



The goal for social studies students is develop a deep, conceptual understanding of the content, as demonstrated through writing and speaking about the content. Strong social studies instruction is built around these priorities.

**Content:** Students build an understanding of social studies content.

- They examine authentic sources to build knowledge of social studies content.
- They explore meaningful questions about sources and content to build understanding.

**Claims:** Students develop and express claims that demonstrate their understanding of content.

- They make connections among ideas, people, and events across time and place.
- They express understanding of content using evidence from authentic sources and outside knowledge.

Title: **Studies Weekly Social Studies**

Grade/Course: **6**

Publisher: **Studies Weekly, Inc.**

Copyright: **2017**

Curriculum Type: **Full Curriculum**

Overall Rating: **Tier III, Not representing quality**

**Tier I, Tier II, Tier III** Elements of this review:

<b>STRONG</b>	<b>WEAK</b>
	1. Use Sources (Non-Negotiable)
	2. Make Connections (Non-Negotiable)

To evaluate each set of submitted materials for alignment with the [standards](#), begin by reviewing Column 2 for the non-negotiable criteria. If there is a “Yes” for all required indicators in Column 2, then the materials receive a “Yes” in Column 1. If there is a “No” for any required indicators in Column 2, then the materials receive a “No” in Column 1. (Note: If materials do not represent a full curricula, then some of Criteria 1 – 4 may not apply.)

**Tier 1 ratings** receive a “Yes” in Column 1 for Criteria 1 – 4.

**Tier 2 ratings** receive a “Yes” in Column 1 for all non-negotiable criteria, but at least one “No” in Column 1 for the remaining criteria.

**Tier 3 ratings** receive a “No” in Column 1 for at least one of the non-negotiable criteria.

CRITERIA	INDICATORS OF SUPERIOR QUALITY	MEETS METRICS (YES/NO)	JUSTIFICATION/COMMENTS WITH EXAMPLES
<b>Section I: NON-NEGOTIABLE CRITERIA</b>			
<p><b>Tier 1 and 2 Non-Negotiable</b></p> <p><b>1. USE OF SOURCES:</b></p> <p><b>Students use sources regularly to learn content.</b> Materials include varied types of primary and secondary sources that support students' understanding of the content of the <a href="#">Louisiana's Grade-Level Expectations (GLEs)</a> at sufficient depth, accuracy, and quality to build social studies content knowledge.</p> <p><input type="checkbox"/> Yes      <input checked="" type="checkbox"/> No</p>	<p><b>REQUIRED (FULL CURRICULUM ONLY)</b></p> <p><b>1a)</b> Materials address the content of 90% of the GLEs.</p>	<b>No</b>	<p>The materials do not fully address 90% of the GLEs. 6.1.2 is not fully covered, as in Week 7 students are only asked to make a timeline of the events in the lesson, not creating a parallel timeline of events that cover the ancient world. 6.2.3 is not well-covered as well, with Mesopotamia and China's first dynasties covered. However, the content covering ancient Egypt does not thoroughly cover the civilization, and the Indus River Valley is not covered at all. In addition, 6.3.2 is not covered at all.</p>
	<p><b>REQUIRED</b></p> <p><b>1b)</b> Materials provide regular opportunities for students to explore key questions and build knowledge and skills with the social studies content indicated by the GLEs.</p>	<b>Yes</b>	<p>The materials answer key questions about social studies concepts, such as how citizens have a role to play in a healthy democracy in Week 11's materials.</p>
	<p><b>REQUIRED</b></p> <p><b>1c)</b> The main focus of the materials is on primary and secondary sources<sup>1</sup> to develop content knowledge and express claims; materials may also include text to support students in using the sources.</p>	<b>Yes</b>	<p>The main focus of the materials is on using various sources to develop content knowledge and express claims. For example, in Week 4, students are exposed to various sources about life in ancient Mesopotamia when studying about the civilizations residing there.</p>

<sup>1</sup> Primary sources provide first-hand testimony or direct evidence concerning a topic under investigation and are created by witnesses or recorders who experienced the events or conditions being documented. Often these sources are created at the time when the events or conditions are occurring, but primary sources can also include autobiographies, memoirs, and oral histories recorded later. Primary sources are characterized by their content, regardless of whether they are available in original format, in microfilm/microfiche, in digital format, or in published format. ([http://www.yale.edu/collections\\_collaborative/primarysources/primarysources.html](http://www.yale.edu/collections_collaborative/primarysources/primarysources.html)) For additional definitions and examples, see also: <http://www.princeton.edu/~refdesk/primary2.html> and <http://www.archives.gov/education/research/history-in-the-raw.html>.

CRITERIA	INDICATORS OF SUPERIOR QUALITY	MEETS METRICS (YES/NO)	JUSTIFICATION/COMMENTS WITH EXAMPLES
	<p><b>1d)</b> Materials include primary and secondary sources of different types (i.e., print and non-print, including video, audio, art, maps, charts, etc.) and varied lengths.</p>	<p><b>Yes</b></p>	<p>The materials include a variety of audio/visual sources such as maps, paintings, photos, and videos. There are text sources included but they are not as plentiful as the other sources.</p>
	<p><b>FULL CURRICULUM ONLY</b></p> <p><b>1e)</b> Materials provide regular opportunities for students to conduct shared (grades K-2) or short research projects to develop the expertise needed to conduct research independently.</p>	<p><b>No</b></p>	<p>The materials do not provide regular opportunities for students to do short research projects on social studies content. In the Teacher Supplement, there are weekly activities listed, but they vary greatly in terms of quality. In Week 5, students are asked to make tie-dyed shirts in reference to Phoenician dye-making, while two weeks later in Week 7, students are asked to research Egyptian inventions.</p>
<p><b>Tier 1 and 2 Non-Negotiable</b></p> <p><b>2. MAKE CONNECTIONS:</b></p> <p><b>Students make connections among people, events, and ideas across time and place.</b> Materials offer opportunities to elicit direct, observable evidence of the degree to which students can independently demonstrate the</p>	<p><b>REQUIRED</b></p> <p><b>2a)</b> Source-dependent written and oral tasks require students to make claims which demonstrate understanding of social studies content (e.g., make connections between ideas, people, and events; explain how society, the environment, the political and economic landscape, and historical events influence perspectives, values, traditions, and ideas; evaluate the causes and consequences of events and developments; recognize recurring themes across time and place).</p>	<p><b>No</b></p>	<p>The source-dependent questions provided do not regularly require students to make claims that demonstrate understanding of social studies content. For example, in Week 8, students answer questions related to the content regarding African kingdoms, the questions do not push students to make connections or claims regarding the content they are learning about.</p>

CRITERIA	INDICATORS OF SUPERIOR QUALITY	MEETS METRICS (YES/NO)	JUSTIFICATION/COMMENTS WITH EXAMPLES
<p>grade-level expectations with source(s) described in Criteria 1 and genuinely measure how well students are able to understand social studies content.</p> <p><input type="checkbox"/> Yes      <input checked="" type="checkbox"/> No</p>	<p><b>REQUIRED</b></p> <p><b>2b)</b> Coherent sequences of source-dependent questions<sup>2</sup> and tasks focus students on building, applying, and synthesizing knowledge and skills through various sources, classroom research, conversations, etc. to develop an understanding of social studies content.</p>	<p><b>No</b></p>	<p>There are few examples of coherent sequences of source-dependent questions that focus on students building on information using sources and their own background knowledge. In many instances, the only synthesis that occurs is within the Week itself such as when students are asked to identify jobs related to the caste system in ancient India, and those answers can be found within the lessons that week.</p>
	<p><b>2c)</b> Materials focus on both primary and secondary sources from different perspectives to allow opportunities for comparison and contrast, including sourcing<sup>3</sup> and corroboration.<sup>4</sup></p>	<p><b>No</b></p>	<p>The materials rarely give opportunities for students to view sources from different perspectives for comparing and contrasting, but there are some instances of sourcing, as seen in Week 16 where students are asked to determine the author’s purpose in writing a source.</p>
	<p><b>2d)</b> Materials focus on both primary and secondary sources from different time periods to enable students to make connections within and across time periods, including contextualization.<sup>5</sup></p>	<p><b>No</b></p>	<p>The materials do not focus on sources from different time periods to enable students to make connections across space and time. For example, in Week 10, students are exposed to the Ancient Greeks and are shown a modern photo of a replica of the Parthenon built in Nashville, TN. The students are asked what the building would look like if they went to the replica that day and took a</p>

<sup>2</sup> Source-dependent questions or tasks are those that require students to pull information from a given source(s) to answer the question. Students still pull from prior learning, but the evidentiary support required in the students’ responses are dependent upon the source(s).

<sup>3</sup> Sourcing asks students to consider a document’s author, occasion, and purpose to determine how those factors influence the content.

<sup>4</sup> Corroboration asks students to determine points where details and evidence across multiple documents agree and disagree.

<sup>5</sup> Contextualization asks students to determine the time and place a document was created and examine how those factors influence the content.

CRITERIA	INDICATORS OF SUPERIOR QUALITY	MEETS METRICS (YES/NO)	JUSTIFICATION/COMMENTS WITH EXAMPLES
			picture, instead of asking what the actual Parthenon would look like today in comparison.
<b>Section II: ADDITIONAL INDICATORS OF QUALITY</b>			
<b>3. EXPRESS INFORMED OPINIONS:</b>  <b>Students express informed opinions supported by evidence from sources and outside knowledge.</b> Materials provide frequent opportunities for students to engage in discussions (both formal and informal) around the content and then express their understanding of the content through the development and support of claims in writing.  <input type="checkbox"/> Yes <input type="checkbox"/> No	<b>REQUIRED (GRADES 3-12 ONLY)</b> <b>3a)</b> A vast majority of written and speaking tasks require students to present and develop claims with clear explanations and well-chosen information from sources and outside knowledge.	<b>Not Evaluated</b>	This section was not evaluated because the non-negotiable criteria were not met.
	<b>REQUIRED</b> <b>3b)</b> Writing opportunities for students occur on a regular basis and are varied in length and time demands (e.g., notes, summaries, short-answer responses, whole-class shared writing/formal essays, on-demand and process writing, etc.).	<b>Not Evaluated</b>	This section was not evaluated because the non-negotiable criteria were not met.
	<b>3c)</b> Materials build students' active listening skills, such as taking notes on main ideas, asking relevant questions, and elaborating on remarks of others to develop understanding of topics, sources, and tasks.	<b>Not Evaluated</b>	This section was not evaluated because the non-negotiable criteria were not met.
	<b>3d)</b> Materials provide regular opportunities to develop students' skill in organizing and supporting their thinking in speaking and writing, including using evidence from sources and outside knowledge.	<b>Not Evaluated</b>	This section was not evaluated because the non-negotiable criteria were not met.
	<b>FULL CURRICULUM ONLY</b> <b>3e)</b> Materials use varied modes of assessment, including a range of pre-, formative, summative and self-assessment measures that are unbiased and accessible to all students.	<b>Not Evaluated</b>	This section was not evaluated because the non-negotiable criteria were not met.
	<b>FULL CURRICULUM ONLY</b> <b>3f)</b> Aligned rubrics or assessment guidelines (such as scoring guides) are included and provide sufficient guidance for interpreting student performance.	<b>Not Evaluated</b>	This section was not evaluated because the non-negotiable criteria were not met.
<b>4. SCAFFOLDING AND SUPPORT:</b>	<b>REQUIRED</b> <b>4a)</b> Activities and suggested approaches guide teachers on how to scaffold instruction for students to build	<b>Not Evaluated</b>	This section was not evaluated because the non-negotiable criteria were not met.

CRITERIA	INDICATORS OF SUPERIOR QUALITY	MEETS METRICS (YES/NO)	JUSTIFICATION/COMMENTS WITH EXAMPLES
<p><b>Students are supported by appropriate scaffolds.</b> Materials provide all students with extensive opportunities and support to explore key questions using multiple sources to make claims about social studies content.</p> <p><input type="checkbox"/> Yes      <input type="checkbox"/> No</p>	understanding of the content.		
	<b>REQUIRED</b> <b>4b)</b> The materials are easy to use and well organized for students and teachers.	<b>Not Evaluated</b>	This section was not evaluated because the non-negotiable criteria were not met.
	<b>4c)</b> Materials provide models for writing and student exemplars to support writing development in social studies.	<b>Not Evaluated</b>	This section was not evaluated because the non-negotiable criteria were not met.
	<b>FULL CURRICULUM ONLY</b> <b>4d)</b> Appropriate suggestions and materials are provided for supporting varying student needs at the unit and lesson level (e.g., alternate teaching approaches, pacing, instructional delivery options, suggestions for addressing common student difficulties to meet standards, etc.).	<b>Not Evaluated</b>	This section was not evaluated because the non-negotiable criteria were not met.
	<b>FULL CURRICULUM ONLY</b> <b>4e)</b> The content can be reasonably completed within a regular school year and the pacing of content allows for maximum student understanding. The materials provide guidance about the amount of time a task might reasonably take.	<b>Not Evaluated</b>	This section was not evaluated because the non-negotiable criteria were not met.

**FINAL EVALUATION**

*Tier 1 ratings* receive a “Yes” in Column 1 for Criteria 1 – 4.

*Tier 2 ratings* receive a “Yes” in Column 1 for all non-negotiable criteria, but at least one “No” in Column 1 for the remaining criteria.

*Tier 3 ratings* receive a “No” in Column 1 for at least one of the non-negotiable criteria.

**Compile the results for Sections I-VII to make a final decision for the material under review.**

Section	Criteria	Yes/No	Final Justification/Comments
<b>I: Non-Negotiables</b>	1. Use Sources ( <b>Non-Negotiable</b> )	<b>No</b>	While the materials do provide source-driven instruction with a wealth of sources, the materials do not adequately cover the GLEs and only provide few opportunities for research projects.
	2. Make Connections ( <b>Non-Negotiable</b> )	<b>No</b>	The questions do not require students to analyze sources and make claims using evidence from sources and their background knowledge.

CRITERIA	INDICATORS OF SUPERIOR QUALITY	MEETS METRICS (YES/NO)	JUSTIFICATION/COMMENTS WITH EXAMPLES
<b>II: Additional Indicators Of Quality</b>	3. Express Informed Opinions	<b>Not Evaluated</b>	This section was not evaluated because the non-negotiable criteria were not met.
	4. Scaffold and Support	<b>Not Evaluated</b>	This section was not evaluated because the non-negotiable criteria were not met.
FINAL DECISION FOR THIS MATERIAL: <b><u>Tier III, Not representing quality</u></b>			

Appendix I.

Publisher Response

The publisher had no response.

Appendix II.

Public Comments

September 7, 2017

Supervisor, Instructional Material Reviews  
Office of Academic Content  
Louisiana Department of Education  
<http://www.louisianabelieves.com>

Dear Louisiana Department of Education,

The Jewish Federation of Greater New Orleans, North Louisiana Jewish Federation and the Jewish Federation of Baton Rouge are partnering with the Institute for Curriculum Services (ICS) to ensure accurate social studies content standards on Jews, Judaism, and Israel in the instructional materials being evaluated for the students and educators in the state of Louisiana. The Institute for Curriculum Services promotes accurate instructional materials and instruction on Jews, Judaism, and Israel for American K-12 students. We greatly appreciate the opportunity to give input on the proposed textbooks so Louisiana educators can provide more accurate and pedagogically sound instruction to their students.

Attached please find ICS's review of a collection of texts submitted by Studies Weekly (#17078); the review provides some corrections of the inaccuracies in them and offers suggestions for improvement. **We have serious concerns with respect to inaccuracies and bias in the reviewed content of one particular text in this collection: World History Studies Weekly.** We urge that corrections be made along the lines recommended before the text is considered for adoption. ICS provides some corrections of inaccuracies and offer suggestions for improvement.

We hope you will give these recommendations your careful consideration and we look forward to working with you to ensure accurate and pedagogically sound instructional materials. We share your goals of accuracy and excellence in educational materials for the educators and students of Louisiana. This online review process of social studies instructional review is an important step in furthering this aim. We sincerely appreciate your leadership and the excellent work of your staff.

[REDACTED]

[REDACTED]

Thank you very much for your time and consideration.

Sincerely,

Peter Haas

**Institute for Curriculum Services (ICS) Review  
on behalf of the Jewish Federation of Greater New Orleans,  
the Jewish Federation of Baton Rouge,  
and the North Louisiana Jewish Federation  
Studies Weekly #17078**

**September 2017**

**The texts with Social Studies content submitted by Studies Weekly focus on several topics intended for a number of grades:** Kindergarten Studies Weekly; First Grade Studies Weekly; Second Grade Studies Weekly; Character Education Studies Weekly; Character Education Studies Weekly – Primary; Veterans Studies Weekly; Heritage Studies Weekly – Primary; Heritage Studies Weekly – Intermediate; USA Studies Weekly – Ancient America to the Present; USA Studies Weekly – Ancient America to Reconstruction; and World History Studies Weekly. ICS offers no suggested edits or comments related to First Grade Studies Weekly, or to Heritage Studies Weekly - Intermediate. The Overall General Comments below cover the above texts except World History Studies Weekly; that text is addressed in separate General Comments, below.

**Overall General Comments:** The format of these texts offers students information in a weekly delivery that includes several excellent features. The style is clear, and engaging, and is generally age-appropriate; some of the language used may be below grade-level for students in the younger grades. For those grades, in particular, the texts offer an innovative and fun approach, presenting content in a digestible manner.

The various texts include “Bonus Sources” associated with specific articles (the text). While many of these are helpful, and add content that will engage students, some of the Bonus Sources (both videos and images) appear to be unrelated, or irrelevant to the topic at hand. For example, in USA Studies Weekly - Ancient America to the Present, Week 23: Changes in Industry and Transportation (a week that covers the period immediately after Reconstruction in the nineteenth century), the Bonus Sources for the article “Is There Too Much Money in Politics, include an election campaign advertisement for Lyndon Johnson, a TV campaign ad for President George Bush in 1992, an image of President Eisenhower’s election campaign, an image of President Obama, and an image of the U.S. Capitol. Other instances of content whose placement is puzzling are found in USA Studies Weekly - Ancient America to Reconstruction: Its Week 23: Westward Ho!, contains an article on the contemporary African American entertainer and entrepreneur Oprah Winfrey, with no connection made with the American West. Similarly, Week 27: The War Continues (whose subject is the Civil War), features an article on tennis ace Serena Williams, which also has no apparent connection to the topic at hand. Since the lives of those two figures serve as inspirations, the articles about them should be used, but should be placed in more appropriate locations within Studies Weekly’s resources.

Coverage of issues surrounding women, Native Americans and Asian Americans is good (weeks are devoted to Asian American Heritage and famous Asian Americans

in two different texts), though coverage of Asian Americans and Jews is less so. There is some inclusion of individual Jews (e.g., Levi Strauss), yet none are identified as Jewish. Neither is any reference made to the influence of Judeo-Christian principles on the establishment of American democracy. Indeed, in examining the collection of the social studies texts presented here, “Jews” are covered extensively in World History Studies Weekly, but a search of “Jew,” “Jews,” and “Jewish” on the Studies Weekly website accessible through the Louisiana adoption, yields only a few brief mentions elsewhere, in connection with Hanukkah (in Kindergarten Studies Weekly and Second Grade Studies Weekly) and in a note that “the Maryland colonists “didn’t welcome anyone who was Jewish...” (in USA Studies Weekly - Ancient America to Reconstruction in Week 11: Southern Colonies). This paucity of coverage should be rectified on the website to align with World History.

Aside from the above-mentioned issues, the texts described above are generally well-written and approachable texts with audio/visual material, bonus images and videos, and review assignments that will likely engage students and be popular with teachers.

#### **Navigation Notes:**

1. Go to: <https://app.studiesweekly.com/online/>
2. Enter username: **LATeacher**
3. Enter password: **demo**
4. Select: Click on icon of desired text

#### **Heritage Studies Weekly - Primary**

**General Comments:** The submission to Louisiana includes Heritage Studies Weekly - Primary, which covers Hispanic American Heritage, American Indian Heritage, African American Heritage, Women’s Heritage, and Asian Heritage. Unfortunately, no recognition is accorded to Jews, there is no mention of the heritage of the one other ethnic and religious groups whose heritage is commemorated and celebrated in national observances: Jewish Americans (May is Jewish American Heritage Month). Likewise, Muslim Americans, Italian Americans, Irish Americans, Polish Americans, Haitian Americans, and others are not mentioned.

#### **Second Grade Studies Weekly**

Second Grade Studies Weekly, Week 17: American Cultures, Articles, Holidays, image, Change: Replace the image of a Kwanzaa celebration with one of a Diwali celebration.

**ICS Comments:** The article mentions Christmas, Hanukkah and Diwali, but this image omits Diwali; rather, it illustrates Christmas, Hanukkah and Kwanzaa (using the image that was used to illustrate Kwanzaa in the first article in Week 17, “Kwanzaa”).

#### **Character Education Studies Weekly**

**General Comments:** ICS commends Studies Weekly for including three interviews of Jewish Holocaust survivors among those provided in the Bonus Sources section of this text, but these interviews should be replaced by others in which Jewish and other

seniors can recount less harrowing moments from the past. The experiences of the these interviewees are powerful, but the contents may be overwhelming or too emotionally fraught for young students, particularly for those in the grades preceding seventh or eighth grade, and for any student who has not been given any prior introduction to the Holocaust. Use of these interviews would be inappropriate as stand-alone coverage of the Holocaust, and inclusion of other introductory (even brief) materials about the period of World War II and the Holocaust is necessary if these interviews are to be used. Inclusion of the interview of Jerry Meents is inappropriate for students in the intermediate grades. The introductory notes beneath the video state that Meents

talks about what happened when the Jewish people got to the extermination camps. The Nazis lied to the Jewish people and told them that they were going to be alright. Some of the Jews were singing because they believed the Nazis. They did not know that they would soon be killed. Jerry also talks about one extermination camp where 500 Jews were able to escape. The Germans got so mad that they burned down the whole camp and all of the Jews in it.

The interview presents harrowing details of the gas chambers and other elements of the concentration camp experiences, which are, of course, important for students to know and understand, but which should be presented to students in later grades, and not to those in a K-6 setting. Likewise, young students will find the brief video interview of Paul Madsen talking about being in Hiroshima after the bomb was dropped frightening. It is important to over disturbing historical events in an age appropriate manner.

Character Education Studies Weekly, Week 2: Respect, Articles, Senior Power, Bonus Sources, **Change:** Replace some of the interviews of seniors with others that are less graphic in details and with ones that are not related specifically to World War II (or any war); add introductory notes to the interviews of Harland Bud Bonham, the video about the Doolittle raiders, and, if used, the interview of Bonnie Kahane, so that all the interviews will be comprehensible to students.

**ICS Comments:** Students should understand that seniors deserve respect not only because of hardships endured and for having survived a war, or for heroic actions, but also for wisdom acquired. The Harland Bud Bonham interview video has no introductory notes, but the interviewee speaks clearly and is understandable, but at the end of the interview he breaks down in tears, saying “I apologize.” Students in the younger grades may find his emotional recounting disturbing; some may puzzle over why he offers an apology. Students, likewise, may well find the interviews of Bonnie Kahane, Noemi Mattis, and Jerry Meents disturbing because of the violence described in their recounting of their experiences during the Holocaust. The interview of Bonnie Kahane will likely be incomprehensible for most or all younger (and to, an extent, even older) viewers (even with the introductory notes provided for it), because, unlike the interview of Noemi Mattis (another Holocaust survivor whose other interview also appears in the Bonus Sources for Week 3: Caring), no introduction is offered, the interviewee speaks with a heavy accent, and some of the terms she uses are foreign, with no definition given. For example, she uses the terms *Aktzia* (i.e., “action,” from the Polish *akcja*, meaning operation or activity; a massacre of Jews, or the roundup and deportation of Jews to death camps) and *Judenfrei* ([an area made] free of Jews; a common Nazi term). Some of the Bonus Sources included in Week 3: Caring, are not directly relevant to the topic at hand (for example, a general introductory video on India and its

geography, peoples, languages, food, dress, festivals, animals, popular tourist sites, etc.).

Character Education Studies Weekly, Week 3: Caring, Articles, How Much Do You Care?, Bonus Sources, Introduction to “Noemi Mattis Interview: Liberation and Re...,” title, **Add:** Add the remainder of the title that is missing here.

**ICS Comments:** The title of the video is incomplete.

### **USA Studies Weekly - Ancient America to the Present**

**General Comments:** In the last-paragraph summary of Week 24 (Changing Times’s opening article, The United States Speeds into a New Century), students read “In this issue you will read about people and groups who worked to make the United States of America a string and fair country as it entered into the twentieth century.” The text’s introduction is partially accurate, and the text provides strong coverage of some elements of the Progressive Era, the fight for women’s suffrage and leaders like Susan B. Anthony and others, and the efforts of Booker T. Washington to end discrimination and improve education for all children, as well as a brief video on President Franklin D. Roosevelt’s New Deal following the Depression (a topic that is out of place there, since the Depression is listed in the title for Week 25 (World War I and the Great Depression)).

The material presented in the Bonus Sources omits important figures and events that contributed to that effort, such as the creation of unions in the late nineteenth century (and the leadership of Samuel Gompers), and the impactful 1911 Triangle Shirtwaist Factory fire (a key event in the history of the U.S. labor movement, the New Deal, and creation of occupational safety and health standards).

The Bonus Sources are a mix of historically relevant (if not comprehensive) material on Thomas Edison, coal miners and mining, some less relevant video material on Texas’s economic growth and workforce in the more recent years, and a general introduction to economics. There are also several articles that are not appropriate to the period, including “Manufacturing Medicine Overseas May Put U.S. Citizens at Risk,” and “Immunization Week Takes Shot at Saving Lives.” ICS suggests that articles of current interest be presented in a special section devoted to issues related to present-day issues, which may then be presented occasionally, as appropriate, in the resources that are made available weekly.

USA Studies Weekly - Ancient America to the Present, Week 3: Comparing the Colonies, The Middle Colonies, para. 1, Change: News of economic opportunity in the colonies spread quickly to people still living in Europe. Many of these people jumped at the chance to settle where they might prosper and live freely. ~~make lots of money!~~ The middle colonies of New York, Pennsylvania, New Jersey and Delaware were filled with people from all over Europe. German, Irish and English citizens hoped to get wealthy, find religious freedom, and also enjoy prosperity. ~~and have religious freedoms.~~ By 1750, the population of New York was around 80,000. Different groups lived in New York, and friends and extended families from Europe joined these groups. Spanish, Swedish, Greek, German, Italian, French, Irish, Scottish, British and Dutch people all lived in the Colony, as did members of the first Jewish community in the Colonies. The fertile soil

made farming easy. And the port was as busy as a beehive! Today New York is still one of the most diverse cities in the world.”

**ICS Comments:** The additional information here was adapted from Studies Weekly’s resources used elsewhere (California USA Studies Weekly Fifth Grade: Ancient America to Westward Expansion, Week 14, Middle Colonies). Just as members of other nationalities and ethnic groups are mentioned, reference to the first Jewish community established in the American Colonies would be a meaningful addition.

USA Studies Weekly - Ancient America to the Present, Week 16: Manifest Destiny and the Mexican War, Articles, Forty-Niners Hit the Gold Mines, Bonus Sources, video, Gold Rush Intro, **Change:** [1:08-1:25] Most often, the people that became rich were those who had shops that sold supplies and food to the miners. For example, Levi Strauss, a Jewish German immigrant, sold his durable jeans that miners could wear while working their claims. These His innovative jeans turned Strauss into a millionaire without him ever having to pick up a gold pan.”

**ICS Comments:** Just as the ethnic and national identities of other immigrants and members of minorities are identified in Studies Weekly publications, Levi Strauss should be identified as Jewish.

It is instructive to note that the wealth of Strauss and others was the result of their ingenuity, innovation, and resourcefulness in creating and offering new goods (in Strauss’s case by making useful tough denim pants for miners).

USA Studies Weekly - Ancient America to the Present, Week 17: Immigration, Articles, New People Come to a New Country, German Immigrants Find New Lives, paragraphs 1-3, **Add:** “Germans also faced hardships in their country during the 19th century. The German government was not very stable (secure) and taxes were very high. In addition there was a lot of violence throughout the country. Germany seemed to be constantly at war with its neighbors. German Jews experienced discrimination and many immigrated to the U.S., fleeing religious intolerance, physical attacks, and poverty. Many Germans immigrated to other countries to find better ways of life. While many Germans were sad to leave their homeland, they were also happy to be able to have a chance to live in peace.

Some Germans stayed in the first large U.S. city they visited. New York City and cities in Pennsylvania had large groups of German settlers as citizens....

Germans who chose not to farm found work as bakers, butchers, cabinetmakers and tailors. German women who worked outside the home found jobs as bakers, nurses, housecleaners and tailors. Most Germans practiced the Catholic or Lutheran religions. Along with the Irish, their culture and religion helped keep them together. German immigrants had an easier time fitting in the U.S. culture than the Irish did. Most Germans were skilled craftspeople and farmers. Many of them supported public education and spoke out against slavery. They seemed to have a lot in common with Americans. German difficulties came later in the early 20<sup>th</sup> century when much of the world feared Germany’s leaders during World War I and World War II. Congress passed the Immigration Act of 1924, which restricted Eastern and Southern Europeans, particularly Jews and Italians, from entering the U.S. This later had devastating results

for the Jews who could not obtain visas to escape the Nazis in the years before and during World War II.”

**ICS Comments:** Jewish German immigrants should be mentioned specifically in this section, just as mention is made of the Irish Catholic immigrants, the Catholic and Lutheran German immigrants, and the Chinese immigrants with an unfamiliar language and culture in “New People Come to a New Country.” Many Jews left Germany, where they had experienced discrimination, and went to U.S. cities. Some also experienced discrimination in America, because their religion differed from that of most settlers. They, too, lived in tenements like (and alongside) the Irish and others. Between 1820 and 1860; approximately 150,000 Jews immigrated to the United States. By the start of World War I another 100,000 Jewish German immigrants had arrived. Most of these immigrants came from areas that would later be incorporated into Germany. German Jews played important roles in the life of the expanding republic. (See Diner, Hasia R. "German Immigrant Period in the United States." Jewish Women: A Comprehensive Historical Encyclopedia. 1 March 2009. Jewish Women's Archive. <<https://jwa.org/encyclopedia/article/german-immigrant-period-in-united-states>>, retrieved June 23, 2017.)

The text describes many of the push and pull factors that led people to immigrate to America. It also should include among the reasons it lists the religious discrimination experienced by Jews and others in Europe.

Unlike the 1882 Chinese Exclusion Act, (which is covered in the presentation of immigration in Week 17 of USA Studies Weekly – Ancient America to the Present), the Immigration Act of 1924, which was designed to limit the immigration of Italians and Eastern European Jews, is covered only in an article on Immigration Laws in Heritage Studies Weekly – Intermediate (Week 6: Asian American Heritage); in that context, the 1924 Immigration Act focuses on (and mentions only) the people excluded from the Asia-Pacific countries: Japan, China, Philippines, Cambodia, Singapore, Korea, Vietnam, Indonesia, Burma, India, Sri Lanka, and Malaysia. It does not include mention there, or in any of the texts submitted here, of the others whose immigration was limited by that Act: Eastern Europe and Southern Europeans, especially Italians and Jews, as well as Africans and Arabs. According to The United States House of Representatives website History, Art & Archives, the 1924 Immigration Act was “a measure which was a legislative expression of the xenophobia, particularly towards eastern and southern European immigrants, that swept America in the 1920s.” (See Historical Highlights, The Immigration Act of 1924 <<http://history.house.gov/Historical-Highlights/1901-1950/The-Immigration-Act-of-1924/>>.) The Act restricted eastern Europeans, particularly Jews, from entering the United States, and severely limited the ability of European Jews to obtain visas in the period prior to World War II; the act ultimately had devastating results.

USA Studies Weekly - Ancient America to the Present, Week 17: Immigration, Articles, New People Come to a New Country, Bonus Sources, U.S. Culture Intro, video transcript, para 3., lines 6-7, **Change:** “As immigrants came to America, they brought their own religious traditions with them. For example, many Jewish immigrants came between 1875 and ~~WWI~~ WWII...”

**ICS Comments:** The transcript contains a typographical error; it should match the video, which has “WWII” here.

USA Studies Weekly - Ancient America to the Present, Week 17: Immigration, Articles, Liberty Enlightening the World, paragraphs 2-4, **Add:** A group of Frenchmen wanted to give the U.S. people a gift that would honor the democracy of the country. French sculptor Frederic-Auguste Bartholdi was chosen to design a statue. He imagined a huge sculpture of a woman holding a torch burning with the light of freedom. He created "Liberty Enlightening the World," also known as the Statue of Liberty.

For 21 years, the French people raised money to build the statue. In 1884, "Lady Liberty" was presented to the American people in a French ceremony. The statue was taken apart, placed in crates and shipped across the Atlantic Ocean for people to rebuild on Liberty Island in New York City. Americans paid for and built the pedestal for the statue to stand on. A poem by Jewish American immigrant Emma Lazarus, called "The New Colossus" is found on a plaque at the statue's base. Its words have greeted millions of immigrants who have come to the United States since the statue was built to find freedom and a new life. Here are some of those words:

*... Give me your tired, your poor, Your huddled masses yearning to breathe free,  
The wretched refuse of your teeming shore, Send these, the homeless, tempest-tossed  
to me, I lift my lamp beside the golden door! - Emma Lazarus, New York City, 1883"*

**ICS Comments:** Just as the sculptor Bartholdi's background is provided, additional information should be given about Emma Lazarus, author of the statue's poem. . Lazarus was one of the most notable female authors of her day and one of the first successful Jewish American authors. She was descended from a long-established family, with roots in the early colonial history of the United States. Lazarus wrote several notable works on Jewish themes. By the time she penned "The New Colossus" in 1883 to raise money for the Statue of Liberty's pedestal, Lazarus was an advocate for Jewish causes, including the forerunner to the early movement supporting Jewish self-determination in the land of Israel, later known as Zionism. (See "Emma Lazarus, National Women's Hall of Fame, <<https://www.womenofthehall.org/inductee/emma-lazarus/>>, retrieved September 1,, 2017.)

USA Studies Weekly - Ancient America to the Present, Week 23: Changes in Industry and Transportation, Articles, Is There Too Much Money in Politics, **Delete:** Delete this article, or move it from its current placement here, in the collection of articles related to changes in industry and transportation following Reconstruction.

**ICS Comments:** The contents of this article and its related Bonus Sources are not appropriate for the overall content of this week's materials. The article itself, and its associated Bonus Sources (including seemingly random and unrelated images of President Obama, the Capitol Building, two images of the Supreme Court, a video of a campaign ad for President Eisenhower, and an image of Eisenhower's campaign) might be suitable for inclusion as one of the Bonus Sources provided for one of the final weeks in this text, where a discussion of current politics would be more fitting.

USA Studies Weekly - Ancient America to the Present, Week 24: Changing Times, Articles, Manufacturing Medicine Overseas May Put U.S. Citizens at Risk, **Delete:** Delete article.

**ICS Comments:** This article on a current issue in medicine, while interesting, is not directly relevant to the topic at hand, namely, the U.S. in the late nineteenth and early twentieth centuries. Its associated Bonus Sources also include an interesting, but not directly relevant, video on Barbara McClintock, a scientist who won the award in Nobel Prize especially for her work in cytogenetics in the 1940s and 1950s, and several medicine-related images.

USA Studies Weekly - Ancient America to the Present, Week 25: World War I and the Great Depression, Articles, Immunization Week Takes Shot at Saving Lives, **Delete:** Delete article.

**ICS Comments:** This article on another current issue in medicine, while interesting, is not directly relevant to the topic at hand, namely, the U.S. during the periods of the Depression and World War I. ICS commends the publisher for presenting this material, but suggests that such information be presented in a special section devoted to topics of current interest; see General Comments.

USA Studies Weekly - Ancient America to the Present, Week 27: World War II, Articles, A Strike in the Pacific, Bonus Sources, Japanese Internment Camp Prisoner: Ma...

**ICS Comments:** The interview titled "Japanese Internment Camp Prisoner: Ma..." is inappropriate for use in Grade Five, given the interviewee's account of cremation. Also, the title is incomplete; if used, the missing end of the title should be supplied.

USA Studies Weekly - Ancient America to the Present, Week 27: World War II, **Add:** Add to the five articles presented on World War II at least brief mention of the impact of the war on the lives of those in Europe and America during the war years.

**ICS Comments:** Inexplicably, there is no mention of the Holocaust in either this week's articles or its Bonus Sources. Coverage of World War II should include mention of the six million Jews who were systematically murdered in the Holocaust, and the millions of others who perished in the war at the hands of the Nazis. Information for this new proposed article and, if desired, related Bonus Sources, may be found on the website of the United States Holocaust Memorial Museum ([ushmm.org](http://ushmm.org)). The murder of roughly two thirds of European Jewry in a genocide, and the murder of communists, homosexuals, Jehovah's Witnesses and many others warrants mention here, with care taken not to include more details, keeping in mind the grade level.

USA Studies Weekly - Ancient America to the Present, Week 30: America the Superpower, Articles, America Becomes a Superpower, paragraphs 1-4, **Add:** "As the United States moved into the later part of the 20th century, the country was facing many domestic issues. A domestic issue is anything that concerns a country's internal affairs (operations). Tax rates, road construction and political elections are all examples of domestic issues that most nations face.

In the 1970s, American were still concerned with the effects of the Vietnam War. Troop had been withdrawn in 1973, but many people were also still looking to protect

people's civil rights. In addition to these issues, there was a gas and oil shortage in the country.

While domestic issues were of concern, the U.S. remained actively engaged in foreign affairs. Nixon's negotiations with the Soviet Union in his first term led to the signing of the SALT I (Strategic Arms Limitation Talks) and ABM (Anti-Ballistic Missile) treaties. In his second term, Nixon visited China, opening to door to normal relations with it. Also, the "shuttle diplomacy" of Nixon's Secretary of State, Henry Kissinger, led to the 1974 Israel-Syria agreement, and later, the 1975 Sinai interim agreement between Israel and Egypt.

In 1974, President Richard Nixon resigned (quit his job) as president when some of his close supporters broke into the headquarters of the Democratic National Committee. They were hoping to find information that might help President Nixon be re-elected. The president did not tell the truth about what had happened. Many people wanted the Senate to impeach President Nixon, or charge him with misconduct while he was in office. Nixon stepped down before he was placed on trial and removed from office if found guilty."

**ICS Comments:** The article purports to describe or introduce the U.S. as a superpower, but in introducing President Nixon, it mentions only his resignation and some of the events that led to it, without any reference to the actions taken during his presidential tenure that were related to America's role as a superpower, of which there were several. These included the items added above.

USA Studies Weekly - Ancient America to the Present, Week 30: America the Superpower, Articles, Who Has the Nukes?, **Change:** "Not all the countries in the world signed or stuck to the agreement. India, Israel, Pakistan, Iran, Iraq, Libya, Syria and North Korea have all admitted either confirmed they are working on nuclear technology, or have weapons already, or (as with the case with Israel) assert they will not be the ones to introduce those weapons. A few countries admitted acknowledged they once pursued nuclear weapons but have given up the program."

**ICS Comments:** The order in which these countries are listed was arranged is not alphabetical; presumably, it was intended to differentiate between the U.S. allies on the list, India and Israel, and the other countries whose interests have not aligned with those of the U.S., but it is unlikely that subtle ordering distinction will be understood by students.

The use of the verb "admitted" applied to all those countries compounds the inaccurate grouping of all those countries together, falsely implying that criminality or guilt, when that is not the case. A neutral term should be used.

In 1968, Israel reaffirmed that would "not be the first to introduce nuclear weapons into the area." (See U.S. Department of State, Office of the Historian, Historical Documents, Foreign Relations of the United States, 1964–1968, Volume XX, Arab-Israeli Dispute, 1967–1968, Document 349, Information Memorandum From the President's Special Assistant (Rostow) to President Johnson, <<https://history.state.gov/historicaldocuments/frus1964-68v20/d349>>.)

USA Studies Weekly - Ancient America to the Present, Week 30: America the Superpower, Articles, Oil Today...Gone Tomorrow, **Change:** "The 20th century came in

with a bang on Jan. 10, 1901. This was when the Lucas No. 1 oil rig blew drilling pipe, mud, gas and oil 100 feet high into the sky at Spindletop near Beaumont, Texas. From that moment on the United States of America was pulled from what was left of a rural agricultural economy and thrown right into a new era of industry.

Seventy years later the country couldn't remember a time when it didn't have all the oil and gas it needed. But that all came to a sudden halt from October 1973 to March 1974 when nearly every gas station in the country often displayed signs that said, "NO GAS TODAY!" Had all the oil and gasoline been drilled?

The gasoline shortage was a result of an oil embargo. An embargo is a ban on the trade of a certain commodity (valuable resource). The United States produced lots of petroleum products, but just not enough to supply the entire country's needs. Millions of barrels of oil were being bought from nations in the Middle East, a region in Asia. These countries controlled more than half of all of the world's petroleum. Petroleum is the material found in layers of the earth's rock that can be used to produce fuels such as oil and gasoline.

In 1973 a coalition of Arab nations led by Egypt and Syria waged war against Israel, attacking the Jewish state on Yom Kippur, Judaism's holiest day. During that war the Middle Eastern Arab nations who were members of OPEC (the Organization of Petroleum Exporting Countries) retaliated against the United States because it re-supplied arms to Israel during the war. They immediately stopped all shipments of petroleum to the United States and other western nations. Because of the low supply and high demand for petroleum products, the cost of gasoline and heating oil skyrocketed.

Drivers all across the United States had to wait for hours to purchase small amounts of gasoline for their cars. Sometimes the gasoline ran out. Oil used to heat buildings was also in short supply. During the cold winter months many schools and businesses were forced to cut hours or close altogether. Americans had to find ways to quickly adapt to the serious situation...."

**ICS Comments:** The text gives no background information at all about the 1973 Yom Kippur War waged against Israel by a coalition of Arab countries led by Egypt and Syria, nor is any information about it given in the Bonus Sources. It notes only that "The Middle Eastern nations became angry at the United States because of its support of the country of Israel." Some information should be added here, because, in the absence of any information, students are likely to misunderstand the circumstances of that support and the actions of the Arab members of OPEC (the Organization of Petroleum Exporting Countries) in implementing that oil embargo in October 1973, in which they also included other countries whose governments supported Israel. They are also likely to not focus on the U.S.'s having made strategic calculations regarding their support of their ally, Israel, in this matter. The U.S. provided arms, and the Soviet Union provided both arms and technicians and military personnel, to support their respective allies. According to the U.S. Department of State, the embargo was "in retaliation for the U.S. decision to re-supply the Israeli military and to gain leverage in the post-war peace negotiations." (See U.S. Department of State, Office of the Historian, Milestones, : 1969-1976, Oil Embargo, 1973-1974, <<https://history.state.gov/milestones/1969-1976/oil-embargo>>.) The embargo was lifted following negotiations arranged by President Nixon's Secretary of State, Henry Kissinger.

USA Studies Weekly - Ancient America to the Present, Week 31: The Information Age, Articles, America at War: Operation Desert Storm, **Delete:** Delete article.

**ICS Comments:** This is the only article in Week 31 with an historical element; it relating the facts about a recent war. Unfortunately, that article does not appear to belong in Week 31, whose title is The Information Age, and all of whose main resources relate to advances in information technology and its use. The resources in this article and its related Bonus Sources might be used profitably elsewhere in Studies Weekly's offerings.

USA Studies Weekly - Ancient America to the Present, Week 32: The War on Terrorism, Articles, A Dark Day in American History, para. 3, **Change:** "The men belonged to a group led by a man named Osama bin Laden. Nineteen Men from this group, called al-Qaida, hijacked (took control of illegally) four American airplanes while the jets were in the air. All four planes crashed within one hour."

**ICS Comments:** The number of men who perpetrated the hijacking in the air is known and should be given here, particularly where their victims are enumerated.

USA Studies Weekly - Ancient America to the Present, Week 32: The War on Terrorism, Articles, A Dark Day in American History, Bonus Sources, video, Voices from 9/11, **Delete:** Delete this video.

**ICS Comments:** The Bonus Sources' "Voices from 9/11" video, which contains a woman's phone call to her husband from one of the doomed planes, radio communications of the New York Fire Department, and other disturbing content, is inappropriate for intermediate grade students--particularly since the article itself, with its statistics of the victims, does not go into great detail; it should be not be included there, despite the video's initial on-screen screen warning ("Some of the content in this video may be disturbing to some viewers. Parental/teacher guidance is advised.").

USA Studies Weekly - Ancient America to the Present, Week 32: The War on Terrorism, Articles, The War on Terror, Bonus Sources, video, Current National Leaders Intro, **Delete:** Delete this video.

**ICS Comments:** This video should be deleted because its name indicates that it presents the current national leaders, but it is out of date.

### **USA Studies Weekly - Ancient America to Reconstruction**

**General Comments:** Some of the resources offered here also appear in USA Studies Weekly - Ancient America to the Present.

USA Studies Weekly - Ancient America to Reconstruction, Week 2: U.S. States and Regions, **Delete:** Delete duplicate resources.

**ICS Comments:** All of the articles and their associated Bonus Sources in Week 2 appear twice.

## **World History Studies Weekly**

**General Comments:** This review of World History Studies Weekly for the Louisiana Online Instructional Materials Review focuses mainly on Week 9 (Ancient Israelites), with some suggested edits and related comments noted for parts of: Week 2: Earth Geography; Week 5: People of Phoenicia; and Week 19 on Christianity.

The items of greatest concern are as follows (these are addressed in more detail in our review):

- **Some of the videos are flawed and inappropriate.** Aside from the politically charged video content described below, some of the videos related to Judaism and Jewish history introduce inaccurate and biased information.
- **Issues that repeat throughout the text include**
  - a) name issues
  - b) chronology Issues, and
  - c) issues of perspective

### a) Name Issues:

1. “Israelites” should be used to refer to enslaved people in Egypt; it is the term that was used for that period, not “Hebrews”. The use of “Hebrew” should be reserved for the Hebrew language, the Hebrew Bible, and for the first three generations of Abraham, Isaac, and Jacob.
2. The name Palestine is applied anachronistically when referring to the land in the period prior to 135 C.E., when the Romans changed the name of Judea to Syria Palaestina (which was later shortened to Palestine in English); it should not be used as synonymous with Canaan.

### b) Chronology Issues:

- There is inconsistent use of the Common Era and Christian Era dating systems throughout. Sometimes B.C. and A.D. (Before Christ and Anno Domini, in the year of our Lord) are used. While other instances of historical dating use the appropriate neutral terms of the Common Era dating system, B.C.E. and C.E. (Before the Common Era and Common Era), as more often used by scholars, academics, and educators.

### c) Issues of Perspective:

- Frequently, Judaism, Jewish history, and Jewish sacred sites are viewed through the lens of Christianity, lending the text a Christian-centric perspective on Judaism and on history. This does not help students understand Judaism from the perspective of Jews, nor does it allow students to see the sweep of history and many of its key events.
- Each religion should be presented from its own perspective and that of its adherents (while adhering to clear standards for differentiating between religious belief and historical fact).
- Also, the text should present more than a passing sentence to describe such events as the Spanish Inquisition; it should include its impact on Jews and Muslims. The Expulsion of the Jews and Muslims from Spain in 1492 certainly deserves at least brief mention in the text.

- **Other Issues:** Some of the articles and other content included in this text ostensibly devoted to Judaism and the ancient Israelites have no apparent bearing on the subject. The article in Week 9 on Thomas Paine is one example. The Bonus Sources also include many items that have no direct bearing on the ancient Israelites as well.

### Navigation Notes:

1. Go to: <https://app.studiesweekly.com/online/>
2. Enter username: **LATeacher**
3. Enter password: **demo**
4. Select: **World History Studies Weekly**

World History Studies Weekly, Week 2: Earth Geography, Articles, Studying the Earth, Keeping Track of History, **Change:** “A man named Dionysius Exiguus came up with a way of recording time that we still use today. His system divided events into two sections, before the birth of Jesus (whom Christians call “Christ,” meaning Messiah) and after. He developed his record-keeping system around 525 A.D. He labeled as B.C. (Before Christ) anything that happened before Jesus Christ was born as B.C. (Before Christ). He labeled events occurring after Jesus Christ was born as A.D. The letters A.D. stand for the Latin words “anno domini,” meaning “in the year of our Lord.

~~Which of these dates do you think was closest to the A.D. section of the timeline? 776 B.C. (the first recorded Olympic games) or 44 B.C. the death of Julius Caesar)? If you said 44 B.C., you are correct. The events further away from the birth of Christ are always further to the left on a timeline.~~

Chinese, Jewish and Islamic calendars do not use this system. That's because these cultures didn't start counting years over again with the birth of Jesus Christ. On a traditional Chinese calendar, 2015 is ~~actually~~ 4713. On a traditional Jewish calendar, 2015 is 5775.

Today many people use B.C.E. (Before Common Era) and C.E. (Common Era) instead of Dionysius' B.C. and A.D. Can you think why? Since B.C. and A.D. refer to the birth of Jesus Christ, ~~some people~~ scholars prefer to use terms that aren't connected to a one particular religion.

The older events are usually on the far left of a timeline, and the most recent events are usually on the right side of a timeline, because we read from left to right in English.

In a timeline using the Christian way of ordering time, which of these dates do you think is closest to the A.D. section of the timeline? 776 B.C. (the first recorded Olympic games) or 44 B.C. (the death of Julius Caesar)? If you said 44 B.C., you are correct. In a timeline using the Common Era way of ordering time, which of these dates do you think is closest to the beginning of the C.E. section of the timeline? 323 B.C.E. (the death of Alexander the Great) or 70 C.E. (the destruction of Jerusalem by the Romans)? If you said 70 C.E., you would be correct.”

**ICS Comments:** The text should explain how earlier events are to the left of a timeline and newer events are to the right, before asking students to answer a question that requires this knowledge. ICS suggests adding this information before the practice

question, and to balance the questions on both dating systems. (“The older events are usually on the far left of a timeline, and the most recent events are usually on the right side of a timeline, because we read from left to right.”)

The text is to be commended for explaining the issue of different dating systems and their use, yet it uses the Christianity-centered B.C. (Before Christ) A.D. and (Anno Domini) while explaining the difference. The neutral dating system, which employs the more inclusive B.C.E. (Before the Common Era) and C.E. (Common Era), should be used here (as it is sometimes used elsewhere in this text). This B.C.E. /C.E. system is preferred by historians, scholars, and educators. Public school texts should avoid privileging one religion over others.

The theological reference to the birth of Christ (versus Jesus’s birth) was deleted and replaced with information that was reordered and expanded, in order to enhance the explanation given in the text about how to understand timelines. The text should refer to Jesus, not Christ, except to explain that for Christians Jesus was Christ, or messiah.

The question has been moved to later on the page and a question has been added to allow student practice the B.C.E. / C.E. dating system.

World History Studies Weekly, Week 5: People of Phoenicia, Articles, Lebanon, paragraphs 2-4, **Change:** “Although Lebanon doesn’t have any navigable rivers or major lakes, it does have two rivers used for irrigation and hydroelectric power. These are the Litani and the Orontes rivers. The two highest points in the country are Qurnat as Sawda (with an altitude of 10,112 feet and many different spellings) and Mount Hermon, a cluster of mountains called Jabal al-Sheiyakh (literally, Mountain of the Sheikh) in Arabic, and Har Hermon in Hebrew. The northern summit, on the border between Lebanon and Syria, is under Syrian control. After the 1967 Six-Day War, the southern slopes, in the Golan Heights, came under Israeli control. with Mount Hermon has an altitude of 9,230 feet}. Most of Lebanon has hot, dry summers and cool, wet winters - a common Mediterranean climate.

Lebanon became an independent country in 1943. ~~The majority~~ More than half of Lebanese people follow the Islamic religion are Muslim. In modern ~~history times~~, there has been a lot of hostility between Christians and Muslims in the country. This led to a civil war in 1958 and another that lasted from 1975 to 1990. During the second civil war, other countries sent troops into Lebanon to try to help end the fighting. Sadly in 1983, 241 U.S. troops and about 60 French soldiers who were in Lebanon on a peacekeeping mission were killed in a suicide bombing; Islamic jihad claimed responsibility. Today, Lebanon is involved in border disputes with Israel and Syria.

**ICS Comments:** The other name by which the mountain referred to here is known was given as a useful reference.

According to the *C.I.A. Factbook*, updated on 6/21/17 (<<https://www.cia.gov/library/publications/the-world-factbook/geos/le.html>>), the current population of Lebanon is 54% Muslim, and 40.5% Christian and 6% percent Druze, so “more than half” is more accurate.

No circumlocution is necessary; Muslim is the appropriate term to describe an adherent of Islam. Usage of phrasing similar to that in the text for other religious groups

would result in similarly awkward results (followers of the Christian, or Jewish religion, etc.).

Describing relatively recent events with the term “modern times” (rather than “modern history”), will ensure that students understand that the conflict described is not relegated to the past.

Since Islamic Jihad claimed responsibility, that should be included. (Iran is widely believed to have been involved in the bombing, but has not acknowledged responsibility).

World History Studies Weekly, Week 5: People of Phoenicia, Assessment Week 5, Graphic “Present-Day Lebanon”, **Change:** “4 million ~~peole~~ people live there,” “~~most residents follow Islam~~ more than half are Muslim.” “located ~~between~~ near Israel and Syria”

**ICS Comments:** “People” is misspelled. It is incorrect to say that most people are Muslims when only 54% are Muslims, the rest Christian and Druze. Lebanon is west of Syria, and north of Israel; Lebanon is not between Syria and Israel, but adjacent to them, as correctly stated in the text.

World History Studies Weekly, Week 9: Ancient Israelites, Articles, Hello and Peace!, image, **Change:** Replace the current image in which the Hebrew letters for the word Shalom appear in reverse, and whose background looks like a tombstone.

**ICS Comments:** ICS suggests that the image above be replaced. The Hebrew letters are meant to spell the word *shalom*, but the letters appear in left to right order, instead of right to left; Hebrew is a language that is written from right to left. Also, the words appear etched into what probably was intended as a tablet, perhaps reminiscent of the two tablets on which the Ten Commandments were inscribed. Unfortunately, although the message on the tablet is a positive, welcoming one, the tablet is evocative of a tombstone (obviously an undesirable image). It should be replaced by a uniformly positive image and the Hebrew letters that spell “Shalom” should be written in the correct order.

World History Studies Weekly, Week 9: Ancient Israelites, Articles, Hello and Peace!, para. 1, **Change:** “Shalom! This is the Hebrew for “hello, goodbye, or peace.”

**ICS Comments:** In Hebrew, the word “Shalom” means hello, goodbye, or peace.

World History Studies Weekly, Week 9: Ancient Israelites, Articles, Hello and Peace!, para. 2, **Change:** “According to Jewish tradition, Around 2000 B.C.E., a man named Abraham did something amazing that helped shape the future religions of our world. He said there were not several gods and goddess, but only one true God. The belief in only one God is called monotheism. Most people of the time were polytheistic, which meant they worshiped many gods. Other later leaders, such as Pharaoh Akhenaton (ca. 1336 B.C.E.) of Egypt and the prophet Zoroaster (d. ca. 551 B.C.E.) of Persia, also believed in one God. However, these men weren't able to spread this idea as Abraham and his family did. The belief in one God became the foundation not only of ~~the Jewish religion~~ Judaism, but of Christianity and Islam too.”

**ICS Comments:** Religious belief and traditions should not be conflated with historically known dates. The beliefs of all religions should be appropriately prefaced as such, for example, “Jews/Christians/Muslims/ believe,” “According to the Gospels,” “The Qur’an relates....” When noting dates, it is important to differentiate between historical and tradition-related sources.

For greater clarity, the term ‘future’ would be helpful. Since the influence was limited to what are known as Western religions (Judaism, Christianity, and Islam), the reference to religions of our world may be overstated.

Parallel dates should be included for Akhenaton and Zoroaster, and it should be noted that their monotheism was later than the earlier monotheism attributed to Abraham.

The dating systems used should be corrected and consistent.

Parallel language should be used in describing religions – Judaism, Christianity, and Islam.

World History Studies Weekly, Week 9: Ancient Israelites, Articles, Hello and Peace!, para. 3, **Change:** “In the Hebrew Bible, Abraham made an agreement with God, called a covenant, and Abraham said God looked upon promised to safeguard the biblical patriarch (father) Abraham and his descendants as those who pledged allegiance to God, promising to keep God’s commandments his chosen people. He also said In the Book of Genesis, God promised the land of Canaan to Abraham and all his descendants. Abraham and his family were nomadic people. Nomads move from place to place and do not have a permanent home. Abraham took his family from Mesopotamia and moved to Canaan. People later called this land Palestine. (You will see on a map. Today this region includes the countries of Israel, Syria, Lebanon and Jordan.) Abraham’s grandson, Jacob, had 12 sons. Each of these sons led one of the 12 tribes of Israel. It was the Israelites who founded Judaism, the Jewish religion, developed during the Israelite period, during the life of Moses.”

**ICS Comments:** See comments above regarding biblical attribution.

Some details of the covenant between God and the Jewish people are provided for clarity’s sake, so that students may better understand the text.

Unless listing all historical names, only the historically accurate and the current modern-day name should be used. It is not accurate to select only one of many later names as a later name. The area was also later called Kingdom of Israel, Judah, Judea, and the State of Israel. Use of the term Palestine here, rather than referencing Israel, the name of the region today, is anachronistic.

The frequently misunderstood term “chosen people” should be avoided. To Jews, it indicates special responsibilities because of the covenant with God. Because explanations of this term often imply that it means Jews consider themselves superior to others, and because the term has been used incorrectly as a stereotype, and has historically promoted antisemitism, the phrase should be avoided.

It is more accurate to say that Judaism developed in the Israelite period during the life of Moses.

World History Studies Weekly, Week 9: Ancient Israelites, Articles, Hello and Peace!, para. 4, **Change:** “During a terrible famine, a time of very little food, the Israelites found their way to the lands of Egypt. After a long period there, the Egyptians made them slaves. Many years later, ~~a man named~~ Moses, who Jews consider their greatest prophet, led the Israelites out of Egypt and back toward the land of Canaan. This journey from Egypt, called the Exodus, is estimated by some scholars to have occurred around 1290 B.C.E. According to the Hebrew Bible, ~~it~~ took the Israelites 40 years to get back to the land of Canaan. Along the way, Moses received the Ten Commandments from God at a place called Mount Sinai. These rules were part of the Torah and stated how people should behave and how to worship and honor God. The Jewish faith is based on the Torah, including the Ten Commandments, ~~and~~ the first commandment of which states that there is only one God.”

**ICS Comments:** Jewish tradition teaches that the Israelites were in Egypt for hundreds of years before enslavement. Biblical commentators differ with regard to the number of years the Israelites were in Egypt prior to their enslavement, but Jewish tradition and scholars agree that it was not immediate, as implied in the current phrasing.

Moses should not be introduced as an ordinary man; he should be identified as the greatest prophet in the Jewish tradition.

The dates corresponding to the Biblical account of the Exodus should not be described with certitude.

Again, biblical attribution is provided, since it is appropriate here.

Jewish tradition is based on the entire Torah, the five books of Moses, the first part of the Hebrew Bible, not only the Ten Commandments.

The Ten Commandments are part of the Torah, the entirety of which the Torah records was given at Sinai, not only the Ten Commandments. The addition clarifies this point.

The final sentence was expanded for clarity’s sake.

World History Studies Weekly, Week 9, Ancient Israelites, Articles, Hello and Peace!, Bonus Sources, video, Hello and Peace, Transcript, **Change:** “~~In the Jewish religion~~ people Jews often use the greeting “shalom.” ~~often.~~ Shalom means “hello, goodbye, and peace”. It is used when greeting someone or wishing someone well. It’s a lot like Hawaiians saying “aloha” or Indians saying “Namaste.” All of these greetings imply goodwill and kindness.

~~The Jewish religion~~ Judaism is many thousands of years old. In the Hebrew Bible, ~~a~~ A man named Abraham believed there was only one God instead of many gods. He taught this idea to his followers and his family. Abraham made an agreement with God called a covenant.

~~Abraham said~~ God looked upon promised to safeguard Abraham and his descendants as those who pledged allegiance to God, promising to keep God’s commandments ~~his chosen people.~~ ~~He also said~~ In the Book of Genesis, God promised the land of Canaan to Abraham and all his descendants.

Abraham took his family from Mesopotamia and moved to Canaan. ~~People later called this land Palestine.~~ Today this region includes the countries of Israel, Syria, Lebanon and Jordan. Abraham’s grandson Jacob had 12 sons. Each of these sons led

one of the 12 tribes of Israel. It was the Israelites who founded Judaism, the Jewish religion, developed during the Israelite period, during the life of Moses.”

During a terrible famine, a time of very little food, the Israelites found their way to the lands of Egypt. After a long period there, the Egyptians made them slaves. Many years later, ~~a man named~~ Moses, who Jews consider their greatest prophet, led the Israelites, out of Egypt and back toward the land of Canaan. This journey from Egypt, called the Exodus, is estimated to have occurred around 1290 B.C.E. According to the Hebrew Bible, it took the Israelites 40 years to get back to the land of Canaan.

Along the way, Moses received the Torah, which includes the Ten Commandments, from God at a place called Mount Sinai. These rules stated how people should behave and how to worship and honor God.

Judaism has always been a religion of honor and peace. It makes sense that the common Jewish greeting would imply “hello, goodbye and peace”. So shalom to you and yours!”

**ICS Comments:** This video repeats material from Week 9, Ancient Israelites, Articles, Hello and Peace!, para. 3. Other edits are made to match the suggested changes to the student text. See related comments above. The video should be deleted or replaced if it cannot be segmented.

World History Studies Weekly, Week 9, Ancient Israelites, Articles, Hello and Peace!, Bonus Sources: **Delete:** Remove content that is unrelated to the current topic, Ancient Israelites.

**ICS Comments:** Four of the six Bonus Sources relate to Ancient Egypt (“The Egyptian Gods, Akhenaten, Pharaoh, and The [Egyptian] Creation Story), and are more appropriate for inclusion in Week 6: Life in Ancient Egypt. They should be deleted from the resources offered here on Ancient Israel.

World History Studies Weekly, Week 9: Ancient Israelites, Articles, Ancient Israelites, para. 1, **Change:** “According to Jewish tradition, aAbout 3,000 years ago, one Israelite leader was a woman named Deborah.”

**ICS Comments:** As above, a necessary attribution has been added.

Deborah was an Israelite, not a modern Israeli (i.e., citizen of the State of Israel).

World History Studies Weekly, Week 9: Ancient Israelites, Articles, A Look at the Israel Independence Day Festival, para. 5, **Change:** “But this isn’t the only festival celebrating Israel’s Independence. There are hundreds of festivals that focus on the celebration of this historic day. Every year on the fifth day of the Jewish month of ~~Lyar~~ Iyar in the late spring people from all over the world, from Israel to Los Angeles gather together to celebrate the official creation of the Jewish ~~S~~state of Israel in 1948. In Hebrew, this special day is called Yom Ha’Atzmaut.”

**ICS Comments:** The Jewish month is misspelled; “Iyar” should be spelled with an “I,” not an “L.” (It may also be spelled as Iyyar.) Israel Independence Day falls in the late spring.

The official name is the “State of Israel,” translated from the Hebrew “Medinat Yisrael.”

World History Studies Weekly, Week 9: Ancient Israelites, Articles, A Look at the Israel Independence Day Festival, video, A Look at the Israel Independence Day Festival, **Change:** and [1:21-1:25] “Every year on the fifth day of the month of ~~Lare~~ Iyar [ee-yahr]...’ [1:34-1:37] “In Hebrew this special day is called Yom ~~Hatz-mawt~~ Ha’Atzmaut [yo-m ha-atz-ma-oot].”

**ICS Comments:** The narration of the video, the transcription of which is offered beneath it, includes two mispronunciations. In the first instance, the month of Iyar is mispronounced in the video’s narration, and, as noted above, it is also misspelled in the transcript that serves as the article on the subject. It is written as “Iyar” in English and should be pronounced “ee-yahr.”

In the second instance, the holiday of Yom Ha’Atzma’ut is written in an acceptable form in English, but the pronunciation on the video should be corrected so that it would be recognizable.

World History Studies Weekly, Week 9: Ancient Israelites, Articles, A Look at the Israel Independence Day Festival, Bonus Sources, video, A Look at the Israel Independence Day Festival Intro, **Change:** [1:00-1:17] “Many other communities spread across the united States celebrate this historic occasion, known as Yom ~~Hatz-mawt~~ Ha’Atzmaut [yo-m ha-atz-ma-oot] in Hebrew.”

**ICS Comments:** See comments above.

World History Studies Weekly, Week 9: Ancient Israelites, Articles, A Look at the Israel Independence Day Festival, Bonus Sources, Map of Israel, **Replace:** Replace this map with a current one.

**ICS Comments:** The map of Israel with political boundaries related to the country’s establishment in 1948 should be replaced by a current one of present-day Israel. ICS offers a set of accurate maps of the region for use by publishers (see <<https://www.icsresources.org/israel-and-the-middle-east>>), which includes a map of Israel’s “Regional Boundaries After Israel’s Disengagement from Gaza, 2005” (see <<http://tinyurl.com/yattfkhn>>).

World History Studies Weekly, Week 9: Ancient Israelites, Articles, A Look at the Israel Independence Day Festival, Bonus Sources, **Delete:** Remove links to content unrelated to Ancient Israel or Israel Independence Day.

**ICS Comments:** Three of the six Bonus Sources (the Independence Day Intro video, a video on Fireworks, and an image of the 4th of July) relate to American Independence and July 4th. Delete from Ancient Israel.

World History Studies Weekly, Week 9: Ancient Israelites, Articles, Ancient Israelites, para. 2, **Change:** “According to the Hebrew Bible, eventually, Israel had one ruler at a time. Saul was the first king of Israel. David, who you will read about in a later story, became the king of the Israelites around 1000 B.C.E. King David united the tribes of Israel, ~~reclaimed~~ conquered the city of Jerusalem and made it Israel’s capital. King David was a wise and brave leader. He ~~also wrote~~ is given credit for writing most of the Book of Psalms, which is found in the Hebrew Bible.”

**ICS Comments:** As above, a biblical attribution was added; the date was corrected.

David defeated the Jebusites and conquered the city. It is preferable to state David's conquest of the city directly, rather than to enter into a history of its rule, which may confuse students.

Much of the Book of Psalms is attributed to David.

The biblical text that is the focus of Jewish history is the Hebrew Bible. In referring to the Hebrew Bible specifically, it should be capitalized as a proper noun.

World History Studies Weekly, Week 9: Ancient Israelites, Articles, Ancient Israelites, para. 3, **Change:** "According to the Hebrew Bible, David's son, King Solomon, led the Israelites and spread the ideas of Israel to different lands in the area. King Solomon's subjects built a beautiful Temple to honor God and to hold the Ark of the Covenant - a gold-covered, wooden box that held the Ten Commandments. When Solomon died, the 12 Israelite tribes fought and separated into the Kingdom of Israel and the Kingdom of Judah. During the fighting, the Temple was destroyed. Eventually, around 722 B.C.E., Assyrian invaders destroyed the Kingdom of Israel. Later, in 597 B.C.E., the Babylonians of Mesopotamia conquered the Kingdom of Judah. Some of the Israelites were scattered dispersed with no far from their homeland, but they maintained their beliefs, traditions, and culture and eventually blended into the culture in which they lived. However, they continued to believe in their God and traditions."

**ICS Comments:** As above, a biblical attribution was added to provide a source for this account.

The Temple in Jerusalem, built by King Solomon, is a proper noun and should be capitalized as "Temple."

The Jews did not blend into the cultures in which they lived, that is incorrect. It was precisely because the Jews maintained their beliefs and traditions, as Judaism evolved to become a portable religion, that Judaism not only survived, but was able to thrive.

Generally, the word Diaspora is used to describe the dispersal of the Jews from the Land of Israel. This occurred:

- o after the Babylonian conquest of the Kingdom of Judah and subsequent enslavement of Jews to Babylon in 586 B.C.E.
- o after the Roman destruction of the Second Temple in Jerusalem in 70 C.E.
- o after the Roman Empire crushed the Bar Kokhba revolt and killed, enslaved, or exiled the majority of the Jewish population in 135 C.E.

The Jews still had a homeland; the start of the Jewish Diaspora *did not* mean the end of a Jewish presence in the Land of Israel. Jews maintained a continuous presence despite expulsions and persecution.

World History Studies Weekly, Week 9: Ancient Israelites, Articles, Ancient Israelites, Jewish Faith, header, **Change:** "Jewish Faith Sacred Books and Holidays"

**ICS Comments:** The title has been changed to reflect the contents of this subsection; it talks about the Jewish sacred books, including the Torah and the Hebrew Bible (and, out of context, the Christian Bible), Jewish holidays including the Sabbath and yearly holiday observances.

World History Studies Weekly, Week 9: Ancient Israelites, Articles, Ancient Israelites, Jewish Faith, para. 1, **Change:** “The ~~Old Testament of the Hebrew Bible~~ is the sacred writing for the Jewish religion. It is made up of 39 books. The first five books tell about the history of the ancient Israelites and of Moses. These books are called the Torah (meaning "instruction"). ~~If you practice the The Bible used by Christians religion, your Bible will have~~ has some version of the Old Testament Hebrew Bible and as well as the Gospels, the first four books of the New Testament. The New Testament tells of the time and teachings of Jesus.”

**ICS Comments:** The text should not address Christian students apart from others, nor should it ask about their religious practice; such activities are not appropriate in a public school setting.

When discussing Israelite history and Biblical narratives, textbooks should use the term, “Hebrew Bible.” Textbooks should distinguish between the Jewish Hebrew Bible and Christian Bibles. The Christian Old Testament is essentially the Jewish Hebrew Bible with some variations in translations and the order of the books.

The Christian Bible’s New Testament contains Jesus’s teachings.

World History Studies Weekly, Week 9: Ancient Israelites, Articles, Ancient Israelites, Jewish Faith, para. 2, **Change:** “The Jewish ~~holy day, or~~ Sabbath is Judaism’s weekly holy day of rest lasting from sundown Friday to sundown on Saturday, and their place of worship is a synagogue. The name “Shabbat,” comes from the Hebrew verb ‘to rest’. Religious teachers are known as rabbis. One important Jewish holiday is Rosh Hashanah. This is the new year celebration that occurs in the fall. Following Rosh Hashanah is Yom Kippur. This is a time of prayer, ~~and~~ fasting, and seeking forgiveness. Hanukkah, or the Festival of Lights, remembers the Jews’ successful struggle for religious freedom. In 162 B.C.E. led by the Maccabees, the Jews prevailed against the Syrian Greeks and rededicated ~~rededication of the holy~~ Second Temple in Jerusalem. Jewish tradition tells how they relit the sacred lamp, the menorah, which miraculously burned for eight days when only one day’s supply of sacred oil remained.”

**ICS Comments:** It is not entirely accurate to say that Shabbat is on Saturday. Shabbat actually starts at sundown Friday, and ends after sundown Saturday; it does not include Saturday evening. The derivation and added description of the Sabbath was provided to enhance student understanding.

A central element of Yom Kippur is seeking forgiveness from others for any wrongdoing.

The essential reasons for celebrating Hanukkah, and key background information about it, were added to ensure students understand its significance. The holiday honors the freedom to practice their religion, and the lighting of the menorah remembers how Jewish tradition tells of the miraculous lamp that burned for eight days with only one day’s supply of oil.

World History Studies Weekly, Week 9: Ancient Israelites, Articles, Ancient Israelites, Jewish Faith, para. 3, **Change:** “Passover is a time of remembering the liberation of Jewish ancestors and their the Israelites’ journey out of Egypt from slavery to freedom. ~~where they were slaves.~~ Jewish people Jews have a special dinner during Passover -

the Seder. They eat specific symbolic foods to ~~remember a period~~ explain the story of called the Exodus, or leaving, from Egypt.”

**ICS Comments:** On Passover Jews focus on the Exodus from Egypt, and the key theme is the journey from slavery to freedom. It is unnecessary to use the circumlocution “Jewish people” and can directly state “Jews.” It is helpful to note that the Jewish ancestors who left Egypt were called the Israelites.

The Passover seder foods are symbolic, and used to aid explain the story of the Exodus from Egypt. It is helpful for students to define the unfamiliar word “Exodus.”

World History Studies Weekly, Week 9: Ancient Israelites, Articles, Ancient Israelites, Seder Foods, paragraphs 1-6, **Change:**

“Roasted egg: symbolizes the cycle of nature that has no beginning or end and the festival sacrifice offered during Passover when the Temple stood in Jerusalem.

Haroset: a blend of chopped apples, nuts, spice and wine or other sweet ingredients; symbolizes the mortar used by enslaved ~~Jews~~ Israelites.

Green vegetables: celery and parsley symbolize spring and rebirth; ~~vegetables dipped in the salt water,~~ into which the greens are dipped, symbolizes the tears of enslaved Jews Israelites.

Bitter herbs (often horseradish): represent the bitterness of slavery the Israelites experienced.

Bone of a lamb: represents ~~lamb~~ the special Passover sacrifice offered by Jews Israelites as they prepared to leave Egypt and when the Temple stood in Jerusalem.

Matzoah: ~~cracker~~ unleavened bread without yeast, mostly in large cracker form, to symbolize the bread made in haste that was eaten during the Exodus, with no time to let it rise.”

**ICS Comments:** The additions above to the descriptions of seder foods provide useful information that was missing, as well as enhancements. For example, students will not necessarily understand that “the lamb sacrificed by Jews” refers to the Passover offering without additional explanation. Likewise, we suggest defining matzah as unleavened bread, which cannot rise, symbolic of the bread prepared in haste as the Israelites prepared to leave Egypt.

World History Studies Weekly, Week 9: Ancient Israelites, Articles, Ancient Israelites, Hebrew Writing, **Change:** “Hebrew is a very old writing system. There are 22 letters in the Hebrew alphabet, which is called the “Alef-Bet.” It is written and read from right to left. At first, Hebrew did not include vowels, and with only consonants it was difficult to pronounce the square Hebrew letters. (Example: town would be t-w-n.) Around the 4th second century C.E.A.D., Hebrew began to disappear from was mostly used in prayer, in literature, and for official purposes. It regained popularity in the early 20th century and became the official language of Israel, along with Arabic. The system of Ddots and dashes other markings, called nikuds niggud, have been were was added to for Hebrew in the late first century C.E. These give Hebrew for specific vowel sounds. Nikuds The niggud signs are placed above and below certain consonants. Vowels are used in schoolbooks and prayer books but are not usually written in newspapers, magazines or on signs. Many words in English come from Hebrew. Some of these include amen, cherub, hallelujah, camel and cider.”

**ICS Comments:** Hebrew became less used as a daily language in the second century CE. Hebrew did not entirely disappear from use, though its spoken use was limited for centuries.

Arabic and Hebrew are both official languages of the State of Israel.

The additional information about niqqud, the system of using diacritical marks for vowelings in Hebrew, was provided for clarity.

See Chaim Rabin, *A Short History of the Hebrew Language*, (Jewish Agency and Alpha Press, Jerusalem, 1973) regarding the primarily liturgical and literary use of Hebrew in this period.

World History Studies Weekly, Week 9: Ancient Israelites, Articles, Ancient Israelites, header, Wailing Wall, **Change:** “~~Wailing~~ Western Wall”

**ICS Comments:** Jews call the ancient retaining wall that is a remnant of the Second Temple, the “Western Wall.” The reference to the Wailing Wall should be removed because Jews do not use that term and view it as pejorative. “Wailing Wall” is the name given to the wall by Christians and Muslims because for centuries Jews were not allowed to visit the Temple site except once a year to mourn its destruction.

World History Studies Weekly, Week 9: Ancient Israelites, Articles, Ancient Israelites, Wailing Wall, **Change:** “~~Also called the Western Wall, the~~ The Wailing Western Wall is a very sacred place for Jews. It is a remaining part of the ~~the~~ Temple in Jerusalem that the Romans destroyed in about A.D. 70 C.E. Jews Jewish people from all over the world come to pray at the ~~Wailing~~ Western Wall. If you go to the wall, you might see notes ~~placed~~ wedged into cracks of in the wall. It is estimated that more than a million These prayers prayer notes are placed there each year. These prayers, called tzetzels, request health or success, because of the Jewish teaching that God’s presence resides in that holy place. They are placed for those who cannot come in person to pray.”

**ICS Comments:** See comments above regarding use of the term Wailing Wall and regarding the Temple in Jerusalem.

The information about the number of notes placed in the Western Wall yearly is widely reported. Information about their typical content and the religious belief attached to them was added to give a fuller picture of this custom.

World History Studies Weekly, Week 9: Ancient Israelites, Articles, Ancient Israelites, Bonus Sources, header, The Wailing Wall, **Change header:** “~~Wailing~~ The Western Wall”

**ICS Comments:** See Comments above. This change should also be made to this Week’s Think & Review, question 5.

World History Studies Weekly, Week 9: Ancient Israelites, Articles, Ancient Israelites, Bonus Sources, Gutenberg Bible, image caption, **Change:** “This is a photo of one of the first bibles that Gutenberg printed.”

**ICS Comments:** The typo in the name Gutenberg should be corrected.

World History Studies Weekly, Week 9: Ancient Israelites, Articles, Ancient Israelites, Bonus Sources, The Wailing Wall, image caption, **Change:** "~~Wailing~~The Western Wall"  
**ICS Comments:** See comments above.

World History Studies Weekly, Week 9: Ancient Israelites, Articles, Ancient Israelites, Bonus Sources, Hebrew Writing, image, **Change:** Replace the image of Hebrew writing provided here with one that does not have any negative associations for Judaism; many Jewish tombstones have been desecrated in antisemitic acts.

**ICS Comments:** The image of Hebrew writing provided is of a Jewish memorial stone, engraved in Hebrew. Hebrew is a living language and its use should not be exemplified with a memorial stone. There are a myriad of other images that can be substituted here, all of which have no obvious negative associations. See, for example, <<http://www.vosizneias.com/wp-content/uploads/2009/03/mallhaif.jpg>>. Note: This image also appears as one of the Bonus Sources for the article "Hebrew Writing."

World History Studies Weekly, Week 9: Ancient Israelites, Articles, King Solomon, paragraphs 1-5, **Change:** "King Solomon was the son of King David. His mother's name was Bathsheba, and he ruled Israel for 40 years. Solomon's kingdom stretched from Egypt to Syria and as far east as Mesopotamia.

The Hebrew Bible relates that ~~W~~when his father died, young Solomon had a dream in which God asked Solomon what he wanted most....The Ark of the Covenant containing the Ten Commandments was placed in the ~~†~~Temple....

Between 960 and 922 B.C.E., the Israelites had much peace and prosperity...."

**ICS Comments:** An account of Solomon's dream request is found in I Kings 3: 4-9.

See above regarding the Temple as a proper noun.

World History Studies Weekly, Week 9: Ancient Israelites, Articles, King Solomon, Bonus Sources, video, King Solomon Intro, [1:08-1:11] **Change:** "~~...Whether these stories are accurate or not~~ Aside from what we can learn about Solomon based on the accounts in the Hebrew Bible..."

**ICS Comments:** The video, in referring to an account about King Solomon in the Hebrew Bible (I Kings, Chapter 3: 6-28), is needlessly dismissive of the accuracy or veracity of the biblical account. It is inappropriate to judge the historicity of religious belief and it should be reported as an account in the Hebrew Bible, or as part of the Jewish tradition. The video should be deleted or replaced if it cannot be segmented.

World History Studies Weekly, Week 9: Ancient Israelites, Articles, King Solomon, Bonus Sources, **Delete:** Remove links to content unrelated to Ancient Israel or King Solomon.

**ICS Comments:** Four of the five Bonus Sources do not relate to King Solomon or to ancient Israel but to other Near Eastern topics. These include Mesopotamia: Religious Myths Intro (video), and images of Naqsh-e Rostam (tombs belonging to Achaemenid kings of ancient Persia), The Hanging Towers of Babylon, and The tower of Babel. These should be deleted from the current topic of Ancient Israel.

World History Studies Weekly, Week 9: Ancient Israelites, Articles, Israel, para. 3, **Change:** “For thousands of years, people have fought for ownership of the land of the ancient Israelites, now modern-day Israel long called Palestine. After the Romans defeated the Jews, When the ancient Jews left the area thousands of years earlier, Arabs Muslims (who now practice the Islamic religion) moved into the region during the Muslim conquests of the seventh century C.E. After World War II, In 1947, the United Nations General Assembly voted to partition the British Palestine Mandate into two states, Arab and Jewish. The Arabs rejected the UN vote, and the Jews accepted it and established the State of Israel legally on the territory that contained a Jewish majority. Immediately after Israel declared statehood on May 14, 1948, five Arab armies invaded (Egypt, Syria, Jordan, Lebanon, and Iraq). The invasion failed, but Jordan annexed the West Bank and East Jerusalem, and Egypt took over Gaza. Israel gained some territory that had been granted to the Arabs of the Palestine Mandate in the 1947 Partition Resolution. most of the land became the country of Israel, and a homeland for the Jews. The Arabs were angry and claimed Palestine was really theirs. A war erupted very quickly. The people of Israel won the conflict and took more of the land in the region. Since then, there have been several more conflicts. In the 1990s, a series of agreements gave Palestinians self-rule in the West Bank and in 2005, Israel withdrew from the Gaza Strip. But sSome Arabs still call for the destruction of Israel, and there are conflicts in the region between Israel, terrorist groups, and the two Palestinian governments. Israelis people enjoy lots of sports - soccer and basketball are the most popular. Israel’s high-tech companies are second only to those in California’s Silicon Valley. Diamond cutting and polishing is also an important industry in Israel, and the main exported crops are flowers, oranges and avocados.”

**ICS Comments:** This summary paragraph is one-sided and leaves out the thousand years when the land was Jewish. The Jewish religious connection to the land of Israel developed during one thousand years of Jewish history in that location where Jewish religion, culture, and Hebrew language developed from about 1200 BCE to 135 CE. The information above was added for clarity.

The brief description of the founding of the State of Israel omits that the Palestinian Arabs were offered a state of their own in 1947 but rejected it.

Two different Palestinian governments rule, Fatah in the West Bank, and Hamas in Gaza.

Israel’s economy today is propelled by its high-tech companies; they should be mentioned here. Numerous articles have described Israel’s high-tech boom; see also *Start-Up Nation: The Story of Israel's Economic Miracle* by Dan Senor and Saul Singer (Hachette Book Group, 2009).

World History Studies Weekly, Week 9: Ancient Israelites, Articles, Why Was the Dead Sea Given this Name?, Bonus Sources, Map of Israel, **Replace:** Replace this map with a current one.

**ICS Comments:** See comments above (Week 9: Ancient Israelites, Articles, A Look at the Israel Independence Day Festival, Bonus Sources, Map of Israel); this dated map is identical to the one commented on above. The map of Israel with political boundaries related to the country’s establishment in 1948 should be replaced by a current one of present-day Israel.

World History Studies Weekly, Week 9: Ancient Israelites, Articles, David and Goliath, **Change:** Replace this story with another narrative more central to the history of ancient Israel or to Judaism.

**ICS Comments:** This article reads like tale for the primary grades and is not the right level for sixth grade. The content is also a poor choice, as it is not a central narrative in Judaism, nor an important historical story for ancient Israel.

World History Studies Weekly, Week 9: Ancient Israelites, Articles, Clarity of Expression: Thomas Paine and Common Sense. **Delete:** Delete this text from a text about ancient Israel.

**ICS Comments:** This link appears to have been placed here in error. There is not even a tangential relation between Thomas Paine and ancient Israel.

World History Studies Weekly, Week 9: Ancient Israelites, Articles, Let's Write, Header, **Change:** "Let's Write: The Dead Sea Scrolls"

**ICS Comments:** Since the topic provided for use in this writing exercise is the "Dead Sea Scrolls," that should be added to the title.

World History Studies Weekly, Week 9: Ancient Israelites, Articles, Let's Write, **Add:** Expand on information given in the article about the Dead Sea Scrolls.

**ICS Comments:** This brief article should, at a minimum, provide the name of the Dead Sea Scrolls, whose discovery and content it introduces briefly. Students would benefit from additional information about the scrolls' content, and the text could also include interesting information on how historians know about ancient Israel. There are many sources available with information that can be tailored to the publishers' length requirements. These include the website of The Israel Museum's Shrine of the Book, which houses the scrolls (<<http://dss.collections.imj.org.il/discovery>> and <<http://dss.collections.imj.org.il/significance>>), The Jewish Virtual Library (see <<http://www.jewishvirtuallibrary.org/history-and-overview-of-the-dead-sea-scrolls>>), My Jewish Learning (<<http://www.myjewishlearning.com/article/dead-sea-scrolls/>>), and many other online educational sources.

World History Studies Weekly, Week 19, Christianity, Articles, The Origins of Christianity, para. 2, **Change:** "We've already studied the Jewish ~~people~~ Jews, who were the first to believe in only one true ~~god~~ God. Those who were polytheistic (believed in many gods) persecuted Jewish ~~people~~ Jews for their beliefs. In such difficult times, ~~Jewish people~~ Jews hoped that someone would help them - a messiah."

**ICS Comments:** As noted above, it is unnecessary to use the circumlocution "Jewish people;" the text should directly state "Jews."

World History Studies Weekly, Week 19, Christianity, Articles, The Origins of Christianity, para. 4, lines 5-7, **Add:** "According to the Christian Bible, Jesus was crucified, and just before he died he said, "Father, forgive them, for they know not what they do. The Christian Bible tells the story of Jesus..."

**ICS Comments:** As noted elsewhere, the description of Jesus's death should be attributed to the Christian Bible.

World History Studies Weekly, Week 19, Christianity, Articles, The Foundations of Christianity, para. 1, **Change:** “Both Christianity and Judaism ~~the Jewish faith~~ believe accept the sanctity of the ~~Old Testament~~ writings of the Hebrew Bible, while only Christians follow what they call the New Testament. ~~The main~~ A key difference between the two faiths has to do with Jesus. ~~The Jews~~ believe that although Jesus was a strong religious leader, he was not the Messiah sent by God. Christians believe Jesus was sent to Earth by God and the people who believe in him will have eternal life in heaven after they die. Mainstream Christians also believe in the trinity (three beings) of God: the Father, Son and Holy Ghost.”

**ICS Comments:** The names of the two religions should be parallel, “Christianity” and “Judaism,” and the text should not use the euphemism “the Jewish faith.”

It is not a matter of belief but accepting the sanctity of the holy texts. Names should be used that reflect the points of view of both religions, including the Jewish name, the Hebrew Bible. The term ‘New Testament’ reflects a Christian perspective and the edit above makes this clear.

There are many differences between the two faiths. The difference here relates to Jesus and it is more accurate to note this as a key difference, rather than a main difference.

There are differences in the various Christian denominations with respect to belief in the trinity.

World History Studies Weekly, Week 19, Christianity, Articles, The Foundations of Christianity, Catholic Church, paragraphs 1-2, **Change:** “Eventually, the Catholic Church (the first Christian church) became very powerful, especially in western Europe. It had a hierarchy of religious leaders, with the ~~p~~Pope as its head.” The church made laws for people to follow. It controlled the courts and even taxed, or tithed, the people, just like a government. (A tithe equaled one-tenth of a person's income.) To start a business, a citizen needed permission from the church. In fact, the church had more power than kings did for a long time. If a king didn't do what the church asked of him, church leaders excommunicated him, or kicked him out of the church permanently.

The church used money it collected to build beautiful places of worship. Christians also built monuments to God...Church members sometimes tolerated, but often persecuted (and sometimes killed) non-Christians who did not join the church. One group that wanted to keep their own faith was the Jews. Often Christians removed Jews from towns and killed them for their different beliefs.”

**ICS Comments:** The title Pope should be capitalized as a proper noun.

The description of Christian tolerance has been changed to more accurately reflect history. In different periods Jews and other non-Christians, such as pagan Slavs in Eastern Europe, and Muslims in the south of Europe and the Middle East, were persecuted. Some were subjected to forcible conversion, others were sold into slavery.

World History Studies Weekly, Week 19, Christianity, Articles, The Foundations of Christianity, Catacombs, **Change:** “The ancient Romans who believed in gods and goddesses cremated (burned) their dead. Many Christians, like Jews, on the other hand, believed a person needed s the body for the soul to be resurrected ~~in heaven~~. They Christians also feared that non-Christians would destroy the dead bodies of

Christians out of disrespect. For these reasons, early Christians buried their dead in dark underground burial chambers outside the city of Rome. They called these places catacombs. Christian catacombs near Rome were first identified in the Middle Ages; aArchaeologists have found dozens in recent decades; at least six ~~such~~ some of these burial chambers were found along one of the oldest roads in Rome - the Appian Way. The use of catacombs by Christians date back to about A.D. 100 C.E. Christians cut spaces into the underground rock along both sides of winding passages. They laid dead bodies to rest ~~in the spaces~~ in the hills surrounding Rome...."

**ICS Comments:** The Jews, before the Christians, required burial of the dead, rather than cremation. The practice of cremation was banned by the Roman Catholic Church until 1963.

The burial chambers were built along the Appian Way and other roads outside the walls of the city.

World History Studies Weekly, Week 19, Christianity, Articles, The Foundations of Christianity, Bonus Sources, video, Foundations of Christianity, **Change:** [0:26- 0:35], "They believe he died for their sins and was resurrected, or raised from the dead, and that ~~W~~hen he did, he became their savior."

**ICS Comments:** The text was revised to distinguish between historical fact and religious belief.

World History Studies Weekly, Week 19, Christianity, Articles, The Foundations of Christianity, Bonus Sources, video, Foundations of Christianity, **Delete:** [1:58-2:01] "They hoped their efforts would help more people worship Jesus ~~Christ.~~"

**ICS Comments:** As noted above, the text should refer to Jesus, not Christ, except to explain that, for Christians, Jesus was Christ, or messiah.

World History Studies Weekly, Week 19, Christianity, Articles, The Foundations of Christianity, Bonus Sources, video, Foundations of Christianity, **Delete:** [2:28-2:39] "While many people believed in God and Jesus ~~Christ~~, and had good intentions, ~~sometimes they got lost and began to persecute~~ those who did not worship Jesus ~~Christ.~~"

**ICS Comments:** It is inappropriate to ascribe good intentions to those who persecuted non-Christians. In addition, the tone of the narrator, especially for the phrase "sometimes they got lost," appears to minimize these actions.

The text should refer to Jesus, not to "Christ;" see comments above.

World History Studies Weekly, Week 19, Christianity, Articles, St. Paul, paragraphs 2-4, **Change:** "Saul of Tarsus was upset by those who followed Jesus' teaching. He was very angry when Christians built a church in the holy city of Jerusalem. He made it his mission to arrest Christians and punish them harshly for their beliefs. He wanted to stop the spread of Christianity.

According to the Christian Bible, oOnce, while on his way to the city of Damascus (capital of Syria), Saul had a vision. A bright light flashed upon him. He heard a voice ask, "Why are you doing things against me?" When Saul asked who was speaking to him, the voice answered that he was Jesus. "I am the One you are trying to hurt." When

the light faded, so did Saul's sight. The brightness had left Saul blind. Those who were with Saul helped bring him to Damascus. Three days later, a follower of Jesus named Ananias came to Saul and placed his hands upon Saul's eyes. Saul's sight returned, and he then converted to Christianity. He also took a new name, Paul. He went on to spread Jesus' teachings. Paul became known as the 13th apostle, and he wrote a number of letters (known as epistles) that became books in the New Testament.

For more than 30 years, Paul traveled to Greece, Crete, Asia Minor, Cyprus and Rome. Wherever he traveled, Paul spread the teaching of Jesus, even though he had never met him. Historians think Paul was killed around A.D. 65 C.E. by the Roman Emperor Nero, who arrested Christians and put them to death.”

**ICS Comments:** The description of Paul's vision should be attributed to the Christian Bible.

Dates should consistently use the Common Era system, rather than the Christian dating system.

World History Studies Weekly, Week 19, Christianity, Articles, St. Paul, Bonus Sources, video, St. Paul Intro, **Delete:** Delete this video.

**ICS Comments:** The video is inflammatory; it employs images of Jews from this and the past century as the physical reference in detailing how Saul of Tarsus, a Jew, was hostile to Christians and Christianity: It includes an image of modern-day Jews (in modern dress) at [at 00:18-20], and an image of Jews in what appears to be Sephardic dress from the late 19th-early 20th centuries [at 00:42-00:45], displayed in the background as the narrator says, “Saul did everything he could to stop the spread of the religion.” Use of such subtle effects seems intended to inspire antipathy towards Jews as a whole; even if that were not the intent, this film should not be used as a resource in public schools.

World History Studies Weekly, Week 28: Wrapping it Up (Culture, Geography), Articles, test Your World Culture I.Q., **Change:** “6. These early people once lived in the land of that was given many names in the early period: Canaan, then Kingdom of Israel, the province of Judah, Judea, and later renamed Syria Palaestina (Palestine) by the Romans. Israelites, later Jews, ~~They~~ were monotheistic, believing in only one God, and they developed a writing system called Hebrew.”

**ICS Comments:** The chronology of place names above provides the names used for the land over the course of history through the Roman period. The name Palestine is applied anachronistically in reference to the land in the period prior to 135 C.E., when the Romans changed the name of Judea to Syria Palaestina (which was later shortened to Palestine in English); it should not be used as synonymous with Canaan.