

CITIZENS FOR NATIONAL SECURITY

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**TASK FORCE ON ISLAMIC INFLUENCE
IN FLORIDA K-12 PUBLIC SCHOOLS**

INITIAL REPORT

ISLAM IN FLORIDA'S K-12 TEXTBOOKS

December 2009

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Acknowledgments

Citizens for National Security is deeply indebted to Dr. Sandra Alfonsi, Chair of Curriculum Watch,⁷ for her guidance in this study. In addition, we are most grateful to her and her team for their invaluable contributions of quotations from flawed textbooks, and related commentary. Without doubt, we benefitted enormously from their lengthy experience with tainted-textbook issues.

We also cannot say enough about the total commitment to this project by members of CFNS's Task Force 6. Their endless hours, reviewing textbooks, gathering information from the Florida school districts, and compiling the mounds of data collected, were immeasurable. Much of the work was tedious and grueling. No one ever complained!

Executive Summary

Students in K-12 schools lack the experience and skills to validate most of what they hear, easily absorb propaganda, tend to believe what their textbooks and teachers tell them, and form opinions that are difficult to change once established. Zealous promoters of Islam trying to win the hearts and minds of these children with their messages are well aware of these factors. All Floridians should be, too.

In mid-2008, Citizens for National Security - a Florida nonprofit, 501(c)(3) Public Charity - assembled a volunteer Task Force to learn about and evaluate Islamic efforts to exert their influence in Florida's public schools. In this initial report, CFNS focuses exclusively on "flawed" K-12 history and geography textbooks. Flawed textbooks are defined, within the context of this study, as those that include egregious errors, glaring omissions, questionable inclusions, or political, ethnic, cultural and other biases that clearly seek to foster an Islamic agenda.

Although agenda-based campaigns to shape textbook content have existed for some time, the past decade has seen particularly aggressive and intense overt and stealth efforts by proponents of Islam to inject their beliefs into public K-12 classrooms via textbooks and associated material. Concerned parents and educators in California and Texas - the top two state purchasers of instructional materials - have had the most experience in recognizing and mitigating these attempts.

Florida, the third leading buyer of elementary and high school textbooks in America, has a combination statewide adoption and district selection process. That notwithstanding, agenda-based advocates in Florida, including Islamics, have opportunities at three levels to influence decisions that lead to getting their favored textbooks in front of K-12 public-school students. Against this backdrop of possible manipulation of textbook selection, there are also troubling national trends in the content of history and geography textbooks.

CFNS has compiled an extensive national list of Islam-tainted textbooks from reviews by outside sources, as well as Task-Force members. Over 200 fully referenced quotations and excerpts from flawed textbooks exemplify their Islamic slant. CFNS volunteers contacted all Florida school districts to determine what textbooks they were using. Data on over 900 of them, from all 67 districts, were eventually obtained.

Of all the Islam-flawed K-12 history and geography textbooks identified, almost half of them are used in Florida. Six school districts are using at least five of these flawed textbooks, and seven districts at least four. 64 of Florida's 67 districts use one or more, and nine are using flawed textbooks not adopted by Florida statewide.

This report reveals the methods used to distort and mold the content of Florida's elementary and high school history and geography textbooks in favor of Islam. The success of its supporters thus far in penetrating the state's K-12 public classrooms with their beliefs calls for urgent reexamination of the current textbook selection process, and future research focusing on "supplementary" instructional aids not subject to oversight, acquisitions by school libraries, and private schools.

Background

Recent History of Textbook Issues

K-12 history and geography textbooks used in public and private schools have long been the object of critics who have questioned their accuracy and objectivity. There are those who have always believed, for example, that the history of war is written by its winners...or that revisionists and propagandists have regularly defined historical facts. During the past two decades, however, the content of school textbooks has steadily become more vulnerable than ever to purposeful manipulation by authors and publishers with special interests; and, in the last 10 years - especially since 9/11 - attempts to win the hearts and minds of our children in the classroom have blossomed into full-scale campaigns by agenda-based advocates.

Up until a few years ago, the general public was, for the most part, unaware of these efforts to influence our youth. After all, how many parents and grandparents of schoolchildren ever took the time to read their books - let alone know their titles? Thanks to the media, however, that has been changing, and public awareness of covert attempts to infiltrate K-12 textbooks with self-serving content is on the rise, though unfortunately still at a relatively low level.

Agenda-based Influences

Who are these agenda-based special interests that are working to inculcate their views into elementary and high school ("el-hi") texts? They span the spectrum from ethnicities, to religions, to causes - even political parties. Typically, they are Latinos, African Americans, Jews, Christians, atheists, environmentalists, animal rights advocates, liberal and conservative voting blocks, and numerous others. None, however, are as aggressive, as blatant, or as successful thus far in this movement, as believers in the religion of Islam, and Islamists - a subset of that faith. The latter are religious fundamentalists aspiring to a worldwide caliphate, underscored by what they call "jihad," in addition to a political, ideological and economic way of life known as Shariah law.

Islam in California and Texas Textbooks

Public recognition of the messages being built into social studies textbooks - most notably those on history and geography - by followers of Islam surfaced a few years ago in California and Texas, the two largest markets for public- and private-school books in America. Led by parents in those states who became aware of the "flawed" textbooks - those that include egregious errors, glaring omissions, questionable inclusions, or political, ethnic, cultural and other biases - protests emerged against their use in the classrooms.

Among the charges were that the text in these flawed textbooks were blatantly focusing on the Islamic agenda, including proselytizing, the demeaning of Christianity, and the fueling of anti-Semitism. There were also claims that certain Arab and Muslim organizations were heavily influencing textbook selection decisions, and were complicit in their campaign with the economically driven, major textbook publishers to paint Islam in a favorable light. As a result, both California and Texas eventually overhauled their processes for selecting their public school textbooks. That outcome was especially significant in light of the fact that most other states follow the leads of those two in making their selections.

Role of the Textbook Publishers

Currently there are three major textbook publishers: Pearson Education, Houghton Mifflin and McGraw-Hill. There are several small, boutique publishers, as well - some of them producing heavily flawed, almost insidious - textbooks and supplementary materials promoting Islam. However, the "big three" accounted for about 70 percent of the total \$3.7 billion el-hi market as of a few years ago.¹ More recent industry estimates place their market share at well over 80 percent of an even bigger total market today.

Clearly, players in a market this huge are highly motivated to "cooperate" with authors and activists who are sponsored by Islamic

organizations, especially when the latter have acquired significant influence in determining what publisher titles are selected by the school districts for use in their classrooms, as is so often the case. This melding of mutual interests has been especially evident in the two leading textbook purchasing and adoption² states - California and Texas - where publishers must make the greatest investment in textbook content and promotion to assure that their products "make the cut."

Florida is right behind California and Texas as an adoption state and purchaser of K-12 textbooks - reputed to be third among all states. With an estimated \$267 million to adequately fund instructional materials for the 2010-2011 school year,³ it is considered a major force in the national market for these items. Florida is also one of the few states that has developed mandatory curriculum standards for all instructional materials sold to public schools. That, in addition to the large volume of materials it buys each year, means that publishers develop their textbooks and other materials specifically to meet the Sunshine State Standards.⁴

How Florida Selects Its K-12 Textbooks

Statewide Adoption Process

Florida is one of 22 states that have a statewide K-12 textbook adoption process for public schools. It is mandated by Statutes that include textbooks, as a subset of "instructional materials" - items possessing intellectual content that by design serve as a "major tool" for assisting in the instruction of a subject or course. Major tools are materials that adhere to Sunshine State Standards, stated intended outcomes, and course objectives for specific classes.

"Ancillaries" is another category of instructional materials. These are items that are designed to work with the major tools, and may be priced or provided free of charge by their producers.

Lastly, there are so-called "supplementary" materials - supporting aids that do not qualify as major tools, and not designed to accompany a

specific major tool with which they were submitted. They could be used with any publisher's materials.

FLORIDA DOES NOT HAVE A PROCESS FOR THE ADOPTION OF SUPPLEMENTARY MATERIALS.

In Florida, specific courses within selected subject areas - including social studies, history and geography (collectively "social studies") are called for adoption on a rotating basis, usually for a period of six years. Instructional materials, including textbooks, are then adopted for those specific courses. The current adoption period for social studies K-12 textbooks is 2005-2011. The next set of textbooks will be adopted for six years beginning in 2012.

State instructional materials committees, appointed by the Commissioner of Education, recommend the textbooks for adoption. These committees consist of 10 or more members who are actively engaged in teaching or teaching supervision, and lay citizens not professionally connected with education. At least 50% must be classroom teachers. The membership of each committee must reflect the broad racial, ethnic, socioeconomic, and cultural diversity of the state, and reflect a balanced representation from the state's geographic regions.

District Selection Process

On or before July 1st each year, according to Statute, the Commissioner of Education notifies each of Florida's 67 school districts of its allocation of state funds for instructional materials for the ensuing year. Within the first two years of the effective date of the state adoption cycle, each district school board must provide each student with a current textbook, or other instructional material, that serves as a major tool of instruction in core K-12 courses in appropriate subject areas - such as social studies, the category that includes history and geography.

No less than 50 percent of the annual state allocation for instructional materials may be used to purchase items on the state adoption list. However, that means that up to 50 percent may be used to

purchase materials, including library and reference books, NOT included on the state adoption list. Decisions on the latter are made by the district school boards consistent with district goals, though pursuant to curriculum frameworks established by the State Board of Education, as well as statutory state and district performance standards. This includes decisions on what textbooks and media services are used in district school libraries.

In short, the districts have wide latitude in the purchase of instructional materials, such as textbooks, or other items having "intellectual" content not on the state adopted list that assist in the instruction of a subject or course. Districts also may apply for a waiver that allows them to spend their allocations with no restrictions. Further enhancing local discretion are the underlying options stemming from "the devil being in the details!"

THE BOTTOM LINE IS THAT AGENDA-BASED ADVOCATES IN FLORIDA HAVE THREE OPPORTUNITIES TO INFLUENCE DECISIONS THAT MAY LEAD TO GETTING THEIR FAVORED TEXTBOOKS IN FRONT OF K-12 PUBLIC SCHOOL STUDENTS: THE STATE ADOPTION PROCESS, DISTRICT SELECTION, AND VIA CONTACT WITH INDIVIDUAL SCHOOL LIBRARIES.

Troubling Trends in History and Geography Textbooks

Against this backdrop of the potential for manipulating the content and selection of K-12 history and geography textbooks in Florida, it is logical to question how special interests - those of Islamics, in particular - are being manifested in what its students are reading. Based upon the fact that the majority of the K-12 history and geography textbooks in Florida are used nationally, one can only conclude that the troubling trends in those texts seen elsewhere are evident in the Sunshine State, as well. Parents and the general citizenry observing them have become concerned about the following.

-Ethnic groups, such as Latino-Americans and Asian-Americans are being marginalized through the elimination of their contributions to American society.

-African-American youths are being "ghettoized" by ignoring all positive historical interaction with "white" America, and American Jews in particular.

-Terrorism is being defined in broad, vague terms, based solely on political aims and excluding the intentional targeting of civilians from the definition.

-Contributions of American Jews to American history are being deleted.

-The "Judeo-Christian-Islamic" concept of American society is being promoted in place of the Judeo-Christian tradition.

-Novels are being used for propaganda and/or proselytization purposes - often adopted in conjunction with agenda-based textbooks, and made required reading.

-The State of Israel is being delegitimized.

-Holocaust revisionism is becoming widespread.

-The history and tenets of Islam are being stylized and/or sanitized.

Judaism as a world religion and the Judeo-Christian foundation of America are being minimalized, in violation of the Constitution's Establishment Clause.

Research

Objectives

In the most recent handful of years, it had become at least anecdotally evident to observers of those advocating for Islam, that of all special interest groups, Islamics are responsible for the majority of the bias, fiction and innuendo found in the K-12 textbooks, It had also become known that Islamic organizations, and their spokespersons, were purposely and actively targeting the K-12 educational arena with both

subtle and overt messages promoting Islam and boosting its image. What was lacking, however, was statistically projectable, irrefutable research to prove that it was happening in Florida, as it had apparently been occurring in other states.

Conducting that research became a commitment of Citizens for National Security (CFNS), a member-based, nonprofit 501(c)(3) Public Charity incorporated in Florida.⁵

CFNS's mission is to educate, motivate and activate common citizens in a unified effort to help preserve America's national security. In addition to regularly providing its members with security-related educational documents, training its members to speak about national security to civic and community groups, and conducting public seminars on security issues, it organizes member Task Forces to undertake research on those who threaten our Nation.

One of these Task Forces was created in mid-2008 to look into Florida's K-12 public school programs to determine the extent of Islamic influence on curricula, and its involvement in student clubs and joint school and community projects. Its long-range agenda includes

- Assembling lists of the world history, United States history and geography textbooks being used in Florida;
- Learning the process for how the textbooks are chosen;
- Determining the textbook selection criteria at both state and local levels;
- Identifying the members of the state's textbook adoption committees for social studies;
- Finding out what publishing companies and other organizations are providing deliberately biased or self-serving textbooks and ancillary and/or supplementary teaching materials regarding Islam and the Middle East;

- Seeing if there are any agenda-driven school administrators or teachers responsible for initiating, promoting or influencing Islamic student groups;
- Looking into what, if any, relationships exist between student clubs and groups, and Islamic community organizations.

Methodology

Initially, the focus of the CFNS Task Force is on "flawed" textbooks⁶ and, in particular, those whose defect is the deliberate attempt to enhance the religion of Islam, either directly or indirectly, through obvious inaccuracy or outright omission of negatives.

FLAWED TEXTBOOKS ARE DEFINED, WITHIN THE CONTEXT OF THIS RESEARCH, AS THOSE THAT INCLUDE EGREGIOUS ERRORS, GLARING OMISSIONS, QUESTIONABLE INCLUSIONS, OR POLITICAL, ETHNIC, CULTURAL AND OTHER BIASES THAT PROMOTE ISLAM AT THE EXPENSE OF OTHER RELIGIONS AND ISRAEL, AND/OR EMBELLISH ISLAMIST IMAGES.

Agenda-based authors employ a number of tactics in their writings to promote their points of view. Exhibit 1 describes typical techniques used in flawed K-12 history and geography textbooks in Florida.

The first step was to identify such suspect textbooks. An initial, national list of them was obtained from the "Curriculum Watch" project.⁷ Subsequently, that list of flawed textbooks, emanating from both primary and secondary publishing houses, was expanded from inputs provided by other reviewers.

A compendium of over 200 fully referenced quotations and excerpts from several of these textbooks was created that clearly illustrated their flaws. Many of those books were later found to appear in Florida K-12 classrooms.

Methods of Distortion in Florida's
K-12 History and Geography Textbooks

FICTION:

Fictional Narrative - The act or event never happened, or it happened so differently that the version related in a passage is fictional.

Fictional Cause and Effect - Although the second event chronologically followed the first event, evidence to prove that the first caused the second is non-existent or discredited.

BIAS:

Omission - While what is written is factually correct, a significant or relevant event or fact is not mentioned, thus changing the meaning of the text.

Questionable Inclusion - An item or fact is exaggerated (or diminished) in importance by its inclusion in a list or passage of more (or less) important facts/items.

Imbalance - A topic/fact is over/under emphasized or represented in relation to other topics/facts.

SLANT: Word choices of the author impart a particular interpretation of the facts.

INNUENDO: Author's language indirectly or subtly creates a derogatory implication.

The quotes and excerpts came from four principal sources that conducted meticulous textbook reviews:

- Volunteer members of Citizens for National Security
- Curriculum Watch
- "The Trouble with Textbooks" (published by Lexington Books, ©2008)⁸
- "Islam in the Classroom: What the Textbooks Tell Us"⁹ (a 2008 report by the American Textbook Council¹⁰)

The next step was to find out what K-12 history and geography textbooks were being used in Florida's school districts. There are 67 such districts, one for each of Florida's 67 counties.

CFNS VOLUNTEERS INITIALLY USED THREE METHODS TO CONTACT THE DISTRICTS: E-MAIL, TELEPHONE AND VISITS. OFTEN, MORE THAN ONE METHOD WAS REQUIRED. SIMILAR FOLLOW-UP TO OBTAIN THE DESIRED INFORMATION PRODUCED RESPONSES FROM ALL 67 DISTRICTS.

Respondents were asked to provide the titles of the books, publisher, year of publication, and subject area. Most provided all the data requested; some omitted the publication date and/or the subject area. There were also some inaccuracies in reporting. However, it was almost always possible to deduce the missing data based upon familiarity with the textbooks involved.

IN ALL, OVER 900 HISTORY AND GEOGRAPHY TEXTBOOKS USED IN FLORIDA K-12 PUBLIC SCHOOLS WERE CATALOGUED IN THE CFNS DATABASE.

The final phase of this initial study was to compare the textbooks slanted in favor of Islam to those known to be adopted and/or selected by the districts for distribution to Florida students. Database and list-sorting techniques were employed for this part of the research, from which the extent of the Muslim-influenced textbook issue could be measured. Also possible was the identification of those districts using the largest number of flawed texts.

Principal Data Collected

1. List of K-12 history and geography textbooks found to be flawed.
2. Flawed K-12 history and geography textbooks used in Florida that are currently state-adopted and/or been selected by at least one school district (Exhibit 2).
3. List of K-12 history and geography textbooks used in Florida. Exhibit 3 and Exhibit 4 are sample pages from the list of the approximately 900 books identified.
4. Fully referenced, accurate quotations and other excerpts from flawed K-12 history and geography textbooks used nationally.
5. Quotations and other excerpts from flawed K-12 history and geography textbooks used in Florida (Exhibit 5).

Initial Findings

- Florida is using almost half of the K-12 history and geography textbooks identified on the national list of flawed textbooks produced by primary publishers.
- Six Florida school districts are using at least five of these flawed textbooks; seven districts use at least four.
- 64 of Florida's 67 school districts use one or more flawed textbooks.
- Nine school districts are using flawed textbooks not adopted by Florida statewide.

The following tactics for tailoring the content in favor of Islam were typical in the Florida K-12 history and geography textbooks reviewed. Examples shown are drawn from the total compilations of Islam-slanted quotations and excerpts appearing in Exhibit 5.

- Significant omissions, e.g. avoiding any discussion of "jihad" and "Shariah law."

Example:

"As early as 2002 another high-profile textbook, *World History: Patterns of Interaction*, a high school world history textbook published by Houghton Mifflin under the McDougal Littell imprint, did not mention jihad. Houghton Mifflin's multigrade series then dropped jihad from textbooks; by 2005 Houghton Mifflin had apparently removed jihad from its entire series of social studies textbooks."¹¹

- Paradoxically, on one hand some flawed textbooks attempt to equate Islam with Judaism and Christianity - universally accepted and respected religions - though the latter receive pejorative treatment in others.

Example:

"The religion [Islam] has close ties to the prophets and teachers of Judaism and Christianity,"¹² and "Muslims believe that Allah is the same God as the God of the Jews and Christians."¹³

Yet, in another textbook:

"Most of the people who lived on manors belonged to the Roman Catholic Church. They practiced a religion called Christianity. The Roman Catholic Church grew strong during the Middle Ages. ...Church leaders became rich and powerful. ...because of its power, rulers [kings and queens] often decided to obey the church."

"Many important ideas taught in Europe in the Middle Ages came from scholars who followed a religion called Islam. Islam started in the Middle East and spread to parts of Europe, including Spain. People in the Islamic world had been exploring scientific ideas. Students in European universities began to study those ideas, too. They learned new things about medicine and the stars."¹⁴

and,

"During the era of Roman control, a Jewish man named Jesus... taught that faith and love were more important than Judaism's many laws."¹⁵

Note how Christianity and Judaism are put in a negative light, whereas Islam is spoken of positively.

- **Factual errors - the majority of them self-serving.**

Example:

"Sometime during the years 8 to 4 B.C., a Jewish boy named Jesus was born in Bethlehem, a small town in ancient Palestine."¹⁶

N.B. This typifies the "Jesus was a Palestinian" myth. Palestine did not even exist at the time of Jesus' birth, only coming into existence about 135 years later when named by the Romans.

- **"Wordsmithing" - cleverly, and deliberately, crafting words or phrases to fabricate an unsubstantiated fact, undo a negative image, or fashion a more acceptable conclusion.**

Examples:

"Muhammad's teachings, which are *the revealed word of God*...are found in the holy book called the Qur'an...*According to the New Testament*, Jesus of Nazareth was born around 6 to 4 B.C...*According to Jesus' followers*, he rose from the dead..." [Emphases added]¹⁷

Here, the Muslim belief is stated as a fact, while the Christian and Jewish beliefs are something less verifiable.

"In the late 20th century, another type of terrorism began to emerge. Terrorists who carried out this type of terrorism wanted to achieve political ends or destroy what they considered to be the forces of evil. They attacked targets not just in their own country, but anywhere in the world. These terrorists were willing to use any type of weapon to kill their enemy. They were even willing to die to ensure the success of their attacks."¹⁸

What the textbook, *The Americans: Reconstruction to the Twenty-first Century*, says is artful in what it avoids. A student will be hard pressed to identify religion and, more specifically, radical Islam as the enemy and source of the terrorist attacks.

- **Authors commonly connect the wrong dots - intentional juxtaposition of facts - to create a believable conclusion.**

Example:

"[under] Conflict in Palestine. Conflict in Southwest Asia has a long history. When the Israelites entered Palestine around 1220 B.C., other peoples were already settled there. One of these peoples were the Philistines. For over two centuries, Israelites and Philistines fought for control. By 1020 B.C., the Israelites found themselves on the verge of being conquered by the Philistines.... David, the next king of the Israelites, defeated the Philistines and established control over all of Palestine."¹⁹

Connecting the land of the Philistines with that claimed by today's Palestinians illustrates the danger of conflating ancient conflicts erroneously to the present.

- **Whitewashing of Islam's negatives.**

Example:

" The Koran permits a man to have as many as four wives, as long as he treats each of them equally. This means that he must give them all the same material benefits, the same amount of love, and the same degree of respect. Since few men could afford to support several wives, most men had only a single wife."

"Muslims believed that women were more likely than men to bring dishonor on the family. Women were expected to be modest and remain secluded within the home. They wore veils to conceal their faces from men who were not members of their family. In some Muslim homes, women

used separate entrances and ate their meals only in the company of other women.

"The system gave women security."²⁰

- **Obfuscation to confuse student readers.**

Example:

"If Abraham moved to the land of Canaan (Palestine) he would be blessed..."²¹

"*The World and Its People*" is among those textbooks introducing confusing land nomenclature.

- **Outright derogation and marginalization of religions other than Islam.**

Examples:

"Jesus was offended by what he perceived as Jewish religious and political leaders' excessive concern with money and power..."²²

"[in essay "A Call for a Muslim State," a December 1930 speech by Mohammed Iqbal to the All-India Muslim League] What I mean to say is that Muslim society, with its remarkable homogeneity and inner unity, has grown to be what it is under the pressure of the laws and institutions associated with the culture of Islam. ...Even the Hindus do not form a homogeneous group. ...The Muslim demand for the creation of a Muslim India is, therefore, perfectly justified. ...India is the greatest Muslim country in the world."²³

By resorting to this "essay," the textbook writer finds yet another way to put down another religion - in this case Hinduism - and build up Islam.

"...because humans rejected Allah's earlier messengers, Allah sent his final revelation."²⁴

This de-legitimizes Jesus and Abraham; and, in the process, marginalizes Christianity and Judaism.

Concluding Recommendations

This research has made it abundantly clear that deliberate promotion of Islam has crept into this state's K-12 history and geography textbooks.

This would have occurred in the absence of independent and intense vetting because so many of Florida's social studies textbooks are the same as the flawed textbooks used in public K-12 schools nationally. Although Florida is one of the top textbook adoption states and textbook purchasers, it is easy to understand why, like in so many other states, its textbook decision-makers could have been lulled into a false sense of security created by rubber-stamping the selections of textbook reviewers in other leading adoption states - California and Texas, for example. It is also possible that intentional efforts by advocates of Islam in Florida resulted in their preferred textbooks being selected.

The evidence that has been gathered in this study is irrefutable, and the principal findings alarming. In other states where similar proof of agenda-based, principally Islamic, influence emerged, parents led the charge to reexamine the textbook selection process. School administrators and state government officials soon followed. As a result, selection policies and procedures were overhauled, something that needs to occur in Florida.

In the very least, there should be a reexamination of Florida's textbook selection process, and the individuals involved in it, to precisely determine how the flawed textbooks got into its system. Why, for example, do some districts have an excessive number of these books in their systems? If there were deliberate, stealth efforts to bring about such usage, those responsible should be identified. Whatever the explanation(s), however, the rules and regulations for picking children's books in Florida's public schools clearly need to be modified or changed.

Although a compelling case has been made for the need to better monitor and evaluate Florida's K-12 history and geography textbooks, the textbooks themselves may only be the tip of the iceberg. In the course of conducting this research, it became apparent that the previously discussed "supplementary" instructional materials might be an even greater source of Islamic propaganda and promotion of Islam than flawed textbooks.

Florida has no adoption process for supplementary materials. Anyone, from school districts to teachers, may acquire them for use in the classroom. They may be purchased, but are usually provided free-of-charge by any number of agenda-based interests, although advocates for Islam are known to be the most aggressive in making such "teaching aids" available. Many of them may even be found on the Internet.

Typical teachers, with often-insufficient time for classroom preparation, are a receptive market for such ready-made lesson plans and instructional materials. Often, publishers of such complete Islam-slanted packages also offer these and other overburdened teachers free seminars and workshops in which they reinforce their agenda.

Public-school libraries are another target for Islam interests that should be studied. There are several ways for flawed textbooks to find their way onto school library shelves, including purchase by the librarians themselves. Another tactic that has been used is a grant, whereby a quantity of textbooks - not necessarily vetted by library staff - is donated. The price is right - but the K-12 students may be paying it!

No study of Muslim influence in Florida's K-12 classrooms would be complete without looking into the use of Islam-flawed textbooks in private schools. Although the research methodology for such a project might vary somewhat from the work reported herein, such a study would be well worth the effort, considering how many Florida children are enrolled in that universe. Based upon anecdotal evidence, there is reason to believe that advocates of Islam may be having even greater success in promoting their beliefs in private schools than in the public classrooms.

Finally, this initial research should be augmented by the long-range goals established by Citizens for National Security, and discussed previously under [Research] Objectives. The K-12 public school textbook, extracurricular and community-related issues in Florida (and in other states, too) are of critical importance in the battle against those attempting to inculcate the Islamic agenda into the hearts and minds of our children. K-12 students lack the insight and skills to

validate what they hear, they easily absorb propaganda, tend to believe what their textbooks and teachers tell them, and form opinions that are difficult to change once established. Those zealously advocating for Islam are well aware of these factors. All Floridians should be, too!

Notes

1. Gary A. Tobin and Dennis R. Ybarra, *The Trouble With Textbooks*, Lexington Books, division of Rowman & Littlefield Publishers, Inc., Lanham, Maryland, 2008, pages 8-9.
2. Formal process for reviewing, evaluating and selecting textbooks, usually at the state level (described later in this report).
3. Florida Association of District Instructional Materials Administrators, "Instructional Materials Cost Analysis For Fiscal Year 2010-2011," August 2009.
4. Office of Program Policy Analysis & Government Accountability, an office of the Florida Legislature, Report No. 05-18, April 2005.
5. Full details about Citizens for National Security are available at www.CFNS.US.
6. Flawed textbooks are generally defined as those that include egregious errors, glaring omissions, questionable inclusions, or political, ethnic, cultural and other biases. Within the context of this research, however, flawed textbooks are those that clearly reflect an Islamic and/or Islamist agenda.
7. Hadassah, The Women's Zionist Organization of America, 50 West 58 Street, New York, New York 10019
8. Gary A. Tobin and Dennis R. Ybarra, *The Trouble With Textbooks*, Lexington Books, division of Rowman & Littlefield Publishers, Inc., Lanham, Maryland, 2008
9. Gilbert T. Sewall, *Islam in the Classroom: What the Textbooks Tell Us*, American Textbook Council, New York, New York, 2008
10. Established in 1989 as an independent national research organization to review social studies textbooks and advance the quality of instructional materials in history; located at 475 Riverside Drive, New York, New York
11. Gilbert T. Sewall, *Islam in the Classroom: What the Textbooks Tell Us*, American Textbook Council, New York, New York, 2008, page 14.
12. *World Geography*, McDougal Littell, 2005, page 75.
13. *World Cultures: A Global Mosaic*, Pearson Prentice Hall, 2004, page 571.

14. *Social Studies: Communities, Long Ago and Today*, Houghton Mifflin, 2005, pages 388-389.
15. David M. Helgren, Robert J. Sager and Alison S. Brooks, *Peoples, Places and Change*, teacher's ed., Austin: Holt, Rinehart and Winston, 2005, page 384.
16. *World Cultures and Geography: Eastern Hemisphere and Europe*, teacher's edition, McDougal Littell, 2005, page 230.
17. *Modern World History: Patterns of Interaction*, Roger B. Beck et al, teacher's edition, McDougal Littell, 2005, pages 14-15.
18. Gilbert T. Sewall, *Islam in the Classroom: What the Textbooks Tell Us*, American Textbook Council, New York, New York, 2008, pages 30 and 31.
19. *Glencoe World History*, Jackson J. Spielvogel, teacher's edition, McGraw-Hill (Glencoe), 2005, page 57.
20. *World Cultures: A Global Mosaic*, Pearson Prentice Hall, 2004, page 571.
21. *The World and Its People*, Richard C Boehm et al, teacher's edition, McGraw-Hill (Glencoe), 2005, pages 473, 509.
22. *The Earth and Its People: A Global History*, Bulliet et al, Houghton Mifflin, 2005, page 134.
23. *World History*, Thomson, Wadsworth, 2004, page 663.
24. *World History*, McGraw-Hill (Glencoe), 2008, page 191.

EXHIBITS

EXHIBIT 1

Methods of Distortion in Florida's K-12 History and Geography Textbooks

FICTION:

Fictional Narrative - The act or event never happened, or it happened so differently that the version related in a passage is fictional.

Fictional Cause and Effect - Although the second event chronologically followed the first event, evidence to prove that the first caused the second is non-existent or discredited.

BIAS:

Omission - While what is written is factually correct, a significant or relevant event or fact is not mentioned, thus changing the meaning of the text.

Questionable Inclusion - An item or fact is exaggerated (or diminished) in importance by its inclusion in a list or passage of more (or less) important facts/items.

Imbalance - A topic/fact is over/under emphasized or represented in relation to other topics/facts.

SLANT: Word choices of the author impart a particular interpretation of the facts.

INNUENDO: Author's language indirectly or subtly creates a derogatory implication.

EXHIBIT 2

| List of "Flawed" Textbooks Used in Florida | | | | | | | |
|--|--------------------------|-------------|----------------------------------|----------------|---|--|--|
| State Adopted | District Selected | CFNS Number | Publisher | Year Published | Titles | | |
| x | x | 89 | Glencoe | 2004 | Human Heritage: A World History | | |
| | x | 35 | Houghton Mifflin Harcourt (ML) | 2007 | Modern World History: Patterns of Interaction | | |
| | x | 47 | Houghton Mifflin Harcourt (ML) | 2005 | Modern World History: Patterns of Interaction | | |
| x | x | 48 | Houghton Mifflin Harcourt (HR&W) | 2005 | People, Places, and Change | | |
| | x | 80 | Houghton Mifflin Harcourt | 2003 | Social Studies: Communities, Long Ago and Today | | |
| x | x | 28 | Pearson (Prentice Hall) | 2005 | The American Nation | | |
| x | x | 82 | Houghton Mifflin Harcourt | 2002 | The American Pageant | | |
| x | x | 43 | McGraw-Hill (Glencoe) | 2008 | The American Vision | | |
| x | x | 84 | McGraw-Hill (Glencoe) | 2005 | The American Vision | | |
| | x | 97 | Glencoe | 2006 | The American Vision: Modern Times | | |
| x | x | 98 | McDougal Littell | 2006 | The Americans: Reconstruction to the Twenty-first Century | | |
| x | x | 49 | Houghton Mifflin Harcourt | 2005 | The Earth and Its People: A Global History | | |
| | x | 2 | McGraw-Hill (Glencoe) | 1999 | The Human Experience | | |
| x | x | 62 | McGraw-Hill (Glencoe) | 2005 | The World and Its People | | |
| x | x | 63 | McGraw-Hill | 2006 | Traditions and Encounters: A Global Perspective on the Past | | |
| x | x | 85 | Houghton Mifflin Harcourt (ML) | 2005 | World Cultures and Geography | | |
| x | x | 50 | Houghton Mifflin Harcourt (ML) | 2005 | World Cultures and Geography: Eastern Hemisphere and Europe | | |
| | x | 20 | Pearson (Prentice Hall) | 2004 | World Cultures: A Global Mosaic | | |
| x | x | 3 | McGraw-Hill (Glencoe) | 2000 | World Geography | | |
| x | x | 79 | McDougal Littell | 2005 | World Geography | | |
| x | x | 51 | Houghton Mifflin Harcourt (ML) | 2006 | World Geography | | |
| x | x | 52 | Houghton Mifflin Harcourt (HR&W) | 2005 | World Geography Today | | |
| x | x | 60 | McGraw-Hill (Glencoe) | 2005 | World History | | |
| x | x | 42 | McGraw-Hill (Glencoe) | 2008 | World History | | |
| | x | 66 | Houghton Mifflin Harcourt (HH) | 2005 | World History | | |
| x | x | 83 | Thomson-Wadsworth | 2004 | World History | | |
| | x | 5 | Pearson (Prentice Hall) | 2001 | World History: Connections to Today | | |
| | x | 29 | Pearson (Prentice Hall) | 2005 | World History: Connections to Today | | |
| x | | 96 | Glencoe | 2006 | World History: Modern Times | | |
| x | x | 14 | Houghton Mifflin Harcourt (ML) | 2003 | World History: Patterns of Interaction | | |
| x | x | 78 | Houghton Mifflin Harcourt (ML) | 2005 | World History: Patterns of Interaction | | |
| x | x | 34 | Houghton Mifflin Harcourt (ML) | 2007 | World History: Patterns of Interaction | | |
| x | x | 16 | Houghton Mifflin Harcourt (HR&W) | 2003 | World History: The Human Journey | | |
| Key | Publisher | | | | | | |
| HB | Harcourt Brace | | | | | | |
| HR&W | Holt, Rinehart & Winston | | | | | | |
| HH | Harcourt Horizons | | | | | | |
| ML | McDougal Littell | | | | | | |

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EXHIBIT 3

Florida History and Geography Textbooks, by Title
2005-2011 (excerpt)

| District | Grade | Subject | Publisher | Date | Title |
|--------------|-------------------------|---|---------------------------------|---------|--|
| Volusia | 9-12 | Advanced Placement American History | McDougal Littell | 2005 | World Civilizations: Global Experience |
| Levy | 6-8 | Geography/ World History | McDougal Littell | 2005 | World Cultures and Geography |
| Bay | Middle School | M/J World Geography #1 | McDougal Littell | 2005 | World Cultures and Geography |
| Gilcrest | 6 | Geograpy | McDougal Littell | 2005 | World Cultures and Geography-Eastern Hemisphere |
| Gilcrest | 7 | Geography | McDougal Littell | 2005 | World Cultures and Geography-Western Hemisphere and Europe |
| Miami-Dade | 9-12 | Global Studies | Prentice Hall/Pearson Education | | World Cultures: A Global Mosaic |
| Madison | 6 | Social Studies | Prentice Hall | 2001 | World Explorer Eastern Hemisphere |
| Madison | 7 | Social Studies | Prentice Hall | 2001 | World Explorer Western Hemisphere |
| Hamilton | 9-12 | Social Studies | Prentice Hall | 2000 | World Geography |
| Monroe | 6-8 | Social Studies | AGS Publishing | 2001 | World Geography |
| St Lucie | 6-8 | Social Studies ESE | Lewinski | 2001 | World Geography |
| Orange | 9-12 | Global Studies | McDougal Littell | 2004 | World Geography |
| Hernando | 6-8 | Special Diploma | AGS Publishing | 2005 | World Geography |
| Wakulla | 9-12 | World Cultural Geography | Glencoe/McGraw-Hill | 2005 | World Geography |
| Pinellas | 9-12 | World Geography | Glencoe/McGraw-Hill | 2005 | World Geography |
| Osceola | 8 | Social Studies | McDougal Littell | 2005 | World Geography |
| Lee | 9-12 | Geography | McDougal Littell | 2005/1e | World Geography |
| Walton | 9-12 | World Cultural Geography | McDougal Littell | | World Geography |
| Clay | 9-12 | Social Studies - World Cultural Geography | Glencoe | 2005 | World Geography |
| Lake | 6-8 | World Geography | AGS Publishing | 2001 | World Geography 2001 Edition |
| Hernando | 9-12 | Social Studies | Fearon | | World Geography and Cultures |
| Okaloosa | 9-12 | Social Studies | McDougal Littell | | World Geography Florida Edition |
| Martin | 9-12 | World Geography | Holt, Rinehart & Winston | 2005 | World Geography Today |
| Collier | 9-12 | Social Studies | Holt, Rinehart & Winston | 2005 | World Geography Today |
| Union | 9-12 | World Geography | Holt | 2008 | World Geography Today |
| Bay | ESE Social Studies 6-8 | | AGS | 2001 | World Geography, 2001 |
| Bay | High School | World Cultural Geography #1 | McDougal Littell | 2005 | World Geography, 2005 |
| Gadsden | 9-12 | Social Studies | Glencoe/McGraw-Hill | 2005 | World Geography, 2005 Edition |
| Citrus | 9-12 | Social Studies | Glencoe | | World Geography, Boehm |
| Santa Rosa | 9 | Social Studies | Glencoe | 2003 | World History |
| Orange | 9-12 | World History | Glencoe McGraw-Hill | 2004 | World History |
| Indian River | 9-12 | AP World History | Thomson/Wadsworth | 2004 | World History |
| St Lucie | 9-12 | World History AP | Thomson/Wadsworth | 2004 | World History |
| Bay | High School | World History #1 | Glencoe/McGraw-Hill | 2005 | World History |
| Gadsden | 9-12 | Social Studies | Glencoe/McGraw-Hill | 2005 | World History |
| Taylor | 9-12 | Social Studies | Holt | 2005 | World History |
| Santa Rosa | 9 | Social Studies | McDougal Littell | 2005 | World History |
| Baker | 9-12 | World History | McDougal Littell | 2005 | World History |
| Lee | 9-12 | East/West Heritage | Glencoe | 2005/2e | World History |
| Lake | 9-12 | World History | AGS Publishing | 2001 | World History 2001 Edition |
| Lafayette | | Social Studies | Glencoe | 2005 | World History Journey Across Time |
| Hardee | 6 | Social Studies | Glencoe | 2005 | World History Journey Across Time The Early Ages |
| Indian River | 9-12 | World History | Holt, Rinehart & Winston | 2005 | World History The Human Journey |
| Bay | ESE Social Studies 9-12 | ESE Social Studies 9-12 | AGS | 2001 | World History, 2001 |
| Bay | High School | AP World History #1 | Thomson Learning | 2004 | World History, 2004 |
| Palm Beach | 9-12 | World History AP | Thompson | 2004 | World History, Duiker/Spielvogel |
| Indian River | 9-12 | World History Honors | Prentice Hall | 2003 | World History: Connections to Today |
| Indian River | 9-12 | World History | Pearson Prentice Hall | 2005 | World History: Connections to Today |
| Washington | 9-12 | World History | Prentice Hall | 2000 | World History: Connections to Today |
| Broward | 9-12 | World History | Pearson/Prentice Hall | 2005 | World History: Connections to Today Survey |
| Indian River | 9-12 | World History Honors | Prentice Hall | 2005 | World History: Connections to Today Survey |
| Dixie | 9-12 | World History | Prentice Hall | | World History: Connections to Today Survey |
| Putnam | 9-12 | Social Studies | Prentice Hall | 2005 | World History: Connections to Today Survey Edition |
| Volusia | 6 | World History | McGraw Hill/Glencoe | 2006 | World History: Journey Across Time |
| Brevard | 9-12 | World History | McDougal Littell | 2005 | World History: Patterns of Interaction |
| Escambia | 9-12 | World History | McDougal Littell | 2005 | World History: Patterns of Interaction |
| Okaloosa | 9-12 | World History | McDougal Littell | 2005 | World History: Patterns of Interaction |
| Palm Beach | 9-12 | World History | McDougal Littell | 2005 | World History: Patterns of Interaction |

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EXHIBIT 4

Florida History and Geography Textbooks, by District
2005-2011 (excerpt)

| District | Grade | Subject | Publisher | Date | Title |
|----------|-------|------------------|----------------------------|------|---|
| Gadsden | 9-12 | Social Studies | Glencoe/McGraw-Hill | 2005 | United States Government: Democracy In Action, 2005 Edition |
| Gadsden | 9-12 | Social Studies | Glencoe/McGraw-Hill | 2005 | World Geography, 2005 Edition |
| Gilcrest | 9-12 | World History | McDougal Littell | 2005 | World History: Patterns of Interactions |
| Gilcrest | 6 | Geography | McDougal Littell | 2005 | World Cultures and Geography-Eastern Hemisphere |
| Gilcrest | 7 | Civics | Prentice Hall | 2005 | Civics-Government and Economics in Action |
| Gilcrest | 3 | Social Studies | Scott Foresman | 2006 | Communities |
| Gilcrest | 8 | American History | McDougal Littell | 2005 | Creating America |
| Gilcrest | 4 | Social Studies | Scott Foresman | 2006 | Florida |
| Gilcrest | 2 | Social Studies | Scott Foresman | 2006 | People and Places |
| Gilcrest | 9-12 | American History | McDougal Littell | 2005 | The Americans |
| Gilcrest | 5 | Social Studies | Scott Foresman | 2006 | The United States |
| Gilcrest | 9-12 | Government | Glencoe, Mcgraw Hill | 2006 | United States Government: Democracy in Action |
| Gilcrest | 7 | Geography | McDougal Littell | 2005 | World Cultures and Geography-Western Hemisphere and Europe |
| Glades | 7 | Social Studies | Holt Rinehart and Winston | 2005 | People, Places & Change |
| Glades | 8 | World History | Glencoe | 2005 | World History |
| Glades | K-5 | World Studies | Holt Rinehart and Winston | 2005 | An Introduction to World Studies |
| Glades | 8 | Social Studies | Holt Rinehart and Winston | 2005 | Call to Freedom |
| Glades | K-5 | US History | Harcort | 2005 | Horizon-United States History |
| Glades | 8 | American History | Prentice Hall | 2004 | Magruder's American Government |
| Glades | K-5 | Social Studies | Scott Foresman | 2005 | People, Places & Change |
| Gulf | 7 | Social Studies | Glencoe/McGraw-Hill | 2005 | The World and its People |
| Gulf | 11 | Social Studies | Glencoe/McGraw-Hill | 2005 | The American Vision |
| Gulf | 1 | Social Studies | Scott Foresman | 2006 | All Together |
| Gulf | 3 | Social Studies | Scott Foresman | 2006 | Communities |
| Gulf | 12 | Social Studies | Glencoe/McGraw-Hill | 2005 | Economics Today & Tomorrow |
| Gulf | 4 | Social Studies | Scott Foresman | 2006 | Florida |
| Gulf | 4 | Social Studies | MacMillan/McGraw-Hill | 1995 | Florida SS for a changing World |
| Gulf | 6 | Social Studies | Pearson/Prentice Hall | 2005 | History of our World |
| Gulf | 2 | Social Studies | Houghton Mifflin | 2005 | Social Studies: Neighborhoods |
| Gulf | 8 | Social Studies | Glencoe/McGraw-Hill | 2005 | The American Journey |
| Gulf | 10 | World History | Glencoe/McGraw-Hill | 2005 | The Human Experience |
| Gulf | 5 | Social Studies | Scott Foresman | 2006 | The United States |
| Gulf | 5 | Social Studies | MacMillan/McGraw-Hill | 1995 | United States and its Neighbors |
| Gulf | 12 | Social Studies | Glencoe/McGraw-Hill | 2006 | US Government - Democracy in Action |
| Hamilton | 9-12 | Social Studies | Glencoe | 2005 | World History |
| Hamilton | 9-12 | Social Studies | Glencoe | 2005 | The World and its People |
| Hamilton | 9-12 | Social Studies | Prentice Hall | 2000 | American Pathways to the Present |
| Hamilton | 9-12 | Social Studies | Holt, Rinehart & Winston | 2005 | Call to Freedom |
| Hamilton | 9-12 | Social Studies | Wright Group | 2006 | Contemporaries American History I & II |
| Hamilton | 9-12 | Social Studies | Wright Group | 2006 | Contemporaries World History |
| Hamilton | 6 | Social Studies | Wright Group/McGraw Hill | 2007 | Contemporary's American Civics and Government |
| Hamilton | 9-12 | Social Studies | Glencoe | 2005 | Economics Principles and Practice |
| Hamilton | K-5 | Social Studies | Harcourt | 2005 | Horizons Florida |
| Hamilton | 9-12 | Social Studies | Glencoe | 2002 | The American Odyssey |
| Hamilton | 9-12 | Social Studies | Glencoe | 2006 | US Government - Democracy in Action |
| Hamilton | 9-12 | Social Studies | Thomson Learning | 2003 | Western Civilization |
| Hamilton | 9-12 | Social Studies | Prentice Hall | 2000 | World Geography |
| Hardee | 7 | Social Studies | Holt, Rinehart & Winston | 2005 | People, Places & Change |
| Hardee | 9-12 | Social Studies | Glencoe/McGraw-Hill | 2005 | The American Vision |
| Hardee | 8 | Social Studies | Holt, Rinehart & Winston | 2005 | Call to Freedom |
| Hardee | 9-12 | Social Studies | Prentice Hall | 2004 | Economics: Principles in Action |
| Hardee | K-5 | Social Studies | American Legacy Publishing | 2004 | Florida Social Studies |
| Hardee | 9-12 | Social Studies | Prentice Hall | 2004 | Mcgruder's American Government |
| Hardee | 6 | Social Studies | Glencoe | 2005 | World History Journey Across Time The Early Ages |
| Hendry | 9-12 | Social Studies | Glencoe | 2005 | World History |
| Hendry | 6-8 | Social Studies | Glencoe | 2005 | The World and it's People |
| Hendry | 9-12 | Social Studies | Glencoe | 2005 | The American Vision |
| Hendry | 9-12 | Social Studies | Pearson Prentice Hall | 2004 | Magruder's American Government |

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EXHIBIT 5

Quotations and Excerpts from flawed K-12 history and geography textbooks used in Florida

Quotations and excerpts from *The Trouble with Textbooks: Distorting History and Religion* Gary A. Tobin & Dennis R. Ybarra, 2008, Lexington Press

(Actual quotations and other wording from the textbooks referred to are in boldface; quotations or comments by authors and reviewers are in lightface, enclosed within brackets; quotations without comments are believed to speak for themselves in the opinion of the reviewers.)

Modern World History: Patterns of Interaction

Houghton Mifflin Harcourt/McDougal Littell

TTWT p. 84:

“Muhammad’s teachings, which are the revealed word of God..., are found in the holy book called the Qur’an.”¹⁶

¹⁶ Page 15, Roger B. Beck, Linda Black, Larry S. Krieger, et al., *Modern World History: Patterns of Interaction*, teacher’s ed. (Evanston, IL: McDougal Littell, 2005). (TTWT Notes, Chapter 5)

[“But *Modern World History* prefaces its description of Jesus’ birth and resurrection with the appropriate qualifiers:”]

**“According to the New Testament, Jesus of Nazareth was born around 6 to 4 B.C.”
“According to Jesus’ followers, he rose from the dead....”¹⁷**

¹⁷ Pages 14- 15, Roger B. Beck, Linda Black, Larry S. Krieger, et al., *Modern World History: Patterns of Interaction*, teacher’s ed. (Evanston, IL: McDougal Littell, 2005) (TTWT Notes, Chapter 5)

[“In these cases the Muslim belief is stated as fact, while the Jewish and Christian beliefs are characterized as something less...verifiable.”]

TTWT p. 115:

[“describes the Arab Israeli wars in terms that imply Israel started them”]

“ Main Idea Q. What land did Israel gain from the wars against its Arab neighbors?”³⁰. [emphasis added] (TTWT Notes, Chapter 7)

³⁰ Pages 589, Roger B. Beck, Linda Black, Larry S. Krieger, et al., *Modern World History: Patterns of Interaction*, teacher’s ed. (Evanston, IL: McDougal Littell, 2005) (TTWT Notes, Chapter 7)

TTWT p. 115:

“While the United Nations granted the Palestinians their own homeland, the Israelis seized much of that land, including the West Bank and Gaza Strip, during its various wars.”³¹ [emphasis added]

³¹ Pages 585, Roger B. Beck, Linda Black, Larry S. Krieger, et al., *Modern World History: Patterns of Interaction*, teacher’s ed. (Evanston, IL: McDougal Littell, 2005) (TTWT Notes, Chapter 7)

Modern World History: Patterns of Interaction (cont’d)

Houghton Mifflin Harcourt/McDougal Littell

TTWT p. 115:

“1967. Israel wins Six-Day War and seizes more Palestinian land for what it calls security purposes.”³²

³² Pages 587, Roger B. Beck, Linda Black, Larry S. Krieger, et al., *Modern World History: Patterns of Interaction*, teacher’s ed. (Evanston, IL: McDougal Littell, 2005) (TTWT Notes, Chapter 7)

[“The phrasing ‘for what it calls security purposes’ is particularly pejorative - and inaccurate.”]

TTWT p. 145:

“a widespread campaign of civil disobedience called the [I]ntifada, or ‘uprising.’ The Intifada took the form of boycotts, demonstrations, attacks on Israeli soldiers, and rock throwing by unarmed teenagers.... However, the civil disobedience affected world opinion, which, in turn, put pressure on Israel to seek negotiations with the Palestinians.”⁵²

⁵² Pages 587, Roger B. Beck, Linda Black, Larry S. Krieger, et al., *Modern World History: Patterns of Interaction*, teacher’s ed. (Evanston, IL: McDougal Littell, 2005) (TTWT Notes, Chapter 8)

TTWT p. 149:

“2000 Visit by Israeli leader Ariel Sharon to holy Arab site launches second Intifada and years of violence.”⁶⁶

⁶⁶ Pages 587, Roger B. Beck, Linda Black, Larry S. Krieger, et al., *Modern World History: Patterns of Interaction*, teacher’s ed. (Evanston, IL: McDougal Littell, 2005) (TTWT Notes, Chapter 8)

["The demonizing of Sharon as an enemy of holiness and religion makes it difficult to objectively understand the incident or its implications."]

People, Places, and Change

Houghton Mifflin Harcourt/Holt, Reinhart & Winston

TWTT p.69:

["reduces Christianity to opposition to Jewish law"]

"During the era of Roman control, a Jewish man named Jesus... taught that faith and love were more important than Judaism's many laws."²⁰

²⁰ Page 384, David M Helgren, Robert J. Sager and Alison S. Brooks, *Peoples, Places and Change*, teacher's ed. (Austin: Holt, Rinehart and Winston, 2005) (TTWT Notes, Chapter 4)

TWTT p. 98:

"In the 60s B.C. the Roman Empire conquered the region, which they called Palestine."²³

²³ Page 384, David M Helgren, Robert J. Sager and Alison S. Brooks, *Peoples, Places and Change*, teacher's ed. (Austin: Holt, Rinehart and Winston, 2005) (TTWT Notes, Chapter 6)

["The assertion is false."]

The Earth and Its People: A Global History

Houghton Mifflin Company

TWTT p. 69:

"[Jesus] was essentially a rabbi, or teacher, and that, offended...by the perfunctory nature of mainstream Jewish religious practices in his time, he prescribed a return to the personal faith and spirituality of an earlier age."²¹ [emphasis added]

²¹ Page 134, Richard W. Bulliet, Pamela Kyle Crossley, Daniel R. Hedrick, et al., *The Earth and Its People: A Global History*, advanced placement ed. (Boston: Houghton Mifflin Company, 2005) (TTWT Notes, Chapter 4)

TWTT p. 72:

“the Jewish authorities in Jerusalem...turned him over to the Roman governor, Pontius Pilate... Jesus was... executed by crucifixion...”³²

³² Page 134, Richard W. Bulliet, Pamela Kyle Crossley, Daniel R. Hedrick, et al., *The Earth and Its People: A Global History*, advanced placement ed. (Boston: Houghton Mifflin Company, 2005) (TTWT Notes, Chapter 4)

TWTT p. 77:

[“sets Jesus in opposition to Jewish leaders using some of the worst stereotypes of Jews as justification”]

“Jesus was offended by what he perceived as Jewish religious and political leaders’ excessive concern with money and power....”⁴⁸

⁴⁸ Page 134, Richard W. Bulliet, Pamela Kyle Crossley, Daniel R. Hedrick, et al., *The Earth and Its People: A Global History*, advanced placement ed. (Boston: Houghton Mifflin Company, 2005) (TTWT Notes, Chapter 4)

TWTT p. 84:

[“Muhammad’s spiritual experience is described as follows”]

“During one night vigil, known to later tradition as the ‘Night of Power and Excellence’, “a being whom Muhammad later understood to be the angel Gabriel (Jibra’il in Arabic) spoke to him...”¹⁹ [emphasis added]

¹⁹ Page 199, Richard W. Bulliet, Pamela Kyle Crossley, Daniel R. Hedrick, et al., *The Earth and Its People: A Global History*, advanced placement ed. (Boston: Houghton Mifflin Company, 2005) (TTWT Notes, Chapter 5)

World Cultures and Geography: Eastern Hemisphere and Europe

Houghton Mifflin Harcourt/McDougal Littell

TWTT pgs. 84, 101:

“Judaism, Christianity, and Islam all share common traits. Judaism is a story of exile. Christians believe that Jesus was the promised Messiah. The Qur’an is the collection of God’s revelations to Muhammad.”^{18,32} [emphasis added]

^{18,32} Page 209a, Sarah W. Bednarz, Ines M. Miyares, Mark C. Shug, et al., *World Cultures and Geography: Eastern Hemisphere and Europe*, teacher’s ed. (Evanston, IL: McDougal Littell, 2005) (TTWT Notes, Chapter 5)

[“ The reduction of Judaism to a series of exiles in this geography text covering Israel and the Palestinian territories is meant to reinforce the notion that Jews were displaced from the historic land of Israel long ago and to reduce the legitimacy of their contemporary residence in that land.”]

TWTT p. 104:

[“also spins the ‘Jesus was a Palestinian’ myth”]

“Sometime during the years 8 to 4 B.C., a Jewish boy named Jesus was born in Bethlehem, a small town in ancient Palestine.”⁴²

⁴² Page 230, Sarah W. Bednarz, Ines M. Miyares, Mark C. Shug, et al., *World Cultures and Geography: Eastern Hemisphere and Europe*, teacher’s ed. (Evanston, IL: McDougal Littell, 2005) (TTWT Notes, Chapter 6)

World Geography

Houghton Mifflin Harcourt/McDougal Littell

TWTT p. 116:

“Arab-Israeli Conflict. 1948, The State of Israel is created; war with Arabs follows immediately. 1967, Israel takes control of Jerusalem, West Bank, and Gaza Strip at the end of the Six-Day War.”⁴¹ [emphasis added].

⁴¹ Page 532, Daniel D. Arreola, Marci Smith Deal, James F. Peterson and Rickie Sanders. *World Geography*, California teacher’s ed. (Evanston, IL: McDougal Littell, 2005) (TTWT Notes, Chapter 7)

[“The passage characterizes Israel as the aggressor in 1967 and by implication in 1948 as well.”]

TWTT pgs. 124,125:

[“implies that it was Israel rather than the Arab countries who forced the Palestinian refugees into the squalid camps”]

“Caught in the middle of this turmoil were Palestinian Arabs.... Many of these people had roots in Palestine that went back for centuries. They either fled their homes or were forced into UN-sponsored refugee camps just outside Israel’s borders. The land designated for Palestinians on the West Bank and Gaza Strip is under Israel control.”⁶¹

⁶¹ Page 513, Daniel D. Arreola, Marci Smith Deal, James F. Peterson and Rickie Sanders. World Geography, California teacher's ed. (Evanston, IL: McDougall Littell, 2005) (TTWT Notes, Chapter 7)

World Geography Today

Houghton Mifflin Harcourt/Holt, Reinhart & Winston

TWTT pgs. 98, 99:

“Many Jews resented Roman rule of Palestine”²⁴

²⁴ Page 452, Robert J. Sager, and David M. Helgren, World Geography Today, teacher's ed. (Austin: Holt, Rinehart and Winston, 2005) (TTWT Notes, Chapter 6)

[“It should read ‘Judea.’ The textbook goes on to explain, somewhat erroneously, that]

“Palestine is an old Greek name for the eastern...Mediterranean.”²⁴

World History: The Human Journey, Modern World

Houghton Mifflin Harcourt/Holt, Reinhart & Winston

TTWT p.98:

[“In its map of ‘**Egypt: The New Kingdom, c. 1450 B.C.**,’ it uses the inaccurate label ‘Palestine’ for the western Mediterranean coastal plain. But the accompanying text only speaks of Canaan, making this lesson a confusing one for students.²²”]

²² Pages 4,6, Laurel Carrington, Mattie P. Collins, Kira Iriye, et al., eds., *World History the Human Journey, Modern World*, teacher's ed. (Austin: Holt, Rinehart and Winston, 2005) (TTWT Notes, Chapter 6)

TTWT p.123

[“incorrectly asserts all or most of the refugees were expelled by Israel. Then it inaccurately implies that there were negotiations over the Palestinian refugees in which Israel refused Arab proposals for the refugees’ return or the payment of compensation.”]

“Hundreds of thousands of Palestinians who had been expelled from the land claimed by Israel were living as refugees in camps. The Israeli government would not allow the return of the Palestinians, nor would it pay the Palestinians for land seized. Palestinian lands were given to Jewish immigrants.”⁵⁴

⁵⁴ Page 701, Laurel Carrington, Mattie P. Collins, Kira Iriye, et al., eds., *World History the Human Journey, Modern World*, teacher's ed. (Austin: Holt, Rinehart and Winston, 2005). (TTWT Notes, Chapter 7)

["In fact, Arab nations refused to recognize or negotiate with Israel in any way."]

TTWT p.139

“Terrorism in the Middle East....The ongoing conflict between Israel and Palestine has been used by some to justify the horrendous acts of terrorism committed by a few fanatics.” ³² [emphasis added]

³² Page 808, Laurel Carrington, Mattie P. Collins, Kira Iriye, et al., eds., *World History the Human Journey, Modern World*, teacher's ed. (Austin: Holt, Rinehart and Winston, 2005). (TTWT Notes, Chapter 8)

["The language minimizes the official policy of the PLO, Hamas, and support from 70 percent of the population of the Palestinian territories for suicide bombings."]³³

³³ Pew Research Center, July 2007, <http://pewglobal.org/reports/display.php?ReportID=257>. (TTWT Notes, Chapter 8)

World Cultures: A Global Mosaic

Pearson Education/Prentice Hall

TTWT p.104

“Jesus, the founder of Christianity, was born in Palestine while it was under Roman rule.” ⁴³

⁴³ Page 587, Ifkithar Ahmad, Herbert Brodsky, Marylee Susan Crofts, et al., *World Cultures: A Global Mosaic*, teacher's ed. (Upper Saddle River, NJ: Prentice Hall, 2004). (TTWT Notes, Chapter 6)

["The Gospels say Jesus was born in 'Bethlehem of Judea.'"]

World History: Connections to Today

Pearson Education/Prentice Hall

TTWT p.147

“[Young Palestinians in the first Intifada] stoned Israeli troops and disobeyed curfew laws....” ⁶⁰

⁶⁰ Page 900, Elisabeth G. Ellis and Anthony Esler, *World History: Connections to Today* (Upper Saddle River, NJ: Prentice Hall, 2001). (TTWT Notes, Chapter 8)

["Rebellious American teenagers could readily empathize with the "disobedience" of their Palestinian counterparts when it is phrased in this manner."]

Glencoe World History

McGraw-Hill/Glencoe

TTWT p.101

"Although later [after King David] the Israelites would be conquered and scattered, Palestine remained the Promised Land in the minds of many Jews." ³¹

³¹ Page 56, Jackson J. Spielvogel, *Glencoe World History*, teacher's ed. (New York: McGraw-Hill / Glencoe, 2005). (TTWT Notes, Chapter 6)

["In the minds of Jews, the Promised Land was Israel not Palestine."]

TTWT p.102

["Glencoe World History shows the danger of conflating ancient conflicts erroneously to the present."]

"Conflict in Palestine. Conflict in Southwest Asia has a long history. When the Israelites entered Palestine around 1220 B.C., other peoples were already settled there. One of these peoples was the Philistines. For over two centuries, Israelites and Philistines fought for control. By 1020 B.C., the Israelites found themselves on the verge of being conquered by the Philistines.... David, the next king of the Israelites, defeated the Philistines and established control over all of Palestine." ³³

³³ Page 57, Jackson J. Spielvogel, *Glencoe World History*, teacher's ed. (New York: McGraw-Hill / Glencoe, 2005). (TTWT Notes, Chapter 6)

The World and Its People

McGraw-Hill/Glencoe

TTWT p.101

“If Abraham moved to the land of Canaan (Palestine) he would be blessed...”³⁰

³⁰ Pages 473,509, Richard C. Boehm, David G. Armstrong, Francis P. Hunkins, et al., *The World and Its People*, teacher’s ed. (New York: McGraw-Hill/Glencoe, 2005). (TTWT Notes, Chapter 6)

[“is also among those textbooks introducing confusing land nomenclature.”]

TTWT p.116

[“also soft pedals the Arab countries’ role in initiating hostilities in 1948”]

“War soon *broke out* between Israel and its Arab neighbors.”³⁶

³⁶ Pages 473,509, Richard C. Boehm, David G. Armstrong, Francis P. Hunkins, et al., *The World and Its People*, teacher’s ed. (New York: McGraw-Hill/Glencoe, 2005). (TTWT Notes, Chapter 7)

Traditions and Encounters: A Global Perspective on the Past

McGraw-Hill

TTWT p.102

“Israelites formed a branch of Hebrews who settled in Palestine (modern-day Israel).”

[“Again, the ‘Palestine’ of ancient times is contrasted with the modern nation called Israel.”]

“[Abraham] migrated to Palestine about 1850 B.C.E....” “According to their scriptures some Hebrews migrated from Palestine to Egypt during the eighteenth century B.C.E.” “[T]his branch of the Hebrews departed under the leadership of Moses and went to Palestine.... [T]hese Hebrews known as the Israelites, fought bitterly with other inhabitants of Palestine and carved out a territory for themselves.”³⁵

³⁵ Pages 45-48, Jerry H. Bentley and Herbert F. Ziegler, *Traditions and Encounters: A Global Perspective on the Past*, teacher’s ed. (Boston: McGraw-Hill, 2006). (TTWT Notes, Chapter 6)

Quotations and excerpts from Florida’s flawed K-12 textbooks provided by consultants and members of Citizens for National Security, with reviewer comments

The American Vision (McGraw-Hill/Glencoe, 2005)

Page 27

[Passage on] "Islam and West African Civilization."

"Ideas as well as goods traveled along these African trade routes. Among the most significant of these were the religious ideas of Islam.

"In the early A.D. 600s, Islam began winning converts outside of its native Arabia. By 711 Islam, whose followers are called Muslims, had spread all the way across northern Africa to the Atlantic Ocean. Through both armed conquest and the sense of religious solidarity that Islam promoted, this new creed won wide acceptance.

"By the 900s, the nomadic people who controlled the trade caravans in the Sahara had become Muslim as well. Then in turn carried Islam across the Sahara into the heart of West Africa, where many people living in the region’s cities and market towns would eventually embrace it."

[Nothing is mentioned of religion before Islam. It's as though no religion ever existed before Islam.]

Pages 30-31

[Arabs and Europeans are both guilty UNTIL]

"African slavery began to change with the arrival of Islam. Muslims in the Middle East were permitted to enslave non-Muslims...."

[The author is trying to show that Arabs and Muslims are separate when slavery is concerned. By adding the word "permitted," it's made to seem as though this kind of slavery by the Muslims is different and acceptable.]

[This is the only time that Slavery and the word Muslim are used together. Islam is not mentioned again as a slaveholder. Henceforth, slaves are shown to be captured and held by the Europeans.]

Page 56

[Statement about Jews is written in such a way that it makes the reader think that Jews had little opportunity to maintain Jewish customs or to study Hebrew in America. It doesn't mention the Holocaust by name. It also fails to mention why Jews also came from Iran and Syria]

"Following the tragic events of World War II, thousands of homeless European Jews came to the United States. Many Eastern Jews, particularly from Iran and Syria, soon followed. With the collapse of the Soviet Union in 1991, many Russian Jews migrated to America. Unlike the Russian immigrants of the 1800s, these Jews had little opportunity to maintain Jewish customs or to study Hebrew.

The American Vision (IL: McGraw-Hill/Glencoe, 2008)

Page 694

[The claim that the Nazis]

“systematically attempted to kill all European Jews”

[is true, but the rest of the sentence,]

“...and others whom they regarded as inferior,”

[is not.]

[The six extermination camps were built for the explicit purpose of exterminating the Jews. The Wannsee Conference of 20 January 1942 addressed the extermination of the Jews.]

[The main problem here is that it collapses the Jews into the category of “just another victim,” ignoring the fact that the murder camps in Poland were designed to murder Jews, not “the disabled, Gypsies, homosexuals, and Slavic peoples”]

Page 696

[Kristallnacht: The text indicates that on this occasion the Gestapo]

“arrested at least 20,000 wealthy Jews.”

[This statement has anti-Semitic overtones. First, more than 30,000 Jews were arrested. Second, since the beginning of the Aryanization of Jewish property in October 1937, and with the laws passed from 1933 onward limiting where Jews could work, there were no “wealthy” Jews in Germany. This phrasing creates the impression that wealth and Jews were synonymous, and that an understandable economic envy drove the Nazi policies against the Jews.]

[The caption over the photo on the bottom left corner of p. 696 reads,

“After World War II broke out, the Nazis methodically deprived Jews of their rights.”

[Not exactly. The Nazis began methodically depriving Jews of their rights on April 7, 1933, with the passage of the first anti-Jewish law, which prohibited Jews from working for the government.]

Page 698

“Nazi atrocities included sending millions of Jews, Gypsies, Slavs, the disabled, and others to concentration and extermination camps”.

[That is not the Endlösung or “Final Solution.” The Final Solution is the Final Solution of the Judenfrage, that is, of the Jewish Question, not the Gypsy Question or the Disabled Question or the Slav Question. Here we have the leveling of the Jews into a general category of “victim,” with no distinctions made with regard to who is targeted for extermination and why.]

Pages 700-708

[Captions for the photos of Jews in Dachau and Buchenwald at the time of the “liberation” do not refer to them as Jews; rather, they are simply called “survivors,” once again taking the Jews out of the Holocaust.]

Chapter 25

[While this chapter offers a good account of the Civil Rights Movement, it makes no mention of significant contributions from well-known Jews such as Abraham Joshua Heschel, or of well-known Jewish victims such as Andrew Goodman and Michael Schwerner. More than one-third of the white volunteers in the Movement were Jews at a time when Jews made up about 3% of the American population. That seems noteworthy.]

Pages 1036-41

[From the index:] **Terrorism**

[These pages that address terrorism do not use the words Islamic or Muslim with the word “terrorist.”]

Page 1038

[From the Index:] **Islam**

[One gets the misleading impression that Islamic terrorism arose from “the rise of the oil industry” and “the spread of Western ideas” into the Middle East. This ignores Islamic purist movements such as Wahhabism from the 18th century and Salafism from the 19th century, which justify the use of violence both against non-Muslims and against “moderate” Muslims and which inform the modern terrorist ideologues, such as those in the Muslim Brotherhood, Hezbollah, and al-Qaeda.]

Page 1038

“American support of Israel also angered many in the Middle East. In 1947 the UN divided British-controlled Palestine into two territories to provide a home for Jews. One part became Israel. The other part was to become a state for Palestinian Arabs, but fighting between Israel and the Arab states in 1948 left this territory under the control of Israel, Jordan, and Egypt.”

[No mention that it was the Arab states that started the fighting by attacking Israel.]

World History (Thomson, Wadsworth, 2004)**Page 25**

"Many scholars today doubt that the early books of the Hebrew Bible reflect the true history of the early Israelites. They argue that the early books of the Bible, written centuries after the events described, preserve only what the Israelites came to believe about themselves and that recent archaeological evidence often contradicts the details of the biblical accounts...what is generally agreed, however, is that between 1200 and 1000 BCE, the Israelites emerged as a distinct group of

people, possibly organized into tribes or a league of tribes, who established a united kingdom known as Israel.”

[The writer has "given" that there was a place known as Palestine/ Israel and that Jews lived there, but the writer breaks down the Bible itself, even more important than the place that Jews settled. The word "Bible" is not found in the index, but there are five pages attributed to "Koran," and that religious book is found in the index. The writer then takes the "given" fact on page 25 and adds this to it: that Jews did once settle in Palestine centuries before; but on page 666 it states that]

"The land of Palestine - once the home of the Jews but now inhabited primarily by Muslim Palestinians - was to become the national home for the Jews...but Arab nationalists were incensed. How could a national home for the Jewish people be established in a territory where 90% of the population was Muslim?"

[Together, these statements constitute bias.]

"The Israelites viewed the Temple in the city of Jerusalem as a symbolic center of their religion and hence of the kingdom of Israel itself. The Temple now housed the Ark of the Covenant, the holy chest containing the sacred relics of the religion and, symbolically, the throne of their invisible God of Israel."

[Relics of the religion? How about the Torah? Is that a relic? Is it any more a relic than the Koran?]

Page 26

"The people of Judah survived, eventually becoming known as the Jews and giving their name to Judaism, the religion of Yahweh, the Jewish God."

[In the index, we find the strange name of Yahweh with a parenthesis stating that "god of Israelites" - lower case G. There is no index find for the name of Allah. The term ALLAH is not used for the Muslim God. The writer is not against using Arabic words because on Page 840, he refers to the material welfare of the Muslim community as UMMA.]

"According to Jewish conception, there is but one God, called Yahweh, who is the creator of the world and everything in it. The Jewish God ruled the world; he was subject to nothing. All people were his servants, whether they knew it or not."

[Jews have never called their God "Yahweh!"]

Page 142

"It was in the midst of the confusion and conflict in Judaea that Jesus of Nazareth (c. 6 B.C.E. – 29 C.E.) began his public preaching. Jesus – a Palestinian Jew – grew up in Galilee, an important center of the militant Zealots.

[Jesus is referred to as a Palestinian Jew. Palestine didn't even exist in this time frame]

Page 143

"A few loyal followers of Jesus spread the story that Jesus had overcome death...and then ascended into heaven..."

[How many is a few? 100? Three? Using the word "story" makes it sound like a myth...but then the ascension into heaven sounds like the writer is trying to show how similar Jesus' plight was to Mohammad, N.B. there is a rock in a mosque in Israel where the foot of Mohammad stepped to ascend into heaven.]

Page 148

While many aspects of the Roman world would continue, the heirs of Romans created new civilizations - European, Islamic and Byzantine - that would carry on yet another state in the development of human society."

[The heirs of Roman society created Islam?]

Page 218

[This chapter on Africa tells how Arab forces invaded and controlled Egypt. Then it says in the next paragraph that]

"The Arab Conquerors were probably welcomed by many, if not the majority of the local inhabitants."

Pages 228-229

[States that slavery did not originate with Europeans; it was practiced in ancient times in Africa. NO MENTION OF ARABS HAVING ANYTHING TO DO WITH IT, EXCEPT]

"Those pressed into service as soldiers were sometimes more fortunate, since in Muslim societies in the Middle East, they might at some point win their freedom."

Page 347

[In a section entitled " Reflection,"]

"...while Islam sometimes followed the path of Arab warriors, they rarely imposed their religion by force on the local population. In some instances, as with the Mongols, the conquerors made no effort to convert others to their own religions. By contrast, Christian monks, motivated by missionary fervor, converted many of the peoples of central and eastern Europe."

[While the Arab conquerors didn't always use force to impose their religion, they did treat those that didn't convert to Islam as second-level subjects. Then the text attempts to enhance Islamic tolerance by demeaning that of Christianity.]

Page 586

"[figure caption] SERVING THE WHITE RULER. Although European governments claimed to be carrying out the civilizing mission in Africa, all too often the local population was forced to labor

in degrading conditions to serve the economic interests of the occupying powers. Here African workers are depicted as they transport goods for a European merchant.”

[The stereotypical slave master in the drawing is depicted as a WHITE person, not possessing the mulatto coloring of the Arab. The figure fails to point out that Arabs were significant slave owners and slave masters, too]

Page 663

“[in essay “A Call for a Muslim State,” a December 1930 speech by Mohammed Iqbal to the All-India Muslim League] What I mean to say is that Muslim society, with its remarkable homogeneity and inner unity, has grown to be what it is under the pressure of the laws and institutions associated with the culture of Islam. ...Even the Hindus do not form a homogeneous group. ...The Muslim demand for the creation of a Muslim India is, therefore, perfectly justified. ...India is the greatest Muslim country in the world. ...]

[By resorting to this “essay,” the textbook writer finds yet another way to put down another religion – in this case Hinduism – and build up Islam.]

Page 805

“Left- and right-wing terrorist groups flourished in the late 1970s and early 1980s, but terrorist acts also stemmed from militant nationalists who wished to create separatist states. ...Angered over the loss of their territory to Israel, some militant Palestinians responded with a policy of terrorist attacks against Israel’s supporters [and Israel].”

[The terrorist attacks by the Palestinians are blamed on Israel.]

Page 830

“What were the sources of Muslim anger? ...bin Laden declared that the [9/11] attacks were a response to the ‘humiliation and disgrace’ that have afflicted the Islamic world for over eighty years, a period dating back to the end of World War I.”

[Bin Laden justifies 9/11 by putting all the blame on the West.]

World Geography (McDougal Littell, 2005)

Page 75

"The religion [Islam] has close ties to the prophets and teachers of Judaism and Christianity."

[A commonly used tactic by promoters of Islam to equate it to the other major religions, and making it appear more Western in thought and acceptance.]

Pages 512-513

[Under the subtitle “CREATING THE STATE OF ISRAEL”]

"Caught in the middle of this turmoil were Palestinian Arabs and Christians. Many of these people had roots in Palestine that went back for centuries. They either fled their homes or were forced

into UN-sponsored refugee camps just outside Israel's borders. The land designated for the Palestinians on the West Bank and Gaza Strip is under Israeli control."

[Too much is missing here. (1) There needs to be an explanation of why surrounding Arab nations do not want Israel in the Middle East. (2) Since when were Christians in the Middle East caught up in the "turmoil with the Palestinian Arabs?" (3) There is no explanation that it was NOT Israel that took the land on the West Bank and Gaza unprovoked. It was Arab nations who initiated the war, and Israel took these areas to protect themselves.]

Pages 506-507

"RELIGIOUS DUTIES SHAPE LIVES: Despite its rapid modernization, some aspects of Muslim culture have remained the same for centuries. If you traveled to SW Asia, one of the first things you would likely notice is that women cover their heads, hair and sometimes faces with a scarf or veil. This is in keeping with the belief that covering those parts of the body is pleasing to God. Women's roles have gradually expanded during the 20th century. More Arabic women are becoming educated and are able to pursue careers in other nations. Because family is viewed as very important, many women stay at home to manage affairs."

[What is missing here is the word "Allah" instead of God. You never hear Arabs in the U.S. saying, "praise God." They always say, "praise Allah." Also, it's very noticeable that the words "forced to" do not appear. And, though the woman's roll has expanded in some arenas, in comparison many more women have been forced into subservient status than those whose rolls have been "expanded."]

Page 492

[A misleading paragraph]

"The desert area that occupies parts of Israel is the Negev Desert. Unlike some deserts, this one produces crops through extensive irrigation."

[The suggestion is that the Arab deserts can't produce anything because the Israeli ones have access to irrigation. Page 495 relates to this and infers the conclusion that Israel is stealing the water.]

Page 532

[Photo caption]

"Jerusalem checkpoints deepen Palestinian resentment."

GLOSSARY

[Ramadan is defined, but there are no equivalent definitions for the Jewish Holy Days of Yom Kippur or Rosh Hashanah.

Mosque is defined, but not ashram or synagogue.

Sunni and Shiite are defined, but not Catholic, Protestant, Presbyterian, Jew, etc.

Muhammad is defined, but not Jesus Christ (or John the Baptist who baptized him).]

World Cultures and Geography (McDougal Littell, 2005)

Pages 436-438

[Points out that Jews refer to]

"their god (sic)"

[as Yahweh, yet Muslims refer to their god as God, not mentioning Allah at all. The word God used by Muslims appears instead of Allah throughout.]

Page 437

"Jesus is BELIEVED [caps inserted for emphasis] by followers to be the messiah"

[but with Muhammad,]

"Gabriel continued to send revelations to Muhammad over 22 years."

[written as a "fact."]

Page 474

"Islam encourages people to live a life of tolerance and peace."

[There is a massive amount of historical and contemporary evidence that proves otherwise.]

Social Studies: Communities, Long Ago and Today (Houghton Mifflin, 2005)

[Christianity, Islam, Buddhism and Hinduism are mentioned in the book, as are other religions; but, there is no reference to Judaism whatsoever.]

Pages 388-389

"Most of the people who lived on manors belonged to the Roman Catholic Church. They practiced a religion called Christianity. The Roman Catholic Church grew strong during the Middle Ages. At that time, members of the Catholic church supported it by giving a tenth of their earnings. Church leaders became rich and powerful. Sometimes kings and queens did not agree with church leaders. However, because of its power, rulers often decided to obey the church."

"Many important ideas taught in Europe in the Middle Ages came from scholars who followed a religion called Islam. Islam started in the Middle East and spread to parts of Europe, including Spain. People in the Islamic world had been exploring scientific ideas. Students in European universities began to study those ideas, too. They learned new things about medicine and the stars."

[Christianity is put in a negative light, whereas Islam is shown in a positive light.]

The American Pageant (Houghton Mifflin, 2002)

Page 935

“Tiny Israel stunned the Soviet-backed Egyptians in a devastating Six-Day War in June 1967. When the smoke had cleared, Israel occupied new territories in the Sinai Peninsula, the Golan Heights, the Gaza Strip, and the West Bank of the Jordan River, including Jerusalem. Although the Israelis eventually withdrew from the Sinai, they refused to relinquish the other areas and even introduced Jewish settlers into the heavily Arab district of the West Bank. The Arab Palestinians already living in the West Bank and their Arab allies elsewhere complained loudly about these Israeli policies, but to no avail. The Middle East was becoming an ever more dangerously paced powder keg that the war-plagued United States was powerless to defuse.”

[The writer failed to mention that the Arabs were the aggressors here, provoking the war. They also failed to mention, for instance, that the Golan Heights, on a hill overlooking the most fertile valley in Israel, was lined with Arab bunkers to attack Israel (reviewer was there immediately after the 6-Day War and saw them). Also not mentioned was the Arabs hatred of Jews in general, never letting them visit their most holy place - the Wailing Wall in Jerusalem - until Israel managed to take over Jerusalem during that war.]

Page 1033

“[In describing Bin Laden's resentments of the U.S.] its [U.S.] military presence on the sacred soil of the Arabian peninsula and its support for Israel's hostility of Palestinian nationalism.”

[These are not Bin Laden's words, but those of the author who adopts these words without qualification.]

World History (IL: McGraw-Hill/Glencoe, 2008)

Page 192

“The Quran permitted fair, defensive warfare as jihad (jih*HAD), or ‘struggle in the way of God’... Mohammad's successors expanded their territory”

Page 193

“In the conquered territories, Arab administrators were tolerant, sometimes even allowing local officials to continue to govern. Both Christians and Jews were allowed to practice their religions because they were ‘People of the Book’...those who had written scriptures revealed by God before Mohammad. Those who chose not to convert were required to be loyal to Muslim rule and pay taxes.”

[In addition to having to pay taxes, those who did not convert were classified as *dhimmi's* – viewed as second-rate citizens, and treated poorly.]

World History (McGraw-Hill/Glencoe, 2008)

Page 40

[Egypt under Hatshepsut did not occupy “Palestine.” That name was given to the region in question by the Romans more than 1500 years later.]

Page 50

[Jews did not call their God Yahweh.]

Page 190

“[Mohammad] defended himself.”

[Why no mention of Mohammad as a raider, as someone who specified how war booty was to be divided, as a warrior who indisputably waged offensive war? This section is sanitized to the point of being propagandist rather than educational.]

Page 191

“...because humans rejected Allah’s earlier messengers, Allah sent his final revelation.”

[This de-legitimizes Christianity and Judaism by turning Jesus and Abraham into Muslims, and marginalizing them.]

Page 191

“The shari’ah does not separate religious matters from civil or political law.”

[Along with telling the reader how Muslims must be honest and just, the next paragraph should include the implications of a doctrine—fundamental to Islam—that does not allow for the separation of church and state, especially for a country like the United States.]

Pages 192-193

[Students are told the Muslims “expanded,” that they “took control” of Syria, and that by 642 Egypt “had been added” to the empire. Exactly how did the Muslims “expand,” “take control,” etc.? Why is there no discussion here of the Muslim destruction of Christian and Jewish communities and of the dreadful devastation caused by these early Muslim jihad wars?]

“[the Quran permitted] “fair defensive war as jihad”

[Nonsense to anyone who knows the history of those wars.]

Page 193

“[Jews were required to] pay taxes”

Arab “administrators” (they were imperial officials ruling over subject populations) were not tolerant, at least not in the sense that we use that word today. Why in this section on “Arab Rule” is there no mention of the oppressive and humiliating nature of the “taxes” Jews and Christians, as

dhimmi, had to pay under Muslim rule? The jizra tax—its intent and the deliberately humiliating way in which it was collected—should be described so that students really understand how Christians and Jews lived under Muslim rule.]

Page 202

[Re Arab slave trade,]

“all people are equal”

[and]

“not strictly the case”

[Slaves were hardly the only group “not considered equal” in the Islamic world. The Christian and Jewish dhimmi were institutional inferiors. It is telling that the word “infidel,” used repeatedly by Muslims with regard to non-Muslims, does not appear in this text until page 325, when it is used to describe how Christians viewed Muslims.]

Page 203

“The Role of Women”

[section makes it appear that Islam accords women a serious degree of equality with men. This section is intellectually dishonest. According to the Quran (2:282), a woman’s testimony is worth half that of a man. Verse 4:34 declares, “Men have authority over women because God has made one superior to the other.” There is no end to the evidence about the inferior status of women under Islam, both from the sacred texts and from history and custom, from the origins of Islam right up to the present.]

Page 325

[Here we are told that the Crusaders committed a “horrible massacre” when they took Jerusalem. This is true, but why is there no mention of “horrible massacres” by Muslims during their conquests?]

Page 996

“Many Jews had immigrated to the Palestine Mandate, believing it to be their promised land.”

[The terminology “promised land” belongs to the Bible. The correct terminology is biblical homeland. Jews immigrated to Palestine because Jews have always lived there since biblical times.

“The Zionists wanted the land of ancient Israel to be a home for the Jewish people”

[This paragraph skillfully develops the Islamist revisionism that purports that the state of Israel was created because of world sympathy after the Holocaust. Interestingly, this is in direct antithesis to the material on Page 679 where Zionism and immigration to Palestine are correctly explained as responses to Europe anti-Semitism dating back to the Middle Ages. The final paragraph on Page

996 does not explain the role of the Arabs in creating the Palestinian refugee problem, and it makes no mention of the Jewish refugees from Arab lands.]

Page 997

[The following comments refer to the map. The key, using arrows, indicates two groups of Arab "refugees," one from 1948 and one from 1967. Then note that all the Jews arriving in Israel are part of a "Jewish immigration, 1948-1964." Thus, according to this textbook, Holocaust survivors, who account for almost all of the "350,000 from Europe," are not refugees, their experiences between the late 1930s and 1948 notwithstanding, nor are "264,500 from N. Africa," all of whom fled intolerable conditions in Arab countries without their property. What exactly does it take to make a Jew a "refugee?"]

Page 999

[There is no truth in the statement that the PLO recognized the Israeli state in return for the Palestinian control over a semi-independent area. The PLO Charter has yet to be changed and still calls for the destruction of Israel.]

World History: Patterns of Interaction (Florida Edition: McDougal-Littell, 2005)

Page 78

[Photo caption] "This statue of Moses was carved by Michelangelo."

[In the painting that Michelangelo used as the basis for creating the statue, there were lengthy rays emanating from Moses toward Heaven. The sculptor had no choice but to truncate them for the statue. Hence, Moses appears to have "horns" on his head. Without explanation, impressionable students may be led to adopt the anti-Semitic, mythical belief of some that Jews have horns.]

World History: Patterns of Interaction (IL: McDougal-Littell, 2007)

Page 270

"Because the Qur'an forbade forced conversion, Muslims allowed conquered peoples to follow their own religion... Tolerance...continued after the Muslim state was established."

Page 270

"The persecuted people often welcomed the [Muslim] invaders and chose to accept Islam. They were attracted by the appeal of the message of Islam, which offered equality and hope in this world."

Page 1017

"The land now called Palestine consists of Israel, the West Bank, and the Gaza Strip."

Page 1019

“While the United Nations had granted the Palestinians their own homeland, the Israelis had seized much of that land, including the West Bank and the Gaza Strip, during various wars. Israel insisted that such a move was vital to its national security.”

Modern World History: Patterns of Interaction (IL: McDougal-Littell, 2007)

Page 583

“The land now called Palestine consists of Israel, the West Bank and the Gaza Strip.

Page 584

“In 1947, the UN General Assembly voted for the partition of Palestine into a Palestinian state and a Jewish state. Jerusalem was to be an international city owned by neither side. The terms of the partition gave Jews 55 percent of the area even though they made up only 34 percent of the population. In the wake of the war and the Holocaust, the United States and many European nations felt great sympathy for the Jews.

“Largely as a result of this fighting, the state that the UN had set aside for the Palestinians never came into being. Israel seized half of the land in the 1948-1949 fighting. While the fighting raged, at least 600,000 Palestinians fled, migrating from the areas under Israeli control. They settled in UN-sponsored refugee camps that ringed the borders of their former homeland.”

Page 587

“In 1987, Palestinians began to express their frustrations in a wide spread campaign of civil disobedience called the intifada, or “uprising.” The intifada took the form of boycotts, demonstrations, attacks on Israeli soldiers, and rock throwing by unarmed teenagers.”

[“Islamist terrorists” would be more accurate. This relatively benign portrayal of Palestinian protests excludes attacks on Israel’s civilians, but does include “unarmed teenagers.” While Intifada militants, including rock throwers, were of all ages, the writer selectively identifies “teenagers,” to whom middle- and high-school teenagers can relate with sympathy.]

World History (NJ: Pearson Prentice Hall, 2007)

Page 306

“Another duty is jihad, or struggle in God’s service. Jihad is usually a personal duty for Muslims, who focus on overcoming immorality within themselves. At other times, jihad may be interpreted as holy war to defend Islam and the Muslim community, much like the Crusades to defend

Christianity. However, just holy war may be declared only by the community, not by an individual Muslim or small group.

“Muslims consider Jews and Christians to be “People of the Book”, spiritually superior to polytheistic idol worshippers. Although there have been exceptions, the people of the Book have historically enjoyed religious freedom in many Muslim societies”

Page 308

“Similar to Jewish law, the Sharia [law] regulates moral conduct, family life, business practices, government, and other aspects of individual and community life.”

Page 474

“By the end of the 1948 war, Israel controlled almost three fourths of Palestine, including land in the Negev Desert and half of Jerusalem. Jordan and Egypt divided the rest of Palestine between them. The Palestinians were left with no country at all.”

Page 480

“Israel seemed unwilling to allow a Palestinian homeland.”

Page 491

“Women, as wives and mothers, have an honored position in Saudi society.”

[It's well known that they are limited members of society in most other ways.]

Page 1054

“For decades, the Middle East has been the focus of conflicts that have global impact. The Middle East commands vast oil resources and key waterways such as the Persian Gulf. During the Cold War, both the United States and the Soviet Union wanted access to the oil and the waterways...Meanwhile, the persistent dispute between Israelis and Palestinian Arabs has added to tensions.”

Human Heritage: A World History (Glencoe, 2004)

Page 342

“ Islamic society produced some women of great knowledge & power... . Reciting & memorizing the Koran was an important requirement in education”

World Cultures: A Global Mosaic (Pearson Prentice Hall, 2004)

Page 565

“Jesus, the founder of Christianity, was born in Palestine while it was under Roman rule.”

[Palestine did not exist until the Romans named it approximately 135 years after the birth of Jesus.]

Page 571

“Jihad includes a person’s inner struggle to achieve spiritual peace as well as any battle in defense of Islam.”

“ Muslims believe that Allah is the same God as the God of the Jews and Christians, Muslims also believe in a final day of judgment. On this day, it is believed, the wicked will be punished with suffering and the faithful will be rewarded with eternal life in heaven.”

“[Muhammad] called Jews and Christians ‘people of the Book’ because they followed God’s teachings in the Bible. The ‘people of the Book’ had a special status as *ahl al-dhimma*, or protected people, and Muslims were required to treat them with tolerance.”

“ Islam also teaches that all people are equal. ‘Know that every Muslim is a brother to every other Muslim, and that you are now one brotherhood,’ declared Muhammad.”

Page 572

“Islam spread rapidly during the 100 years after Muhammad’s death. By 732, the Muslim Arabs had conquered an empire that reached from the Indus River to the Atlantic Ocean. Why did Islam expand so swiftly?...The idea of jihad motivated many Muslim soldiers. The lure of the riches to be won in the conquered lands was another powerful incentive.”

“ The Muslims were tolerant conquerors. They did not force ‘people of the Book’ to convert to Islam. Jews and Christians were free to worship as they pleased”

Page 582

“ The Koran permits a man to have as many as four wives, as long as he treats each of them equally. This means that he must give them all the same material benefits, the same amount of love, and the same degree of respect. Since few men could afford to support several wives, most men had only a single wife.”

“Muslims believed that women were more likely than men to bring dishonor on the family. Women were expected to be modest and remain secluded within the home. They wore veils to conceal their faces from men who were not members of their family. In some Muslim homes, women used separate entrances and ate their meals only in the company of other women.

“The system gave women security.”

Page 583

“...although the Koran made women subordinate to men, women, like all believers, were equal in the eyes of God.”

People, Places, and Change
(Houghton Mifflin Harcourt/Holt, Reinhart & Winston, 2005)

Page 404

“As Saudi Arabia’s economy grew, many foreign workers came to the country to work. In the early 2000s foreign workers made up about 25 percent of Saudi Arabia’s population. These workers included people from Yemen, Egypt, *Palestine*, Syria, Iraq, South Korea, and the Philippines.” [Emphasis added]

[Palestine was not a country in 2000, nor has it been since. Yet, it is included with other countries as if it was.]

Page F427A

“Writing Activity and Tips...Kazakhs have many different holidays, including two New Year celebrations. Think about a holiday that you would like to add to our calendar. Write a letter to the President of the United States arguing for the addition of this holiday.”

[The word “Muslim” is not used, though the chapter discusses Islam very heavily. Kazakhstan is predominantly a Muslim country, in which Islam is the major religion. This directive encourages middle school readers to campaign for a national Islamic holiday.]

Page 463

“Violence between Algeria’s government and some Islamic groups has claimed thousands of lives since then [1992].”

[In reality, the Muslims were the ones who entered into a huge terrorism campaign against the Algerian government that only engaged in violence to protect the country.]

Page 471

“The Slave Trade...However, by the 1600s...European traders met this demand [for labor in Europe’s American colonies] by selling enslaved Africans to colonists.”

Page 521

“The Portuguese also established large estates along the Zambezi River that used slave labor. In the 1700s and 1800s Mozambique became an important part of the slave trade. Africans were captured there and sent as slaves to Brazil and other parts of the world.”

Page 523

“The British banned slavery in their empire in 1833. The Portuguese colonies of Angola and Mozambique remained as Africa’s main slave markets.”

[Note - not Muslims who lived in these colonies, but the Portuguese.]

[On pages 471, 521 and 523 above – and on page 87 where the United States is also blamed for slavery – never does the reader see the major role Muslims played in its practice. Someone else is always to blame for it – the Europeans, the U.S., the Portuguese, the Brazilians, the British, Angola, Mozambique, etc.]

Quotations and excerpts from *Islam in the Classroom: What the Textbooks Tell Us*
Gilbert T. Sewall, American Textbook Council, 2008

(Quotations by the authors are in lightface, enclosed within brackets; actual quotes from the textbooks referred to are in boldface)

World History: Modern Times (Glencoe)

[Glencoe's *Modern Times* summarizes September 11 with more detail and insight. But here, too, terrorism goes unlabeled and unexplained:]

["The attacks on the World Trade Center and the Pentagon were acts of terrorism. Terrorism is the use of violence by nongovernmental groups against civilians to achieve a political goal. Terrorist acts are intended to instill fear in people and to frighten their governments into changing their policies. The terrorist attacks on September 11, 2001, killed all 266 passengers and crewmembers on the four hijacked planes. Another 125 people died in the Pentagon. In New York City, nearly 3,000 people died. More Americans were killed in the attacks than died at Pearl Harbor or on D-Day in World War II,"] *pg29,30*

[Having made a valuable point about state-sponsored terrorism, Glencoe's *World History: Modern Times* broadens the subject, switching to a new section entitled "Islamic Militants: A Clash of Cultures."]

["Terrorist acts became more frequent in the later twentieth century."]

[the text begins, abandoning the stated subject from the start.]

["Acts of terror have become a regular aspect of modern society around the globe."]

[Then the book continues:]

["Terrorism has been practiced since ancient times. In the modern period, one example occurred in Russia in the late 1800s, when radical reformers bombed trains or assassinated officials to fight the czar's repression. The causes of recent world terrorism are complex. Some analysts say this terrorism is rooted in the clash of modern and Islamic cultures.

They argue that because many states in the former Ottoman Empire did not modernize along Western lines, Muslims have not accommodated

their religious beliefs to the modern world. Other analysts note that the Christians and Muslims have viewed each other with hostility since at least since the time of the Crusades. Others suggest that poverty and ignorance lie at the root of the problem—extremists find it easy to stir up resentment against wealthy Western societies. Finally, some say terrorism would be rare if the Israeli-Palestinian conflict could be solved.”]pg24, 25

[The reference to “recent world terrorism”—editors do not want to label it “Islamic terrorism”—lists views outsourced to unnamed “analysts,” letting *World History: Modern Times* editors off the hook. The text never clarifies what it means when it says, “Muslims have not accommodated their religious beliefs to the modern world.” The idea that “poverty and ignorance lie at the root of the problem” sounds plausible but is not true. Terrorists are rarely poor or ignorant. Who really believes that terrorism would go away if the Israeli-Palestinian conflict were resolved? Who pretends that this resolution is an immediate possibility?]

[Neither Prentice Hall’s *World History: The Modern World* nor Glencoe’s *World History: Modern Times* explains that Islamic terrorism is a worldwide event or that jihad is vivid reality in Africa (Algeria, Nigeria, Sudan, Egypt), the Middle East (Palestine, Lebanon, Israel, Syria, Iraq, Iran, the Caucasus), and Asia (Pakistan, Afghanistan, Kashmir, Indonesia), with terrorism a fact of life in the Balkans and Europe and in the United States: it’s quite a list, and global.] pg25

[*World History: Modern Times* first declares awkwardly that few Muslims are extremists, then segues incoherently into the status of women in modern Islamic societies:]

["Because militants have received so much media attention, some believed that most Muslims were extremists. They are in a minority, however, especially in their view toward women. In the early 1900s, many Middle Eastern women had few rights. This situation had existed for centuries, but it was not seen in the earliest Islamic societies. In Muhammad’s time, Muslim women had extensive political and social rights. Restrictions on women came later.”] pg29

The American Vision: Modern Times (Glencoe)

[*American Vision: Modern Times*, as do other textbooks, points to poverty and cultural imperialism as root causes of Islamic terrorism. To reiterate, it concludes with the standard textbook disclaimer, highlighting the word *contrary*:]

["These Muslim movements wanted to overthrow pro-Western governments

in the Middle East and create a pure Islamic society. Muslims who support these movements are referred to as fundamentalist militants. Although the vast majority of Muslims believe terrorism is contrary to their faith, militants began using terrorism to achieve their goals."] pg32

The Americans: Reconstruction to the Twenty-first Century (McDougal Littell) ⁹⁸

[The context of Islamic terrorism is likewise hard to discern in U.S. history textbooks, even though the September 11 narratives are fuller and the examination of U.S. Foreign policy less superficial

than in world history textbooks. McDougal Littell's *The Americans: Reconstruction to the Twenty-first Century* says:]

["The reasons for terrorist attacks vary. Traditional motives include gaining independence, expelling foreigners, or changing society. These reasons often give rise to domestic terrorism—violence used by people to change the policies of their own government or to overthrow their government.

"In the late 20th century, another type of terrorism began to emerge. Terrorists who carried out this type of terrorism wanted to achieve political ends or destroy what they considered to be the forces of evil. They attacked targets not just in their own country, but anywhere in the world. These terrorists were willing to use any type of weapon to kill their enemy. They were even willing to die to ensure the success of their attacks."]

[While the language and explanations in *The Americans: Reconstruction to the Twenty-first Century*, are more illuminating than those in many high school world histories, what the textbook says is also artful in what it avoids. A student will be hard pressed to identify religion and, more specifically, radical Islam as the enemy and source of the terrorist attacks.] pg30,31

Textbooks Referenced by Sewall

World History: Connections to Today (Prentice Hall)

[From 2001 on, *World History: Connections to Today*, Prentice Hall's market-dominant high school world history then and now, and several spin-off versions customized for California and other states, listed Shabbir Mansuri and Susan Douglass of the Council on Islamic Education as academic reviewers. The textbook says:]

["Some Muslims look on *jihad*, or effort in God's service, as another duty. Jihad has often been mistakenly translated simply as 'holy war.' In fact, it may include acts of charity or an inner struggle to achieve spiritual peace, as well as any battle in defense of Islam."] pg14

World History: Patterns of Interaction (McDougal Littell)

[As early as 2002 another high-profile textbook, *World History: Patterns of Interaction*, a high school world history textbook published by Houghton Mifflin under the McDougal Littell imprint, did not mention jihad. Houghton Mifflin's multigrade series then dropped jihad from textbooks; by 2005 Houghton Mifflin had apparently removed jihad from its entire series of social studies textbooks. The advisory role of the Council on Islamic Education in making these editorial decisions remains unclear.] pg14

Commentary by Sewall

Islam in the Classroom: What the Textbooks Tell Us (American Textbook Council)

"Social studies textbooks do not raise the issue of homosexuality in the Muslim world." pg22

"Textbooks mention Islamic slavery only obliquely" pg23