org/> and not to the internet in general, where propaganda and misinformation can overwhelm accurate academic research.

