

**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,
Pearson, *World History and Geography: Beginnings to 1500*,
Teacher Edition, by Elisabeth Gaynor Ellis and Anthony Esler
Teacher Edition
for high school
February 2018**

General Comments:

World History and Geography: Beginnings to 1500, Teacher Edition offers excellent resources for educators. ICS has reviewed other editions of this text in the past and is extremely appreciative that so many agreed upon changes have been made to the current online Virginia edition of this textbook. This review addresses a few outstanding issues in the main textbook requiring correction in coverage of the Origins of Judaism and Jewish life in Medieval Christianity.

Teachers will appreciate the guidance offered in the “Organizer” sections, guided readings, and support for English language learners. As noted in the review of the student text, Pearson should consider providing additional guidance to teachers for activities that require researching on the internet. Unguided internet research may lead students to websites containing politically biased, racist, hate-filled, and anti-Semitic materials highly inappropriate for the classroom. Lists of reliable history websites would be a valuable addition. The Teacher Edition would also benefit from being brought into closer alignment with the Student Edition.

As in the student text, ICS recommends changing B.C. and A.D. to B.C.E. and C.E. throughout, or at the very least also including B.C.E. and C.E. 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. B.C.E. (Before Common Era) and C.E. (Common Era) are used in many states’ social studies standards, including the Virginia standards.

ICS commends Pearson on its efforts to produce accurate, informative, and up-to-date material for Virginia’s students and teachers. Please see the ICS review of the student edition of the present text for additional recommendations.

Navigation Notes:

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2. Enter User Name **VA_SS_Reviewer_2017**
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Review Legend:

~~Strikethrough~~ = Recommended deletion

Underline = Recommended addition

Comments = Explanation and rationale provided to support recommendations

Recommended Edits:

Topic 2: The Ancient Middle East and Egypt 3200 B.C.-500 B.C., Lesson 3: The Hebrews and the Origins of Judaism, page V1-44, Start Up Activity, Quote from Exodus 20:2-3, **Change:** ~~“I am the LORD thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me.”~~ the Lord am your God who brought you out of the land of Egypt, the house of bondage: You shall have no other gods besides Me.”

Comments: Since the topic looks at the origins of Judaism, it is appropriate to use a Hebrew Bible translation from a Jewish source (see *Tanakh: The Holy Scriptures*. Philadelphia: Jewish Publication Society of America, 1985. Print).

Topic 2: The Ancient Middle East and Egypt 3200 B.C.-500 B.C., Lesson 3: The Hebrews and the Origins of Judaism, page V1-46, Online, lines 3-5, **Delete:** ~~“Discuss the importance of the King David’s accomplishments and their significance according to the Hebrew Bible unification of the twelve tribes of Israel into the one kingdom of Israel.”~~

Comments: The suggested changes align more closely with the student text.

Topic 2: The Ancient Middle East and Egypt 3200 B.C.-500 B.C., Lesson 3: The Hebrews and the Origins of Judaism, page V1-46, Summarize, lines 4-6, **Add:** “(Canaan was the Israelites ancestral homeland and considered the “promised land” because of God’s covenant with Abraham.)”

Comments: The answer should reflect that the by the time of the return from Babylon, the Israelites looked at the area as their ancestral homeland. The migration from Egypt and under the Persians referred to in the student text as a “return” to the land, so this should be reflected here.

Topic 2: The Ancient Middle East and Egypt 3200 B.C.-500 B.C., Lesson 3: The Hebrews and the Origins of Judaism, page V1-47, Differentiate, Challenge/Gifted, **Change:** ~~“Have students research modern Israel. Ask each student to locate and select an article from a current newspaper, Internet news site, or magazine, and use the content to analyze how religion continues to affect events and development in the region.”~~ Have students research contemporary Judaism. Ask each student to locate primary sources about modern-day Jewish life and to consider how Israelite religion helped shape Jewish life today. ”

Comments: The assignment as presented shifts the focus away from the influence of early Jewish religion and toward potentially controversial topics related to conflict. Additionally, unguided internet research may lead students to websites containing politically biased, racist, and anti-Semitic materials highly inappropriate for the

classroom. The proposed changes accomplish similar pedagogic goals while keeping the focus on the direct influences of early Judaism on contemporary life.

Topic 2: The Ancient Middle East and Egypt 3200 B.C.-500 B.C., Lesson 3: The Hebrews and the Origins of Judaism, page V1-47, Answers, Identify Main Ideas, **Add:** “They went back to Canaan, their ancestral homeland, which they considered their “promised land” because of God’s covenant with Abraham.”

Comments: As phrased in the text, going to Canaan is considered a return to the homeland of their ancestors, and the suggested edit better conveys this idea.

Topic 2: The Ancient Middle East and Egypt 3200 B.C.-500 B.C., Lesson 3: The Hebrews and the Origins of Judaism, page V1-48, Summarize, lines 4-6, **Change:** “Describe the result of the Jewish Diaspora, the spreading migration of the Jews beyond their historic homeland. (The influence of Jewish ideas and values is widely spread.)

Comments: The term “spread” has a negative connotation; movement or migration is more appropriate in this context. Widespread is more common and understandable than widely spread.

Topic 2: The Ancient Middle East and Egypt 3200 B.C.-500 B.C., Lesson 3: The Hebrews and the Origins of Judaism, page V1-49, Synthesize, paragraph 2, lines 1-3, **Change:** “Have partners think about the following question: What evidence events ~~did~~ shaped the ancient Israelites’ belief ~~have~~ that God had a plan for them?”

Comments: Good pedagogy about religion avoids comparisons. The word “evidence” is inappropriate in the context of matters of belief. The suggested change phrases the question in more neutral language.

Topic 2: The Ancient Middle East and Egypt 3200 B.C.-500 B.C., page V1-60, Virginia Topic 2 Assessment, Question 7, lines 2-3, **Change:** “Describe the major philosophical, political, and religious influences of the Israelites.”

Comments: Israelites is the correct term in this context. Student should understand that the assessment refers to the ancient Israelites and not modern-day Israel.

Topic 2: The Ancient Middle East and Egypt 3200 B.C.-500 B.C., page V1-60, Answers to Assessment, Answer 7, lines 5-8, **Change:** “For example, under *Political*, students might note that Israeli-political and legal ideas developed by the Israelites are found in most Western cultures.

Comments: “Israeli” is incorrect in this context as it refers to a citizen of the modern State of Israel. The question asks about Israelite influences so it should be corrected to reflect that.

Topic 2: The Ancient Middle East and Egypt 3200 B.C.-500 B.C., page V1-61, Virginia Topic 2 Assessment, Question 14, Quote, Genesis 17:4-8, **Change:** “~~You shall be the father of a multitude of nations. . . . I will make nations of you, and kings shall come forth from you. And I will establish my covenant between me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you. And I will give to you, and to your~~

~~descendants after you, the land of your sojournings [short stay], all the land of Canaan.~~
~~As for Me, this is My covenant with you: You shall be the father of a multitude of nations. And you shall no longer be called Abram, but your name shall be Abraham, for I make you the father of a multitude of nations. I will make you exceedingly fertile, and make nations of you; and kings shall come forth from you. I will maintain My covenant between Me and you, and your offspring to come, as an everlasting covenant throughout the ages, to be God to you and to your offspring to come. I assign the land you sojourn in to you and your offspring to come, all the land of Canaan, as an everlasting holding. I will be their God.~~"

Comments: Since the content is about the Israelites and Judaism, it is more appropriate to use a Hebrew Bible translation from a Jewish source.

Topic 7: Medieval Christian Europe (330-1450), Lesson 3: The Medieval Christian Church, page V1-243, Answers, Draw Conclusions, lines 3-4, **Change:** "~~Jews were seen as dangerous and Church leaders were often hostile to them~~~~not part of the local parish, which influenced everyday lives of Christian Europeans.~~ Christians were suspicious of Jews and wrongly blamed them for misfortune~~a culture they did not understand.~~"

Comments: The recommended edits better capture Jews' status as outsiders in Medieval Europe. The edit aligns more closely to the student text and covers both the processes behind, and manifestations of, anti-Semitism.

Topic 7: Medieval Christian Europe (330-1450), Lesson 4: Economic Expansion and Change: The Crusades and After, page V1-251, Guided Reading and Discussion, lines 4-6, **Change:** "One of these areas was Jerusalem, erlocated in the Christian Holy Land, and the major roads that allowed Christian pilgrims to safely go there and return."

Comments: The Holy Land has religious significance for all three Abrahamic religions, not just to Christianity so the text should be changed to reflect that.

Topic 7: Medieval Christian Europe (330-1450), Lesson 7: The Late Middle Ages: A Time of Upheaval, The Black Death Spreads Across Europe, page V1-275, Answers, Check Understanding, **Change:** "It killed one third of the population, caused the breakdown of normal life, anti-Semitic hysteria, and persecution; social unrest; and economic decline."

Comments: The suggested changes more accurately reflect the effects of the plague on Europe and align more closely to the student edition.

Topic 7: Medieval Christian Europe (330-1450), Lesson 7: The Late Middle Ages: A Time of Upheaval, The Black Death Spreads Across Europe, page V1-276, Answers, Describe, **Add:** "Answers should include two of the following: the Black Death, the Babylonian Captivity of the Papacy, anti-clergy reformist sentiment, the schism, Wycliffe and his heresies."

Comments: The Babylonian Captivity of the Papacy should be used to avoid confusion with the Babylonian exile of the Jews in the 6th century B.C.E.

Topic 7: Medieval Christian Europe (330-1450), Lesson 8: Russia and Eastern Europe, page V1-285, Online, lines 4-8, **Change:** "(Most of the places the Jews ~~left~~fled are in Western Europe, while those that they went to are in Eastern Europe; many of the routes they took are water routes probably because it was easier and safer to travel by water.)"

Comments: The edit better reflects the nature of these movements.

Topic 7: Medieval Christian Europe (330-1450), Lesson 8: Russia and Eastern Europe, page V1-285, Answers, Describe, **Add:** "Christian missionaries spread the beliefs of the Orthodox and Roman Catholic Churches, Ottoman invaders contributed Islam, and Jews fleeing ~~refugees from~~ persecution brought Judaism.

Comments: The term "refugees" is anachronistic when used in the context of the Middle Ages. The change conveys the same information.