

2017 History–Social Science Adoption
List of Edits and Corrections and Social Content Citations
Panel 7: McGraw-Hill, *California Impact* (6–8)

This table contains edits and corrections from the review panel *Report of Findings* and social content citations issued by the panel. Edits and corrections are listed first, then social content citations.

Int Ref: edit # in the IMR/CRE Report or social content citation #

Type: “EC” = Edit/Correction; “SC” = Social Content Citation

Description: exact language from report/citation

Shaded rows indicate items where the CDE staff has noted a potential issue. These rows are also marked with an asterisk in the “Int Ref” column.

Int Ref	Publisher	Program	Type	Gr	Description	CDE Notes
1	Mc-Graw Hill	Impact 6-8	EC	6	Please add dates of original sources throughout the text (dates of twentieth-century reproductions in captions do not count) wherever possible throughout Grades 6 and 7 course materials. Examples from the student editions include “Story Begins” (SE 168, Grade 5; SE 231, Grade 7), “Points of View” (SE 226–227, Grade 6; SE 426, Grade 7), “Analyzing Sources” (SE 280–281, Grade 6; SE 354–355, Grade 7), and throughout the text (SE 183, 336, Grade 6; SE 70, 192–193, Grade 7). (Grade 7 IJ 212 provides a good example of the problem: Raimond de Cornet lived almost two hundred years before Luther.)	
2	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE/IJ/WE/CTLQ/Online: Throughout the entire program, in every book or online, please add dates of original sources (dates of twentieth-	Duplicative of above.

Int Ref	Publisher	Program	Type	Gr	Description	CDE Notes
					century reproductions in captions don't count) wherever possible. Examples from the student editions include "Story Begins" (SE 168, 6th grade; SE 231, 7th grade), "Points of View" (SE 226–227, 6th grade; SE 426, 7th grade), "Analyzing Sources" (SE 280–281, 6th grade; SE 354–355, 7th grade), and throughout the text (SE 183, 336, 6th grade; SE 70, 192–193, 7th grade). 7th grade IJ 212 provides a good example of the problem: Raimond de Cornet lived almost two hundred years before Luther.	
3	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE HT 5: Delete last seven words, an accidental inclusion: "age of exploration and trade in 1700."	In the previous column, "age of exploration and trade in 1700" is a recommended deletion.
4	Mc-Graw Hill	Impact 6-8	EC	6	4SE/TE 44: "What does topic does" Analyzing Key Ideas and Details Q2.	In the previous column, "does" is a recommended deletion.
5	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 54: "people_called" in Paragraph One.	In the previous column, the recommendation is to add a space is added between "people" and "called."
6	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 137: Background: "...author describes of various..."	In the previous column, "of" is a

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						recommended deletion.
7	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 143: Marginal comment is unclear: first sentence mentions Alexander’s Greek Empire, but the second sentence mentions another first-century empire. It’s unclear which empire the second sentence refers to, but it certainly isn’t Alexander’s. If it is meant to be Alexander’s then change 1st to 3rd century.	
8	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 158, Sidebar: “...discoveries at of Grove Circle.”	In the previous column, “of” is a recommended deletion.
9	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 166, cap.: Add “or affirmation”: “When people today take the American oath <u>or affirmation</u> of citizenship, a new life of rights and responsibilities begins.”	In the previous column, “or affirmation” is a recommended addition.
10	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 166: Delete first sentence. Many California citizens (like the woman in the image), let alone US citizens, weren’t “born here.” The sentence could be corrected, but it would be a fairly lengthy diversion from the topic at hand.	
11	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 166: Missing adjective in paragraph 4: “In <u>early</u> Greece, wars were fought...” This is necessary in order to make the rest of the paragraph make sense.	In the previous column, “early” is a recommended addition.
12	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 217: Identify the image from Raphael’s School of Athens? The book cites Raphael’s School of Athens on two other occasions.	

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13	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 182: Page 181 gets the story right, but “Making Connections” on p. 182 needs to be changed. “He is thought to have run from <u>Marathon to Athens to Sparta.</u> ”	In the previous column, “Marathon to” is a recommended addition, and “to Sparta” is a recommended deletion.
14	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 205: “shaped <u>d</u> ” in “Why Does it Matter to Me?”	In the previous column, the letter “d” in the word “shaped” is a recommended addition.
15	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 211: In paragraph 3, either Helen’s abduction nor the Trojan Horse are actually in the Iliad. Therefore, “ In the Iliad , According to Greek legends, a prince of Troy falls in love...”	In the previous column, “In the Iliad” is a recommended deletion.
16*	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 262: In paragraph 1, “Shiva the God <u>who transforms it the Destroyer</u> , and Sarasvati the Goddess of learning.” Framework I.873.	Edit creates an undefined referent (not clear what “it” is). Recommend “transforms the world.” In the previous column, “who transforms it” is a recommended addition, and “the Destroyer” is a

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						recommended deletion.
17*	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 263: Features of Hinduism don't appear in the textbook. In particular, the framework II.89-92 highlights "a profound acceptance of religious diversity" in Hinduism, but SE 261-63 and SE 461-62 don't address these features. Indeed, Buddhism (especially under Ashoka), appears more "tolerant of all beliefs and allowed all his subjects to practice their religions." SE 272. A statement like this doesn't appear for Hinduism.	No specific edit specified. "Edits and corrections" to the materials may be recommended, but "rewrites" may not. (See regulatory definitions of those terms in 5 CCR § 9510).
18	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 263: In paragraph 1, "kama, or pleasure <u>love</u> , and..." Framework I.884.	In the previous column, "pleasure" is a recommended deletion, and "love" is a recommended addition.
19	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 270: Penultimate paragraph directly repetitive of the previous paragraph. Delete.	
20	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 270, 271, 273: Change Chandra Gupta to Chandragupta (for father and son). Also on IJ 176.	
21	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 293: Typo? "For example, the ideograper ph that stands for 'forest' ..." Paragraph 3.	
22	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 297: The chapter mostly renders Chinese characters in Pinyin, as requested by the framework, but we believe (as non-specialists so please check this) that a couple names still	

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					appear in Wade Giles form: Tsze-ch'an should be Tsze Chan (297).	
23	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 304: 2.000 miles should be rendered as 2,000 miles (in quote)	
24	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 321, 352: The location of Ostia, especially on p. 321, is incorrect on the map(s). The dot needs to be placed on the Mediterranean – that would be the only reason why Ostia would be on these maps.	
25	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 325: “This meant that his description of events focused on morality and the personality traits of important Romans rather than <u>in addition to</u> politics.” Biography of Livy.	In the previous column, “rather than” is a recommended deletion, and “in addition to” is a recommended addition.
26	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 328: “Integrating Visual Information” has an incorrect word that needs that to be replaced: “What does the painting <u>mosaic</u> reveal about Roman soldiers?” This needs to be changed on TE 328 as well. This is important to relate to IJ 252.	In the previous column, “painting” is a recommended deletion, and “mosaic” is a recommended addition.
27	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 333: The “Citizenship” marginalia propagates many outdated myths about the Twelve Tables. It needs to be toned down: “Having a set of codified, or written laws ensured that <u>advanced the notion that</u> Roman citizens from all backgrounds were <u>should be</u> treated fairly. <u>Similarly</u> , the United States Constitution is	In the previous column, “advanced the notion that,” “should be,” “Similarly,” and “again advancing the notion” are

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					much like the Twelve Tables. The Constitution outlines laws that all Americans must follow. It also guarantees and protects certain rights of all Americans, thus ensuring, <u>again advancing the notion</u> that everyone is treated equally under the law.”	recommended additions.
28	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 345: To reconcile the “Biographies” with the text about Antony and Cleopatra, add the following to the last sentence of the Cleopatra biography: “she then took her own life to avoid.”	
29	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 349: “the laws were applied to everyone <u>nearly all non-slaves</u> .” Paragraph 3.	In the previous column, “everyone” is a recommended deletion, and “nearly all non-slaves” is a recommended addition.
30	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 352: “All <u>male</u> citizens were treated equally under Roman laws.” Women were not (see SE/TE 364-65). Paragraph 3.	In the previous column, “male” is a recommended addition.
31	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 365: “Then, <u>if he was a citizen</u> , he would put on a white toga...” Paragraph 2. Non-citizens couldn’t wear togas, and colors were reserved for citizens based on status.	In the previous column, “if he was a citizen” is a recommended addition, and “white” is a recommended deletion.
32	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 374: We believe this is the first instance where CE is dropped from dates in Chapter 10,	

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					but then CE reappears a bit later in Chapter 10 and then all throughout Chapter 11. The same passages in the Grade 7 book has the CE (SE/TE 12). For consistency, I'd recommend that all dates in the Grade 6 book have BCE or CE.	
33	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 375: "Many, however, were fleeing from the Huns, a fierce group of warriors from Mongolia in Central Asia." Paragraph 1. Their origin is disputed – safer to go with Central Asia.	In the previous column, "Mongolia in" is a recommended deletion.
34*	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 378: " <u>Many</u> Western Europe's new Germanic rulers adopted the Latin language." Paragraph 5.	Addition appears to create a grammatical error (suggest "Many of"). In the previous column, "Many" is a recommended addition.
35	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 378: " Like the Romans , Building on Roman concepts, we believe that everyone is equal under the law." Paragraph 3.	In the previous column, "Like the Romans" is a recommended deletion.
36	Mc-Graw Hill	Impact 6-8	EC	6	TE 378: R1 Reading Skills " everyone is equal <u>Equality</u> under the law." Everyone (non-citizens, women) were not equal under the law in Rome.	In the previous column, "everyone is equal" is a recommended deletion, and "Equality" is a

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						recommended addition.
37	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 383: “It was located on a peninsula between the Black Sea and the Aegean Sea <u>Sea of Marmara, which connects to the Aegean Sea.</u> ” Paragraph 4. The maps RA 13, RA 15, RA 20, and RA 22 all show the Sea of Marmara.	In the previous column, the first instance of “Aegean Sea” is a recommended deletion, and “Sea of Marmara, which connects to the Aegean Sea” is a recommended addition.
38	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 397: Change timeline: “c.597 C.E. Monks bring Christianity to Britain <u>the Anglo-Saxons of Britain.</u> ” IJ 32 also makes it clear that at the very least Patrick, a Christian, was in Britain before 597. The map on SE/TE 34 of Grade 8 also makes this clear.	In the previous column, the first instance of “Britain” is a recommended deletion, and “the Anglo-Saxons of Britain” is a recommended addition.
39	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 406: “However, they <u>many Christians</u> also believed in the Christian Trinity.” Paragraph 4. Some large Christian denominations do not believe in the Trinity. TE406 needs changing too.	In the previous column, “they” is a recommended deletion, and “many Christians” is a recommended addition.

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40	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 413: “As in the early days of Christianity, <u>The Roman Church is still led by a pope today.”</u> “Making Connections to Today”	In the previous column, “As in the early days of Christianity” is a recommended deletion, and capitalizing “The” before “Roman Church” is a recommended addition.
41	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 421: “In Britain, the Anglo-Saxons pushed aside the Celts (KEHLTS), the people already living there. Some Celts fled to remote mountainous areas of Britain, <u>and some of these had accepted the Christian faith.</u> Others crossed the sea to Ireland...” Paragraph 3. (The map on SE/TE 34 of Grade 8 also makes this clear.) TE421 response to “How did Christianity finally reach Britain” needs to be updated accordingly.	In the previous column, “and some of these had accepted the Christian faith” is a recommended addition.
42	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 428: Change Tenochtitlan to Tenochtitlán, as it appears on the map, etc. This is correct in 7 th grade SE/TE 252. “Geographic Reasoning” #1. Also TE answers.	
43	Mc-Graw Hill	Impact 6-8	EC	6	TE 441: The Digital Teaching Option recommendation on Machu Picchu is incorrect. This video isn’t included in the 6 th grade Digital Teaching Options (it appears, correctly, in the 7 th grade). Perhaps TE441 was supposed to refer to the Palenque video?	

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44	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 447: Similarly, change Chichen Itza, Yucatan to Chichén Itzá, Yucatán. Caption.	
45	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 454: Delete “Early” in map title – The spread of Christianity in the Western Hemisphere is not the same as the spread of Buddhism to China or the Jewish diaspora.	
46	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 442: “The Maya settled in an area that at first seemed like a bad idea <u>with many geographic challenges.</u> ”	In the previous column, “that at first seemed like a bad idea” is a recommended deletion, and “with many geographic challenges” is a recommended addition.
47	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 471: “This Pawnee is wearing traditional ceremonial <u>dress</u> ”	In the previous column, “traditional” is a recommended deletion, and “ceremonial” is a recommended addition.
48	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 472: In the Obama quote, the date of MLK Jr. dedication should be 2011 not 2001. Caption.	
49	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE 475: Change: “These events only made the rest of <u>many across</u> the nation sympathetic to Dr. King’s cause.”	In the previous column, “the rest of” is a recommended deletion, and “many

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						across” is a recommended addition.
50	Mc-Graw Hill	Impact 6-8	EC	6	SE/TE/IJ: The big red quotation marks are used inconsistently throughout. For example, on IJ114, but throughout (for block quotes in textbook,	
51	Mc-Graw Hill	Impact 6-8	EC	6	IJ 176: Ashoka Gupta should be Ashoka Maurya.	
52	Mc-Graw Hill	Impact 6-8	EC	6	IJ 59: Gender pronouns in #1 are incorrect – his, he, and his should be her, she, and her.	
53	Mc-Graw Hill	Impact 6-8	EC	6	IJ 82–83: “Change: “God’s Message to Joshua and the Israelites Isaiah’s Message to the Israelites to Help the Hungry and the Poor...From the Hebrew Bible, Isaiah 58:1–14” – the current heading is a duplicate heading from a previous page.	
54	Mc-Graw Hill	Impact 6-8	EC	6	IJ 210: The image is stretched out of its original proportion quite badly: http://c8.alamy.com/comp/B21CGN/etruscan-etruria-tomb-painting-7th-century-bc-t-italy-civilization-B21CGN.jpg	
55	Mc-Graw Hill	Impact 6-8	EC	6	IJ 234: Repetitive instructions (“write a letter”).	
56*	Mc-Graw Hill	Impact 6-8	EC	6	IJ 284–85: Should these pages be included at all? The Inca are not included in the SE/TE (as they shouldn’t be).	No edit specified.
57	Mc-Graw Hill	Impact 6-8	EC	6	IJ 294: Remove last sentence in the first paragraph for the same reason (Inca).	

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58	Mc-Graw Hill	Impact 6-8	EC	6	WE 47: “If a person is born in the Unites States, he or she is a citizen” to “A citizen is a person born in the United States or naturalized.” This was a problem in SE/TE as well.	
59	Mc-Graw Hill	Impact 6-8	EC	6	CT/LQ 92: Q9: the textbook doesn’t refer to Brahmanism as a religion, and public commentators wouldn’t like to see it referred to one here.	
60	Mc-Graw Hill	Impact 6-8	EC	6	CT/LQ 96: Q6: same comment.	
61	Mc-Graw Hill	Impact 6-8	EC	7	Please add dates of original sources throughout the text (dates of twentieth-century reproductions in captions do not count) wherever possible throughout Grades 6 and 7 course materials. Examples from the student editions include “Story Begins” (SE 168, Grade 5; SE 231, Grade 7), “Points of View” (SE 226–227, Grade 6; SE 426, Grade 7), “Analyzing Sources” (SE 280–281, Grade 6; SE 354–355, Grade 7), and throughout the text (SE 183, 336, Grade 6; SE 70, 192–193, Grade 7). (Grade 7 IJ 212 provides a good example of the problem: Raimond de Cornet lived almost two hundred years before Luther.)	
62	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE/IJ/WE/CTLQ/Online: Throughout the entire program, in every book or online, please add dates of original sources (dates of twentieth-century reproductions in captions don’t count) wherever possible. Examples from the student editions include “Story Begins” (SE 168, 6th	Duplicative of above.

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					grade; SE 231, 7th grade), “Points of View” (SE 226–227, 6th grade; SE 426, 7th grade), “Analyzing Sources” (SE 280–281, 6th grade; SE 354–355, 7th grade), and throughout the text (SE 183, 336, 6th grade; SE 70, 192–193, 7th grade). 7th grade IJ 212 provides a good example of the problem: Raimond de Cornet lived almost two hundred years before Luther.	
63	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE: Throughout texts, capitalize all “God,” “Gods,” “Goddess,” “Goddesses,” “Diety,” and “Dieties.” Examples include, but are not limited to, 160, 161, 170.	
64*	Mc-Graw Hill	Impact 6-8	EC	7	TE: Throughout, “21 st Century Skills” should be “21 st -Century Skills”	HSS framework does not use the hyphen. See also SSPI’s P21 initiative.
65	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE HT5: The last sentence on the page suggests that the book will cover all history up to 1700 – it seems to be missing a phrase such as “you will study history <u>from ...</u> to the end of the age of exploration...”	In the previous column, “from...” is a recommended addition.
66	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 7: Change timeline: “c.597 C.E. Monks bring Christianity to Britain <u>the Anglo-Saxons of Britain.</u> ” The above map makes this clear.	In the previous column, the first instance of “Britain” is a recommended deletion, and “the Anglo-Saxons of Britain” is a recommended addition.

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67	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 13: “Many, however, were fleeing from the Huns, a fierce group of warriors from Mongolia in Central Asia.” Their origin is disputed – safer to go with Central Asia.	In the previous column, “Mongolia in” is a recommended deletion.
68	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 15: “ Like the Romans, <u>Building on Roman concepts,</u> we believe that everyone is equal under the law.”	In the previous column, “Like the Romans,” is a recommended deletion, and “Building on Roman concepts,” is a recommended addition.
69	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 15: Add “ <u>Some of</u> Western Europe’s new Germanic rulers adopted the Latin language.”	In the previous column, “Some of” is a recommended addition.
70	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 17: Review and Activities #1 relates to material found in Lesson 2, not Lesson 1.	
71	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 19: “It was located on a peninsula between the Black Sea and the Aegean Sea <u>Sea of Marmara, which connects to the Aegean Sea.</u> ” The maps RA 13, RA 15, RA 20, and RA 22 all show the Sea of Marmara.	In the previous column, the first instance of “Aegean Sea” is a recommended deletion, and “Sea of Marmara, which connects to the Aegean Sea” is a

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						recommended addition.
72	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 33: “However, they <u>many Christians</u> also believed in the Christian Trinity.” Some large Christian denominations do not believe in the Trinity. TE 33 needs changing too.	In the previous column, “they” is a recommended deletion, and “many Christians” is a recommended addition.
73	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 40: “ Latin-speaking <u>Many</u> Christians in the western part of the empire... Greek-speaking <u>Many</u> Christians in the eastern part of the empire, however, would not...” Non-Latin speaking peoples also accepted the pope as head, as did many non-Greek speaking people deny that authority. It doesn’t make sense to use language as the dividing line in this paragraph.	In the previous column, “Latin speaking” and “Greek speaking” are recommended deletions, and the first two instances of “Many” are recommended additions.
74	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 43: Merge two sentences to make it clear that the <u>pope believed</u> that he was the successor and first bishop of Rome, rather than simply that Peter was the first bishop of Rome (a debated issue): “He believed he was a successor, or person who follows another person, to Peter, disciple to Jesus and first bishop of Rome.”	In the previous column, “pope believed” is underlined for emphasis.
75	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 46–47: “In Britain the Anglo-Saxons pushed aside the Celts (KEHLTS), the people already living there. Some Celts fled to remote	In the previous column, “and some of these accepted

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					mountainous areas of Britain, <u>and some of these had accepted the Christian faith.</u> Others crossed the sea to Ireland...” The map on SE/TE 6 makes this clear. TE 47 response to “How did Christianity finally reach Britain” needs to be updated accordingly.	the Christian faith” is a recommended addition.
76	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 53: “Pilgrims called themselves Separatists” Strike out “called themselves” and replace with “were called.” Should read “Pilgrims were called Separatists.”	
77	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 54: The map is not an accurate map of Europe from 950 or 1300. Replace map and map title with map on SE/TE 83 and edit questions accordingly on SE/TE 54.	
78	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 57: “The Germanic groups consisted of Ostrogoths, Visigoths, Franks, Vandals, Angles, <u>and Saxons, and others.</u> ” See map on SE/TE 58.	In the previous column, the first instance of “and” is a recommended deletion, and “and others” is a recommended addition.
79	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 61: “ most <u>many</u> Western Europeans” – Charlemagne’s empire was big, but not that big.	In the previous column, “most” is a recommended deletion, and “many” is a recommended addition.
80	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 65: “They joined with <u>some of</u> Italy’s cities to resist the emperor’s forces.”	In the previous column, “some of” is

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						a recommended addition.
81	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 71: “Every Most castles had two parts.”	In the previous column, “Every” is a recommended deletion, and making “castles” plural is a recommended addition.
82*	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 75: “By 1200 these Italian cities Genoa and Venice controlled the profitable Mediterranean trade with the Byzantine Empire.” “See framework I.1250.	Unclear what the edit is.
83	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 81: “...Runnymede, a nearby meadow.” Should say “...Runnymede, a meadow near London.”	
84	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 83: “This meeting began the Estates-General, France’s first parliament representative assembly.” France had parlements, which like the Estates-General, were not comparable to “parliament.” TE 83 “Reading Skills” also incorrectly describes the EG as a parliament.	
85	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 98: Sentences are repeated. Delete duplicate sentences.	
86	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 105: “the Maid”: (the colon appears outside of the quotation mark).	
87	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 125: Change the subtitle “The Islamic State” to “An Islamic State.” This change would bring the subtitle into accordance with the following paragraph, but more importantly would	

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					remove a very loaded (and in this context unnecessary) phrase from the textbook. (Also change phrase Q6 on SE/TE 126)	
88	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 131: “The Persian and Arab custom of women....” See framework ll.554–560.	In the previous column, “and Arab” is a recommended deletion.
89*	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 133-34: The following chapter spells “Mogul Empire” (as it appears on SE/TE 133–134) as “Mughal Empire.” Change spelling on SE/TE 133–134? “Answer” on TE133 also spells it as Moguls.	HSS Framework uses “Mughal”.
90	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 139: “The Thousand and One Nights.” Later pages (SE/TE 141–143) refer to the same story as “A Thousand and One Nights.” Either one is fine – just be consistent.	
91	Mc-Graw Hill	Impact 6-8	EC	7	Maps: Chapter text and framework refers to Sri Lanka, but maps on SE/TE 163, 168 refer to it as Ceylon. The map on SE/TE 207 lists both names but it is unclear why. It should probably be Sri Lanka.	
92	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 168: “Akbar’s conquests created the <u>one of the</u> greatest Indian empires since the ancient Mauryan dynasty.” This statement (“greatest”) seems unnecessarily grandiose, especially given what the textbook says about the Gupta Empire on SE/TE 134.	In the previous column, “one of the” and the pluralization of “Indian empires” are recommended additions.
93	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 172: Q4A – Although Hindu Kush appears on some maps, it does not appear on the map on this page to answer question 4A.	

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94	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 233: Q2: “ Shinto: Way of the Spirits ”	In the previous column, “Shinto: Way of the Spirits” is a recommended deletion.
95	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 266: “ claimed he was <u>believed to be</u> descended from”	In the previous column, “claimed he was” is a recommended deletion, and “believed to be” is a recommended addition.
96	Mc-Graw Hill	Impact 6-8	EC	7	TE266: Change Chichen Itza, Yucatan to Chichén Itzá. Background Knowledge.	
97	Mc-Graw Hill	Impact 6-8	EC	7	TE268: Lake Texoco should be Lake Texcoco. Differentiate.	
98	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 295: c.e. should be capitalized in paragraph 2.	
99	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 296: c.e. should be capitalized in paragraph 2.	
100	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 325–26: Remove references to Renaissance Humanism, as this chapter now precedes the Renaissance chapter? Add a parenthetical “(discussed in the next chapter)”	
101	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 330: “ Soon after <u>While</u> Lutheranism began in Germany, many people in nearby Switzerland accepted Protestant ideas.” From The Reformation Spreads.	In the previous column, “Soon after” is a recommended deletion, and “While”

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						is a recommended addition.
102	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 338: “Protestant <u>and Catholic</u> states began to carry out ‘witch hunts.’” Paragraph 2.	In the previous column, “and Catholic” is a recommended addition.
103	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 365: “Integrating Knowledge and Ideas” should be moved to SE/TE 366 or 367 because the pictures the questions are about are on those pages.	
104	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 366: Image caption should describe Marco Polo as a Venetian merchant.	
105	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 369: Q6 relates to information in the next lesson (perspective).	
106	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 375: capitalize letter f in Vasari quote about Michelangelo.	
107	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 384: Remove “scientific” in “Inferring” caption – this will help students: “Do you think Aristotle’s scientific method could have been used to discover the spectrum?”	In the previous column, “scientific” is a recommended deletion.
108	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 385: Modify this sentence, because this section does not concern “human society” – this is not taken up until the next lesson. “European thinkers soon began to apply the ideas of science to human society. These thinkers believed science revealed the natural laws of the	In the previous column, “soon began to apply the ideas of science to human society. These thinkers” is a recommended deletion.

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109	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 388: Hobbes is misspelled in the margin.	
110	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 390: “The Declaration <u>of Independence</u> stated that...” Paragraph 3.	In the previous column, “of Independence” is a recommended addition.
111	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 411: - letter from Hernán (L should be capitalized)	
112	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 434: Delete “Early” in map title – The spread of Christianity in the Western Hemisphere is not the same as the spread of Buddhism to China or the Jewish diaspora.	
113	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 453: In the Obama quote, the date of MLK Jr. dedication should be 2011 not 2001. Caption.	
114	Mc-Graw Hill	Impact 6-8	EC	7	SE/TE 455: Change: “These events only made the rest of <u>many across</u> the nation sympathetic to Dr. King’s cause.” Line 2.	In the previous column, “the rest of” is a recommended deletion, and “many across” is a recommended addition.
115	Mc-Graw Hill	Impact 6-8	EC	7	IJ: The big red quotation marks are used inconsistently throughout. For example, on IJ 132 and SE/TE 375.	
116	Mc-Graw Hill	Impact 6-8	EC	7	IJ 10: Incorrect title: this is not the Ancyra Inscription. Table of Contents is correct: “Code of Justinian.”	

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117	Mc-Graw Hill	Impact 6-8	EC	7	IJ 214: This painting is not a primary source as Q2 on IJ 215 makes clear. Re-label.	
118	Mc-Graw Hill	Impact 6-8	EC	7	IJ 224: Again, this painting is not a primary source – I believe it was painted in 1830: Guru Gobind Singh lived 1666-1708. Perhaps this is the wrong image as the introduction refers to a yellow Sikh flag (as does question 4).	
119	Mc-Graw Hill	Impact 6-8	EC	7	IJ 18: No version given for Luke 15:11–32.	
120	Mc-Graw Hill	Impact 6-8	EC	7	IJ76: Change Q4 “Explain why Mustafakhan believes...”	
121	Mc-Graw Hill	Impact 6-8	EC	7	CT/LQ 23: No version given for Luke 15:1-7.	
122	Mc-Graw Hill	Impact 6-8	EC	7	CT/LQ 136: The map appears on CT/LQ 150, where I think it is meant to be – was another map intended for 136?	
123	Mc-Graw Hill	Impact 6-8	EC	7	CT/LQ 152: On Q8, change Chichen Itza to Chichén Itzá.	
124	Mc-Graw Hill	Impact 6-8	EC	8	SE/TE 28: Add II to “King Philip <u>II</u> of Spain.”	In the previous column, “II” is a recommended addition.
125	Mc-Graw Hill	Impact 6-8	EC	8	SE/TE 31: “Because, the French colony grew slowly...”	
126	Mc-Graw Hill	Impact 6-8	EC	8	SE/TE 34: Replace “Roman government” with “Western Roman Empire”: “After the Roman government <u>Western Roman Empire</u> fell in 476 C.E.”	In the previous column, “Roman government” is a recommended deletion, and “Western Roman

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						Empire” is a recommended addition.
127	Mc-Graw Hill	Impact 6-8	EC	8	SE/TE 37: Voltaire’s name should be pronounced “(vohl-TARE)” not “(vol-TAR).”	
128	Mc-Graw Hill	Impact 6-8	EC	8	SE/TE 52: “The House of Burgesses was the first legislature in North America elected by the people <u>colonists</u> .” The Iroquois Confederacy predated the House of Burgesses, which should therefore not be credited as “the first legislature in North America elected by the people.”	In the previous column, the first instance of “people” is a recommended deletion, and “colonists” is a recommended addition.
129	Mc-Graw Hill	Impact 6-8	EC	8	SE/TE 54: Date for English separation from Rome is 1534 on this page, but 1533 on SE/TE 28. The year 1533 is the more obvious choice, but 1534 could work. Either way, choose one and be consistent.	
130	Mc-Graw Hill	Impact 6-8	EC	8	SE/TE 54: “The <u>Some</u> Protestants who wished to reform the Anglican Church were called Puritans.”	In the previous column, “The” is a recommended deletion, and “Some” is a recommended addition.
131	Mc-Graw Hill	Impact 6-8	EC	8	SE/TE 78: Delete the adjective “dull.”	
132	Mc-Graw Hill	Impact 6-8	EC	8	SE/TE 80–83: “According to his writings, Equiano was born in Nigeria, <u>though some historians question where he was born</u> .”	In the previous column, “though some historians question where he

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						was born” is a recommended addition.
133	Mc-Graw Hill	Impact 6-8	EC	8	SE/TE 138: Declaration of Independence contains a typo/error of significance. “He has kept among us, in times of peace, Standing Armies without the Consent of our legislature.” “Legislature” should be “legislatures.”	
134	Mc-Graw Hill	Impact 6-8	EC	8	SE/TE 142-3: “Geographic Reasoning Q1” is difficult to answer as the New Jersey state line is obscured by the five battle icons. Add border in black.	
135	Mc-Graw Hill	Impact 6-8	EC	8	SE/TE 205: write/right.	
136	Mc-Graw Hill	Impact 6-8	EC	8	SE/TE 297, 323: Replace Santo Domingo with “Saint-Domingue” (including the hyphen) throughout the texts.	
137	Mc-Graw Hill	Impact 6-8	EC	8	SE/TE 313: Native American Treaties. “Treaties ended some conflicts, while in others by requiring Native Americans gave to give up lands...”	In the previous column, “while in others” and “gave” are recommended deletions.
138	Mc-Graw Hill	Impact 6-8	EC	8	SE/TE 315: “Fearing a massacre <u>defeat</u> by the Native Americans.” The word “massacre” is only used in reference to Native Americans.	In the previous column, the first instance of “massacre” is a recommend deletion, and “defeat” is a recommended addition.

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139	Mc-Graw Hill	Impact 6-8	EC	8	SE/TE 397: In “Analyzing Text Evidence,” change to “Whitman Massacre” to “Whitman Incident.” Also in paragraph four on the same page.	
140	Mc-Graw Hill	Impact 6-8	EC	8	SE/TE 416: “Because of her famous exploits, <u>Newspapers</u> around the country told Charley’s story.	In the previous column, “Because of her famous exploits,” is a recommended deletion, and capitalizing “Newspapers” is a recommended addition.
141	Mc-Graw Hill	Impact 6-8	EC	8	SE/TE 426: “The United States is <u>was</u> an expanding nation in 1840.”	In the previous column, “is” is a recommended deletion and “was” is a recommended addition.
142	Mc-Graw Hill	Impact 6-8	EC	8	SE/TE 448: Pie chart colors aren’t distinct enough to answer the questions about “Southern Population, 1860.”	
143	Mc-Graw Hill	Impact 6-8	EC	8	SE/TE 526: Repeated sentence in a quote: “If there be those who would not save the Union unless they could at the same time destroy slavery, I do not agree with them.”	In the previous column, the sentence “If there be those who would not save the Union unless they could at the same time destroy slavery, I do not

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						agree with them.” Is a recommended deletion.
144	Mc-Graw Hill	Impact 6-8	EC	8	SE/TE 571: On the map, date of Tennessee’s rejoining of the union should be 1866 (this is necessary in order to answer Q1 correctly on SE/TE 570).	
145	Mc-Graw Hill	Impact 6-8	EC	8	SE/TE 621: “ At first, m Many Native Americans agreed <u>were coerced</u> to move to reservations.”	In the previous column, “At first” and “agreed” are recommended deletions. Capitalizing “Many” and “were coerced” are recommended additions.
146	Mc-Graw Hill	Impact 6-8	EC	8	SE/TE 673: In the image all of the lines are pointing about a quarter of an inch too high on the illustration.	
147	Mc-Graw Hill	Impact 6-8	EC	8	SE/TE 737: In the Obama quote, the date of MLK Jr. dedication should be 2011 not 2001.	
148*	Mc-Graw Hill	Impact 6-8	EC	8	TE: Throughout, “21 st Century Skills Activity” should be “21 st -Century Skills Activity.”	HSS framework does not use the hyphen. See also SSPI’s P21 initiative.
149	Mc-Graw Hill	Impact 6-8	EC	8	SE/TE: The big red quotation marks are used inconsistently throughout. For example, SE/TE 464 and IJ 390.	

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McGraw 6-8 SC- 1	Mc-Graw Hill	Impact 6-8	SC	6	<p>A.1 Adverse reflection The Framework, all of it, seeks to avoid adverse reflection of male and female roles. By omitting or contradicting the framework for some male and female roles, but not for others, the materials indicated below contribute to adverse reflections. The following instances use “descriptions” of men and women that “demean...males or females” due to inaccuracies or omissions. SE/TE 332 SE 332 incorrectly states that “Women who were not enslaved could attain citizenship, but did not have any political rights.” Framework II.1231–1232 explain what “political” rights they did have – perhaps instead of “political rights” the textbook can just use the language on II.1228–1231.</p>	This social content citation includes multiple issues.
McGraw 6-8 SC- 1*	Mc-Graw Hill	Impact 6-8	SC	6	<p>B.1 Adverse reflection The Framework, all of it, seeks to avoid adverse reflection of minority groups. By omitting or contradicting the framework for some groups, but not for others, the materials indicated below contribute to adverse reflections. The following instances use “descriptions” of minority groups throughout history – defined in terms of culture, not just ethnicity (as allowed) – that “demean” due to inaccuracies or omissions. SE/TE Textbook doesn’t mention the Horatius brothers. See Framework I.1204.</p>	Does this raise a social content issue? “Edits and corrections” to the materials may be recommended, but “rewrites” may not. (See regulatory definitions of those terms in 5 CCR § 9510).

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					<p>SE/TE HT 2-4 This is sixth grade, obviously, but at the outset of the seventh grade framework, the framework II.57.69 makes it very clear that the terms “medieval,” etc., should be questioned. In this textbook, they aren’t. The World History timeline on SE HT 2–4 uses the traditional Ancient/Medieval/Modern divisions without soliciting the discussion/explanation asked for in the framework. The same applies for the text on SE HT 5. TE HT 5 offers a very Eurocentric view that modern World History began during the European Renaissance.</p> <p>SE/TE 176/209 While Herodotus (SE 176) and Persepolis (SE 209) appear in the text, they are not used to demonstrate what the framework asks for (that traditional depictions of Persia are based on Greek sources). Digital Teaching Options video on Persepolis also doesn’t make the connection. IJ 32-35 could address the framework requirement, but doesn’t. Framework II.699–705</p> <p>SE/TE 257 Old Tamil (along with Teugu) is specifically mentioned in the framework, but the text only uses the term “Dravidian languages.” Framework II.844, 847, 855.</p>	
McGraw 6-8 SC- 1*	Mc-Graw Hill	Impact 6-8	SC	6	<p>B.2 Proportion of Portrayals To address B2, the Framework (chap. 23, II.82–85) asks for a “story well told” using “forceful personalities, controversies, and issues of the time.” In and grade, lessons about Europe</p>	Does this raise a social content issue? “Edits and corrections” to the materials may be

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					<p>almost always open with a “Story Begins” section featuring a European “of the time.” In grade, lessons begin with stories about Americans “of their time.” However, the following Non-European lessons in and grade opened with a “story” about (not “of”) the time and written by people, usually Europeans or Americans, not “of” the culture being discussed in the lesson. Wherever possible, please replace the following “Story Begins” pages with “forceful personalities” (or “controversies/issues”) of the time and culture under discussion in the lesson. As one public comment rightly pointed out, “[these sections] are reproducing imperial frameworks of understanding.” If, as in some of the Early Americas lessons, it is not possible to locate a written source for a block quote then we encourage a different narrative style (perhaps use an image rather than a block quote to write a story while told).</p> <p>SE/TE 49 SE/TE 90 SE/TE 158 SE/TE 250 SE/TE 304 SE/TE 371 SE/TE 430 SE/TE 441</p>	<p>recommended, but “rewrites” may not. (See regulatory definitions of those terms in 5 CCR § 9510).</p>

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McGraw 6-8 SC- 1*	Mc-Graw Hill	Impact 6-8	SC	6	<p>F.1 Adverse reflection The Framework, all of it, seeks to avoid adverse reflection of entrepreneur and labor. By omitting or contradicting the framework for some entrepreneurs or workers, but not for others, the materials indicated below contribute to adverse reflections. The following instances use “references” of that “demean” people’s occupations or vocations due to demeaning inaccuracies or omissions.</p> <p>SE/TE 378 Textbook doesn’t include a large framework section on Roman citizenship (wealthy Romans who paid for public structures and events). See Framework II.1215–1224. It might work best on SE 378.</p> <p>SE/TE 372–78 Neither the text on 372–378, nor the “The Fall of Rome” chart on SE/TE 377, include two causes for the decline of Rome from the framework II.325–326: “insubordinate military” and “excessive reliance on slave labor.” The Interactive Graphic, Rome’s Decline, also excludes these causes and limits students to identifying only three causes while the framework lists at least six. Indeed the video “A Troubled Empire” focuses almost exclusively upon economic issues, even including a deeply conservative economic analysis about government overspending.</p>	Does this raise a social content issue? “Edits and corrections” to the materials may be recommended, but “rewrites” may not. (See regulatory definitions of those terms in 5 CCR § 9510).
	Mc-Graw Hill	Impact 6-8	SC	6	G.1 Adverse reflection	Individual entries are listed below. “Edits

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McGraw 6-8 SC- 1*					The Framework, all of it, seeks to avoid adverse reflection of religion. By omitting or contradicting the framework for some religions, but not for others, the materials indicated below contribute to adverse reflections. The following instances “hold religious belief up to ridicule” by portraying accuracies in some religions and inaccuracies or omissions in other religions.	and corrections” to the materials may be recommended, but “rewrites” may not. (See regulatory definitions of those terms in 5 CCR § 9510).
					SE/TE Textbook has no comparison between Confucius and Jesus/Socrates. Framework II.1017–1019. Perhaps this could be addressed on IJ 190.	Does this raise a social content issue?
					SE/TE Framework II.1009–12 (for grade, on the Maya) emphasizes sacrificial “bloodletting by members of the elite and royal families,” but textbook doesn’t include this.	Does this raise a social content issue?
					SE/TE Throughout texts, capitalize all “God,” “Gods,” “Goddess,” “Goddesses,” “Diety,” and “Dieties.” Example includes, but is not limited to SE/TE 248.	
					SE/TE 132 JPS suggested change appears correct: “In Jewish synagogues, the Torah is read from scrolls kept in a cabinet called the Holy Ark of the Law. These <u>Torah</u> scrolls are handled with great respect and care during worship. <u>The Torah scroll depicted here is housed in a wooden case called a tik. Some Torah scrolls are kept in a highly decorated cloth cover.</u> ”	Does this raise a social content issue? In the previous column, “of the Law” is a recommended deletion. The second use of “Torah” and “The Torah scroll depicted here is

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						housed in a wooden case called a tik. Some Torah scrolls are kept in a highly decorated cloth cover.” are recommended additions.
					SE/TE 134 Keep the text of the caption (as it addresses the framework) but add that this photo relates specifically to a seder.	
					SE/TE 248 Change “The arrival of the Aryans brought great changes in India, including social system and beliefs that would become Hinduism” to “The Aryans influenced the culture of India and Hindu beliefs.”	Does this raise a social content issue?
					SE/TE 255 Framework II.828–832 states that Harappan artifacts “show features that are all present in modern Hinduism...” but neither in the text or “Making Connections” SE 255 is Hinduism mentioned. This is an important omission, as the framework indicates features of Hinduism before the Vedic period, whereas the textbook does not. The digital video, “Indus People Artifacts” also doesn’t mention possible Hindu connections, and neither does the source in IJ 166 or the section in WE 62–63. Public comment by Hindupedia agrees with me here.	Does this raise a social content issue?
					SE/TE 263 Framework II.881–883 states that dharma is “obedience to the moral law of the	Does this raise a social content issue?

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					universe... which also refers to performance of social duties.” The book says that dharma is “their personal duty to society” without mention of the moral law of the universe.	
					SE/TE 261-63 Features of Hinduism don’t appear in the textbook. In particular, the framework II.890–892 highlights “a profound acceptance of religious diversity” in Hinduism, but SE 261–263 and SE 461–462 don’t address these features. Indeed, Buddhism (especially under Ashoka), appears more “tolerant of all beliefs and allowed all his subjects to practice their religions.” SE 272. A statement like this doesn’t appear for Hinduism.	Does this raise a social content issue?
					SE/TE 274, 281 For clarification and consistency with framework, add to the appositive after Rama. “It tells the story of Rama, <u>an incarnation or avatar of Vishnu</u> and the perfect king, and Sita...” (274) and “the story of Rama, <u>an incarnation or avatar of Vishnu and</u> a good king whose wife is kidnapped” (281)	Does this raise a social content issue? In the previous column, “an incarnation or avatar of Vishnu” and “an incarnation or avatar of Vishnu and” are recommended additions.
					SE/TE 266 The caption for the mandala photograph is misleading. The significance of the mandala is not that the shapes/patterns have “special powers,” but rather its significance lies in Buddhist meditation/mindfulness. TE 266	Does this raise a social content issue?

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					Background Knowledge provides a much better explanation.	
					SE/TE 299 The “Making Connections” marginalia, about the endurance of Confucianism to this day, appears to contradict a sentence on the same page that suggests that Confucianism no longer shapes Chinese society and government: “Confucianism continued to shape Chinese society and government until the early 1900s C.E. ”	Does this raise a social content issue? In the previous column, “until the early 1900s C.E.” is a recommended deletion.
					SE/TE 402 Add version for Matthew 5:3–12.	Does this raise a social content issue?
					SE/TE 409 “The official religion of Rome required people to honor the emperor and the state. This religion did not offer help to people when they experienced personal or economic problems. Christianity, however, provided comfort...” The error is that, as stated on SE/TE 366, the Roman religion was not just about honoring the emperor and the state and that “each Roman home included an altar for its household gods.” So, this entire paragraph is misleading and it “advocate[s] one religion over another” by mischaracterizing one religion.	Does this raise a social content issue?
					SE/TE 413 “Making Connections” states that “As in the early days of Christianity, the Roman Catholic Church is still led by a pope today.” This is a controversial statement, both among historians and believers. Even the framework (Grade 7, I.437) goes as far as stating that	Does this raise a social content issue?

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					“Around b, popes began to assert their control over the church hierarchy.” That’s a far cry from “the early days of Christianity.” I recommend changing it to “The Roman Catholic Church is led by a pope today.” The video “St. Peter’s Tomb,” Digital Teaching Option, doesn’t make this suggestion.	
					SE/TE 414 Q5 “Write a journal entry from the viewpoint of Constantine after the battle that he believed God helped him win.” SE 412 instructs students about Constantine’s interpretation of God’s role at the Battle of Milvian Bridge. Students would have to place themselves in the role of believer in the Christian God in order to answer this question.	
					SE/TE 417 Merge two sentences to make it clear that the <u>pope believed</u> that he was the successor and first bishop of Rome, rather than simply that Peter was the first bishop of Rome (a debated issue): “He believed he was a successor, or person who follows another person, to Peter, disciple to Jesus and first bishop of Rome.”	Does this raise a social content issue? In the previous column, “pope believed” is underlined for emphasis.
					SE/TE 453 The map of World Religions Today that completely denies religious diversity. For instance, the religion of California is Roman Catholic, according to this map. This, despite the fact that (according to the Pew Research Center), there are more Protestants than Catholics in California. However, color-coding	Does this raise a social content issue?

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					California brown (Protestant) would do an equal disservice to religious diversity in the state. What about red (Christian-mixed)? This would negate the diversity of the other world religions in California. Students somehow need this geographic information but either the title and/or the map itself and/or the key needs to be changed. Explanations in SE/TE should also be added.	
					SE/TE 453 The map of World Religions Today that completely denies religious diversity. For instance, the religion of California is Roman Catholic, according to this map. This, despite the fact that (according to the Pew Research Center), there are more Protestants than Catholics in California. However, color-coding California brown (Protestant) would do an equal disservice to religious diversity in the state. What about red (Christian-mixed)? This would negate the diversity of the other world religions in California. Students somehow need this geographic information but either the title and/or the map itself and/or the key needs to be changed. Explanations in SE/TE should also be added.	Does this raise a social content issue?
					SE/TE 453 The map of World Religions Today that completely denies religious diversity. For instance, the religion of California is Roman Catholic, according to this map. This, despite the fact that (according to the Pew Research	Does this raise a social content issue?

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					<p>Center), there are more Protestants than Catholics in California. However, color-coding California brown (Protestant) would do an equal disservice to religious diversity in the state. What about red (Christian-mixed)? This would negate the diversity of the other world religions in California. Students somehow need this geographic information but either the title and/or the map itself and/or the key needs to be changed. Explanations in SE/TE should also be added.</p>	
					<p>IJ 138 Change title to “The Temple of Apollo <u>and Theatre</u> at Delphi.” Also, add “This image shows the ruins of the Temple of Apollo at Delphi, <u>along with the Theatre at Delphi</u> in the foreground.” Alternately, choose a different image of the temple that minimizes the importance of the theatre. As it stands, students will likely answer the questions based upon the theatre (much of which is Hellenistic and Roman) and not the temple.</p>	<p>Does this raise a social content issue?</p> <p>In the previous column, “and Theatre” and “along with the Theatre at Delphi” are recommended additions.</p>
					<p>WE 100–101 The word “pagan” is derogatory. Ironically, according to the OED, Tertullian was likely responsible for the Latin use of the word in a religious context. Regardless, among several possible negative depictions, the first definition sums it up: “A person not subscribing to any major or recognized religion, esp. the dominant religion of a particular society; spec. a heathen, a non-Christian, esp. considered as savage,</p>	

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					uncivilized, etc.” Besides replacing the word, the last sentence on WE 100 is also in violation of 1.10: “It [Christianity] provided answers about life’s questions that pagan religions were unable to offer.”	
McGraw 6-8 SC- 2*	Mc-Graw Hill	Impact 6-8	SC	7	<p>A.1 Adverse reflection The Framework, all of it, seeks to avoid adverse reflection of male and female roles. By omitting or contradicting the framework for some male and female roles, but not for others, the materials indicated below contribute to adverse reflections. The following instances use “descriptions” of men and women that “demean...males or females” due to inaccuracies or omissions.</p> <p>SE/TE 422 This page presents a painting by Jean Leon Gerome Ferris (1863–1930), which he produced for early-twentieth-century exhibitions in Philadelphia. The textbook, however, doesn’t mention the date, and the image appears “factual” alongside the text. At any rate, in this image, the central focus of the image is a woman serving food to a man (a native woman to a European man). Additionally, this image is derogatory to Native Americans. <u>The main problem is that this image says more about gender and relations with Native Americans in the early-twentieth century than it does about the early-seventeenth century.</u> But, also, the woman in this painting is not even the</p>	<p>Does this raise a social content issue? “Edits and corrections” to the materials may be recommended, but “rewrites” may not. (See regulatory definitions of those terms in 5 CCR § 9510).</p> <p>In the previous column, the sentence “The main problem is that this image says more about gender and relations with Native Americans in the early-twentieth century than it does about the early-seventeenth century” is underlined for emphasis.</p>

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					reason why the painting was included (that is to say, it wasn't meant to facilitate a discussion of colonial women, but rather the submissive woman was incidentally included). All in all, the image reinforces patriarchal stereotypes without discussing seventeenth-century patriarchy. We recommend replacing the image.	
McGraw 6-8 SC- 2*	Mc-Graw Hill	Impact 6-8	SC	7	<p>B.1 Adverse reflection</p> <p>The Framework, all of it, seeks to avoid adverse reflection of minority groups. By omitting or contradicting the framework for some groups, but not for others, the materials indicated below contribute to adverse reflections. The following instances use “descriptions” of minority groups throughout history – defined in terms of culture, not just ethnicity (as allowed) – that “demean” due to inaccuracies or omissions.</p> <p>SE/TE From the outset, the framework (II.57–69) makes it very clear that the terms “medieval,” etc., should be questioned. In this textbook, they aren't. The term “medieval” is even used in a way that the Framework specifically wants to avoid: “medieval India” (SE 160). “Medieval Japan” (title of chap. 3, lesson 6) is ok, as it's used that way in the Framework. Chapter 4 is even titled “India in the Middle Ages,” even though the first lesson is called Classical India (see framework I.685 for a discussion of terminology). Changing the chapter title from “India in the Middle Ages,” which needs to</p>	Does this raise a social content issue? “Edits and corrections” to the materials may be recommended, but “rewrites” may not. (See regulatory definitions of those terms in 5 CCR § 9510).

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					<p>happen, will mean changing the Table of Contents, back cover of the book, etc. Also, the World History timeline on HT 2–4 uses the traditional Ancient/Medieval/Modern divisions without soliciting the discussion/explanation asked for in the framework. The same applies for the paragraph on SE HT 5. IE HT 5 offers a very Eurocentric view that modern History began during the Renaissance. See also “Reading Skills” on IE 57. The words “medieval” or “middle ages,” in Japan, appear on CT/LQ 85 Qs 12–16, 19.</p> <p>SE/TE No mention of Majorca as a Site of Encounter or any of the “synthesis of creative energies” mentioned in the framework II.1257–1278.</p> <p>SE/TE 180-81 Framework II.796–803 emphasizes among other things, about the Tang, strict hierarchy, and influence over Japan. SE 180–181 mentions none of these about the Tang.</p> <p>SE/TE 182 Framework II.803–815 emphasizes among other things, about the Song, its “strongest and most centralized government, and the Northern/Southern Song split. SE 182 mentions none of these (it briefly mentions the government’s move south but not as the framework states).</p> <p>SE/TE 197 SE 197 mentions the division of the Mongol empire, but in far less detail than the</p>	

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					<p>framework, which goes over the four khanates. Framework II.1187–1195.</p> <p>SE/TE 199 SE 199 (“Government jobs were open to non-Chinese people, including Mongols and Turks. However, the Yuan rulers respected Confucian writings and allowed Chinese scholar-officials to keep their posts.”) contradicts the framework II.1197–1198.</p> <p>SE/TE 294-98 Like the framework for grade six (II.699–705), which asks students to compare points of view between Herodotus and the Persians about the Persians, the framework for grade seven (II.1132–1146) asks for a comparison between Sundiata and the works of Muslims in West Africa. While all of the sources are presented, the textbook does NOT address the question “How did Arab/North African and West African perspectives differ on West African kingdoms?” The framework is looking for real point of view work.</p> <p>SE/TE 297 SE 297 does discuss Mali as a Site of Encounter, but does not compare it to Cairo as the framework II.1149 asks.</p> <p>SE/TE 422 In addition to fleets, framework I.1389 describes French and English “pirates” battling Spanish fleets. Pirates don’t appear on SE 422.</p> <p>SE/TE 424-25 Framework states that “it’s important” for students to know that Europeans didn’t take over China, India, Africa, and most of</p>	

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					<p>Asia (Framework II.1396–1400). But, unlike the framework, SE 424–425 doesn’t explain why: these places were too strong for Europeans to take over.</p> <p>SE/TE chap 11 Framework seeks emphasis that colonialism was a new form of interaction between cultures that was “unequal and exploitative.” This chapter isn’t that direct. See framework II.1418–1421.</p> <p>SE/TE 395 Russia is mentioned as one of the gunpowder empires in Framework I.1478, but this isn’t clear in the textbook. SE 395 mentions improvements to the military only.</p> <p>SE/TE 381 SE 381 emphasizes role of universities in spreading science, citing their “spread to Americas” but does not specifically mention Mexico, Peru, and North America.</p> <p>Framework II.1661–1662</p>	
McGraw 6-8 SC- 2*	Mc-Graw Hill	Impact 6-8	SC	7	<p>B.2 Proportion of Portrayals</p> <p>To address B2, the Framework (chap. 23, II.82–85) asks for a “story well told” using “forceful personalities, controversies, and issues of the time.” In and grade, lessons about Europe almost always open with a “Story Begins” section featuring a European “of the time.” In grade, lessons begin with stories about Americans “of their time.” However, the following Non-European lessons in and grade opened with a “story” about (not “of”) the time and written by people, usually Europeans or Americans, not</p>	<p>Does this raise a social content issue? “Edits and corrections” to the materials may be recommended, but “rewrites” may not. (See regulatory definitions of those terms in 5 CCR § 9510).</p>

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					<p>“of” the culture being discussed in the lesson. Wherever possible, please replace the following “Story Begins” pages with “forceful personalities” (or “controversies/issues”) of the time and culture under discussion in the lesson. As one public comment rightly pointed out, “[these sections] are reproducing imperial frameworks of understanding.” If, as in some of the Early Americas lessons, it is not possible to locate a written source for a block quote then we encourage a different narrative style (perhaps use an image rather than a block quote to write a story while told).</p> <p>SE/TE 120 SE/TE 135 SE/TE 224 SE/TE 254 SE/TE 265 SE/TE 349</p>	
McGraw 6-8 SC- 2*	Mc-Graw Hill	Impact 6-8	SC	7	<p>F.1 Adverse reflection The Framework, all of it, seeks to avoid adverse reflection of entrepreneur and labor. By omitting or contradicting the framework for some entrepreneurs or workers, but not for others, the materials indicated below contribute to adverse reflections. The following instances use “references” of that “demean” people’s occupations or vocations due to demeaning inaccuracies or omissions.</p>	<p>Does this raise a social content issue? “Edits and corrections” to the materials may be recommended, but “rewrites” may not. (See regulatory definitions of those terms in 5 CCR § 9510).</p>

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					SE/TE 12–16 Neither the text on SE 12–15, nor the “The Fall of Rome” chart on SE 16, include two causes for the decline of Rome from the framework II.325–326: “insubordinate military” and “excessive reliance on slave labor.” IJ 242–243 also ignores these causes. The Interactive Graphic, Rome’s Decline, also excludes these causes and limits students to identifying only three causes while the framework lists at least six. Indeed the video “A Troubled Empire” focuses almost exclusively upon economic issues, even including a deeply conservative economic analysis about government overspending.	
McGraw 6-8 SC- 2*	Mc-Graw Hill	Impact 6-8	SC	7	G.1 Adverse reflection The Framework, all of it, seeks to avoid adverse reflection of religion. By omitting or contradicting the framework for some religions, but not for others, the materials indicated below contribute to adverse reflections. The following instances “hold religious belief up to ridicule” by portraying accuracies in some religions and inaccuracies or omissions in other religions.	Individual entries are listed below. “Edits and corrections” to the materials may be recommended, but “rewrites” may not. (See regulatory definitions of those terms in 5 CCR § 9510).
					SE/TE Framework II.1007–1013 emphasizes sacrificial “bloodletting by members of the elite and royal families,” but textbook doesn’t include this.	Does this raise a social content issue?
					SE/TE Textbook does not include framework call for a diagram showing how modern Christian	Does this raise a social content issue?

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					churches descended from splits in Protestantism, or the emphasis on education and social discipline. Framework II.1527–1531.	
					SE/TE Throughout texts, capitalize all “God,” “Gods,” “Goddess,” “Goddesses.” Examples include, but are not limited to SE/TE 160, 161, 170.	
					SE/TE 28 Add version for Matthew 5:3–12.	Does this raise a social content issue?
					SE/TE 35 “The official religion of Rome required people to honor the emperor and the state. This religion did not offer help to people when they experienced personal or economic problems. Christianity, however, provided comfort...” The error is that, as stated in grade SE/TE 366, the Roman religion was not just about honoring the emperor and the state and that “each Roman home included an altar for its household gods.” So, this entire paragraph is misleading and it “advocate[s] one religion over another” by mischaracterizing one religion. This obviously won’t offend many Californian worshipers of Roman gods, but it definitely suggests a superiority of Christianity.	Does this raise a social content issue?
					SE/TE 40 Q5 “Write a journal entry from the viewpoint of Constantine after the battle that he believed God helped him win.” SE 37–38 instructs students about Constantine’s interpretation of God’s role at the Battle of Milvian Bridge. Students would have to place	

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					themselves in the role of believer in the Christian God in order to answer this question.	
					SE/TE 90 Q 6 “Work in small groups to compose new lyrics to a song you already know in order to tell a story about the Crusades. It can be a tune from the radio, a folk tune, a hymn, or even your school’s fight song. The lyrics might be a call to action, a story about a battle, or a remembrance of fallen soldiers. After you have finished, share your song with the class and discuss how it relates to the Crusades.” Even the best-intentioned student would have to portray Islam/Muslims as inferior, and more than likely Islam/Muslims will be held up to ridicule.	
					SE/TE 93, 138 SE 93 and 138 presents the outdated view that Muslims (or Jews and Christians in Baghdad or Spain on SE 138) “preserved” or “Translated” ancient works for Europeans (Thomas Aquinas, etc.) to later advance. This view is contradicted in the framework, which specifically mentions advancements before the “return” of these documents to Europe (and also in later sections of the textbook). Framework II.568–571.	Does this raise a social content issue?
					SE/TE 97 “ People received bread and wine to remind them of the death of Jesus. ” <u>This is one of the most controversial and misleading statements in the book.</u> I highly recommend deleting it – replacing it in one or two sentences would be equally controversial and misleading.	Does this raise a social content issue? In the previous column, “People received bread and

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						<p>wine to remind them of the death of Jesus” is a recommended deletion. The sentence “This is one of the most controversial and misleading statements in the book.” is underlined for emphasis.</p>
					<p>SE/TE 101 “For this reason, the Germans expelled many Jews from some of their cities.” This is a major error, both in terms of location and what happened. It was not just Germany and many Jews were killed. This sentence needs to be changed (it’s a good example of where passive voice is a good thing): <u>“For this reason, in some cities, Jewish communities were either exiled or killed.”</u> Framework I.1291.</p>	<p>Does this raise a social content issue?</p> <p>In the previous column, “For this reason, the Germans expelled many Jews from some of their cities” is recommended for deletion. “For this reason, in some cities, Jewish communities were either exiled or killed” is recommended for addition.</p>

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					SE/TE 129 Information about the Sasanian Empire (religious toleration, Jews and Christians, tax from trade, warfare against Byzantines) aren't included on SE 128. SE 129 even claims that the Sasanian Empire was intolerant of "those who practiced other faiths" (besides Christianity and Zoroastrianism, which is in conflict with I.494. See Framework II.493–498.	Does this raise a social content issue?
					SE/TE 129 SE 129 doesn't include that some Muslim rulers did force some non-Muslims to convert (SE 130 talks about a Jew being forced to leave but not convert) or that non-Muslims had to pay a special tax. SE 134 talks about the special tax in an Ottoman context, but this is obviously much later. See Framework II.529–531.	Does this raise a social content issue?
					SE/TE 134 Address Sikh phonetic pronunciation issue (currently SE/TE 134 presents one pronunciation and SE/TE 350 presents another pronunciation). Perhaps, in both cases, "Sikh (SIHK or SEEK)." Or, at a minimum, choose one for both pages.	Does this raise a social content issue?
					SE/TE 134, 353 As public comment points out, 134 (and TE 134) states that Sikhism is the world's fifth largest religion, but 353 states that it is the ninth largest religion. I can't locate any credible citations to support either claim but this needs to be addressed. The chart on SE/TE 434	Does this raise a social content issue?

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					is unclear on this regard, and the basis for the chart adherents.com appears dubious.	
					SE/TE 160 Are framework “priestly elites” the same as “elite priests” (framework, I.718)?	Does this raise a social content issue?
					SE/TE 167 “In southern India, most subjects remained Hindu.” Subjects? Safer to stick with the language of the framework: “In southern India, the majority of the population remained Hindu.” Framework I.767.	Does this raise a social content issue?
					SE 198 SE 198 lists some positives about the Mongols, but doesn’t mention religious toleration. Framework I.1203.	Does this raise a social content issue?
					SE/TE 243 Framework II.917–920 states that the Japanese “gradually adapted Buddhism to fit with older Shinto practices” and that Zen Buddhism “spread widely among laboring men and women.” SE/TE 243 doesn’t mention either.	Does this raise a social content issue?
					SE/TE 301–302 SE 301–302 discusses the Mali government but omits that they collected tribute from African farmers, that “the royal court employed staffs of both foreign and native-born Muslims as administrators.” Framework II.1107–1110.	Does this raise a social content issue?
					SE/TE 322–323 Map. Like the map on SE/TE 453, this map of world religions oversimplifies things. I’m sure experts in different fields will note different problems, but for me it’s hard to overlook Ireland. By 1700, Protestantism was established in Northern Ireland (especially in the	Does this raise a social content issue?

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					east). Clarify the title and/or map and/or key and/or text SE/TE or TE. And source the map.	
					SE/TE 322 “Geographic Reasoning” Q1 asks students where Shia Muslims are located, but the map does not differentiate between Shia and Sunni. Muslim areas are all one color (green).	Does this raise a social content issue?
					SE/TE 327-28 SE 327–328 discusses Luther’s belief, but not the framework’s identification of Luther’s critique on the validity of 5 of 7 sacraments.	Does this raise a social content issue?
					SE/TE 331 Delete sentence about Tyndale’s Bible being the first in English (SE/TE 325 makes this claim for Wycliffe’s Bible).	Does this raise a social content issue?
					SE/TE 332 The following passage is riddled with errors. “ After Henry’s death, The Anglican Church accepted some Protestant ideas..., but it kept most Catholic rituals. Many English Catholics wanted more. They supported Henry’s Catholic daughter, Mary, when she became queen. ”	Does this raise a social content issue? In the previous column, “After Henry’s death,” “but it kept most Catholic rituals. Many” and “wanted more. They” are recommended deletions. Capitalizing “The” before “Anglican Church” is a recommended addition.

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					SE/TE 333 Elizabeth did not tolerate the Puritans.	Does this raise a social content issue?
					TE 333 H1: Puritanism is not a religion.	Does this raise a social content issue?
					SE/TE 339 The Edict of Nantes “also allowed Huguénots to worship freely <u>some religious freedoms</u> .” Update Q3 on SE/TE 356, History Social Science Skills” on TE 339, and answer to Checking for Understanding on TE 341.	Does this raise a social content issue? In the previous column, “To worship freely” is a recommended deletion, and “some religious freedoms” is a recommended addition.
					SE/TE 350 Address Sikh phonetic pronunciation issue (currently SE/TE 134 presents one pronunciation and SE/TE 350 presents another pronunciation). Perhaps, in both cases, “Sikh (SIHK or SEEK).” Or, at a minimum, choose one for both pages.	Does this raise a social content issue?
					SE/TE 351 I would delete the second sentence of the paragraph beginning Guru Nanak. The Grade 6 book went to great lengths to separate the jati system from Hinduism, but the first two sentences can be read together to suggest that Hindus discriminate on the basis of social class, race, religion, and gender. TE 350 marginal notes also are less careful with jati system and Hinduism.	Does this raise a social content issue?

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					SE/TE 433 The map of World Religions Today that completely denies religious diversity. For instance, the religion of California is Roman Catholic, according to this map. This, despite the fact that (according to the Pew Research Center), there are more Protestants than Catholics in California. However, color-coding California brown (Protestant) would do an equal disservice to religious diversity in the state. What about red (Christian-mixed)? This would negate the diversity of the other world religions in California. Students somehow need this geographic information but either the title and/or the map itself and/or the key needs to be changed. Explanations in SE/TE should also be added.	Does this raise a social content issue?
					Digital video “The beginnings of Islam.” The textbook is careful to avoid visual depictions of Muhammad but the video shows an image of Muhammad on his night journey. This might be intentional, but it’s worth making everyone aware of.	No citation/correction stated.
McGraw 6-8 SC-2*	Mc-Graw Hill	Impact 6-8	SC	7	H.1 Ecology The Framework, all of it, seeks ensure “the interdependence of people and their environment.” By omitting the following Framework requirement, this “interdependence” is underappreciated. SE/TE 379-88 Framework II.1499, 1634 strongly emphasizes the role of exploration and	Does this raise a social content issue?

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					colonization in the rise of scientific thinking. Textbook only mentions “Age of Exploration” on SE/TE 379 (and Columbus on 381) as a chronological marker and doesn’t address the “new information, new plant, and new animals from the Americas” (II.1636–1637). Similarly, SE/TE 388 doesn’t include the Age of Exploration as a factor in the Age of Enlightenment.	
McGraw 6-8 SC- 3*	Mc-Graw Hill	Impact 6-8	SC	8	<p>A.1 Adverse reflection The Framework, all of it, seeks to avoid adverse reflection of male and female roles. By omitting or contradicting the framework for some male and female roles, but not for others, the materials indicated below contribute to adverse reflections. The following instances use “descriptions” of men and women that “demean...males or females” due to inaccuracies or omissions.</p> <p>SE/TE Women’s experiences on the frontier are discussed in the framework at some length, but only marginally addressed in the textbook. SE 416 does include a biography of Charley Parkhurst, but the textbook does not discuss “white men far outnumbered white women, creating some opportunities where the latter became more valuable than previously; they were thus able to achieve some rights in the West before their counterparts elsewhere” (Framework, II.627–629 and II.649–650).</p>	<p>“Edits and corrections” to the materials may be recommended, but “rewrites” may not. (See regulatory definitions of those terms in 5 CCR § 9510).</p> <p>In the previous column, the sentence “The main problem is that these images say more about gender and relations with Native Americans in the early-twentieth century than they do about the early-</p>

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					<p>Instead, quite the opposite is discussed on SE 341. Although SE 480 makes the point in reference to Nantucket, Massachusetts whaling community. Also, nothing in the textbook about white men marrying Mexican women with greater frequency (ll.632–633). Nothing in the textbook about “women of diverse racial and ethnic backgrounds [feeling] trapped or limited by their gender in a place and time so dominated by men” (ll.636–638). Annie Bidwell’s achievements are mentioned on SE 477, but she isn’t included among other “women working for social change” on the frontier, l.639. SE 476–471 discusses the women’s movement, but it doesn’t afford a special place to women on the frontier, which is the overall purpose of ll.626–651.</p> <p>SE/TE 29, 53 These pages present paintings by Jean Leon Gerome Ferris (1863–1930), which he produced for early-twentieth-century exhibitions in Philadelphia. The textbook, however, doesn’t mention the date, and the images appear “factual” alongside the text. Page 53 does attribute the painting to Ferris, but 29 doesn’t. At any rate, in both images, the central focus of the image is women serving food to a man (a native woman to a European man on p. 29 and a European woman to a native man on p. 53). Additionally, of these images – but especially the image on SE/TE 29 – are</p>	<p>seventeenth century.” Is underlined for emphasis.</p>

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					<p>derogatory to Native Americans. <u>The main problem is that these images say more about gender and relations with Native Americans in the early-twentieth century than they do about the early-seventeenth century.</u> But, also, the women in each painting aren't even the reason why the paintings were included (that is to say, it wasn't meant to facilitate a discussion of colonial women, but rather the submissive women were incidentally included). I would cite other images in this chapter, especially the engravings of agricultural life in colonial Virginia, but I'm unable to ascertain the authorship of the paintings/engravings. The image citations direct readers to websites that stock photos, but these websites have no image attributions either. All in all, the images reinforce patriarchal stereotypes without discussing seventeenth-century patriarchy. We recommend replacing the image on SE/TE 29 and explaining the image on SE/TE 53.</p>	
McGraw 6-8 SC- 3*	Mc-Graw Hill	Impact 6-8	SC	8	<p>B.1 Adverse reflection The Framework, all of it, seeks to avoid adverse reflection of minority groups. By omitting or contradicting the framework for some groups, but not for others, the materials indicated below contribute to adverse reflections. The following instances use “descriptions” of minority groups throughout history – defined in terms of culture,</p>	<p>Does this raise a social content issue? “Edits and corrections” to the materials may be recommended, but “rewrites” may not. (See regulatory definitions of those</p>

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					<p>not just ethnicity (as allowed) – that “demean” due to inaccuracies or omissions.</p> <p>SE/TE The textbook often quotes from the letters of the Lowell women workers, but it does not mention Charles Dickens’ American Notes (which is not included as a “such as” in the framework II.395-96).</p> <p>SE/TE HT5 From the Grade 7 framework: the framework makes it very clear that the terms “medieval,” etc., should be questioned. However, as in every book, HT 5 violates this rule.</p> <p>SE/TE 95-100 Framework refers to the “Seven Years’ War, known in the colonies as the French and Indian War” (Framework I.60), but it is only referred to as the French and Indian War in the textbook. Both names should appear in the text (at least once).</p> <p>SE/TE 224 The framework II.188-92 asks for “special emphasis” to be placed on who was actually allowed to participate during THIS PERIOD. SE 224 “Voting Rights” addresses some of these issues since the Amendment, but not from the period under consideration (the early republic). An image caption on SE 229 (and marginalia on SE 252) does mention property limitations on voting but not on office holding (as specified in framework).</p> <p>SE/TE 264 Framework I.141 adds that the Articles lacked a national judiciary – the textbook</p>	<p>terms in 5 CCR § 9510).</p>

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					<p>doesn't mention this. SE 264 comes close but doesn't mention Articles.</p> <p>SE/TE 526-27 Framework I.722 includes West Point as a "resource" that the North had over the South. SE 526–527 does not.</p> <p>SE/TE 545-46 Framework II.729–735 includes the advantage of a "strong central government" that the north had over the South. SE 545 even makes it seem that the South had a comparably strong central government to suspend habeas corpus.</p> <p>SE/TE 537,551 Framework II.752–754 attributes the redefinition of the Civil War, at least partly, to African American agency (slaves joining Union forces). Textbook 537 attributes redefinition of war to Lincoln. SE 551 discusses African American regiment, but not how their efforts redefined the goals of the war.</p> <p>SE/TE chap 19 Framework (II.981–982) mentions Immigration Act of 1917. Textbook does not.</p>	
McGraw 6-8 SC- 3*	Mc-Graw Hill	Impact 6-8	SC	8	<p>F.1 Adverse reflection</p> <p>The Framework, all of it, seeks to avoid adverse reflection of entrepreneur and labor. By omitting or contradicting the framework for some entrepreneurs or workers, but not for others, the materials indicated below contribute to adverse reflections. The following instances use "references" of that "demean" people's</p>	<p>Does this raise a social content issue? "Edits and corrections" to the materials may be recommended, but "rewrites" may not. (See regulatory definitions of those</p>

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					<p>occupations or vocations due to demeaning inaccuracies or omissions.</p> <p>SE/TE The framework II.450–466 has an extended discussion of the North’s role and benefit in Southern slavery – the textbook omits this entire section. SE 470 states that “many white northerners still supported the practice,” but not much beyond this.</p> <p>SE/TE Framework I.672 mentions the Ostend Manifesto as an important marker in how slavery had become the key problem dividing political leaders. It doesn’t appear to be in the textbook.</p> <p>SE/TE 442 SE 442 mentions Eli Whitney but the Framework II.454–457 does so to emphasize his New England origins as part of a paragraph on “interdependence between the slave south and the industrial north.”</p> <p>SE/TE 537-38 Framework II.767–769 discusses “self-emancipation” but textbook does not.</p> <p>SE/TE 660 Framework II.910–914 discusses Social Darwinism – and “eugenics” – as a contemporary apology for treating workers poorly. SE 660 has a marginal comment on Social Darwinism, but only to explain why some industrial leaders succeed, NOT as a “justification for child labor [and] unregulated working conditions.”</p> <p>SE/TE 659-61 In discussion of Standard Oil especially, textbook states that “others felt they hurt consumers. With little competition,</p>	<p>terms in 5 CCR § 9510).</p>

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					<p>corporations were under no pressure to improve their products or services.” However the Framework II.871–875 is much stronger in their critique of “predatory pricing” and “gouging consumers,” which is necessary if students are to answer Q6 on SE 661 correctly.</p> <p>SE/TE 695 Framework II.976–979 differentiates California labor contributions of Asian farmers “development of irrigation systems and farming” from Mexican farmers “increasingly provided the labor force for the cultivation...” whereas SE 695 lumps them together (“Asian and Mexican immigrants often supplied farm labor”).</p>	
McGraw 6-8 SC- 3*	Mc-Graw Hill	Impact 6-8	SC	8	<p>G.1 Adverse reflection</p> <p>The Framework, all of it, seeks to avoid adverse reflection of religion. By omitting or contradicting the framework for some religions, but not for others, the materials indicated below contribute to adverse reflections. The following instances “hold religious belief up to ridicule” by portraying accuracies in some religions and inaccuracies or omissions in other religions.</p> <p>SE 437 SE 437 mentions that Allen and Jones founded new churches but not the name of the church (African Methodist Episcopal Church) or the date (1816) as mentioned in the framework. I.410</p>	<p>Does this raise a social content issue? “Edits and corrections” to the materials may be recommended, but “rewrites” may not. (See regulatory definitions of those terms in 5 CCR § 9510).</p>