

**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
National Geographic Learning, Cengage Learning,
World History: Great Civilizations Survey: Student Edition (digital title)
by Jon Heggie, et. al.
February 2018**

General Comments: This middle grades world history textbook covers the origins of civilization through the 21st century. This review covers the student edition for the period of ancient Israel through the Islamic world. This review focuses on “Chapter 5: Judaism and the Israelite Kingdoms,” and on other mentions of Judaism and ancient Israel elsewhere in the textbook, “Chapter 11: The Roman Empire and Christianity” and “Chapter 13: The Islamic World 600-1858.”

ICS appreciates the many thoughtful changes and enhancements that have been implemented in the current edition, ensuring improvements for the better in the areas of Jewish history and Judaism.

This text does a very good job of explaining the big-picture sweep of Jewish history from Abraham to the era of Roman rule, with clear, concise, yet detailed summaries of the history of Judaism and the Israelite Kingdoms. The publisher is to be commended for the use of Jewish sources for translations of primary sources, and the use of historically accurate names for people and places. Especially engaging is the summary of the archaeological work on the ancient harbor of Caesarea by Beverly Goodman.

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.

Navigation Notes:

1. For *World History: Great Civilizations Survey*,
2. Go to www.myngconnect.com
3. Select **Educator**.
4. Teacher Account: enter username: VASTATE.Review7@cengage.com
5. Enter password: **password**
6. To select book, click on the **round blue Profile icon** at the top right of the screen, so that details of classes pop-up.
7. Select the pop-up for the class: **World Cultures and Geography**
8. From the Backpack, select English eEdition.
9. Click escape to get rid of the screen that tells to rotate the device.
10. Select Table of Contents at top left.
11. Select chapter
12. For student only view, instead of Educator, select **Student**
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14. Enter password: **password**

Review Legend:

~~Strikethrough~~ = Recommended deletion

Underline = Recommended addition

Comments = Explanation and rationale provided to support recommendations

Unit 2, Timeline of World Events, p. 60-61, **Change:** “587 B.C. Jerusalem falls to the Babylonians, beginning the Jewish exile to Babylonian Exile.”

Comments: Students will not connect this event to the Jews unless it is made explicit that it was the Jews who were exiled to Babylon or Babylonia.

Unit 2, Geography in History, First Civilizations (Southwest Asia and North Africa) 3500 B.C. - 1800 B.C., map introduction, **Change:** “Most of the world’s earliest civilizations, including Mesopotamia, Egypt, India, and China, developed in fertile river valleys. The good soil made the river valleys ideal for growing crops. By contrast, the ~~Hebrews~~ Israelites established their civilization along the Mediterranean. However, what really set them apart was their belief in one God. This belief would influence the rest of the world for centuries.”

Comments: Chapter 5 is entitled “Judaism and the Israelite Kingdoms” and most of the chapter covers the Israelite period, with a half a page on the Hebrew period, so the reference here should be to the Israelites.

Chapter 5: Judaism and the Israelite Kingdoms 2000 B.C. to A.D. 70, Lesson 1.4, Document-Based Question: Writings from the Hebrew Bible, p. 131, Document Two, Primary Source Sacred Text From the Book of Exodus, Ten Commandments, illustration and caption, **Replace Caption and Image:** “~~The Great Isaiah Scroll, one of the Dead Sea Scrolls~~ The Ten Commandments in Hebrew in a Torah scroll.”

Comments: This is a very nice image of the text of the Book of Isaiah from the Dead Sea Scrolls, but since the exercise is about the Ten Commandments and the Book of Exodus, it should be easy to replace the current image with an image of the Ten Commandments in Hebrew from a Torah scroll. The image can be used in the Gallery of images and more explained about the Dead Sea Scrolls there.

Chapter 5: Judaism and the Israelite Kingdoms 2000 B.C. to A.D. 70, Lesson 2.2, Exile and Return, p. 135, **Change:** “The removal of some of the Jewish people from their homeland to far away Babylonia was a deeply distressing experience. Their captivity, called the Babylonian Exile, lasted about 50 years. Exile is the forced removal from one’s native country. During the exile, Jews built their first synagogues. ~~Any remaining tribal divisions disappeared, to be replaced by~~ Despite being divided between Judah and Babylonia, there was still a sense of religious and social unity among the Jewish people. Scribes started writing down the holy texts in a new script that is still used today. Most importantly, the Jews found that it actually was possible to “sing of the Lord on alien soil.” Although they had lost control of the Promised Land, the Jews held on to their cultural identity and their religious faith.”

Comments: The Jews has been ruled by kings for hundreds of years by the time of the Babylonian Exile, and they were no longer primarily divided by tribe. At this time, many ordinary Jews, the “people of the land” remained in Judah; the king, his court, and the leadership and their families lived in Babylon, yet the people remained united by their religion and culture. This edit suggests a more historically relevant transition sentence.

Chapter 5: Judaism and the Israelite Kingdoms 2000 B.C. to A.D. 70, Chapter 5 Gallery, image 1, caption, **Change:** “Mount Sinai, Egypt ~~Christian~~ Jewish tradition holds that Moses brought back the 10 Commandments from the summit of Mount Sinai. Christian tradition holds that St. Catherine’s Monastery was built in the sixth century C.E. to remember that location. This photograph shows the path to the top of the mountain, but there is still debate about if this is the actual mountain Moses climbed.”

Comments: Jewish tradition does not state the specific location of the biblical Mount Sinai. Since this chapter covers Judaism, the caption should start with what Jewish tradition holds concerning this location. Adherents of the Christian tradition constructed the Monastery 2,000 years after the event is believed to have occurred. This clarification is important so as not to conflate religious belief and historical fact.

Chapter 5: Judaism and the Israelite Kingdoms 2000 B.C. to A.D. 70, Chapter 5 Gallery, image 2, caption, **Change:** “**Add:** “**King Jehu** This scene was carved on a pillar around 825 B.C. The pillar documents the achievements of Assyrian King Shalmaneser III. The scene shows Jehu, king of the Israelites, paying tribute to the Assyrian king. Having broken ties with Phoenicia and Judah, Jehu sought an alliance with the Assyrians. The obelisk is significant because it represents the earliest depiction of a biblical figure, Jehu, King of Israel.”

Comments: A student or teacher viewing this image will have no idea why it is included here on the Israelites, and this should be explained in the caption.

Chapter 5: Judaism and the Israelite Kingdoms 2000 B.C. to A.D. 70, Chapter 5 Gallery, image 4, caption, **Add:** “**Dead Sea Scroll Fragments** A conservation analyst from the Israeli Antiquities Authority examines fragments of the 2000-year-old Dead Sea Scrolls at a laboratory. The term “Dead Sea Scrolls” ~~usually~~ refers to manuscripts found in 11 caves near the ruins of Qumrān, along the northwestern shore of the Dead Sea. Among these manuscripts are the oldest surviving texts of the Torah and Hebrew Bible in existence, as well as many non-biblical religious texts dating to the Second Temple era. The next oldest copies of the Hebrew Bible are about 1000 years younger. Despite their antiquity, the Dead Sea Scrolls are remarkably faithful to the text of the Hebrew Bible known to Jews today.”

Comments: The one key piece of information missing from this description of the Dead Sea Scrolls is what they contain. If this is left out, students will not understand their significance. The next two sentences emphasize two more facts that illustrate their age and importance to Judaism and Western Civilization. There is adequate room to the right of the image for a longer caption.

Unit 3, Timeline of World Events, Greek Civilization, p. 202, Timeline, **Change:** “1300 B.C. Southwest Asia, The Kingdom of Israel is established by the ~~Hebrews~~ Israelites.”

Comments: At the time of the establishment of the Kingdom of Israel, the people were called Israelites. This is accurately described in Chapter 5, Judaism and the Israelite Kingdoms, pages 132-133.

Chapter 11, The Roman Empire and Christianity, Lesson 2.1, The Origins of Christianity, p. 24, col. 1, par. 1, before main idea, **Change:** “A man named Jesus who lived in Nazareth was a Jew whose beliefs ~~became a threat to Jewish and Roman leaders. His~~ attracted followers and whose teachings form the foundation of a religion that has powerfully shaped the world for over 2000 years.”

Comments: The student text does not discuss Jesus as a threat to Jewish leaders. The text explains that Roman authorities sentenced Jesus to crucifixion. Crucifixion was a Roman punishment. Narrations of the Crucifixion that blame or implicate Jews have historically led to anti-Jewish understandings and were prohibited during the last California textbook adoption. Material that has historically promoted antisemitism should not be included because such a brief lesson cannot provide sufficient background to avoid reinforcing antisemitic beliefs. This brief introduction to this rather short lesson on the life and death of Jesus should focus on the beliefs and teachings of Jesus and their meaning for Christianity.

Chapter 11, The Roman Empire and Christianity, Lesson 2.1, The Origins of Christianity, p. 24, col. 1, par. 3, **Change:** “The Romans captured the Jewish city of Jerusalem in 63 B.C., which brought the Jewish people under Roman control. At first the Romans allowed the Jews to worship one God. Over time, tensions grew. Rome began to enforce emperor worship, and the tensions exploded into conflict. In A.D. 70, Rome defeated the Jews, who then continued to scattered migrate throughout the empire. This helped spread a A new religion, Christianity, began spreading during this time as well. that was developing in the Jewish community: Christianity.”

Comments: “Scattering” is not a term generally used for people, and is not used for any other populations in this text. It gives rise to the antisemitic trope of “the wandering Jew.”

Some Jewish communities were established around the Roman Empire long before the start of the Roman-Jewish wars, and before 70 CE, the date mentioned in this section. Second, it is clear that Jews remained in Judea after the destruction of the Temple in Jerusalem in 70 CE, because there were more conflicts between Rome and the Jews of Judea, for example in 135 CE. It is more accurate to say that Jews continued to migrate around the Roman Empire.

The notion that many Jews were becoming Christians is not clearly supported by any evidence. The replacement statement is incontestable; Christianity began to spread then.

Chapter 11, The Roman Empire and Christianity, Lesson 2.1, The Origins of Christianity, p. 24, col. 2, par. 1, **Change:** Jesus of Nazareth, **Christianity** is based on the teachings of **Jesus**, a man born into a poor family in Judea around 6 B.C. Most of what we know about Jesus’ teachings comes from the four **Gospels**. These books were written after Jesus’ death by four of his followers—Matthew, Mark, Luke, and John. The Gospels are part of the **New Testament**, which presents the history, teachings, and

beliefs of Christianity. According to ~~historical record~~ the Gospels, Jesus was a practicing Jew and worked as a carpenter. When he was about 30 years old, he began to teach ideas about salvation and the afterlife that differed from Jewish ~~practices~~ tradition. ~~Biblical~~ New Testament accounts claim that Jesus could perform miracles, such as healing the sick.”

Comments: It is the Gospels of Matthew and Mark of the New Testament, not any historical record exterior to the New Testament, that state that Jesus was a practicing Jew and a carpenter.

The Gospels note that Jesus continued to follow traditional Jewish practices; it was his teachings that differed from Jewish traditional teaching about salvation and the afterlife. It is important to clarify that it was not the teachings of the Hebrew Bible, but of the New Testament that claimed Jesus could perform miracles.

Chapter 11, The Roman Empire and Christianity, Lesson 2.1, The Origins of Christianity, p. 24, col. 2, par. 2, **Change:** “In time, Jesus traveled around Judea preaching and gathering disciples, or followers. He chose his closest followers, known as the Twelve Apostles, to help spread his teachings. He often used parables (short stories about everyday life) to make his religious or moral points. In his Sermon on the Mount, Jesus declared that love for God and charity toward all people were ~~more~~ the most important than following Jewish law of God’s commandments, following the teachings of the Hebrew Bible and Jewish tradition. The innovation of Jesus was that he ~~He~~ also promised that those who sought God’s forgiveness for their sins would go to heaven after death. To his followers, Jesus became Christ, “the anointed one.” They believed he was the promised Messiah — the one who would free them.”

Comments: This description of the teachings of Jesus is not accurate. Jesus teaches that “love for God and charity toward all people” were the most important of God’s commandments, not that they were more important than following Jewish law. For evidence of this, see Matthew 22: 34:

“When the Pharisees heard that he had silenced the Sadducees, they gathered together, 35 and one of them, a lawyer, asked him a question to test him. 36 “Teacher, which commandment in the law is the greatest?” 37 He said to him, “‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ 38 This is the greatest and first commandment. 39 And a second is like it: ‘You shall love your neighbor as yourself.’ 40 On these two commandments hang all the law and the prophets.”

In Matthew 22:34-40, Jesus teaches that all the commandments are derived from Jewish teachings paraphrased here: “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.” (Deut, 6:5), and “You shall love your neighbor as yourself.” (Lev. 19:18) Earlier, Hillel taught this same teaching as: “That which is despicable to you, do not do to your fellow, this is the whole Torah, and the rest is commentary, go and learn it.” (Babylonian Talmud, Shabbat 31a)

It was later, after the lives of the apostles, when the teachings of Jesus started to spread to non-Jews, that Christians stopped practicing Jewish law.

Chapter 11, The Roman Empire and Christianity, Lesson 2.1, The Origins of Christianity, p. 24, col. 2, par. 3, **Change:** “According to Christian writings, Jesus

criticized ~~Jewish practices~~ those who neglected justice, mercy, and faith while visiting Jerusalem during the Jewish observance of Passover. Jesus was arrested and turned over to Roman authorities. Pontius Pilate, the Roman governor of Judea, sentenced Jesus to death by crucifixion—being nailed to a cross and left to die. Jesus' body was buried, and then, according to the Gospel account, he was resurrected, or rose from the dead, and ascended into heaven. For Christians, the resurrection signals victory over sin and death. The man called Jesus was gone, but Christianity was just beginning."

Comments: Jesus was criticizing those who "neglect justice and mercy and faith" and are hypocritically talking about religious practice but not helping those who need it. See Matthew 23:23. Jewish practices in particular were not the focus of criticism, but, rather, those people who are corrupt and hypocritical.

Chapter 11, The Roman Empire and Christianity, Lesson 2.2, Christianity Spreads, p. 26, col. 1, par. 2, Appeal of Christianity's **Change:** "At first ~~all Christians were practicing Jews~~ kept most Jewish practices, who and still met in synagogues, places for Jewish worship. However, soon Christianity placed less emphasis on the laws of Judaism and welcomed Gentiles (GEHN-tylz), or non-Jews. As a result of the split from Judaism, Christianity grew and developed its own identity."

Comments: One cannot say with certainty that the early adherents of Christianity kept all the practices of Judaism, and which practices should be kept was a subject of debate in early Christianity. Concerning Judaism's key teachings, there were also some similarities and some differences; with respect to the messiah, their interpretation ran counter to Jewish thought.

Chapter 11, The Roman Empire and Christianity, Lesson 2.3, Document-Based Question, Writings from the New Testament, Document 1, p. 29, **Change:** "This parable was recorded in the Gospel of Luke in the first century A.D. Jewish law states that you should love your neighbor as yourself. When asked, "Who is my neighbor?" Jesus replied with the Parable of the Good Samaritan. The Samaritans (suh-MEHR-uh-tuhns) were a community of people who were ~~generally distrusted by~~ seen as outsiders to the locals, the Jews, the audience of the parable. According to the Gospel of Luke, Jesus tells this parable to answer the question "Who is my neighbor?" In this parable, it is the outsider, and not the local neighbors, who shows compassion and stops to help the traveller in trouble."

Comments: This explanation of the context of the parable of the Good Samaritan makes it appear that Jews were against helping neighbors and this is an unfair characterization that inflames antisemitism. The moral of the parable of the Good Samaritan should emphasize the lesson of an outsider being a better neighbor than the local insider neighbors, and de-emphasize negative portrayals of Jews.

Chapter 11, The Roman Empire and Christianity, Lesson 2.4, The Early Christian Church, p. 31, col. 2, par. 1, **Change:** "The Christian Bible contained the foundations of the faith in two books: the Jewish Hebrew Bible, known to Christians as the Old Testament, and a New Testament of approved writings."

Comments: The Jewish Hebrew Bible is known to Christians as the Old Testament.

Chapter 13: The Islamic World, 1.5, After Muhammad, “Islam Spreads,” p. 379, col. 2, par. 2, **Change:** “The Qur’an forbade the conquering caliphs from forcing their new non-Muslim subjects to convert to Islam. ~~Instead of being persecuted, or mistreated, as they had been under Byzantine and Persian rule, Jews, Christians and these of other faith~~ monotheists were allowed to follow their own religious customs with some restrictions.”

Comments: ICS suggests deleting the assertion above, which, in contrasting harsh treatment by the Persians with kinder treatment by the Muslim rulers, is not quite historically accurate. In 560 B.C.E. the Persian king, Cyrus the Great, allowed the Jews to return to their homeland, allowing them freedom to practice their religion, although he did not allow reestablishment of the Israelite kingdom. It would be more accurate to delete the beginning of the sentence, and to note that the relative tolerance extended to Jews, Christians, and other monotheists. The treatment of non-monotheists was considerably less tolerant.

Chapter 13: The Islamic World, 2.2 Muslim Spain, “A Great Capital,” p. 383, col. 1, par. 1, **Change:** “In Cordoba, especially in the 8th-11th centuries, Christians, Jews, and Muslims lived together under a government that practiced relative religious tolerance, or sympathy acceptance for the beliefs and practices of others. In this rich intellectual environment, where these cultures intermingled, many advances in science, philosophy, medicine and the arts were made.”

Comments: This text presents a picture of relative calm and tolerance that was unique to a particular historical era. To clarify that, it is important to add in dates. The behavior and attitude that prevailed in Cordoba in that period succeeded in promoting an environment in which intellectual life flourished, despite the fact that non-Muslims faced legal, financial, and social restrictions. Later, discrimination was more menacing and impactful than would be understood by students when viewing the word “tolerance.” The situation changed in the same city of Cordoba described in the text and when the Almohads conquered Cordoba in 1148, persecution and forced conversions of Jews and Christians increased significantly, leading the famous Jewish philosopher, physician, and leader Moses Maimonides (mentioned on p. 399 of the text) to flee. Even during this more tolerant period, non-Muslim monotheists were required to wear identifying clothing and other restrictions. The intermingling of Jews, Christians, Muslims and others in the above specified era in Cordoba led to the preservation of ancient culture through Jewish translations of Greek and Hebrew texts into Arabic and of Arabic works into romance languages.

Chapter 13: The Islamic World, 2.4 The Ottoman Empire, “A Vast Empire,” p. 386, col. 2, par. 1, **Add:** “Ottomans continued to build an empire as they challenged the Safavid Empire, a rival Muslim power, and then captured Syria, the region of Palestine, and Egypt from other Muslim rulers.”

Comments: That area was not a distinct political entity, so the above change is needed for accuracy. After Judea was renamed Syria Palaestina by the Romans in 135 C.E., it became, under Arab rule, a sub-province in Greater Syria. In the late 11th century, when the area was not a distinct political entity, the terms Palestine, Holy Land, Land of Israel, and Zion were all used to refer to it. In 1920, when the territory was placed under British administration by the League of Nations, and was called “the British Mandate for

Palestine,” “ the Mandate for Palestine,” or “the Palestine Mandate.” Adding the word “region” here retains the text’s wording with a qualification.

Chapter 13: The Islamic World, 2.4 The Ottoman Empire, “Daily Life, p. 387, col. 1, par. 1, **Change:** “Like other civilizations, the empire had different social classes. Many “Ppeople of the Bbook,” or especially Jews and Christians, played important roles in the Ottoman Empire, though their minority status was at times limiting. Like other civilizations, the empire had different social classes.”

Comments: While it is true that the Ottoman Empire was divided by social class, one’s religious affiliation typically determined one’s status, so Jews and Christians were often viewed, and treated, differently than were the predominantly Muslim subjects.

Reordering these sentences and adding the qualifications presents a more complete picture. The term “People of the Book,” as used in the Qur’an, refers specifically to those who had received divine revelations prior to Islam, i.e., not only Jews and Christians, but also Sabians. The designation was later expanded to include Zoroastrians and others.

Chapter 13: The Islamic World, 2.4, The Ottoman Empire, Daily Life, p. 387, col. 2, par. 4, **Change:** “One reason for its long life was its religious tolerance, which helped reduce internal conflict. Jews and Christians enjoyed relative religious and cultural freedom, but they were forced to pay in return for paying a extra discriminatory taxes and being loyal to the state.”

Comments: Jews and Christians were second-class citizens; they had to pay discriminatory taxes levied against non-Muslims, and had other restrictions placed upon them. The term “religious freedom” does not mean the same thing it means in the United States, and should be qualified with the term “relative”.

Chapter 13: The Islamic World, 3.1 Science and Philosophy, Medicine and Ideas, p. 390, col. 2, par. 3, **Add:** “Another Muslim physician from al-Andalus known as Ibn Rushd (or Averroes) wrote influential books on medicine. He was also a famous philosopher. His detailed studies of the Greek philosopher Aristotle and Plato were crucial in keeping alive the works of these two great thinkers. In his writings, Ibn Rushd tried to harmonize the ideas of Aristotle and Plato with Islam. Moses Maimonides, Ibn Rushd’s Jewish contemporary in Cordoba, wrote widely in Arabic on philosophy, religion, and medicine, and integrated the scientific with the religious in his influential writings.”

Comments: Ibn Rushd may appear in other texts to which students refer as Averroes, so inclusion of that name might be helpful. The Jewish physician, philosopher, and scholar Moses Maimonides, lived in Cordoba at the same time as Ibn Rushd and both scholars exemplify the fairly tolerant intellectual climate of that time and place. Interestingly, each experienced criticism and difficulties, with Maimonides’ fleeing because of his precarious position as a Jew, and Ibn Rushd being banished by more powerful rival theologians. Since Maimonides is quoted on page 399 in the Chapter Review, Analyze Sources, he should be added to the main part of the student text.

Chapter 13: The Islamic World, p. 399, Chapter Review, Analyze Sources, **Add:** “Read this part of an oath that was written by Moses Maimonides, a Jewish philosopher, scholar, and physician in Muslim Spain.”

ICS Comments: Many view Maimonides as one of the most influential figures of the medieval period as a whole, and perhaps the greatest Jewish figure of that era. Mention of him should thus include his Jewish heritage, particularly in the context of describing the multifarious contributions of scholars from the many sub-groups that together formed society under Islamic rule. Other figures in this chapter are identified by their religion individually, or as a group, an identification that is understandable and appropriate, given the chapter’s focus on Islamic culture. For example, “medieval Muslim scholars.”

Maimonides is well-known for his role as the personal court physician to Sultan Saladin and the royal family in Egypt, at the same time meeting the medical needs of his own community, but he achieved greater renown for his work as a philosopher and scholar, and he should be introduced in that capacity, particularly in the context of introducing students to scholars who contributed to the impressive intellectual output of a flourishing society under Islamic rule. Maimonides is considered to be the most important medieval Jewish thinker, particular for his work in codifying Jewish law and for his philosophical texts. A prolific author, he produced a large number of influential works written in Judeo-Arabic, including a massive code of law, commentaries on established legal texts, philosophical works, and responsa in service of the religious needs of his co-religionists, as well as his medical treatises; he is seen as an exemplar of those who combine faith with reason.

Chapter 13: The Islamic World, p. 399, Chapter Review, Question 24, **Add:** “How do Maimonides’ ideas about knowledge reflect the achievements of the multicultural society that flourished in Muslim Spain during its golden age?”

Comments: As noted in comments above, it is important to note that the achievements of the scholars who flourished in Islamic Spain are the work of a multicultural society, with Jewish and Christian, as well as Muslim, scholars making significant contributions in philosophy, science, medicine, literature, and the arts.

Chapter 13 Gallery, sixth Image (Dome of the Rock), Caption, **Change:** “The Dome of the Rock was built in the late 600s in Jerusalem over a rock on a site that is sacred to both Jews and Muslims ~~and Jews~~. Called the Temple Mount by Jews, it is the area in which the First and Second Temples stood. It is the third holiest site for Muslims, and the most sacred site for Jews.”

Comments: The description of the history of this site omits its main use for over 1,000 years and its Jewish connection. Jewish tradition holds that the rock described above is the holiest site in Judaism, as the Foundation Stone, the spiritual junction of Heaven and Earth, and that this shrine was built atop the center of the site of the First Temple (built by Solomon) and the Second Temple, both containing the Holy of Holies. The site is sacred to Jews and Muslims and, since the location’s significance as a religious site originated with Judaism, it makes sense to list Jews first. In the context of understanding religious holy places, it is worth noting that it is the third holiest site for Muslims and the most sacred site for Jews.

Unit 5 Wrap-Up, Chapter 13, The Stolen Past by Karen Lange, p.402, **Delete:** ICS recommends not using this entire feature because of its inaccuracies; suggestions for its replacement are provided below.

Comments: Introducing the problem of looting of archaeological sites is instructive, and is one that people on all sides of conflict would acknowledge as a problem. However, including fact alongside political viewpoint is inappropriate and misleading.

Archaeological looting is connected with a long-established phenomenon in the Middle East that may be traced back to ancient Egypt's tomb robbers, and perhaps further. This particular feature, which appeared in *National Geographic* in 2008, while germane to the topics covered in the text, is, unfortunately, a problematic choice to illustrate the topic. The piece contains a number of inaccuracies and elements of bias, including the following:

- It describes the West Bank as “a cradle of civilization,” though the standard referent for the term “cradle of civilization” is Mesopotamia, the area between the Tigris and Euphrates (in today's Iraq).
- It describes the West Bank as “crossroads of empires for Jews, Christians, and Muslims, sacred ground,” while that description would normally be applied to Israel in particular, or to the Middle East in general.
- It gives a very narrow account in saying that “looters have overrun not just Khirbet Tawas but countless other archaeological sites located in the West Bank,” particularly since the problem of looting occurs on a much grander scale elsewhere in the Middle East.
- It implies that, Israel is responsible for the creation and growth of this looting, despite the widespread phenomenon of archaeological looting that has no connection to the conflict between Israelis and Palestinians:
“For a thousand years, the ruins of Khirbet Tawas, a Byzantine jewel, stood southwest of Hebron. Then, in 2000, the second intifada began. As Palestinians fought Israeli troops, the West Bank became all but ungovernable. Soon the Israelis set up a web of security checkpoints, sealed off the region, and barred Palestinians from working inside Israel.”
- Blame is assigned to Israel for causing looting when, by Israel's account, it limited access to jobs within Israel to prevent the entrance of suicide bombers. While each side has its version and interpretation of these events, insertion of content with a political point of view has no place in a public school text.
- It injects politics into this lesson in claiming the area's archaeological heritage as, first and foremost, the Palestinians' cultural heritage, in so doing claiming the land for Palestinians by including a Palestinian archaeologist's political viewpoint:
“They are destroying a cultural heritage that belongs to every Palestinian...”

A quick search of articles that have appeared in *National Geographic* on the problem of archaeological looting yields three other articles on the topic. We hope you might consider one of them as a substitute for the feature currently included in the text:

1. “How Tomb Raiders Are Stealing Our History” by Tom Mueller (May, 2016), <http://www.nationalgeographic.com/magazine/2016/06/looting-ancient-blood-antiquities/>,

2. “Lust for Loot: Collecting Is Driving the Demand for Plunder” by Sarah Parcak (May, 2016), <http://voices.nationalgeographic.com/2016/05/19/lust-for-loot-collecting-antiquities-looting-egypt/>
3. “LOOTING AND CONFLICT: THE ISIS ANTIQUITIES PIPELINE,” Story and art by Matthew Twombly (June, 2016), <http://www.nationalgeographic.com/magazine/2016/06/looting-isis-antiquities-pipeline/> (a brief illustrated and partially animated feature).

Index, p. R17, **Change:** “Israel, 62m, 122-141, 132, ~~202~~, 401, 754, 798–799, 799m, Caesarea, 138–139, ten tribes of, 132, *see also Jerusalem*; Judaism, Israel-Egypt Peace Treaty, 1979, 799, Israeli Palestinian conflict, 402, 827.”

Comments: Page 202 is on the Maya, and there is no reference to Israel on that page. There is not an index entry that covers pages 122-141 in chapter 5 “Judaism and the Israelite Kingdoms” since all the pages in that chapter take place in ancient Israel, with two pages on modern Israel.

Note: For comments on the shared National Geographic resource, World Religions Handbook, please see the ICS review of *World Cultures and Geography 2017*.