

**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*,  
by Elisabeth Gaynor Ellis and Anthony Esler  
Student Edition  
for high school  
February 2018**

**General Comments:**

*World History and Geography: Beginnings to 1500* offers students a comprehensive and engaging review of world history from the prehistoric times through the Renaissance. The text is written in clear and grade-appropriate language that students will find informative without being dull. Interactive resources add even greater depth. 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.

Coverage of Judaism and Jewish history is very good. The publisher is to be commended for its extensive discussions of Jewish contributions to science and philosophy. The text would benefit from a deeper look at the roots of Anti-Semitism, however, particularly in Topic 7: Medieval Christian Europe (330-1450). Adding discussion of blood libel in medieval Europe would be particularly helpful in this regard. Coverage of Radhanite Jewish merchants, who pioneered trade between Europe and Asia from the 6th through 10th centuries, would help improve coverage of Jewish contributions in Topic 8: The Muslim World and Africa. Jewish presence in the Levant and Arabia is often ignored. Images and depictions of Jewish historical and religious events taken from Christian sources should be replaced throughout the text with appropriate images from Jewish sources. The dating system B.C. and A.D. should be changed to B.C.E. and C.E. throughout the textbook. The former have Christian connotations and are inappropriate for a public school text. The B.C.E. and C.E. notations are also consistent with Virginia's standards. Overall, this is excellent text that will enhance student learning. Christian translations of the Hebrew Bible such as the King James Bible should be replaced with standard Jewish translations to reflect Jewish interpretations more accurately.

Overall, *World History and Geography: Beginnings to 1500* is an excellent social studies textbook that will enhance student learning. ICS thanks Pearson for its hard work implementing changes to this text from previous reviews.

**Navigation Notes:**

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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., Introduction: The Ancient Middle East and Egypt, The Ancient Middle East and Egypt Introduction Timeline image, caption, **Change:** “...~~Israel~~Israel”

**Comments:** Please correct the typographical error.

Topic 2: The Ancient Middle East and Egypt 3200 B.C.-500 B.C., Lesson 3: The Hebrews and the Origins of Judaism, Key Terms, David, **Change:** “As described in the Books of Samuel, 1 Kings, and 1 Chronicles, David was from the tribe of Judah and began his life as a shepherd in Bethlehem. Eventually, David became king of united Israel. Jews and Christians also believe he ~~edited~~wrote the Book of Psalms.”

**Comments:** The text should be updated to reflect Jewish and Christian traditions, which state that David wrote the Book of Psalms. It is modern bible scholars and theologians who suggest he edited the book.

Topic 2: The Ancient Middle East and Egypt 3200 B.C.-500 B.C., Lesson 3: The Hebrews and the Origins of Judaism, Key Terms, Abraham, **Change:** “According to Jewish tradition, Abraham is the ancestor of the Jewish people. From the city of Ur in Mesopotamia~~and the son of an idol merchant~~, Abraham rejected idolatry and made a special covenant with God. Abraham led his descendants to Canaan, which Jews consider their Promised Land. Abraham is revered by Christians and Muslims, who also consider him a patriarch and prophet.”

**Comments:** Students should understand that rejection of idolatry is one of the central motifs of the story of Abraham’s covenant with God and the Hebrew Bible more generally. The account of Abraham’s father being an idol merchant does not appear until much later when it is found in rabbinic non-legal exegesis (Genesis Rabbah 38).

For clarity, the text should indicate the location of Ur.

Students should understand that the role played by Abraham in the three related monotheistic faiths.

Topic 2: The Ancient Middle East and Egypt 3200 B.C.-500 B.C., Lesson 3: The Hebrews and the Origins of Judaism, Key Terms, Solomon, **Add:** “In Jewish tradition, Solomon was the son of King David, known for building the First Temple in Jerusalem. He was also famous for his wisdom. After his death, the Kingdom of Israel was divided into two parts.”

**Comments:** David's title should be recognized. To avoid any confusion, it should be stated that Solomon built the First Temple in Jerusalem.

Topic 2: The Ancient Middle East and Egypt 3200 B.C.-500 B.C., Lesson 3: The Hebrews and the Origins of Judaism, Key Terms, Sabbath, **Add:** "a holy day for rest and worship. Jews celebrate the Sabbath from sunset Friday evening until after sundown on Saturday night."

**Comments:** To avoid confusion with the Christian sabbath on Sunday, the text should explain when Jews observe Shabbat.

Topic 2: The Ancient Middle East and Egypt 3200 B.C.-500 B.C., Lesson 3: The Hebrews and the Origins of Judaism, Key Terms, Diaspora, **Change:** the spreading movement or migration of the Jews beyond their historic homeland."

**Comments:** The term "spread" has a negative connotation; movement or migration is more appropriate in this context.

Topic 2: The Ancient Middle East and Egypt 3200 B.C.-500 B.C., Lesson 3: The Hebrews and the Origins of Judaism, The Ancient Israelites' Unique Belief System, page 35, paragraph 4, lines 3-5, **Change:** "The Torah, ~~their most sacred text of the Israelites, or Jews~~ Judaism's most sacred text, tells the history of the ancient Israelites and their continuing relationship to God."

**Comments:** The terms Israelites and Jews correspond to different time periods in the development of Judaism and are not interchangeable. The recommended change removes the ambiguity.

Students should understand that the Torah continues to be Judaism's most sacred text.

Topic 2: The Ancient Middle East and Egypt 3200 B.C.-500 B.C., Lesson 3: The Hebrews and the Origins of Judaism, The Ancient Israelites, page 36, paragraph 1, lines 5-7, **Add:** "So he and his extended family migrated, herding their sheep and goats into a region called Canaan (kay nun), the area of present-day Israel."

**Comments:** The suggested change provides geographical context.

Topic 2: The Ancient Middle East and Egypt 3200 B.C.-500 B.C., Lesson 3: The Hebrews and the Origins of Judaism, The Ancient Israelites, page 36, image 2, Sacrifice of Isaac, **Delete:** Image and caption.

**Comments:** The sacrifice of Isaac is a disturbing story that can give an incorrect impression of Judaism if presented apart from the religion's moral teachings. This is especially problematic because the text does not mention that this story is also part of both Muslim and Christian traditions. One of the most important Muslim holidays, Id-al-Adha, celebrates Abraham's willingness to obey God with this sacrifice.

Additionally, the accompanying image is Christian in origin. Images and depictions of Jewish historical and religious events taken from Christian sources should be replaced throughout the text with appropriate images from Jewish sources

Topic 2: The Ancient Middle East and Egypt 3200 B.C.-500 B.C., Lesson 3: The Hebrews and the Origins of Judaism, The Ancient Israelites, page 36, image 3,

**Change:** The image of the Israelites crossing the Red Sea is a Christian depiction and should be replaced with a more appropriate image from a Jewish source.

Topic 2: The Ancient Middle East and Egypt 3200 B.C.-500 B.C., Lesson 3: The Hebrews and the Origins of Judaism, The Ancient Israelites, page 36, paragraph 8, lines 1-2, **Change:** “By 1000 B.C.E., the Israelites had ~~set up~~founded the Kingdom of Israel.”

**Comments:** B.C. has Christian connotations and is inappropriate for a public school text; B.C.E. should be substituted.

Founded is a more formal reference to the creation of a kingdom. The text uses founded to indicate the creation of other states, so it should be used in this context as well.

Topic 2: The Ancient Middle East and Egypt 3200 B.C.-500 B.C., Lesson 3: The Hebrews and the Origins of Judaism, Judaism’s Legacy, page 37, first image, caption, **Add:** “According to the Hebrew Bible, God inscribed the Ten Commandments on two stone tablets that he gave to Moses and the Jews on Mount Sinai during the Exodus.”

**Comments:** The Bible should be identified as the Hebrew Bible to distinguish it from the Christian Bible because both religions call their scriptures the Bible.

Topic 2: The Ancient Middle East and Egypt 3200 B.C.-500 B.C., Lesson 3: The Hebrews and the Origins of Judaism, Judaism’s Legacy, page 37, chart, The Ten Commandments, **Change:** “Commandment:

1. ~~‘Thou shalt not have strange gods before me.’~~ ‘I am the Lord your God, who brought you out of the land of Egypt, the house of bondage.’
2. ~~‘Thou shalt not take the name of the Lord thy God in vain.’~~ ‘You shall have no other gods beside Me.’
3. ~~‘Remember that you keep Holy the Sabbath Day.’~~ ‘You shall not swear falsely by the name of the Lord your God.’
4. ~~‘Honor thy father and thy mother...’~~ ‘Remember the Sabbath, to keep it holy.’
5. ~~‘Thou shalt not kill.’~~ ‘Honor your father and your mother.’
6. ~~‘Thou shalt not commit adultery.’~~ ‘You shall not murder.’
7. ~~‘Thou shalt not steal.’~~ ‘You shall not commit adultery.’
8. ~~‘Thou shalt not bear false witness against thy neighbour.’~~ ‘You shall not steal.’
9. ~~‘Thou shalt not covet thy neighbor’s goods.’~~ ‘You shall not bear false witness against your neighbor.’
10. ~~‘Thou shalt not covet thy neighbor’s wife.’~~ ‘You shall not covet your neighbor’s house, nor his wife... nor anything that is your neighbor’s.’

Explanation:

1. ~~to recognize God as the one and only God~~ to understand the relationship between people and God
2. ~~to speak the truth, seen today in legal oaths~~ to not worship any other God, or false idols
3. ~~to dedicate one day to worship~~ to speak the truth, seen today in legal oaths
4. ~~to respect and love ones parents~~ to dedicate one day to worship

5. ~~to avoid killing others; seen today in laws about murder~~ to respect and love one's parents
6. ~~to ensure faithfulness to one's spouse; seen in today's divorce laws~~ to not murder others
7. ~~to prevent taking another person's belongings~~ to ensure faithfulness to one's spouse; seen today in divorce laws
8. ~~to prevent lying; seen today by laws against testifying falsely in a court of law~~ to prevent taking another person's belongings
9. ~~to prevent wanting other people's possessions~~ to prevent lying; seen today by laws against testifying falsely in a court of law
10. ~~To help ensure that families are broken up~~ to prevent wanting other people's possessions, life, or spouse."

**Comments:** The text is not consistent with the version of the commandments used in the related Interactive Chart: The Ten Commandments and Modern Laws. What was presented reflects the a Christian numbering and translation of the Ten Commandments. ICS recommends revising the order to conform to Jewish tradition since the section focuses on the origins of Judaism (see Exodus 20:2-14. *Tanakh: The Holy Scriptures*. Philadelphia: Jewish Publication Society of America, 1985. Print.).

The first commandment in the Jewish version relates that God brought the people out of Egypt and freed them from slavery. The second commandment states that you shall have no other gods and shall not make sculptured images to worship.

Standard Jewish translations of the sixth commandment use the word murder not kill. The original text specifies murder, not accidental or self-defense killing.

The table is not consistent in its use of capitalization in reference to God's name. God should be capitalized in these instances.

Topic 2: The Ancient Middle East and Egypt 3200 B.C.-500 B.C., Lesson 3: The Hebrews and the Origins of Judaism, Interactive Gallery: Origins of Judaism, **Change:** Images

**Comments:** ICS recommends that the images in this activity be replaced by images that are more reflective of Jewish tradition. For example, both the first (Abraham) and third (Moses parting the Red Sea) images include artistic representations of God, which is forbidden in Judaism. The second image (Jacob's Twelve Sons) is labeled incorrectly as "Illustration of Abraham's son Joseph bringing his family to Egypt." Joseph was Abraham's great grandson. This is likely a depiction of Joseph greeting his father Jacob when his family arrived in Egypt. The fourth (Kings) and fifth (Captivity) images are anachronistic. At the very least, the illustrations should be labeled "artistic rendering" so that students understand that that images being presented are not meant to be historically accurate.

Topic 2: The Ancient Middle East and Egypt 3200 B.C.-500 B.C., Lesson 3: The Hebrews and the Origins of Judaism, Interactive Gallery: Origins of Judaism, image 1, Abraham, **Change:** "Abraham: According to the Torah, a man named Abraham lived near Ur about 2000 B.C.E. Abraham is considered the father of the Israelites, the people who developed the religion of Judaism. The Israelites believed in a single all-knowing God who was present everywhere, and who brought the universe into

existence. They believed that God had a special relationship with Abraham and his descendants and that ancient Israel was their Promised Land~~the land of Canaan would one day belong to the Israelites.~~

**Comments:** According to the Hebrew Bible and Jewish tradition the land promised by God include territories beyond historic Canaan. According to the description in Genesis 15, the promised land included areas stretching from the Nile to the Euphrates and south to Arabia. Numbers 34 and Ezekial 37 describe an area stretching from the northeastern part of Sinai up to northern Lebanon and western Syria and bounded on the east by the Jordan and the Dead Sea. The suggested change better reflects the biblical sources and Jewish traditional understandings.

B.C. has Christian connotations, so B.C.E. should be used throughout the text as it is a neutral term more appropriate for a public school text. In this particular case, the use of Christian terms is especially inappropriate for material that describes the origins of Judaism.

Topic 2: The Ancient Middle East and Egypt 3200 B.C.-500 B.C., Lesson 3: The Hebrews and the Origins of Judaism, Interactive Gallery: Origins of Judaism, **Change:** “Jacob’s Twelve Sons: According to Jewish tradition, Jacob had twelve sons, each an ancestor of one of the twelve tribes of Israel. One son, Joseph, saved the family from famine when they ~~moved~~migrated to Egypt.”

**Comments:** Migrated is a reference to the movement of groups of people, and is used in the text to refer to the movements of other peoples, therefore should be used here too. The use of the word move is informal and does not convey mass or group movement.

Topic 2: The Ancient Middle East and Egypt 3200 B.C.-500 B.C., Lesson 3: The Hebrews and the Origins of Judaism, Interactive Gallery: Origins of Judaism, **Change:** “By about 1000 B.C.E., the Israelites had ~~set up~~founded the Kingdom of Israel. According to the Torah, Israel was first ruled by the kings Saul, David, and Solomon. David established the city of Jerusalem, which became the capital of the Kingdom of Israel. David’s son Solomon built the first ~~†~~Temple there.”

**Comments:** B.C. has Christian connotations and is inappropriate for material that describes the origins of Judaism. B.C.E. should be used.

Founded is a more formal reference to the creation of a kingdom. The text uses founded to indicate the creation of other states, therefore it should also be used for the Jewish people.

“Kingdom of Israel” should be used to differentiate the ancient state and the modern State of Israel.

When referring to the First and Second Temples it is customary to at least capitalize the ‘t’ in Temple. This highlights the fact that this was the center of worship. In this context, it is not necessary to capitalize the ‘f’ in first since it only really became the First Temple after the Second Temple was built.

Topic 2: The Ancient Middle East and Egypt 3200 B.C.-500 B.C., Lesson 3: The Hebrews and the Origins of Judaism, Interactive Gallery: Origins of Judaism, **Change:** “What are some ways ~~the history of the Jewish people as slaves, captives, and exiles~~

~~may have affected their beliefs~~that Jewish beliefs today have been affected by the past experiences of Jewish people being enslaved, taken captive, and exiled from their land?”

**Comments:** This is a thought-provoking question. The proposed change makes clear that students should consider the ways in which Jews’ historic experiences affect their contemporary beliefs.

Topic 2: The Ancient Middle East and Egypt 3200 B.C.-500 B.C., Lesson 3: The Hebrews and the Origins of Judaism, Culture Core Concepts: Religion, page 4, Judaism, lines 1-2, **Change:** “Judaism is based on a belief in one God, whose spiritual and ethical teachings are recorded in the Hebrew Bible. It began in Southwest Asia~~the Middle East~~ around 2000 B.C.~~B.C.~~. By a.d. 100 C.E., Jews lived in Europe, Southwest Asia, and North Africa, and later came to the rest of the world. The Jewish State of Israel was established in 1948. There are about 14 million Jews.”

**Comments:** The text should be consistent with those for Christianity and Islam, which are described as beginning in Southwest Asia.

Topic 2: The Ancient Middle East and Egypt 3200 B.C.-500 B.C., Lesson 3: The Hebrews and the Origins of Judaism, Synthesize: Origins of Judaism, **Add:** “Write 2–3 sentences describing the central ideas of Judaism on a separate sheet of paper, based on information in the text.”

**Comments:** The prompt as it appears is vague. The recommended change grounds the question by specifying the source students should use.

Topic 2: The Ancient Middle East and Egypt 3200 B.C.-500 B.C., Review and Assessment: The Ancient Middle East and Egypt, Question 5, **Add:** “Describe the major philosophical, political, and religious influences of the Kingdom of Israel.”

**Comments:** The text should distinguish between material presented on ancient Israel and the modern State of Israel.

Topic 2: The Ancient Middle East and Egypt 3200 B.C.-500 B.C., Review and Assessment: The Ancient Middle East and Egypt, Question 11, **Change:** “Include the origin of the Ten Commandments according to Jewish belief, what they stress, how they impact political and legal ideas, and ~~why the Jewish people believe them~~ what role they play in Judaism.”

**Comments:** It is customary to capitalize Ten Commandments. This is consistent with other mentions in the text.

Asking students to determine why one group has specific religious beliefs could lead to an evaluation of the validity of those beliefs. The proposed edit is more appropriate for a public school text.

Topic 2: The Ancient Middle East and Egypt 3200 B.C.-500 B.C., Test: The Ancient Middle East and Egypt, Question 8, **Change:** “~~As part of His covenant with Abraham~~According to the Hebrew Bible, which region did God declare would one day belong to the Israelites as part of God’s covenant with Abraham and as such was

viewed by the Israelites as their "promised land?"

**Comments:** The edit clarifies that this is a biblical source and not a historical fact. Additionally, the map presented lists Egypt, Mesopotamia, and Sumer, but not Canaan. The correct answer to the question is Canaan, so it should be labeled on the map as well.

Topic 2: The Ancient Middle East and Egypt 3200 B.C.-500 B.C., Test: The Ancient Middle East and Egypt, Question 8, map, **Add:** "Canaan"

**Comments:** The correct answer to the question is Canaan, so it should be labeled on the map. The map presented lists Egypt, Mesopotamia, and Sumer, but not Canaan.

Topic 2: **The Ancient Middle East and Egypt 3200 B.C.-500 B.C., Test: The Ancient Middle East and Egypt, Question 13, answer, **Delete:** "the ancient Jews"**

**Comments:** Ancient is not an appropriate adjective to use in this context.

Topic 2: The Ancient Middle East and Egypt 3200 B.C.-500 B.C., Test: The Ancient Middle East and Egypt, Question 32, **Change:** "Discuss the Diaspora and its implications for Jewish history."

**Comments:** The question as it appears is a very broad and complex question for students to tackle. The recommended edit helps students to focus on specific aspects of the Diaspora as they relate to the content in the text.

Topic 6: Ancient Rome and the Origins of Christianity (509 B.C.- A.D. 476), Introduction: Ancient Rome and the Origins of Christianity, Introduction Timeline, A.D. 70, **Change:** "Romans destroy Jerusalem the Second ~~the~~ Temple while crushing a Jewish Revolt."

**Comments:** The text should make clear that the Romans destroyed the Second Temple.

It is customary to capitalize "Temple" when referring to the Jewish Temples in Jerusalem.

Topic 6: Ancient Rome and the Origins of Christianity (509 B.C.- A.D. 476), Lesson 1: The Roman Republic, Roman Society, page 138, paragraph 1, line 1, **Add:** "The family was the basic unit of Roman society, which was patriarchal in nature."

**Comments:** Currently, the text only uses the term "patriarchal" in reference to Sumerian and Israelite societies. The term as defined in the included glossary applies to Roman society as well and should be included in the present discussion.

Topic 6: Ancient Rome and the Origins of Christianity (509 B.C.- A.D. 476), Lesson 4: The Origins of Christianity, Romans Accept Many Religions, page 156, image caption,

**Change:** "The Roman destruction of Jerusalem's the Second ~~the~~ Temple in A.D. 70 C.E. was one of the devastating consequences of the Jewish rebellion."

**Comments:** It is customary to capitalize "Second Temple" as it refers to the Jewish Temple in Jerusalem.

A.D. has Christian connotations inappropriate for a public school text, so C.E. should be used.



Topic 6: Ancient Rome and the Origins of Christianity (509 B.C.- A.D. 476), Review and Assessment: Ancient Rome and the Origins of Christianity, Question 12, **Change:** “Write a paragraph that describes the historical origins of monotheism and its place in Judaism and Christianity ~~and their development of monotheism.~~”

**Comments:** The assignment as phrased implies that Christianity developed monotheism alongside Judaism. This is inaccurate, the development of monotheism occurred over 1,000 years prior to the beginnings of Christianity. The recommended edit better reflects the historical reality.

Topic 7: Medieval Christian Europe (330-1450), Lesson 3: The Medieval Christian Church, Jewish Communities in Medieval Europe, page 183, first image, caption, **Change:** “A Jewish ~~religious~~ procession winds its way through a medieval European street in 1417the 1400s to greet the newly elected pope, Martin V, and request that he annul anti-Jewish laws.”

**Comments:** Students should understand that this is not a depiction of a medieval Jewish religious observance. The image, attributed to Ulrich of Richenthal, depicts Jews going to the Council of Constance to greet the newly elected pope Martin V and request annulment of anti-Jewish laws (see “Jews Going to Council of Constance.” Labrecht Music and Arts Photo Library. [https://www.lebrecht.co.uk/search/preview/jewish-procession-going-to-the-council-of-constance-in-1417-to-meet-the-newly/0\\_00171060.html](https://www.lebrecht.co.uk/search/preview/jewish-procession-going-to-the-council-of-constance-in-1417-to-meet-the-newly/0_00171060.html). Accessed on February 20, 2018.)

Topic 7: Medieval Christian Europe (330-1450), Lesson 3: The Medieval Christian Church, Jewish Communities in Medieval Europe, page 183, paragraph 2, lines 2-3, **Change:** “The Arab Muslims who gained control of Spain in the 700s were generally more tolerant of both Christians and Jews ~~Jews and Christians.~~”

**Comments:** Students should understand that Muslim Spain was more hospitable to Jews and Christians, but toleration was still limited and up to the caprice of individuals rulers.

It is generally accepted practice to list Judaism and Christianity in order of age. Since this part of the text refers specifically to Jewish history, it is logical to list Jews first.

Topic 7: Medieval Christian Europe (330-1450), Lesson 3: The Medieval Christian Church, Jewish Communities in Medieval Europe, page 183, paragraph 5, line 2-4, **Add:** “Christians wrongly blamed Jews for disasters such as epidemic diseases, famine, or economic hardship and falsely accused Jews of ‘blood libel,’ the alleged ritual killing of Christian children.”

**Comments:** The text should note clearly that these accusations were false.

Virginia standards encourage the teaching of the history of anti-Semitism. Blood libels were a significant feature of medieval Jew-hatred. Additionally, blood libels continued into the early modern and modern periods so this is a significant concept for student understanding of the history of anti-Semitism (see “Blood Libel: A False, Incendiary Claim Against Jews.” Anti-Defamation League. <https://www.adl.org/education/resources/glossary-terms/blood-libel>. Accessed February 20, 2018.).

Topic 7: Medieval Christian Europe (330-1450), Lesson 3: The Medieval Christian Church, Quiz: The Medieval Christian Church, Question 4, **Change:** “Many medieval Christians were suspicious of ~~Jewish culture and practices~~ Jews and wrongly blamed them for misfortune.”

**Comments:** The recommended edit is consistent with the 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, The Effects of the Crusades, page 192, paragraph 2,

**Change:** “The Crusades did have ~~positive~~ important economic effects on Europe, however. They began just as Europe was undergoing major economic and political changes, and the Crusades helped quicken the pace of those changes, contributing to the end of medieval Europe.”

**Comments:** Describing the Crusades as having a positive outcome is insensitive and inaccurate from the standpoint of Jews and Muslims, so the text should be changed.

Topic 7: Medieval Christian Europe (330-1450), Lesson 4: Economic Expansion and Change: The Crusades and After, Flipped Video: Effects of the Crusades, minute 1:22-1:28, **Change:** “Eventually, the Seljuks controlled the Holy Land, made up of the city of Jerusalem and parts of ~~Palestine~~ the Levant.”

**Comments:** The term “Holy Land” refers to a region that is more extensive, so the Levant is a more appropriate term. It is also more neutral and more historically accurate within the context of the Crusades.

Topic 7: Medieval Christian Europe (330-1450), Lesson 4: Economic Expansion and Change: The Crusades and After, The Reconquista, page 193, paragraph 7, lines 1-2,

**Change:** “Conditions for ~~Muslims and Jews~~ Jews and Muslims worsened. Both ~~Muslims and Jews~~ Jews and Muslims were ordered to accept baptism as Christians or go into exile.”

**Comments:** When listing Abrahamic religions, it is customary to list them in order of age.

Topic 7: Medieval Christian Europe (330-1450), Lesson 4: Economic Expansion and Change: The Crusades and After, Interactive Map: The Crusades, 1096-1204, Introduction and Instructions, lines 2-5, **Change:** “The Seljuks, who were Muslim, also controlled the Holy Land, or Jerusalem and other places in ~~Palestine~~ the Levant where Christians believe Jesus lived and preached.”

**Comments:** The Levant is a more neutral term and is more historically accurate within the context of the Crusades, which affected many parts of the region.

Topic 7: Medieval Christian Europe (330-1450), Lesson 7: The Late Middle Ages: A Time of Upheaval, The Black Death Spreads Across Europe, page 214, paragraph 7, **Change:** “Some Christians blamed Jews for the plague, charging unjustly that they had deliberately poisoned the wells to cause the disease. In the resulting hysteria, Christians

murdered thousands of Jews were murdered and the majority of Western European Jews fled east."

**Comments:** This edit better conveys the gravity of these events. The false accusation of causing the plague and ensuing events led to a permanent eastward shift in European Jewry. Even though most of the Popes denounced the accusations against Jews, mobs continued with these massacres. In one event, 6,000 Jews were murdered in one day (see "The Black Death." JewishHistory.org <https://www.jewishhistory.org/the-black-death/>. Accessed on February 20, 2018.).

Topic 7: Medieval Christian Europe (330-1450), Lesson 8: Russia and Eastern Europe, Migrations Increase Diversity, page 224, Jews Settle in Eastern Europe, map, Jewish Migrations and Expulsions, 500-1650, **Add:** Arrow linking expulsions of 1497-1650 to Jerusalem.

**Comments:** Pearson is to be commended for its excellent coverage of medieval and early modern Jewish expulsions and migrations. In addition to the areas indicated, the map should indicate Jewish migration to the Palestine region. Jews continued to join the existing Jewish communities in the Land of Israel through the period but especially after the Iberian expulsions.

Topic 7: Medieval Christian Europe (330-1450), Lesson 8: Russia and Eastern Europe, Migrations Increase Diversity, page 224, Jews Settle in Eastern Europe, map, Jewish Migrations and Expulsions, 500-1650, Analyze Maps, **Change:** "The constantly changing treatment of Jews throughout medieval Europe led to periods of migration and expulsion for ~~the Jewish people~~. What pushed Jews to migrate to Eastern Europe~~Was the movement of Jews into Eastern Europe a result of migration or expulsion?~~"

**Comments:** Students should understand that Jewish migration to Eastern Europe in the medieval period was prompted by the offer of better conditions than in Western Europe. Though they were not formally expelled, as noted in the text Jews did migrate to escape persecution and violence. The suggested change will guide students to a more nuanced understanding.

Topic 7: Medieval Christian Europe (330-1450), Lesson 8: Russia and Eastern Europe, Migrations Increase Diversity, page 224, paragraph 7, Jews Settle in Eastern Europe,

**Change:** "In the late Middle Ages, Eastern Europe had become a refuge for Jews. Christians mobs in Western Europe ~~launched attacks on~~attacked Jewish communities during the Crusades and the Black Death. To escape persecution, Jews fled east. As monarchs centralized power in England, France, and Spain, they expelled Jews from their lands. These groups, too, migrated eastward."

**Comment:** The phrase "launched attacks" is vague. The proposed change presents the information in a clearer more direct fashion.

Topic 7: Medieval Christian Europe (330-1450), Review and Assessment: Medieval Christian Europe, Question 6, **Change:** "Write a paragraph describing the interactions among ~~Muslims, Christians, and Jews~~Jews, Christians, and Muslims in Europe and Asia following the Crusades. Consider the results of religious hatred, ~~how the world became~~the effect of the world becoming 'bigger,' and Jewish persecution in Europe."

**Comments:** In listing the three related monotheistic religions, it is customary to list them in order of age.

Asking how the world became “bigger” does relate to the rest of the question, which deals with interreligious interactions and events in Medieval Europe and Asia. The recommended change makes the question clearer for students.

Topic 7: Medieval Christian Europe (330-1450), Test Bank: Medieval Christian Europe, Question 9, **Change:** “A ~~positive~~ One important outcome of the Crusades was that it . . .”

**Comments:** As noted above for Topic 7: Medieval Christian Europe (330-1450), Lesson 4: Economic Expansion and Change: The Crusades and After, The Effects of the Crusades, page 192, the Crusades should not be described in positive terms.

Topic 7: Medieval Christian Europe (330-1450), Test Bank: Medieval Christian Europe, Question 9, Answer A, **Change:** “marked the resolution of hostility among ~~Christians, Muslims, and Jews~~ Jews, Christians, and Muslims.”

**Comments:** In listing the three related monotheistic religions, it is customary to list them in order of age.

Topic 7: Medieval Christian Europe (330-1450), Test Bank: Medieval Christian Europe, Question 20, answer A, **Change:** “What pull factors attracted European Jews to Eastern Europe during the late Middle Ages?”

A. Jews were attracted to Eastern Europe because they ~~could practice Judaism there without persecution~~ were given guarantees of toleration and protection.”

**Comments:** The condition of Jews in Eastern Europe should be described as toleration. Polish kings, recognizing the utility of Jews in commerce and as artisans, protected Jews, but church leaders urged greater persecution (see Dubnow, Simon M. *The History of the Jews of in Russia and Poland From the Earliest Times to Present Day* [1915]. Chapter 2: “The Jewish Colonies in Poland and Lithuania.” Translated from Russian by I. Friedlaender. Bergenfield, New Jersey: Avotaynu, 2000. Print.).

The issue of medieval Jew-hatred is more complex than freedom of worship, which is a modern concept. Jews were viewed as a separate economic class and ethnic group that could be tolerated but were often despised.

Topic 7: Medieval Christian Europe (330-1450), Test: Medieval Christian Europe, Question 11, **Change:** “During the Middle Ages, which of the following economic activities was ~~permitted forengaged in exclusively by Jews~~ by the Church?”

**Comments:** This edit corresponds more closely to the text which notes that some Jews became moneylenders because they were barred from so many other professions. Additionally, though forbidden, Christian merchants also lent money at interest during this period. Eliminating the term “exclusive” avoids reinforcing negative stereotypes about Jews and money.

Topic 8: The Muslim World and Africa (730 B.C.–A.D. 1500), Lesson 1: The Origins of Islam, Muhammad and Early Islam, page 232, paragraph 1, lines 5-7, **Add:** “Competition for water and grazing land often led to warfare. Bedouins also traded with

settled Arab tribes in oasis towns and protected the caravan trading routes. Jews and Christians also lived in the region.”

**Comment:** Students should understand the context in which Islam developed. In addition to Arab polytheism, there were communities of Jews, Christians, and adherents of other religions such as Zoroastrianism. These traditions influenced the development of Islam. There is room in the text for this addition.

Topic 8: The Muslim World and Africa (730 B.C.–A.D. 1500), Lesson 1: The Origins of Islam, Muhammad and Early Islam, page 232, paragraph 7, lines 2-3, **Change:** Later, Yathrib, a Jewish city, was renamed Medina, or “The eCity [of the Prophet],” and 622 became the first year of the Muslim calendar.”

**Comments:** In the 6th and 7th centuries Yathrib was an important Jewish center with three major Jewish tribes. At the time of the Hijra, the city had an estimated Jewish population of 8,000 to 10,000 that formed the majority of the city. When Muhammad established the *umma* through the Constitution of Medina, the Jewish tribes were included. The Constitution provided equal rights to non-Muslims including freedom of worship. The Jewish tribes were eventually exiled or killed (see Maghen, Ze'ev A. "Medina." *Encyclopaedia Judaica*, edited by Michael Berenbaum and Fred Skolnik, 2nd ed., vol. 13, Macmillan Reference USA, 2007, page 757. Gale Virtual Reference Library. <http://link.galegroupagecom.ezproxy.library.ubc.ca/apps/doc/CX2587513495/GVRL?u=ubcolumbia&sid=GVRL&xid=6269233d>. Accessed February 13, 2018; David, Ariel. "When Saudi Arabia Was a Jewish Kingdom." *Haaretz*. November 29, 2017. <https://www.haaretz.com/archaeology/before-islam-when-saudi-arabia-was-a-jewish-kingdom-1.5626227>. Accessed February 13, 2018).

Medina translates as “city.”

Topic 8: The Muslim World and Africa (730 B.C.–A.D. 1500), Lesson 1: The Origins of Islam, Teachings of Islam, page 233, paragraph 8, line 3, **Change:** “while ~~Hebrew scriptures~~ the Hebrew Bible and...”

**Comments:** The preferred term is Hebrew Bible and not Hebrew scriptures. Hebrew Bible is more accurate and distinguishes Jewish biblical works from the Christian Bible.

Topic 8: The Muslim World and Africa (730 B.C.–A.D. 1500), Lesson 2: The Muslim Empire, 3-D Model: The Dome of the Rock, The Western Wall, lines 3-9, **Change:** “This is ~~also~~ the location where King Solomon built the Israelites’ ~~f~~First ~~t~~Temple. After Nebuchadnezzar destroyed the ~~f~~First ~~t~~Temple, the ~~s~~Second ~~t~~Temple was built on the same site, one wall of which remains today and is ~~venerated by Jews~~ considered to be the holiest accessible place in Judaism. This wall is known as the Western Wall.”

**Comments:** It is customary to capitalize the names of the Jewish Temples in Jerusalem so First and Second Temples should be capitalized. Since the Temples predate the Dome of the Rock, the use of the term ‘also’ here is awkward. It should be noted that the Western Walll is the holiest accessible site in Judaism.

Topic 8: The Muslim World and Africa (730 B.C.–A.D. 1500), Lesson 3: Achievements of Muslim Civilization, Economic and Social Changes, page 245, first infographic image, title, **Delete:** “~~Muslim Trade by the Numbers~~”

**Comments:** Many non-Muslim traders found great success in trade during this time as well. The Radanites were a group of Jewish merchants that held a virtual monopoly on trade between Asia and the Mediterranean from the 7th through 10th centuries. After the rise of Islam, Jewish merchants had the advantage of being able to travel between Christian and Muslim lands. Some believe that it was Radhanite merchants and not Muslim merchants who brought Chinese papermaking to the West. The Jewish merchant, Joseph of Spain, has been credited with introducing the Indo-Arabic numeral system to the West (see “Radanites.” Encyclopedia of World Trade: From Ancient Times to the Present. Edited by Cynthia Clark Northrup. New York: Taylor & Francis, 2005. p. 763. Print.).

Topic 8: The Muslim World and Africa (730 B.C.–A.D. 1500), Lesson 3: Achievements of Muslim Civilization, Economic and Social Changes, page 245, first infographic image, caption, line 1, **Change:** “Trade across the desert brought great wealth to ~~Muslim~~ merchants in the Muslim Empire.”

**Comments:** See previous comments for Topic 8: The Muslim World and Africa (730 B.C.–A.D. 1500). Not everyone in the Muslim Empire was Muslim so the above change clarifies this fact.

Topic 8: The Muslim World and Africa (730 B.C.–A.D. 1500), Lesson 4: The Ottoman and Safavid Empires, Interactive Illustration: Ottoman Empire under Suleiman, Trade, paragraph 2, lines 1-3, **Change:** “The Ottomans welcomed ~~Jewish bankers and merchants~~ Jews who had been exiled from Spain, in part because some had skills as merchants and bankers.”

**Comments:** The text as written reinforces negative stereotypes about Jews and money. The Ottomans welcomed Jews with a variety of skills including, but not limited to commerce.

Topic 8: The Muslim World and Africa (730 B.C.–A.D. 1500), Lesson 5: Early Civilizations of Africa, North Africa in the Ancient World, page 258, map, Islam, Christianity, and Judaism in North Africa and the Mediterranean, 323-1000 A.D. **Add:** Spain, France, Germany, Rome, Byzantium, Tyre, Damascus, Tiberius, Jerusalem

**Comments:** This map excludes Jewish populations in Europe and the Levant during the period 325-1000 C.E. As drawn, the map provides a skewed perception that Jewish communities were concentrated in North Africa, excluding crucial Jewish centers in Spain, the Palestine region, and other communities of significance in Europe. The recommended additions better reflect Jewish population areas in the Mediterranean region during this time period.

Topic 8: The Muslim World and Africa (730 B.C.–A.D. 1500), Lesson 5: Early Civilizations of Africa, North Africa in the Ancient World, page 258, first image, caption, line 1, **Change:** “~~Islam, Judaism, and Christianity~~ Judaism, Christianity, and Islam all influenced African culture.”

**Comments:** In listing the three related monotheistic religions, it is customary to list them in order of age.

Topic 8: The Muslim World and Africa (730 B.C.–A.D. 1500), Lesson 8: Diverse Peoples and Traditions in Africa, Religion, page 278, first image, caption, **Change:** “Jews in many communities in Africa lived side by side with Muslims and Christians and worshiped in ~~temples~~synagogues such as this one in Egypt.”

**Comments:** Jews do not universally use the term “Temple” to describe synagogues. The term is used among non-Orthodox Jewish religious movements and most often in North America. For accuracy and to avoid confusion with the Temples in Jerusalem, “synagogues” is the appropriate term.

Topic 8: The Muslim World and Africa (730 B.C.–A.D. 1500), Lesson 8: Diverse Peoples and Traditions in Africa, Religion, page 278, paragraph 8, lines 6-8, **Change:** “~~Christians and Jews~~Jews and Christians continued to practice their faiths as protected “people of the Book.” Christians and Jews developed their own institutions within the context of the Islamic community, in some cases acting as advisors in the courts of the early caliphs.”

**Comments:** It is generally accepted practice to list Judaism and Christianity in order of age.

Topic 10: The Renaissance and Reformation (1300–1650), Lesson 1: The Italian Renaissance, Art Flourishes in the Renaissance, page 330, paragraph 2, lines 1-3, **Add:** “Like the artists of the Middle Ages, Renaissance artists portrayed Christian religious figures, such as Mary and Jesus.

**Comments:** The text should specify that Mary and Jesus are Christian religious figures.

Topic 10: The Renaissance and Reformation (1300–1650), Lesson 4: Reformation Ideas Spread, The Catholic Reformation, page 347, image 3, Major European Religions, About 1600, **Change:** The map should reference Jewish communities in Poland, Lithuania, The Netherlands, France, Italy, the Papal States, the Ottoman Empire, and various regions in Eastern Europe with substantial Jewish populations at this time.

**Comments:** The map as presented completely ignores the presence of Jews in early modern Europe. The map should recognize areas with substantial Jewish populations just as it does every other major religious group

Topic 10: The Renaissance and Reformation (1300–1650), Lesson 4: Reformation Ideas Spread, Interactive Map: Major European Religions, About 1600, **Add:** Jewish communities in Poland-Lithuania, Netherlands, France, Italy, the Papal States, the Ottoman Empire, and other regions in Eastern Europe

**Comments:** Just as the map acknowledges regions with Muslim minorities, regions with significant Jewish minorities should be acknowledged.

Topic 10: The Renaissance and Reformation (1300–1650), Lesson 5: The Scientific Revolution, Changing Views of the Universe, page 351, paragraph 7, **Add:** “In the late 1500s, the Danish astronomer Tycho Brahe (tee koh brah uh) provided evidence to support Copernicus’s theory. Brahe set up an astronomical observatory. Every night for years, he carefully observed the sky, accumulating data about the movement of the

heavenly bodies. Brahe relied on the Jewish astronomer and rabbi, David Gans, to translate tables for computing the position of the Sun, Moon, and planets that had been recorded in Hebrew.

**Comments:** Pearson has done an excellent job of demonstrating how interaction between Jews, Christians, and Muslims advanced science in the Middle Ages. Students should understand that this process continued into the Early Modern period. Brahe had Gans translate the Alphonsine Tables from Hebrew. The computational tables were created in the 13th century based on earlier work of Muslim scholars. Jews assisted in the translations from Arabic to Hebrew and Latin (see Jacobs, Joseph. Broydé, Isaac. "Gans, David ben Solomon ben Seligman." *Jewish Encyclopedia*.

<http://jewishencyclopedia.com/articles/6506-gans-david-ben-solomon-ben-seligman>.

Accessed on Feb. 21, 2018).

Topic 10: The Renaissance and Reformation (1300–1650), Test: The Renaissance and Reformation, Question 19, map, **Add:** Jewish communities should be marked/labeled, Poland Lithuania, The Netherlands, France, Italy, the Papal States, the Ottoman Empire, and other regions in Eastern Europe with substantial Jewish populations at this time.

**Comments:** Just as regions with Muslim minorities are marked on the map so should regions with Jewish minorities be marked.

### Interactive Primary Sources

Primary Sources, Psalm 23, Introduction, **Change:** "The Psalms are a collection of 150 religious hymns in the Hebrew Bible. These songs reflect the Israelites' Jews' belief in God as the powerful savior/protector of Israel. Many of the psalms praise the faithfulness of God to each of his people. In Psalm 23, the speaker describes his faith in God's protection and celebrates the Israelites' Jews' sense of a special relationship with a loving God."

**Comments:** The Psalms are sacred to Jews throughout time, not just in the time of the Israelites. "Protector" is a more accurate way to describe how Jews view their relationship with God.

Primary Sources, Psalm 23, **Change:** ~~"The LORD is my shepherd, I shall not want; he makes me lie down in green pastures. He leads me beside still waters; he restores my soul. He leads me in paths of righteousness for his name's sake. Even though I walk through the valley of the shadow of death, I fear no evil; for thou art with me; thy rod and thy staff, they comfort me. Thou preparest a table before me in the presence of my enemies; thou anointest my head with oil, my cup overflows. Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the LORD for ever. God is my shepherd; I lack nothing. He makes me lie down in green pastures; He leads me to water in places of repose; He renews my life; He guides me in right paths as befits his name. Though I walk through a valley of deepest darkness, I fear no harm, for You are with me; Your rod and Your staff—they comfort me. You spread a table for me in full view of my enemies; You anoint my head with oil; my drink is~~



abundant. Only goodness and steadfast love shall pursue me all the days of my life, and I shall dwell in the house of God for many long years.

**Comments:** The text should use a Jewish translation of Psalm 23, which reflect Jewish interpretations more accurately.

Primary Sources, Psalm 23, Assess an Argument, **Change:** “~~The Israelites~~Jews believed God had established a covenant, or agreement, ~~making them his “chosen people.”~~ with the Israelites. Based on this information, do you think the comparison of God to a shepherd makes sense? Explain your reasoning.”

**Comments:** Jews still believe that God has a covenant with the Israelites, their ancestors. The term “chosen people” has historically been misinterpreted and can still be without greater explanation and context.

Primary Sources, Psalm 23, Identify Supporting Details, **Change:** “What does the ~~Psalm~~ say ~~the Lord~~God provides to ~~the Israelites~~Jews? What phrases serve as clues?”

**Comments:** Jews typically don’t use the phrase “the Lord” to represent their God. The Psalms still hold significance to modern Jews.

Primary Sources, Psalm 23, Determine Meaning, **Change:** “What do you think it means that ~~the Lord~~God ‘~~prepare a table~~spread a table’ for the Israelites ‘~~in presence of [their] enemies~~in full view of [their] enemies?’”

**Comments:** Quotes should be changed to reflect Jewish translations.

Primary Sources, Psalm 23, Analyze Style and Rhetoric, **Change:** “How would you describe the tone of this ~~Psalm~~? How does this tone reflect the relationship ~~the Israelites had~~Jews have with God?”

**Comments:** It is customary to capitalize the ‘p’ in Psalm. The Psalms still hold significance to modern Jews.

Primary Sources, Psalm 23, Determine Central Ideas, **Change:** “How does this ~~Psalm~~ reflect ~~the Israelites belief that God is a powerful savior~~ the centrality of Jews’ relationship with God?”

**Comments:** Students might confuse term “savior” with discussions of Jesus. The covenantal relationship between God and the Jewish people is at the core of Jewish belief.

Primary Sources, The Quran, Identify Cause and Effect, **Change:** “How do you think ~~the revelation of the Quran to Muhammad~~ the rules of the Quran have affected the lives of Muslims?”

**Commentary:** The status of the Quran as revelation is a religious belief. Therefore, it is more appropriate for students to consider the role of Islamic law in Muslims’ lives.

Interactive Map: Jewish Migrations and Expulsions, 500-1650, **Change:** “~~Contantinople~~Constantinople.”

**Comments:** Please correct this typographical error.

Start Up: The Hebrew Bible, **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. I 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:** In discussing the Hebrew Bible, one should use Jewish translations, not Christian ones.

Flipped Video: Origins and Ideas of Judaism, minute 1:05-1:15, **Change:** ~~“You shall be the father of a multitude of nations, and I shall give to you, and to your descendants after you, the land of your sojournings. All the land of Canaan. You shall be the father of a multitude of nations. I assign the land you sojourn in to you and your offspring to come, all the land of Canaan.”~~

**Comments:** This quote relies on Christian translations of Genesis 17. Jewish translations should be used when discussing Judaism.

Flipped Video: Origins and Ideas of Judaism, minute 2:00-2:08, **Change:** “The Ten Commandments:

1st. ~~Thou shalt not have strange gods before me. I am the Lord your God, who brought you out of the land of Egypt, the house of bondage.~~

2nd. ~~Thou shalt not take the name of the Lord thy God in vain. You shall have no other gods beside Me.~~

3rd. ~~Remember that you keep Holy the Sabbath Day. You shall not swear falsely by the name of the Lord your God.~~

4th. ~~Honor thy father and thy mother. Remember the Sabbath, to keep it holy.~~

5th. ~~Thou shalt not kill. Honor your father and your mother.~~

6th. ~~Thou shalt not commit adultery. You shall not murder.~~

7th. ~~Thou shalt not steal. You shall not commit adultery.~~

8th. ~~Thou shalt not bear false witness against thy neighbor. You shall not steal.~~

9th. ~~Thou shalt not covet thy neighbor's goods. You shall not bear false witness against your neighbor.~~

10th. ~~Thou shalt not covet thy neighbor's wife. You shall not covet your neighbor's house, nor his wife... nor anything that is your neighbor's.~~

**Comments:** In talking about Jewish beliefs, it is inappropriate to use a Christian version of the Ten Commandments as this video does. A Jewish translation should be used when talking about the Ten Commandments in the context of Judaism. The first commandment in a Jewish translation relates that God brought the people out of Egypt and freed them from slavery. The second commandment states that you shall have no other gods and shall not make sculptured images to worship.

Standard Jewish translations of the sixth commandment use the word “murder” not “kill.” The original Hebrew text specifies murder, not accidental or self-defense killing.

World History and Geography, Beginnings to 1500, Resources, Editable Presentation, Law and Morality in Judaism, Analyze Maps, **Change:** “The Jewish Diaspora began with the Babylonian Captivity in 6th century B.C.E. and has continued to spread throughout history. How did the Diaspora contribute to the spread of Judaism?”

**Comments:** “B.C.” is a Christian form of notation, while B.C.E. would be more neutral.

Program-Monitoring Assessments, Benchmark Test 1: Topics 1-5, question 7, **Change:** Image and question

**Comments:** This is a Christian depiction of Moses leading the Israelites from Egypt, and includes an artistic depiction of God, which is forbidden in Judaism. ICS recommends replacing the image with one more representative of Jewish tradition and changing the question to fit the new image.

Program-Monitoring Assessments, End of Course Test 1, question 5, answer A,

**Change:** “~~Hebrews~~Israelites will be freed from slavery”

**Comments:** Hebrews only applies to the first three generations following Abraham. In this context, the term “Israelites” is correct.

Program-Monitoring Assessments, End of Course Test 1, question 68, **Change:** “d. to ~~insure~~ensure Muslim control over Kashmir.”

**Comments:** Please correct typographic error.

Printable Tests, Printable Test: The Ancient Middle East and Egypt, question 13, answer D, **Change:** “The ~~ancient Jews~~Israelites”

**Comments:** Israelites is the accurate term for this time period. Use of “ancient Jews” reflects bias about the validity of Judaism found in Christian Supercessionist theology (also known as Replacement Theology).

Printable Tests, Printable Test: Medieval Christian Europe, question 11, **Change:**

““During the Middle Ages, which of the following economic activities was permitted ~~for engaged in exclusively by Jews by the Church?~~”

**Comments:** This edit corresponds more closely to the text which notes that some Jews became moneylenders because they were barred from so many other professions. Additionally, though forbidden, Christian merchants also lent money at interest during this period. Eliminating the term “exclusive” avoids reinforcing negative stereotypes about Jews and money.

Printable Tests, Printable Test: The Muslim World and Africa, question 16, answer A,

**Change:** “Mansa Musa was an arrogant leader who likely oppressed his subjects by exploiting them to generate wealth.”

**Comments:** Please correct the typographical error.

Printable Tests, Printable Test: The Muslim World and Africa, question 16, answer B,

**Change:** “Mansa Musa was a devoted man of faith and charity whose kingdom was rich in wealth and culture.”

**Comments:** Please correct typographic error.

Printable Tests, Printable Test: The Muslim World and Africa, question 16, answer C,

**Change:** “Mansa Musa was a simple, humble man of religion whose kingdom was isolated from trade and foreign ideas because he rejected material goods.”

**Comments:** Please correct typographic error.

Printable Tests, Printable Test: The Muslim World and Africa, question 16, answer D,

**Change:** “Mansa Musa used his pilgrimage only to impress upon other cultures how wealthy and prosperous his kingdom was and to extend its military power.”

**Comments:** Please correct typographic error.