

IMRA Review Cycle 2024 Report Summary

| Publisher Name | Program Name |
|--|--|
| Texas Education Agency, Open Education Resources | Bluebonnet Learning Grade 1 Reading Language Arts, Edition 1 |
| Subject | Grade Level |
| English Language Arts And Reading | Grade 1 |

| | |
|--|-----------------|
| Texas Essential Knowledge and Skills (TEKS) Coverage: | 100% |
| English Language Proficiency Standards (ELPS) Coverage: | 100% |
| Quality Review Overall Score: | 511/ 511 |

IMRA Reviewers

| Flags for Suitability Noncompliance | Count of Flags Original | Count of Flags Updated |
|--|-------------------------|------------------------|
| 1. Prohibition on Common Core | 0 | 0 |
| 2. Alignment with Public Education’s Constitutional Goal | 0 | 0 |
| 3. Parental Rights and Responsibilities | 0 | 0 |
| 4. Prohibition on Forced Political Activity | 0 | 0 |
| 5. Protecting Children’s Innocence | 0 | 0 |
| 6. Promoting Sexual Risk Avoidance | 0 | 0 |
| 7. Compliance with the Children’s Internet Protection Act (CIPA) | 0 | 0 |

| Flags for Suitability Compliance | Count of Flags Original | Count of Flags Updated |
|--|-------------------------|------------------------|
| Alignment with Public Education’s Constitutional Goal, 2.1.1 | 2 | 4 |
| Promoting Sexual Risk Avoidance, 6.2 | 0 | 0 |

| Factual Errors | Count of Errors Original | Count of Errors Updated |
|---|--------------------------|-------------------------|
| Count of Factual Errors from IMRA Reviewers | 1 | 0 |

| Feedback | Count | Not Responded |
|---------------------------------------|-------|---------------|
| Count of Feedback from IMRA Reviewers | 8 | 0 |

Count of Publisher Submitted Changes 39

Public Feedback

| | |
|------------------------|-----|
| Alleged Factual Errors | 3 |
| Flags for Suitability | 3 |
| Public Comments | 124 |

IMRA Review Cycle 2024 Report Summary

| Publisher Name | Program Name |
|--|--|
| Texas Education Agency, Open Education Resources | Bluebonnet Learning Grade 1 Foundational Skills, Edition 1 |
| Subject | Grade Level |
| English Phonics - ONLY | Grade 1 |

| | |
|--|------------------|
| Texas Essential Knowledge and Skills (TEKS) Coverage: | 100% |
| English Language Proficiency Standards (ELPS) Coverage: | 100% |
| Quality Review Overall Score: | 313 / 313 |

IMRA Reviewers

| Flags for Suitability Noncompliance | Count of Flags Original | Count of Flags Updated |
|--|-------------------------|------------------------|
| 1. Prohibition on Common Core | 0 | 0 |
| 2. Alignment with Public Education’s Constitutional Goal | 0 | 0 |
| 3. Parental Rights and Responsibilities | 0 | 0 |
| 4. Prohibition on Forced Political Activity | 0 | 0 |
| 5. Protecting Children’s Innocence | 0 | 0 |
| 6. Promoting Sexual Risk Avoidance | 0 | 0 |
| 7. Compliance with the Children’s Internet Protection Act (CIPA) | 0 | 0 |

| Flags for Suitability Compliance | Count of Flags Original | Count of Flags Updated |
|--|-------------------------|------------------------|
| Alignment with Public Education’s Constitutional Goal, 2.1.1 | 0 | 1 |
| Promoting Sexual Risk Avoidance, 6.2 | 0 | 0 |

| Factual Errors | Count of Errors Original | Count of Errors Updated |
|---|--------------------------|-------------------------|
| Count of Factual Errors from IMRA Reviewers | 0 | 0 |

| Feedback | Count | Not Responded |
|---------------------------------------|------------|---------------|
| Count of Feedback from IMRA Reviewers | See Page 1 | See Page 1 |

Count of Publisher Submitted Changes

See Page 1

Public Feedback

| | |
|------------------------|------------|
| Alleged Factual Errors | See Page 1 |
| Flags for Suitability | See Page 1 |
| Public Comments | See Page 1 |

All Feedback Items from IMRA Reviewers Remaining After Update

The following index provides links to each suitability flag, factual errors, or feedback referenced on the IMRA Report Summary that remained after publishers submitted responses. If no outstanding items exist, then the category will list “None”.

Flags for Suitability Noncompliance After Updates

- None

Flags for Suitability Compliance After Updates

- [IMRA Reviewer Positive Suitability ID 000317](#)
- [IMRA Reviewer Positive Suitability ID 000375](#)
- [IMRA Reviewer Positive Suitability ID 000373](#)
- [IMRA Reviewer Positive Suitability ID 000204](#)

Factual Errors Remaining After Updates

- None

Feedback Not Responded After Updates

- None

All Feedback Items by Category

IMRA Reviewer Suitability Noncompliance

- None

IMRA Reviewer Suitability Compliance

IMRA Reviewer Positive Suitability ID 000317

Component: Grade 1 Unit 8 Teacher Guide (9798890722911)

Suitability Indicator: 2. Alignment with Public Education’s Constitutional Goal

Page Number(s): 72-75

Location: Read-Aloud; all pages

Link: https://d1yqpar94jqbqm.cloudfront.net/documents/RLA_G1_U8_TG_ENG.pdf

Page Number(s): 85-88

Location: Read-Aloud; all pages

Link: https://d1yqpar94jqbqm.cloudfront.net/documents/RLA_G1_U8_TG_ENG.pdf

IMRA Reviewer Positive Suitability ID 000375

Component: Exploring America’s Symbols (9798890722911)

Suitability Indicator: 2. Alignment with Public Education’s Constitutional Goal

Page Number(s): 165

Location: Top of the page.

Link: https://d1yqpar94jqbqm.cloudfront.net/documents/RLA_G1_U8_TG_ENG.pdf

IMRA Reviewer Positive Suitability ID 000373

Component: A Young Nation is Born (9798890722911)

Suitability Indicator: 2. Alignment with Public Education’s Constitutional Goal

Page Number(s): 130

Location: Middle of page

Link: https://d1yqpar94jqbqm.cloudfront.net/documents/RLA_G1_U8_TG_ENG.pdf

IMRA Reviewer Positive Suitability ID 000204

Component: Unit 1: Fairy Tales and Tall Tales, Lesson 6 Pecos Bill, Teacher Guide (9798890728937)

Suitability Indicator: 2. Alignment with Public Education’s Constitutional Goal

Page Number(s): 94-95

Location: The tall tale makes a Texas connection in that Pecos Bill is characterized to be born in east Texas, spent time sitting on the banks of the Pecos River, while students have the opportunity to discuss that the Pecos River is an actual river in Texas.

Link: https://d1yqpar94jqbqm.cloudfront.net/documents/RLA_G2_U1_TG_ENG.pdf

Page Number(s): 16

Location: Activity Book pg. 6.1 provides additional references to the Pecos River.

Link: https://d1yqpar94jqbqm.cloudfront.net/documents/RLA_G2_U1_AB_ENG.pdf

IMRA Reviewer Factual Errors

IMRA Reviewer Error ID 8832756

Component: G1: Knowledge Unit 7: Teacher Guide (9798890729729)

Page Number(s): 48

Location: N/A

URL to Content: https://texasgateway.org/system/files/documents/RLA_G1_U7_TG_ENG.pdf

Description of Error: Rapunzel's name should be capitalized.

Publisher Response: Accept

Grade 1 Unit 7 Lesson 3 has been revised.

IMRA Reviewer Feedback

IMRA Reviewer Feedback ID 8821421

Component: G1: Knowledge Unit 3: Teacher Guide (9798890727725)

Reviewer Feedback: Before students turn and talk, have the teacher remind students during turn and talk to use ReadAloud or unit vocabulary in their responses and speak clearly and at an appropriate pace.

Page Number(s): 100

Location: N/A

URL to Content: https://www.texasgateway.org/system/files/documents/RLA_G1_U3_TG_ENG_0.pdf

Publisher Response: Accept

Grade 1 Unit 3 Lesson 7 has been revised.

IMRA Reviewer Feedback ID 9101581

Component: G1: Knowledge Unit 3: Teacher Guide (9798890727725)

Reviewer Feedback: Put more details about what story they are going to be accessing prior knowledge with.

Page Number(s): 39

Location: N/A

URL to Content: https://texasgateway.org/system/files/documents/RLA_G1_U3_TG_ENG_0.pdf

Publisher Response: Accept

Grade 1 Unit 3 Lesson 10 has been revised.

IMRA Reviewer Feedback ID 8862731

Component: G1: Skills Unit 3: Activity Book (9798890727640)

Reviewer Feedback: Tell students they are also decoding words with initial consonant blends

Page Number(s): 40

Location: N/A

URL to Content: https://www.texasgateway.org/system/files/documents/RLA_G1_U3_Skills_TG_ENG.pdf

Publisher Response: Accept

Grade 3 Unit 3 Lesson 3 has been revised.

IMRA Reviewer Feedback ID 8945191

Component: G1: Skills Unit 1: Teacher Guide (9798890728838)

Reviewer Feedback: I think it would be helpful to add the vocabulary of "first person" and what makes a story first person. I think it needs to be explicitly stated so that the teacher knows to teach this term.

Page Number(s): 113

Location: N/A

URL to Content: https://www.texasgateway.org/system/files/documents/RLA_G1_U1_Skills_TG_ENG.pdf

Publisher Response: Reject

No revision made. Content appropriate in current form. The suggested feedback will be considered for future continuous improvement.

IMRA Reviewer Feedback ID 8833746

Component: G1: Knowledge Unit 7: Teacher Guide (9798890729729)

Reviewer Feedback: It says to ask questions as they read. Are there questions that could be asked beforehand?

Page Number(s): 48

Location: N/A

URL to Content: https://texasgateway.org/system/files/documents/RLA_G1_U7_TG_ENG.pdf

Publisher Response: Reject

No revision made. Content appropriate in current form. The suggested feedback will be considered for future continuous improvement.

IMRA Reviewer Feedback ID 9101436

Component: G1: Knowledge Unit 1: Teacher Guide (9798890722867)

Reviewer Feedback: Be more specific that the students will use the sentence frame to take notes.

Page Number(s): 48

Location: N/A

URL to Content: https://www.texasgateway.org/system/files/documents/RLA_G1_U1_TG_ENG.pdf

Publisher Response: Reject

No revision made. Content appropriate in current form. The suggested feedback will be considered for future continuous improvement.

IMRA Reviewer Feedback ID 9101081

Component: G1: Knowledge Unit 2: Teacher Guide (9798890729170)

Reviewer Feedback: A "variety of media" is including a sentence stem on paper, poster, read aloud, illustrations, and image cards.

Page Number(s): 49

Location: N/A

URL to Content: https://texasgateway.org/system/files/documents/RLA_G1_U2_TG_ENG.pdf

Publisher Response: Reject

There is insufficient information to identify and address the concern.

IMRA Reviewer Feedback ID 9003521

Component: G1: Skills Unit 3: Teacher Guide (9798890727633)

Reviewer Feedback: Students are editing and could edit a singular noun but make sure to put under teacher guidance to use the academic vocabulary of editing nouns, verbs etc.

Page Number(s): 54

Location: N/A

URL to Content: https://www.texasgateway.org/system/files/documents/RLA_G1_U3_Skills_TG_ENG.pdf

Publisher Response: Reject

No revision made. Content appropriate in current form. The suggested feedback will be considered for future continuous improvement.

Publisher Submitted Changes

- None

Public Alleged Factual Errors

Public Error ID 9636516

Component: G1: Knowledge Unit 8: Teacher Guide (9798890722911)

Page Number(s): 175-177

Location: The sections on Show Image 12.9A: Washington's Bible and comprehension question 4.

URL to Error: View Publisher Materials

Alleged Error: The Teacher's Guide says that the Founding Father's chose the motto for the Liberty Bell based on the story of Moses and the Exodus from Egypt. "The Liberty Bell was a symbol designed to celebrate our freedom from being controlled by the British and our freedom to pray. When thinking of a motto for the Liberty Bell, the Founding Fathers were inspired by a story in the Hebrew Scriptures, which are also organized as the Old Testament of the

Christian Bible. The story describes a man named Moses who lived a long time ago in ancient Egypt...." The meaning of the scripture and symbolism of the Liberty Bell is powerful but this section of the curriculum is not factual.

Explanation or Suggested Correction: According to the National Park's Service, what is now known as the Liberty Bell was cast in the 1750s and did not take on any significance other than calling public meetings until the 1830s. Therefore, it was not chosen by the Founding Fathers to celebrate freedom from British control. Nor does the inscription relate to the Hebrew Bible story of Moses and the slaves being led out of Egypt after prayers to God. It is from Leviticus 25:10. As the National Park's Service explains, "The Liberty Bell's inscription is from the Bible (King James version): "Proclaim Liberty Throughout All the Land Unto All the Inhabitants thereof." This verse refers to the "Jubilee", or the instructions to the Israelites to return property and free slaves every 50 years. Speaker of the Pennsylvania Assembly Isaac Norris chose this inscription for the State House bell in 1751, possibly to commemorate the 50th anniversary of William Penn's 1701 Charter of Privileges which granted religious liberties and political self-government to the people of Pennsylvania. The inscription of liberty on the State House bell (now known as the Liberty Bell) went unnoticed during the Revolutionary War. After the war, abolitionists seeking to end slavery in America were inspired by the bell's message."

Reference or Source for Suggested Correction: <https://www.nps.gov/inde/learn/historyculture/stories-libertybell.htm>

Submitted By: Susan Netopski, 79714

Publisher Response: Accept

Grade 1 Unit 8 Lesson 1 has been updated.

Public Error ID 9150211

Component: G1: Knowledge Unit 8: Teacher Guide (9798890722911)

Page Number(s): 38 (title), 47 (paragraph), and others

Location: The title for Chapter 3, wherever it is found. Also, on page 47, the fourth sentence of the first paragraph.

URL to Error: View Publisher Materials

Alleged Error: Prayer was not the subject of the first debate of the Continental Congress.

Explanation or Suggested Correction: According to the Journals of the Continental Congress, the first day of the Continental Congress, Monday, September 5, 1774, included a debate regarding rules and conduct for debate ("A motion was made and seconded that a Committee be appointed to draw up some rules of conduct to be observed by the Congress in debating and determining questions that come under consideration, But after some debate another motion was made and seconded that the farther consideration of this question be deferred untill tomorrow, which was carried by a large majority."). The following day, September 5, the records show that, "The Congress, resuming the consideration of appointing a Committee to draw up rules of conduct to be observed in debating and determining the questions, that come under consideration, after a good deal of debate the motion was divided and put." The Journal clearly indicates that the first debate of the Continental Congress had to do with the critical foundation of how the body would debate. There follows seven resolutions, the last of which involves the prayer of Mr. Duche, which was approved, "after settling the mode of voting, which is by giving each Colony an equal voice...." Using the original records, one could argue that the establishment of each colony having an equal voice, regardless of their size or history, was the most significant debate held that day. The assertion that the first debate of the Continental Congress was about prayer indicates that this was the only subject of debate, and the most important thing on the delegates' minds. But the minutes of the meeting do not reflect this. After debating whether each Colony would have

equal voice, and how debates would be ordered, and appointing committees to do some critical work for this fragile government, the last order of the day was to debate whether or not Mr. Duche was the appropriate person to open the next day's meeting with prayer. The title of this chapter incorrectly teaches the content and concerns of the first debate in the Continental Congress.

Reference or Source for Suggested Correction: Journals of the Continental Congress, Vol. I, 1774, which can be accessed here: <https://tile.loc.gov/storage-services/service/ll/llscd/lljc001/lljc001>

Submitted By: Mary Spradlin, 76116

Publisher Response: Accept

Grade 1 Unit 8 Lesson 3 has been revised.

Public Error ID 9187336

Component: N/A (N/A)

Page Number(s): 1

Location: The chart is wrong for Kindergarten and Grade 1 ELA.

URL to Error: N/A

Alleged Error: Look at the chart

Explanation or Suggested Correction: Kindergarten should have Kindergarten Phonics/ELA. First grade should have First Grade Phonics/ ELA. Check your chart.

Reference or Source for Suggested Correction: N/A

Submitted By: Donna Matlock, 77654

Publisher Response: Reject

There is insufficient information to identify and address the concern.

Public Suitability Flags

Public Suitability ID SF000216

Component: Unit 1: Sharing Stories, Lesson 9: The Prodigal Son (9798890722867)

Suitability Indicator: 3. Parental Rights and Responsibilities

Suitability Sub-Indicator: 3.1

Specific or Thematic: Specific

Page Number(s): Pages 107-120

Location:

Link: https://d1yqpar94jqbqm.cloudfront.net/documents/RLA_G1_U1_TG_ENG.pdf

Submitted By: Susan Nayak, 78756

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec.

28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Suitability ID SF000181

Component: Unit 8, Lesson 3: Prayer: The First Debate (N/A)

Suitability Indicator: 3. Parental Rights and Responsibilities
Suitability Sub-Indicator: 3.1
Specific or Thematic: Thematic

Page Number(s): 38-51

Location:

Link: https://d1yqpar94jqbqm.cloudfront.net/documents/RLA_G1_U8_TG_ENG.pdf

Page Number(s): see above

Location: see above

Link: see above

Page Number(s): see above

Location: see above

Link: see above

Submitted By: Mark Chancey, 75243

Publisher Response: Reject

No Revision Made

Public Suitability ID SF000208

Component: Hansel And Gretel Units 6-7 (N/A)

Suitability Indicator: 5. Protecting Children's Innocence
Suitability Sub-Indicator: 5.3.
Specific or Thematic: Thematic

Page Number(s): pgs. 93-126

Location:

Link: https://d1yqpar94jqbqm.cloudfront.net/documents/RLA_G1_U7_TG_ENG.pdf

Page Number(s): 93-126

Location: The whole story is too frightening for this age.

I think other story choices are much more appropriate.

Link: The whole story is too frightening for this age.

I think other story choices are much more appropriate.

Page Number(s): 93-126

Location: See above

Link: https://d1yqpar94jqbqm.cloudfront.net/documents/RLA_G1_U7_TG_ENG.pdf

Submitted By: Cindi Castilla, 75229

Publisher Response: Reject

No Revision Made

Public Comments

Public Comment ID 9330491

Comment: It is NOT acceptable for a public school teacher in any grade level or subject to teach my child religion. This curriculum violates parental rights and freedom of religion and separation of church and state. Do not approve this curriculum. You cannot approve random school teachers telling my child what to believe about God, Jesus, or any other church related subject. That is the sole job of parents-NOT state sponsored religious indoctrination via curriculum.

Component: G1: Knowledge Unit 10: Activity Book (9798890729781)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Karen Bryant, 78404

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9440496

Comment: It is mind-boggling that the elected "leadership" of Texas is seriously considering violating the Constitution of the United States. Our children are literally being taught that they can "cherry-pick" which laws apply to the states-essentially, to break the law. There are very essential and necessary reasons to keep church and state separated-if any of you have bothered to notice or study the last 200 plus years. This is a waste of taxpayer money, which seems to be a theme and goal of the current governor. I am an American, an attorney and a parent. I fully stand behind the Constitution. A very dangerous precedent would be set if you all continue to push this issue. And yes, I fully support all organizations that have filed lawsuits against the state. If you truly care about the education and safety of our children and our COUNTRY, you will drop this nonsense and do the jobs you were ELECTED to do. Sincerely, A concerned American Mother, Lawyer and advocate for the enforcement of the Constitution of the United States

Component: G1: Skills Unit 1: Teacher Guide (9798890728838)

Page Number(s): All pages in every course, grade and component

Location: All

URL to Content: <https://www.texasgateway.org/book/oer-grade-1-rla>

Submitted By: Mia Garcia, 77018

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9450386

Comment: Why is there no longer a separation of church and state? If a Bible story can be discussed as a literary element only, I am ok. Can I trust the state to stay out of my religion? Teaching my children religion is MY job. Not yours. Why try when this is such a sensitive topic? Are you hopping to cause trouble?

Component: G1: Knowledge Unit 1: Teacher Guide (9798890722867)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Chrysa Hefty, 78217

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9487446

Comment: I'm so excited to see our state turn back to our Lord and Savior Jesus Christ! May we continue down this path and stand up for what's right!

Component: G1: Knowledge Unit 10: Teacher Guide (9798890729774)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Tabitha Pacheco, 77665

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9487456

Comment: I am all in favor of using this program. Districts who have implemented it are seeing great gains in reading and knowledge .

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Shirin Remzi, 75161

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9550461

Comment: Keep religion out of public schools. It is wildly inappropriate to bring in curriculum that uses texts such as the Prodigal Son as an elar resource.

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Jennifer Castro, 77058

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9550476

Comment: Keep religion out of public schools

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Jennifer Castro, 77058

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9563666

Comment: The parable of the prodigal son teaches a valuable lesson about forgiveness. However, the context around the parable shows a religious preference towards Christianity. It is unnecessary for the teaching of the parable to include an explanation of about Jesus and how parables are used in the Bible. If the explanations about Jesus and the Bible won't be removed, then the lesson must also include information about other religious figures and texts that use parables to teach moral or spiritual lessons. It is inappropriate for a public school to show preference towards one religion in its curriculum as it promotes one system of belief onto students who hold a wide variety of faiths.

Component: G1: Knowledge Unit 1: Teacher Guide (9798890722867)

Page Number(s): 107-120

Location: Unit 1, Lesson 9

URL to Content: https://d1yqpar94jqbqm.cloudfront.net/documents/RLA_G1_U1_TG_ENG.pdf

Submitted By: Morgan Berasley, 78758

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9563816

Comment: The quote from Thomas Jefferson: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness." is explained as him meaning that "When Thomas Jefferson wrote "all men are created equal," "endowed by their Creator with certain unalienable Rights," he meant all men and women are equal in the eyes of God, and all people should be equal under the laws of our country." However, when analyzing this quote, Jefferson is saying that all people were created equal by God and have certain rights (which include Life, Liberty, and the pursuit of happiness) given to them by God which the government cannot take away. I do not feel that the analysis and explanation of the quote in the textbook properly explains what Jefferson meant.

Component: G1: Knowledge Unit 8: Teacher Guide (9798890722911)

Page Number(s): 75

Location: Unit 8, Lesson 5, page 75

URL to Content: https://d1yqpar94jqbqm.cloudfront.net/documents/RLA_G1_U8_TG_ENG.pdf

Submitted By: Morgan Berasley, 78758

Publisher Response: Accept

Grade 1 Unit 8 Lesson 5 has been revised.

Public Comment ID 9563926

Comment: The notes for the teacher in this paragraph seem to imply that one of the reasons for the American Revolution was religious control by the British. This is not factual as the religious control by the British was the reason for colonization, not the revolution. The curriculum should be clear on the difference between reasons for colonizing and reasons for starting a revolution as to not confuse the students.

Component: G1: Knowledge Unit 8: Teacher Guide (9798890722911)

Page Number(s): 175

Location: Unit 8, lesson 12, page 175, paragraph 2

URL to Content: https://d1yqpar94jqbqm.cloudfront.net/documents/RLA_G1_U8_TG_ENG.pdf

Submitted By: Morgan Berasley, 78758

Publisher Response: Accept

Grade 1 Unit 8 Lesson 12 has been revised.

Public Comment ID 9564181

Comment: While explaining the quote on the Liberty Bell, the curriculum goes in depth in the story of Exodus. However, the image for this section is Washington's Bible, which not mentioned at all and the majority of the details

of the story are unnecessary to explain the quote on the Liberty Bell. In fact, the paragraph 2 on page 176 is sufficient to describe this quote. To spend time going over this religious story distracts from the lesson and touts the line of religious instruction. Also this section includes this sentence: "The Liberty Bell was a symbol designed to celebrate our freedom from being controlled by the British and our freedom to pray." which is factually incorrect. The Liberty Bell was originally created to celebrate the founding of Pennsylvania, and later become a symbol of general freedom. It was not designed for "our freedom to pray" and later became of symbol of more than just religious liberty

Component: G1: Knowledge Unit 8: Teacher Guide (9798890722911)

Page Number(s): 175-176

Location: Unit 8, Lesson 12, pages 175-176

URL to Content: https://d1yqpar94jqbqm.cloudfront.net/documents/RLA_G1_U8_TG_ENG.pdf

Submitted By: Morgan Berasley, 78758

Publisher Response: Accept

Grade 1 Unit 8 Lesson 12 has been revised.

Public Comment ID 9577551

Comment: As an experienced classroom teacher, I understand the importance of background knowledge. For example, when studying Da Vinci's "The Last Supper" referring to the Bible to understand the event depicted, makes sense. However, when studying the Liberty Bell, stating that it "reminded [the Founding Fathers] of how God helped free the Hebrew people in the Bible" which is subjective, is a whole other thing. Finding ways to insert Christian theology into a public school curriculum is wrong headed. We need a balanced teaching space for our kids. And I mean all kids - Christians, Muslims, Jews, those who practice any, all or no religion in their home. Using the importance of background knowledge as way to open the door to teach Christianity violates the rights of a whole lot of parents. Referring to a Bible passage for perspective is way different than references that include the parable of the good Samaritan in a social studies unit and the teaching of "do unto others as you would have them do unto you" in a kindergarten unit about fairy tales and folktales. The materials note that the golden rule is a "core teaching of the Bible" that comes from "Jesus' sermon on the mount." Those are straight up Bible school lessons. Amplify, a curriculum publisher that crafted the latest piloted state curriculum, which according to TEA showed student gains in schools in the pilot program, refused to insert more biblical content without balancing it with other religious references. So TEA sought out Hillsdale College and Texas Public Policy Foundation - both conservative Christian vendors, one of which tried to require that the Ten Commandments be posted in public school classrooms, to create our statewide curriculum. We have to ask why? Why leave a non-religiously affiliated vendor who has produced a successful curriculum and seek out two very conservative Christian vendors? This is not hard to understand. I find it offensive that some legislators are claiming the curriculum provides teachers with a break in lesson planning. No teacher ever has opened up a teacher's guide and just taught. No good teacher. In any case, teachers are not leaving education because they spend too much time on curriculum. They are leaving because they are undervalued and underpaid. Maybe our legislators got it wrong. Instead of spending millions of dollars of public funds on Bible lessons for our public schools how about paying teachers a professional salary and fully funding our schools? Now comes the carrot, the per student funding amount, the ADA, has not increased since 2019. We all understand inflation over the last 5 years. The state legislature did not pass the public school funding bill in the last session because it was tied to the school voucher requirement which was voted down. Right now, school districts across the state are laying off teachers and staff due to funding deficits. School districts that choose to adopt this curriculum will receive an extra \$60 per student. Let that sink in. Cash strapped districts will have to choose between a religious based curriculum and the money they desperately need because our governor and many legislators are sitting on \$32.7 billion dollar

surplus rather than adequately funding our kids' schools. As our State Board of Education members, you are tasked with choosing educational materials that meet the needs of and are in the best interests of all of our kids. This curriculum does not meet those standards. It is rooted in politics and controversy, not best educational practices. Please do not adopt this divisive curriculum. We have better choices.

Component: G1: Knowledge Unit 7: Teacher Guide (9798890729729)

Page Number(s): 16

Location: Kindergarten Unit 7 Helping Our Neighbors - Teacher's Guide page 16

URL to Content: https://d1yqpar94jqbqm.cloudfront.net/documents/RLA_GK_U7_TG_ENG.pdf

Submitted By: Judith Lee, 0

Publisher Response: Accept

Grade 1 Unit 7 Lesson 12 has been revised.

Public Comment ID 9607326

Comment: I am strongly opposed to the adoption of the curriculum as proposed by HB 1605. It is wrong to bribe school districts with a promise of \$60 per student if they adopt the proposed curriculum. Also, it is wrong to include any type of religious instruction in public schools. The First Amendment of our constitution states that "Congress shall make no law respecting an establishment of religion." It would be a terrible disservice to students and the people in the state of Texas if you adopt this curriculum.

Component: G1: Knowledge Unit 1: Teacher Guide (9798890722867)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Susan Dollar, 78006

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9610266

Comment: Lessons on the Golden Rule and Good Samaritan belong in the church. Not formal lessons in school. How is the animosity between the Jews and Samaritans supposed to be explained? Where in LA is that appropriate? The fundamental difference between the two peoples is why the story was so impactful. It takes very little to help a friend, it is a greater act of love to help an "enemy". No teacher has ever complained about their lesson plans. It is the lack of school funds and lack of support from administration coupled with poor parenting that drives the best teachers to go elsewhere.

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Ann Finch, 75656

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9613916

Comment: As a parent, retired educator, and Catholic, I am appalled that the State of Texas is attempting to include references to Bible teachings in the classroom. The basic tenet of the US Constitution was to free citizens from religious interference and now the Texas Government wants to preach the beliefs of specific Christ-based religions. The idea that there would be a \$60 incentive for each student is a slap in the face to the woefully underpaid teachers and the school districts struggling with some of the lowest funding in the country. Remove the references to religion in the lower grades and start adequately funding public schools.

Component: G1: Knowledge Unit 1: Teacher Guide (9798890722867)

Page Number(s): Pg 110

Location: The inclusion of references to Jesus and the New Testament in the classroom curriculum for example in the definitions sections - followers, n. people who believe in and follow something or someone Example: The followers of Jesus paid close attention to th

URL to Content: https://d1yqpar94jqbqm.cloudfront.net/documents/RLA_G1_U1_TG_ENG.pdf

Submitted By: Jean Mitchell, 0

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9617656

Comment: I believe in the separation of church and state!!! Our public school students do not need to be indoctrinated in religious rhetoric!!

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Barbara Drell, 77024

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9630806

Comment: I want to say, I think ALL religion should be offered as part of the learning experience to secondary education. but I don't think any ONE type of religion should be mandatory. I think our youth need to learn how to respect each others differences and learn about one another. That will cultivate respect and friendships. But no one should be forced to learn about any religion. And it absolutely shouldn't be mandated as a requirement.

Component: G1: Knowledge Unit 10: Activity Book (9798890729781)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Ashley Brown, 77040

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9631286

Comment: Since before Sir Isaac Newton, religion has been an integral part of education, taught and advanced through clergy and other Biblically based societies. The original schools of higher education in the United States were religious-based, and even in Texas, the oldest college of higher learning was founded by preachers and ministers. Our very Constitution used Judeo-Christian morals in its framing. Then the principle of Separation of Church and State was construed to apply to education. The previous centuries of religion and morality, taught in schools, has gradually been sucked dry. Most schools don't even raise the flag or pledge allegiance. It's a wonder we have retained the "National Anthem" at sporting events. That being said, it is so refreshing and in the face of "modern" thought, to have an entity as yours try to reverse a century-old trend. The Bible is replete with fundamental statements and stories that are alluded to and quoted in literature. To give the Bible credit for its influence over the centuries is a noble feat, and I am behind your efforts completely. Thank you.

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Robert Sears, 79714

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9631506

Comment: If any Christian material that presents itself as factual and can be found in a textbook in Texas, then the state of Texas is far overstepping its bounds. Christian material should be taught with other mythology and history only.

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: TEDDY LONEY, 78130

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9631546

Comment: The Prodigal Son is a Judeo-Christian parable, and per the Constitution, cannot be included in a state endorsed textbook.

Component: G1: Knowledge Unit 1: Activity Book (9798890722874)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Joe Slayden, 75077

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9631566

Comment: I am writing to express my deep concern that the TEA wants to incentivize public schools to insert Bible teachings into K-5 reading and language arts lessons. Public schools are not religious institutions, nor should they be. Separation of church and state still exists in the U.S. and in Texas, and is, itself, a core value that should be taught and revered as part of Social Studies curriculums. Everyone who wants a religion gets to have one, but no one gets to push or force their personal faith views on anybody else. This is a basic tenet of freedom and equality, two core values our nation and our State publicly espouse. Teach that. Public schools exist to welcome and equally serve all students from all backgrounds and all religions. Children whose families are from various other religions may become subjects of intense bullying, isolation, and exclusion, both by other students and by teachers and administrators who might take a more narrow view against welcoming all and serving all equally. Furthermore, families of other faiths also pay their tax dollars to support public education, not a faith based education to which they themselves do not adhere. There is no need to insert religious views into curriculum in order for students to learn mathematics, science, technology, history, or English Language grammar and composition. Even Christian religious views vary widely, so the notion that Bible teachings are standard one-and-the-same across the board is inherently flawed. Which denomination of Christianity would the TEA choose to insert? Who would be deemed qualified to teach it? This is a very slippery slope down which Texas education should not slide. It is a bad idea. Please decline any proposal to bend Texas education in the direction of a theocratic leaning toward any faith. Religious teaching has a place in a religious

setting openly affiliated with that religion at the choice of the people so inclined. It does not have a place in public education where all students of all faiths or no faith are to be openly and equally welcomed and served.

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Darlene Aksoy, 75019

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9631616

Comment: Most religions have similar tenets concerning personal behavior and it is admirable to reinforce these behavior ideals. It is not necessary to use any religious text or materials in order to discuss what most people consider to be acceptable behavior. I am definitely opposed to the use of the Bible, Torah, Koran, or any other religious text in the classroom to present or teach basic concepts of acceptable behavior or ideas. There are books and/or stories available to illustrate the concepts desired.

Component: G1: Knowledge Unit 10: Activity Book (9798890729781)

Page Number(s): 1x

Location: N/A

URL to Content: N/A

Submitted By: Julia Hummel, 78248

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9631731

Comment: I wish to tell the State Board of Education that I do not support the Open Education Resources curriculum for grades K-5. This curriculum includes a large amount of biblical content which promotes certain religious views over others. The public education curriculum should not emphasize and promote any one religion. Our Constitution supports the separation of church and state and our public education is funded by the state thus it should not favor any religion. Religious education is the job of the parents, family and the churches. It is not the job of public schools. The State Board of Education would be in direct conflict with our Constitution by approving Open Education Resources. Do not approve this content.

Component: G1: Knowledge Unit 10: Activity Book (9798890729781)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Teresa Goodwin, 78232

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9640226

Comment: The Bible supports history and science in its own way by documenting events, observations, and principles that align with historical and scientific understanding. Historically, the Bible provides a rich narrative of ancient civilizations, notable figures, and key events that have shaped the course of human history, such as the Exodus, the Babylonian Exile, and the rise of early Christian communities. Scientifically, while not a textbook, the Bible contains observations about the natural world that reflect an early understanding of phenomena such as the water cycle, the roundness of the earth, and the vastness of the stars. Verses like those describing "the paths of the seas" in Psalm 8:8 suggest an awareness of natural patterns that resonate with later scientific discoveries such as Matthew Fontaine Maury discovery of ocean currents and winds. Although the Bible's primary purpose is theological and moral, its references to historical events and natural processes provide a foundational context that has influenced both historical scholarship and scientific inquiry throughout the centuries.

Component: G1: Knowledge Unit 8: Teacher Guide (9798890722911)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Elizabeth Long, 79705

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9640576

Comment: I find the title of the product difficult to follow. I understand that the OER product here is a version of the materials used in the school district today by many people who call them Amplify or Eureka. I read in the FAQ that the state is branding the new materials to help avoid confusion but I am still stumped by the term OER. I know that open education resources mean resources are available publicly and free of charge and it is often used to identify the type of materials. Texas OER just doesn't seem like an official product name. I recommend that the state consider selecting a specific name for the product so that people can readily identify it.

Component: G1: Knowledge Unit 1: Teacher Guide (9798890722867)

Page Number(s): Product Cover Pages

Location: Front of all books

URL to Content: N/A

Submitted By: Andrea Stevenson, 79404

Publisher Response: Reject

The OER materials have been formally branded Bluebonnet Learning.

Public Comment ID 9640711

Comment: As a career-long public policy communications professional, I'd like to provide a recommendation on branding for Open Education Resources (OER). If TEA's goal is to encourage uptake of OER assets, an approachable, informative brand will be incredibly beneficial. Branding OER effectively will lead to increased use and uptake by the constituents the resources are available to. That in turn results in more effective classroom instruction and learning - which is the whole point. I'd encourage TEA create an effective, illuminating brand for OER for the sake of the overall impact.

Component: N/A (N/A)

Page Number(s): N/A

Location: Branding recommendation for OER

URL to Content: N/A

Submitted By: Katherine McLane, 78701

Publisher Response: Reject

The OER materials have been formally branded Bluebonnet Learning.

Public Comment ID 9640846

Comment: "A baptism is a Christian religious ceremony, which is an expression of religious freedom." The connection to religious freedom in this context and with this wording is odd and potentially confusing. Baptisms, like other religious ceremonies, are done in a variety of contexts, some reflecting religious freedom and others not. The reference to religious freedom should be omitted.

Component: G1: Knowledge Unit 8: Teacher Guide (9798890722911)

Page Number(s): 26

Location: N/A

URL to Content: N/A

Submitted By: Mark Chancey, 75243

Publisher Response: Accept

Grade 1 Unit 8 Lesson 1 has been revised.

Public Comment ID 9640851

Comment: The description of religious practice in the colonies lacks nuance and gives the impression of a greater degree of religious freedom than actually existed in most of the colonies. Pilgrims restricted the religious freedom of others. Quakers were often persecuted in American colonies, as were Catholics. Jews typically did not have equal citizenship rights in the colonies. See: <https://www.smithsonianmag.com/history/americas-true-history-of-religio...>

Component: G1: Knowledge Unit 8: Teacher Guide (9798890722911)

Page Number(s): 44-45

Location: N/A

URL to Content: N/A

Submitted By: Mark Chancey, 75243

Publisher Response: Reject

No revision made. The OER product addresses topics in an age appropriate manner.

Public Comment ID 9640856

Comment: It is unfortunate that the discussion of Monticello does not mention enslaved people and the discussion of Jefferson does not discuss his contributions to American notions of religious freedom, especially given the curriculum's emphasis on religious freedom elsewhere.

Component: G1: Knowledge Unit 8: Teacher Guide (9798890722911)

Page Number(s): 157-158

Location: N/A

URL to Content: N/A

Submitted By: Mark Chancey, 75243

Publisher Response: Reject

No revision made. The content in these instructional materials is written in an age-appropriate and suitable manner.

Public Comment ID 9641111

Comment: I am delighted to see Texas adopt a classical methodology of teaching English and have zero problems with any references to the Bible. A classical curriculum has been the gold standard in the past and we should not have veered from it. Please adopt OER ELAR for K-5. Thank you!

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Brenda Howard, 76513

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9641486

Comment: "You learned about our Founding Fathers in earlier lessons. Remember that they worked together to create a new government and believed the nation's people should be free and united. They did not like being controlled by the British government. Do you remember what the British were trying to control? [Remind students that one of the many things they tried to control was their religious beliefs. Remind students that this means the British tried to control their thoughts about God, how to pray, and where to go to church.]"Explanation: 1. The focus here on religious freedom is factually inaccurate. The two Continental Congresses before the Revolution did *not* focus on religious freedom as a major issue. They tackled a whole host of other issues. Why doesn't the curriculum address issues that the Founders actually discussed instead of making one up? 2. The two religion-related matters the Continental Congresses *did* address were complaints that Britain had "established" the Roman Catholic church in Quebec (it hadn't) and complaints that one of the colonies, not the British, was interfering with religious freedom. Massachusetts Baptists complained about the colonies established church and the use of tax money to support it. Important Founders dismissed the concern. At this point, the most immediate threats to religious freedom in the

colonies were the colonies' own established churches. 3. At this point, a variety of churches existed in the Colonies. The British were not trying to "control their thoughts about God, how to pray, and where to go to church." Correction Source: <https://www.law.cornell.edu/constitution-conan/amendment-1/continental-...>

Component: G1: Knowledge Unit 8: Teacher Guide (9798890722911)

Page Number(s): 175

Location: N/A

URL to Content: https://d1yqpar94jqbqm.cloudfront.net/documents/RLA_G1_U8_TG_ENG.pdf

Submitted By: Mark Chancey, 75243

Publisher Response: Accept

Grade 1 Unit 8 Lesson 12 has been revised.

Public Comment ID 9641491

Comment: "Aesop lived in ancient Greece and was known as a man of strong religious conviction who followed the polytheism and gods of the Greeks. He collected those fables for an explicitly religious purpose." Explanation: 1. It is not clear that Aesop ever existed. He may be a legendary figure that became associated with these fables at some point. 2. If Aesop did exist, there is no evidence to suggest that he collected these fables. The first collection did not appear until well after the time period in which he supposedly lived. 3. It is not at all clear why the curriculum says Aesop was a "man of strong religious conviction." A novelistic "biography" written a thousand years after his supposed life describes respectful interaction with deities, as is common for such works. 4. Although a small percentage of Aesop's fables include religious elements such as references to the gods, it is factually inaccurate to say that they were collected for an "explicitly religious purpose." Absolutely no evidence suggests that. (The curriculum appears to make this claim a so that its creators can say that Jesus' parable is not the only religious material in the unit.) 5. This curriculum often gives the appearance of simply making things up. Correction Source: <https://iep.utm.edu/aesop/> <https://www.britannica.com/biography/Aesop>

Component: G1: Knowledge Unit 1: Teacher Guide (9798890722867)

Page Number(s): 2

Location: N/A

URL to Content: https://d1yqpar94jqbqm.cloudfront.net/documents/RLA_G1_U1_TG_ENG.pdf

Submitted By: Mark Chancey, 75243

Publisher Response: Accept

Grade 1 Unit 1 Lesson 1 has been revised.

Public Comment ID 9641516

Comment: "The Liberty Bell was a symbol designed to celebrate our freedom from being controlled by the British and our freedom to pray. When thinking of a motto for the Liberty Bell, the Founding Fathers were inspired by a story in the Hebrew Scriptures, which are also organized as the Old Testament of the Christian Bible. The story describes a man named Moses who lived a long time ago in ancient Egypt." Explanation: 1. The Liberty Bell was not "designed to celebrate our freedom from being controlled by the British and our freedom to pray." A Pennsylvania colonial legislator ordered it in 1751, long *before* Americans had won their freedom. So the current wording is inaccurate and anachronistic. 2. The British had never denied colonists the right to pray per se, so that wording is confusing, nor to my knowledge is there any evidence the creator of the bell ever specified that as the reason for the inscription. 3.

The Liberty Bell's inscription was not widely known in the Revolutionary period or the early Republic. 4. The wording reserves the use of the term "Bible" for the Christian Bible while declining to use it in reference to the Jewish Bible, reflecting religious bias. Perhaps the wording "was inspired by a story in the Bible" would be sufficient. 5. Perhaps the curriculum could note the specific context of the biblical passage from which the inscription comes, Leviticus 25. That passage prescribes debt relief and the freeing of enslaved people every 50 years. Correction Source:

<https://www.nps.gov/inde/learn/historyculture/stories-libertybell.htm>

<https://www.bibleodyssey.net/articles/jubilee-year/>

Component: G1: Knowledge Unit 8: Teacher Guide (9798890722911)

Page Number(s): 175-176

Location: N/A

URL to Content: N/A

Submitted By: Mark Chancey, 75243

Publisher Response: Accept

Grade 1 Unit 8 Teacher's Guide has been revised.

Public Comment ID 9641816

Comment: I have grave concerns about this curriculum. Using this one chapter as an example, I do not believe it is realistic in its expectations for teachers and students. On p. 23, the expectation is set that the information in this chapter can be taught in 60 minutes of instructional time. The students are first graders: 6 and 7 year olds. I know from my experience as a degreed educator, a parent and a pastor that many first graders are not proficient in reading and writing. I have concerns about a curriculum that expects children of this age to concentrate, consume and understand large amounts of new and complex information, including: vocabulary, history, government, and themes of justice and oppression, with just one break recommended after the first 40 minutes of intense learning. In 60 minutes of instructional time, students are supposed to learn 5 core vocabulary words and 5 sayings or phrases; they are supposed to understand the concept of "parliament" as compared to "congress;" they are introduced to and expected to grasp the concept of taxation and "taxation without representation;" they are to learn about the Sons of Liberty and the Boston Tea Party; they are introduced to the First Continental Congress and the concept of representative government; they are introduced to George Washington, Benjamin Franklin, and Thomas Jefferson; the concept of boycotting British goods is introduced; and they are introduced to the categories of Loyalists and Patriots. Ten minutes are allowed to discuss five questions to check for comprehension on: taxes, representatives, Parliament, taxation without representation, the Boston Tea Party, and the First Continental Congress. The culminating "Exit Pass" states: On an index card, respond to the following with a sentence: How and why did the Sons of Liberty respond to the taxes the British Parliament was making the colonists pay? (Answers will vary but should include that they responded with the Boston Tea Party because they did not think they should be taxed when they were not represented in Parliament.) I have asked friends who are currently teaching this grade level, and they assure me that it is not realistic to expect a 6 year old to be able to write a sentence that conveys that the people "were not represented in Parliament." Everyone I have shown this to believes this is a realistic expectation for a 4th or 5th grader, not a first grader. I do not have time to review this curriculum in its entirety; however, I am very concerned about these expectations. I don't believe this lesson can be properly taught to children this age in 60 minutes, nor do I believe it is age-appropriate to do so. I have looked up the credentials of every member of the OER Advisory Board, and I can find only one member, Dr. Sharon Vaughn, who appears to have knowledge of how to teach reading to public school students. One of the stated purposes of this Board is to ensure that the curriculum is "suitable for the age of the students at the grade level for which the materials are developed." It is not clear to me how the majority of

members of this Board are qualified to do this, as only Eddie Lucio, Jr. and Dr. Vaughn appear to have experience in Texas public school classrooms. I do not believe this first grade curriculum meets this standard. In researching this curriculum, I share the concern of many citizens about the overt religious themes that have been inserted into the lessons. Reading the biographies of the OER Advisory Board, it is clear that a strong evangelical Christian bias is present on this Board. In addition to my concerns that this curriculum is not suitable pedagogically, I write in protest of an attempt to infuse religious indoctrination in our public schools. I agree that it is suitable and valuable to teach our students about the beliefs of major world religions; however, that is very different from teaching the Bible while emphasizing (not at all subtly) that the U.S. is a Christian nation. As a Christian pastor, I object. It is the parents' right to provide religious instruction for their children that they believe is aligned with their family values, and it is a violation of that right for public schools to provide religious indoctrination. I see that school districts are given the highest financial incentives to teach this specific curriculum. I fear many of them will. I know the state has already spent millions of dollars on it, so I anticipate that it will be pushed through and taught to our children. Does the SBOE truly believe that this lesson I've outlined is a realistic lesson plan for this age level? My understanding is that far too many of our students are not learning how to read properly. Many of them have ADHD and other learning differences. First graders are wiggly! This lesson sounds to me like it would be suitable for a much older child and I fail to see how this will help our children learn to read.

Component: G1: Knowledge Unit 8: Teacher Guide (9798890722911)

Page Number(s): 22-37

Location: My comment involves this entire chapter.

URL to Content: https://d1yqpar94jqbqm.cloudfront.net/documents/RLA_G1_U8_TG_ENG.pdf

Submitted By: Mary Spradlin, 76116

Publisher Response: Accept

Grade 1 Unit 8 Lesson 1 has been revised.

Public Comment ID 9643791

Comment: The entire program is very comprehensive and all inclusive. Very well done and considering all aspects of what the children need to learn. In Kindergarten, I particularly like fairy tales, nursery rhymes and stories; the five senses and farming! I also think America Our Great Country is good history for students. In 1st grade, Unit 8-- American Independence is wonderful subject matter with no negative comments about the founding of America.

Component: G1: Knowledge Unit 10: Teacher Guide (9798890729774)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Eliza Paul, 77062

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9643836

Comment: I wish you would include the Bob Books series Set 1-5 for new readers. They allow a child success as they are learning the sounds that individual letters (and later, the combined letter sounds) make. Parents who don't know phonics or even english could learn along with a child who brings these books home. My three sons attended a

classically based school and these were helpful for their success. Can the program add more read-alouds (teacher reads to children) that are too advanced for the class to read for themselves? Children who are read to (above their own skill level) develop a wonderfully creative imagination as they listen and create the "pictures" in their own mind. They cannot wait until the next school day and will get to listen to the next segment of a detailed story. This creates a love of reading that will help them all their lives. In total I think the RLA OER is excellent. I believe it fits Texas and her children well. Having reviewed the k-5 resources, teacher guides, student materials, I believe it meets our TEKS in a way that will help our children thrive in school. The lessons are interesting and engaging. I have seen other programs that are actually confusing. This OER is intentional in engaging children without wasting time on useless activities. Children will be challenged enough to keep them well engaged. Texas Eagle Forum supports this program. We understand it will need a few tweaks and we may comment on a few but overall the OER for RLA K-5 passes our review with high marks. We do wish you would find a basic phonics program (like the Bonnie Dettmer flashcards) that would teach all the sounds a particular letter makes at the time of introduction of each letter or combination. I am happy to scan a set I have and send it to you if you have an interest in examining them. I don't know if these are still available but they worked brilliantly for my family.

Component: GK-5 Independent Reading Guide (9798890724380)

Page Number(s): N/A

Location: Level K and 1st grade - Teacher instructions for finding books for children to read themselves while learning to read.

URL to Content: N/A

Submitted By: Cindi Castilla, 75229

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9643886

Comment: Thank you for improving our kids' instructional materials!

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Shelley Rogers, 77586

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9644036

Comment: The public schools are absolutely to be used for religious indoctrination. Do not permit the teaching of religious texts in schools. That is the business of churches, synagogues, etc.

Component: G1: Knowledge Unit 9: Teacher Guide (9798890728883)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: David Mead, 78728

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9644056

Comment: No bible stories in public schools unless equal time given to other faiths and none

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Lars Anderson, 75007

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9644136

Comment: I am voicing my opinion on the instruction of Christian religions in our Texas schools. THIS IS WRONG ON SO MANY LEVELS. It is irresponsible to promote one religion over any other. It is inherently wrong to promote ANY religion in Texas schools. If teachers are required to instruct students about Christian religions then they should be REQUIRED to teach about ALL religions. We are a family of atheist and while we don't worship any deity, we do realize the importance of being informed about religion and the culture of hate and trauma it can create. Please reconsider this blatant violation of the Constitutional Separation of Church and State. Parents should be the only ones indoctrinating their children in regards to religion.

Component: GK-5 Independent Reading Guide (9798890724380)

Page Number(s): All of them!

Location: Religion in our Texas Schools!!

URL to Content: N/A

Submitted By: Hervette Heinrich, 78728

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9644336

Comment: Public schools should not solely teach Bible stories as historical facts unless all non-Christian religious historical texts are given the same sections. Texas has removed lessons on Buddhism, Hinduism, Islam, and Judaism, while adding sections only on Christianity. Not all Texans are Christians, and public-school students should not be indoctrinated by the State into a Christianity-infused curriculum. Parents/guardians should be able to choose which "Sunday schools" or other religious programs for their children.

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: James Cook, 78723

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9644401

Comment: Regarding the proposed changes to Texas public curriculum which would implement the Christian Bible in the classroom: I will never allow my children to go to a public school that does not honor separation of church and state. I will homeschool or even pay for a secular private school - anything to avoid that. I am aware Texas schools would be financially incentivized at \$60/student to adopt this curriculum, and I can assure you, there is a huge movement of parents like me here whose children you will never make money off of that way. All this will do, if adopted, is reduce the number of children who attend public schools in Texas, thereby rendering your financial incentives pointless and decreasing the state testing averages. Those families who have no choice but to send their children to religiously indoctrinated public schools will be harmed by this curriculum, as it alienates everyone who does not share the same beliefs as Christians. Even among Christians, there are many denominations, and they don't agree on many things. There is absolutely no way to implement this unconstitutional curriculum without harming the broad majority of wonderfully diverse families in Texas. Don't do it.

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Rachael Williams, 78130

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9644641

Comment: Governor Abbott has said it best. "Our schools are for education - NOT indoctrination." As we educate our students, we must remember the Establishment Clause, a provision in the First Amendment of the United States Constitution. This clause prohibits the government from establishing a religion or favoring one religion over another, stating, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." It is our duty to ensure that our education system upholds this constitutional right. Not only does teaching the Bible in schools directly attack what our founders intended, but it also opposes the teachings of Jesus. These exclusionary and arrogant mandates will get in the way of loving our neighbors and will only serve to divide. We have Jewish students, Hindu students, Muslim students, Buddhist students, and atheist students. Imposing one religion on children with the intention that they fully accept the ideas, opinions, and beliefs of Christianity and not consider others' ideas, opinions, and beliefs IS THE LITERAL DEFINITION OF INDOCTRINATION. The Bible is not a historical document, and trying to sell it as history to students is hypocritical and dishonest. What is historical are all the topics in SB3 that Texas is trying to eliminate from our history. I will end with more words from the governor. "We must reform curriculum, get kids back to the basics of learning, and empower parents to choose the best school for their child through EDUCATION FREEDOM."

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Donna Coffelt, 78669

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9644801

Comment: Our Founding Fathers would have NEVER agreed to put a Bible course in public schools! They were trying to get away from forced religion and gave the right to pursue religion as each person wishes. They believed in this so much, they put it in our Constitution! Stop trying to groom our children, that is NOT allowed in the Constitution! Faith and religion should be taught at home and church, NOT in our public schools!!

Component: GK-5 Independent Reading Guide (9798890724380)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Sean Brumley, 79762

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec.

28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9644841

Comment: Corrections and concerns about K-5 ELR skills adopted by TEA English version letter to Families for K-5 ELA materials. 1st paragraph, 2nd sentence. Fragment: Knowledge that sparks curiosity and wonder and enables all children to discover the world.

Component: G1: Knowledge Unit 5: Teacher Guide (9798890729316)

Page Number(s): N/A

Location: I have included the description of the locations in my comments.

URL to Content: N/A

Submitted By: Margaret Altizer, 0

Publisher Response: Accept

Grade 1 Unit 5 has been revised.

Public Comment ID 9644916

Comment: Sec. 28.002 is abhorrent in elementary schools where children are incapable of discerning the difference between historical context and fact when reading religious texts. This is a cruel trick to indoctrinate children when the only religion represented in the requirements are from Christianity, with no requirement of how the Christian stories represented in the bible were stolen from Greek, Roman, Pagan, and other ancient religious folklore. There is no context that can be provided to elementary school children that will definitively separate the religious aspect of the texts being taught.

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Brian Stephens, 75068

Publisher Response: Reject

No revision made. TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9645011

Comment: I am adamantly opposed to using The Bible as a source in the classroom. There is a separation of church and state for a reason. I am a lifelong devout Christian and I do not want other people teaching my loved ones their interpretation of The Bible. It is for home and for church, not school.

Component: GK-5 Independent Reading Guide (9798890724380)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Susan Alvarado, 76034

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9645621

Comment: Thanks for improving the quality of the materials so that students improve their understanding and comprehension

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Allan Brown, 75025

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9645681

Comment: Please leave religious instruction to parents. As a committed Christian, I recognize that many school teachers read the Bible differently than I do. While I believe it is important for the Bible to be taught as literature in schools, I do not want public school teachers instructing my children on their understanding of the religious significance of the Bible. In addition, I am concerned that non-Christian material is not as well represented. I believe America is and should be a collection of the best traditions from around the world. We should learn from and be welcoming of all religious and cultural traditions. Restricting our education to primarily biblical and western sources both limits what we can learn as a state and does not reflect the breadth of our diverse communities. If Texas wants to be the best state in the country, we must welcome all students and teach from all the great traditions present in our wonderful state.

Component: G1: Knowledge Unit 10: Activity Book (9798890729781)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Stephen Pulsipher, 78729

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9645861

Comment: My comment concerns only the text and stories that will be included from the Bible. I am a teacher and a Christian. My faith is deeply important to me and yet I also hold close to my heart that my students come to school with many different faiths and traditions. If they are to feel my classroom is a safe place of acceptance these curriculum choices are not appropriate and violate the constitution. Separation of church and state is for EVERYONE, and we cannot say we are against indoctrination in schools on one end and then say it's OK for the Bible.

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Shelley Harrington, 77379

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9645951

Comment: I am writing to address the issue of allowing the Ten Commandments to be posted as well as Bible stories in public schools. Representative Talarico addressed the concerns of this proposal quite eloquently. I would ask that you listen to him. I am also opposed to this. If Educators are teaching a tested subject, they already have the TEKS to cover. As a retired educator in one of those subjects, I rarely had enough time to cover all of them as I sure others find it difficult as well. Public schools are just that - public. We might be teaching children of different beliefs - shouldn't their stories be allowed as well? I keep hearing about parental roles. I feel that this proposal is one that should be left up to the parents. It is their duty not the schools to teach religion. My son was in an elementary class that was taught by a preacher's wife. Halloween was approaching and she would not let her students participate because she thought it was a pagan holiday. We were bringing up our children in a Christian home and this was not our belief. If this proposal is allowed, I'm afraid this would happen more often than not. Isn't this indoctrination? Furthermore, there is a copy of the Ten Commandments in the Capitol in Austin and it hasn't stop some of our elected from breaking them (bearing false witness, adultery)- the very ones that talk about their beliefs. Thank you for taking the time to read my response.

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: KIM Smith, 77872

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec.

28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9646046

Comment: Teaching Christianity in any school in Texas is against federal law. Teaching bias, prejudices and fear are not acceptable for our future generation. Religious teaching is the responsibility of parents, not teachers.

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Cynthia Sharp, 75061

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9646261

Comment: Public school is not Sunday School. I am a Christian and I object to teaching Bible stories in public school. The Bible is a book of faith. This is indoctrination not public education.

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Sheila Moldenhauer, 78664

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9646311

Comment: I am submitting as a Texas parent and product of Texas public schools. It is utterly ridiculous to teach the Bible in public school classes as part of curriculum. It's disrespectful to everyone else to teach it as some sort of fact or lesson. Everyone has the choice to learn the Bible, or other religious scripture, at their chosen place of worship. To thrust it upon kids and allow each teacher to also color it with their opinion and personal beliefs, is completely unconstitutional. If this were being put forth as the Quran, there would be an uproar. To simply educate young minds of all the philosophies that exist is one thing but to teach this like Sunday school has no place in public schools.

Thank you for your consideration

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Bianca Hedt, 77479

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9646416

Comment: Hello. I am not a parent but recently had two siblings graduate from Texas public schools. I have countless friends, colleagues, and clients with children in Texas public schools. I love the state of Texas, and believe we are actually a far more diverse place than a lot of people know. We have somehow gotten to a point where some politicians feel like that diversity and inclusion should not be celebrated. The introduction of religion, specifically Christianity, into the public school system is not the welcoming and loving show of leadership and faith that I believe is what we are about here. It is not inclusive to our friends of other faiths. It is not unifying for these children who already struggle to feel a part of our communities. It is not helpful for our teachers who already have enough to process and dissect, in order to be effective in their roles. I believe the biblical teachings of Jesus Christ are not something we need to share by forcing this onto students and teachers of other faiths. I believe we teach parts of the Bible by living those parts of the Bible. We do that by being inclusive, and tolerant. Not by control and manipulation through our school system. Thank you.

Component: G1: Knowledge Unit 10: Teacher Guide (9798890729774)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Fallon Farmer, 76107

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9646431

Comment: I love the literature included in this OER curriculum. It is apparent that careful thought went into considering what our student in Texas would read! Thank you for returning to some solid literature pieces that will help ground our students as adults!

Component: GK-5 Independent Reading Guide (9798890724380)

Page Number(s): N/A

Location: I love the literature included in this OER curriculum. It is apparent that careful thought went into considering what our student in Texas would read! Thank you for returning to some solid literature pieces that will help ground our students as adults!

URL to Content: N/A

Submitted By: Diane Miller, 75034

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9646841

Comment: Respectfully opposed to making the Holy Bible part of the public school curriculum because this mandatory practice is unfair to students that are not Christians! One belief contrary to freedom of education does not fit all!

Component: G1: Knowledge Unit 10: Teacher Guide (9798890729774)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Cynthia Curtis, 75040

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9647081

Comment: Reader 1st grade Foundations Skills 1 Reader On page 31 the book has a picture of the girl in bed with her mom. The book states, "Nate and I had a lot of fun. Then, Mom and I slept in a bed next to Nate's bed" This is inappropriate. Why are we introducing boyfriend and girlfriend relationships, embraced by the parent with them sleeping in the same room? This is in line with sexualizing children and teaching the next generation that this is normal. This is not normal for mom to pay for a ticket to go to a foreign country after meeting someone at camp. This looks like a girlfriend and boyfriend. They embrace on page 28. This will cause inappropriate discussion in the classroom and the teacher will be having to spend time on appropriate hugs and when you should be doing that with a boy. That is the parent's job and we should not be placing the teacher in the position to be parent or to address this because we inserted it into the curriculum. I am also not sure why there needs to be a bed scene for first graders. They fly across the world to see a friend she met at camp and then they sleep in the same room. Look at the mom's face in the picture. p. 31 What does that say to you as an adult? Furthermore, it introduces concepts and themes that are unnecessary to discuss with first graders. These pages need to be struck entirely from the books. In the instruction for specialization in reading I received in college, the idea behind the picture book is that the pictures are telling a message. This is not a picture book, but the pictures are telling a story. Why did the author choose these pictures as content in this book? Children and teachers alike in the foundational reading years spend time learning to comprehend and develop skills of comprehension through pictures. We were taught to see the deeper meaning and understanding of the pictures. This content in pictures is representing a message. In regard to the marketing, this is not a global product and a Texas product. This book if it were a Texas product would be trips around Texas. It reminds me of the TEKS that were not brought forward where global themes were represented in the lower grades instead of community, Texas and United States. I don't see our great Texas places being represented in the product. There are

stories and TEKS in the OER, but this goes beyond and creates new unofficial TEKS of global themes. In conclusion, this inappropriate content with relationships for first graders. The OER is pitched as a Texas theme. This is not Texas and is continuing global over community, state and country from grade to grade. The bedroom scene and the hug scene need to be removed from the book.

Component: N/A (N/A)

Page Number(s): N/A

Location: Flipbook Unit One

URL to Content: N/A

Submitted By: Francine Erickson, 78628

Publisher Response: Accept

Grade 1 Unit Reader has been updated.

Public Comment ID 9647326

Comment: While there are many problems with the proposed curriculum and its infusion of Bible stories and Christian theology into lessons on reading and language arts, this comment focuses on problematic aspects of how the curriculum discusses religious freedom. One theme throughout the curriculum is the supreme importance of religious freedom in United States history, starting with the motivations of the colonists. While religious freedom is certainly an important American ideal that is appropriate to teach, this curriculum overemphasizes its importance relative to other motivations for the colonists and freedoms sought in early American history. The curriculum cherry-picks Founding Era history to tell a one-sided story that overstates the religiosity (specifically, Protestant Christianity) of the founders while ignoring concerns about government intrusion into religion and the "no establishment" principles that led to the First Amendment of the U.S. Constitution. In doing so, the curriculum threatens to distort what America's religious freedom means. There are also numerous factual errors in the curriculum itself, some of which are included below. The curriculum overemphasizes the importance of religious freedom relative to other motivations and freedoms. Starting in Kindergarten, students are taught about religious freedom as the primary reason for colonizing the land that would become the United States. (See Kindergarten, Unit 6, Lesson 4, p. 56). The teaching is reinforced in Grade 1, Unit 8, Lesson 1, p. 15: "[The English] were also looking for a place where they could have more religious freedom. This means they wanted the freedom to pray, worship, and practice their religion in any way they chose." In Grade 1, Unit 8, Lesson 3, which covers the First Continental Congress of 1774 and the reasons for revolution, religious freedom is invoked as something that motivated the separation of the colonies from England. In Grade 1, Unit 8, Lesson 12, religious freedom is noted as the sole example of British oppression of the colonists (see p. 175: "Do you remember what the British were trying to control? [Remind students that one of the many things they tried to control was their religious beliefs. Remind students that this means the British tried to control their thoughts about God, how to pray, and where to go to church.]"). This is not supported by historical evidence; the lack of democratic control under the monarchy and taxation without representation motivated the revolutionaries. In Grade 2, Unit 9 and Unit 10, religious freedom is mentioned 60 times. The repetition is noteworthy and misleading in ways that should cause skepticism about intent. In Unit 10, p. 55, teachers are told to: "Explain that one of the reasons people have religious freedom in the United States today is because when our country was founded, it was founded by people who wanted religious freedom. Many people left England because, in England, they did not have religious freedom. They could be punished if they didn't practice religion the way the government of England required. These early founders of our country wanted to make sure that here in America, everyone had the freedom to worship as they believed without the government telling us how." Religious freedom is an appropriate topic for study and should be explicitly linked to constitutional protections, including the First Amendment. We understand that the

religious freedom history is important and not so simple. In light of our country's history of slavery (which the curriculum fails to discuss as part of teaching the colonial period and Founding era) and the way religious freedom had to be developed (to protect dissenters), this material may threaten to harm an accurate understanding of the importance of religious freedom. Similarly, the curriculum notes that Washington and Jefferson knew slavery was wrong, without acknowledging that they were slaveholders. There are also specific factual errors with regard to religious freedom. In Grade 1, Unit 8, Lesson 1, p. 16, teachers are instructed: "Show Image 1A-8: Baptism of Virginia Dare, the first child born in North America to English parents was born on Roanoke Island. Her name was Virginia Dare. Explain that the people are English settlers watching the baptism of Virginia Dare. A baptism is a Christian religious ceremony, which is an expression of religious freedom." Baptism is a religious ceremony but it is not an expression of religious freedom. In colonies that had the Church of England as the established religion (such as Virginia), infant baptism was both a religious and civil ceremony. Religious dissenters, including Baptists, were persecuted for not baptizing their infants into the Church of England. The phrase "which is an expression of religious freedom" should be deleted here as a factual error. The inclusion of this story bears little connection to other material that it follows and preceded and thus seems a forced reference to a specific religious practice that does nothing to teach religious freedom. There are also factual errors with regard to the omission of relevant history with regard to Pilgrims and Puritans in Plymouth Colony and later the Massachusetts Bay Colony. The Pilgrims and Puritans did not practice religious freedom but rather oppressed religious dissenters, including people like Roger Williams, who would found Providence Colony as a true haven for religious freedom. This history does not match the myth of the Pilgrims as the importers of religious freedom to North America. In other places, the curriculum needlessly repeats debunked myths. See Kindergarten, Unit 6, Lesson 4, p. 57: "The Pilgrims do not know it, but this rock will become very famous. Years later, it will be named 'Plymouth Rock,' after the town in England the Pilgrims sailed from. It is said that every Pilgrim stepped on Plymouth Rock as their first step in America." Historians have found that "no historical evidence exists to confirm Plymouth Rock as the Pilgrims' steppingstone to the New World" and instead that this legend dates to more than a century after the landing of the Mayflower. (See <https://www.history.com/news/the-real-story-behind-plymouth-rock>) In addition to the misleading presentation of and disproportionate emphasis on religious freedom, the curriculum cherry-picks Founding Era history to tell a story that overstates the religiosity (specifically, Protestant Christianity) of the founders while ignoring "no establishment" principles that were critical to the protection of religious freedom. One of the most egregious examples is in Grade 1, Unit 8, Lesson 3, titled "The First Debate." It focuses on a relatively minor episode in American history, particularly compared to the larger debates in the Founding Era over how religious freedom would be protected in the states (see Virginia Statute for Religious Freedom) and by the U.S. Constitution (see debates over the "no religious tests" clause in Article VI and of the First Amendment). While this material is probably more suitable for older audiences, the singling out of this discussion about prayer leaves very young children with the impression that this was the most important discussion about religious freedom, or even about self-governance in general, during the Founding Era. In the discussion questions for this lesson, the rationale for this emphasis becomes more clear. On p. 48, teachers are told to ask: "Why do you think the representatives cared so much about having a prayer to begin their sessions? (Answers will vary but may include that the representatives had a deep faith in God and were part of different religious communities. Many came to America for religious freedom to worship how they pleased. They did not want to have one official religion like the countries they were fleeing.)" This interpretation of this episode in American history fits into a "Christian nation" mythology that overemphasizes the religiosity (specifically, the Protestant Christianity) of the founders and attempts to undercut the secular nature of the U.S. government. This mythology is easily debunked by reference to the U.S. Constitution itself, which makes no mention of God or Christianity. The cherry-picked history continues in Grade 1, Unit 8, Lesson 12, titled "Exploring America's Symbols." On p. 170, teachers are told to "Ask students if they remember what the first debate of the First Continental Congress was about (prayer). Inform students that many of the Founding Fathers regularly read the Bible. Remind students that the Bible is a collection of books that serve as the

core books of the Jewish and Christian religions. Tell students they will also hear part of a Bible story and learn how the stories in the Bible were used as inspiration for creating some of the American symbols they now know. This part of the story will take place in Egypt. Point out Egypt on a map or globe." Later in the lesson, on pp. 175-76, teachers are instructed to show a photograph of George Washington's Bible, while reading, "The Liberty Bell was a symbol designed to celebrate our freedom from being controlled by the British and our freedom to pray. When thinking of a motto for the Liberty Bell, the Founding Fathers were inspired by a story in the Hebrew Scriptures, which are also organized as the Old Testament of the Christian Bible. The story describes a man named Moses who lived a long time ago in ancient Egypt. [Point to Egypt on a world map.] According to the Bible, thousands of years ago, the Hebrew people lived in Egypt as slaves, without any freedom. Moses received messages from his God and led the Hebrew people out of slavery in Egypt. The work to secure their freedom was far from easy, and it involved much sacrifice and hard work over many years. But eventually the Hebrew people reached freedom in their new Promised Land. It was called the Promised Land because they believed God had promised it to their forefather many years before. Along the journey to the Promised Land, Moses received many messages from his God. God told Moses about the laws he wanted his people to follow--laws that were designed to help ensure that the Hebrew people lived in peace in the freedom of their new land." Then, on p. 176, teachers are told to show a photograph of the Liberty Bell while reading, "The motto on the Liberty Bell was one of those laws and it states: 'Proclaim LIBERTY throughout all the Land unto all the Inhabitants thereof.' The Founding Fathers chose to put that law as a motto on the Liberty Bell because it reminded them of how God helped free the Hebrew people in the Bible." There are many factual errors in this mythological history. Washington, Jefferson and other founders discussed in this lesson had nothing to do with the Liberty Bell or choosing of the inscription. According to the National Park Service, which manages the Liberty Bell Center: "The Liberty Bell's inscription is from the Bible (King James version): 'Proclaim Liberty Throughout All the Land Unto All the Inhabitants thereof.' This verse refers to the 'Jubilee', or the instructions to the Israelites to return property and free slaves every 50 years. Speaker of the Pennsylvania Assembly Isaac Norris chose this inscription for the State House bell in 1751, possibly to commemorate the 50th anniversary of William Penn's 1701 Charter of Privileges which granted religious liberties and political self-government to the people of Pennsylvania. The inscription of liberty on the State House bell (now known as the Liberty Bell) went unnoticed during the Revolutionary War. After the war, abolitionists seeking to end slavery in America were inspired by the bell's message." In addition to being incorrect, this telling of American history mythologizes the founders, overstates their religious intentions for the new country, and silences any mention of slavery in the colonies and the United States prior to the Civil War, promoting an exclusionary narrative of Christian nationalism - an ideology that merges Christian and American identities. It also threatens to limit the importance of a Biblical narrative by equating it with a limited version of the Founding narrative. For children and teachers who are not Christian, this instructional framework sends the message that they do not fully belong. It is a harmful irony that in attempting to teach about religious freedom, this curriculum limits the religious freedom of children in public schools.

Component: G1: Knowledge Unit 8: Teacher Guide (9798890722911)

Page Number(s):

Location: N/A

URL to Content: N/A

Submitted By: Amanda Tyler, 75206

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec.

28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9647506

Comment: I love! on page 116 of Gateway it is highly recommended to meet with the first-grade team and to compare data for the purpose of homogeneous groups to be formed for the foundations/ phonics portion. I would like to see it go further and based upon the end of kindergarten reading assessments to group homogeneous group classrooms prior to the start of the year for first grade. Because we have refused to take this approach there has been an extra burden on the teacher and lowered educational outcomes. More diversity of learning ability means there is more remediation instead of whole group opportunities to meet all children's needs. It slows all learners down. It slows down the curriculum. The saying... is not... no child left behind, but all children left behind. It makes the teacher planning and documentation increase to meet the needs of all the intervention groups. Intervention groups are four and five students. The 15 students left are additional planning to equip during intervention. There is a layering. More gathering of materials, more lessons, more documentation, more time analysis. This has had an unintended consequence. For example, speaking with a young adult who was placed in a classroom of differing levels in her elementary years, she was placed in the position to teach her peers. She felt like her education was not suitable and stated that she resented the other students. Instead of causing inclusion it caused resentment and lost learning outcomes. There was a study that was pushed out to teachers that said those struggling learners benefited from their peers teaching them. There was never a study that demonstrated to us the impact it had on those children who were above grade level on their educational outcomes of not being taught at their instructional level. You can see this lowering of educational outcomes demonstrated today in STAAR result data where there is such a small percentage of students that master reading outcomes. Educ. Code Section 4.002 Public Education Academic Goals To serve as a foundation for a well-balanced and appropriate education: GOAL 1: The students in the public education system will demonstrate exemplary performance in the reading and writing of the English language. By not using homogeneous placement in curating classrooms, we deny children the opportunity to reach exemplary performance. We are artificially closing the gap by squashing educational opportunity of all to be taught at their instructional level and pace. I applaud the first step towards this with the Gateway OER directions encouraging homogenous placement due to outcomes revealed in the learning assessments.

Component: N/A (N/A)

Page Number(s): N/A

Location: Texas Gateway Teacher's Guide book page 116 of the First Grade

URL to Content: N/A

Submitted By: Francine Erickson, 78628

Publisher Response: Reject

No revision made. Content is appropriate in its current form.

Public Comment ID 9647671

Comment: The discussion of the biblical story of the Prodigal Son highlights a singular religious perspective, with no representation of other religions, faiths, or ethical systems. The other stories in this unit are also lacking in diversity. This exclusionary approach is not reflective of the diverse backgrounds of our students.

Component: G1: Knowledge Unit 1: Teacher Guide (9798890722867)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Margaret Fontaine, 75135

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9647716

Comment: Dear Texas Education Administration, I am writing to express my concerns about the current direction of the curriculum in Texas public schools, particularly regarding the integration of religious content in the English Language Arts (ELA) curriculum across various grades. The U.S. Supreme Court has made it clear that "public schools can and should teach religion objectively as part of a secular program of education." However, the new Texas plan appears to be riddled with errors and religious preferentialism, which is not only a disservice to our students but also contrary to the principles of unbiased, inclusive education. Texas currently ranks 48th in education nationwide. This unfortunate ranking highlights the urgent need for us to improve the quality of education we provide to our students. We must aim to deliver an optimal education--one that is free from bias, barriers, or preferentialism. We can, and should, do better for the sake of our students' futures. I would like to draw your attention to several specific examples within the current curriculum that demonstrate a lack of inclusivity and an undue emphasis on Christian narratives: First Grade ELA: The discussion of the biblical story of the Prodigal Son once again highlights a singular religious perspective, with no representation of other religions, faiths, or ethical systems. This exclusionary approach is not reflective of the diverse backgrounds of our students. It is vital that our education system reflects the diverse society we live in and provides an unbiased, well-rounded education to all students. I urge the Texas Education Agency to consider these concerns and take steps to ensure that our curriculum is inclusive and representative of all cultural and religious backgrounds. We owe it to our students to give them the best education possible--one that prepares them to thrive in the reality of a diverse and interconnected world. Thank you for your attention to this matter. I look forward to seeing the positive changes that will result from addressing these concerns. Sincerely

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Margaret Fontaine, 75135

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9648026

Comment: I support the Texas OER in its entirety. I support the use of biblical text for teaching our children.

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Keith Pennington, 75703

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9648036

Comment: I strongly support the Texas OER curriculum in its entirety. As a parent of 3 public school children I think our state would greatly benefit from the introduction of this material in the elementary years. It would be providing a wider world view for the formative learners.

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Lisa Patrick, 75762

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9648166

Comment: I do not want Bible Studies taught in Public Schools. Spiritual beliefs are a private family decision and parents do not want curriculum lessons about Christianity alone taught, especially not in Elementary school. Students are vulnerable to feeling isolated and shamed if their attitudes do not conform to those being put forward. This indoctrination is not allowed in Our Constitution. .

Component: G1: Knowledge Unit 5: Teacher Guide (9798890729316)

Page Number(s): N/A

Location: N/A

URL to Content: https://d1yqparq4jqbqm.cloudfront.net/..../RLA_G3_U4_TG....

Submitted By: Carolyn Shirley, 78947

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9648171

Comment: I do not want Bible Studies taught in Public Schools. Spiritual beliefs are a private family decision and parents do not want curriculum lessons about Christianity alone taught, especially not in Elementary school.

Students are vulnerable to feeling isolated and shamed if their attitudes do not conform to those being put forward. This indoctrination is not allowed in Our Constitution. .

Component: G1: Knowledge Unit 5: Teacher Guide (9798890729316)

Page Number(s): N/A

Location: N/A

URL to Content: https://d1yqparq4jqbqm.cloudfront.net/.../RLA_G3_U4_TG...

Submitted By: Carolyn Shirley, 78947

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9648336

Comment: I support this TX OER product in its entirety for public school classrooms. I also support biblical scripture as a primary source.

Component: G1: Knowledge Unit 10: Teacher Guide (9798890729774)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Michael Batis, 75701

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9648666

Comment: Love this new curriculum. Praying our SBOE approves it, so districts have the choice to adopt it soon.

Component: G1: Knowledge Unit 1: Activity Book (9798890722874)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Diane Miller, 75034

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9648861

Comment: As a Christian pastor with a Masters' Degree in Divinity and over 20 years experience teaching theological education, I am deeply concerned about the inclusion of religious teachings, including Biblical stories, in a public school curriculum. It is crucial that religious instruction remains within the purview of families and religious communities rather than being part of the public education system. I am particularly troubled by the disproportionate

emphasis on Christianity within the curriculum, which infringes on the principle of religious neutrality in public schools. For instance, the lesson on "The Prodigal Son" (pages 107-110) involves an in-depth analysis of a Biblical story, a practice that is more appropriate for a Sunday School setting than for a public school classroom. In this lesson, an in-depth reading of the Bible is included, and students are expected to analyze the story. This poses a major problem since the complexity of interpreting Biblical texts is well-documented, even among Christian scholars, who often disagree on the meaning and implications of such stories. For example, the title "The Prodigal Son" itself is not present in the original Greek text, and scholars have proposed various alternative titles like "The Story of the Loving Father" or "The Return of the Lost Son," reflecting different interpretations of the story's focus. Given this diversity of perspectives within the Christian community, expecting first-grade students to engage in such analysis is both unrealistic and potentially confusing. Additionally, young children in first grade lack the developmental maturity to differentiate between secular analysis and religious teachings. This could lead to unintended confusion and an inappropriate blending of faith-based content with their general education. In conclusion, while I respect the role of religious education within families and religious institutions, I strongly oppose the inclusion of detailed Biblical analysis in public school curricula. It is essential to maintain a clear separation between religious instruction and public education to uphold the principles of religious freedom and neutrality.

Component: G1: Knowledge Unit 1: Teacher Guide (9798890722867)

Page Number(s): 107

Location: The entire page, including page 107, 108, 109, and 110

URL to Content: https://d1yqpar94jqbqm.cloudfront.net/documents/RLA_G1_U1_TG_ENG.pdf

Submitted By: Amy Meyer, 78621

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9648916

Comment: I am a mom two to Jewish kids in Texas public schools. I am against the proposed curriculum that has very many Christian biblical materials. I am not opposed to teaching religious literacy in public schools in general. The curriculum that Amplify proposed in 2020, which gave more equal weight to all major world religions would have been helpful so that all Texas students could have some basic literacy in each other's backgrounds. However, the current SBOE's proposed version makes no mention at all of Mohammed, No concrete examples from eastern religions, very little of Judaism, and mostly just teaches one interpretation of Christianity in a heavy-handed way, such as by teaching students that the Old Testament makes references to a coming messiah that Christians believe were fulfilled by Jesus. I urge the SBOE not to adopt this curriculum.

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Lauren Lyon, 75081

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9649091

Comment: I do not support Bible stories being incorporated into the curriculum. As a churchgoer, I want this to be taught at my church and not in school. It's a violation of the separation of church and state.

Component: G1: Knowledge Unit 1: Teacher Guide (9798890722867)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Brittany Behrhorst, 78744

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9649271

Comment: Attempting to teach religion in the manner being proposed is a direct violation of the first amendment rights of every student and teacher involved. The first amendment not only guarantees freedom of religion but also freedom from religion. Cherry picking stories from a book that have no historical evidence has no place in our classrooms, especially funded by our tax payer dollars. "If you're reading classic works of American literature, there are often religious allusions in that literature," state education Commissioner Mike Morath told The 74. "Any changes being made are to reinforce the kind of background knowledge on these seminal works of the American cultural experience." [<https://www.the74million.org/article/exclusive-texas-seeks-to-inject-bi...>] This argument is made in bad faith, and it has been possible for hundreds of years to teach about what the Founding Fathers believed in without teaching exactly what they believed in, let alone requiring homework and testing on it. Not to mention the exclusion of other religions from this material. This is merely yet another bald-faced attempt by the state to subvert the will and freedom of the people. For further proof, one only need read the following: "They also reported that a New York-based curriculum vendor, Amplify, opted out of bidding on a contract after the state sought to insert biblical materials, but not other religious texts, into the curriculum." [<https://www.texastribune.org/2024/05/30/texas-public-schools-religion-c...>] 'At last week's Texas GOP convention -- which was replete with calls for "spiritual warfare" against their political opponents -- delegates voted on a new platform that calls on lawmakers and the SBOE to "require instruction on the Bible, servant leadership and Christian self-governance."

[<https://www.texastribune.org/2024/05/30/texas-public-schools-religion-c...>] Meanwhile, unlike some "leadership" in this state, actual men and woman of religion believe this is inappropriate: Mark Chancey, a Southern Methodist University religious studies professor who focuses on movements to put the Bible in public schools, said there is "nothing inherently inappropriate" with teaching the Bible or other religious texts, so long as it's done neutrally. But he's concerned by some of the proposed curriculum, including lessons that he said seem to treat biblical stories as "straightforward historical accounts." [<https://www.texastribune.org/2024/05/30/texas-public-schools-religion-c...>] Staci Childs, a Houston Democrat who sits on the SBOE, said she believes it's okay to include Biblical references as

long as other religions are also introduced to students. "As a Christian, I think it is okay [to teach the Bible] as long as you're normalizing the introduction of all religions and all types of mythologies so students have a varied and robust and true depiction of the materials in the text of our past," Childs said. "To only infuse Bible verses and teachings of the Bible is completely insensitive to all the different types of students we have in Texas and a disrespect to the faiths they may acknowledge. [<https://www.texastribune.org/2024/05/30/texas-public-schools-religion-c...>] The bad faith pivot on which all of this rests: 'If the state education board approves the materials in November, schools will not be required to use them. But a measure approved by lawmakers last year will offer more money to public school districts that do choose to adopt any of the materials.' Funding will literally be withheld if the schools don't play along, and this soft-requirement merely skirts some of the federal lawsuits that are surely, and deservedly, inbound. In conclusion, I am vehemently opposed to inclusion of material of this nature in my child's curriculum. Teach about the existence of religions and basic tenants if you must, but be inclusive of all religions. The Last Supper is neither appropriate, beneficial to understanding American literature, nor is it true.

Component: G1: Knowledge Unit 10: Teacher Guide (9798890729774)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Matthew Dietz, 78259

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9649291

Comment: I am commenting on the use of biblical material for public school curriculum. This is one-sided, unconstitutional, and blatant religious indoctrination. Are we going to also present material using Islamic or Hindu material? How do non-believing teachers answer probing questions to the satisfaction of parents and TEA? Religious instruction belongs in the home or church, not in public schools.

Component: G1: Knowledge Unit 10: Teacher Guide (9798890729774)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Kathryn Bandas, 78412

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9649301

Comment: As a retired educator of K, 1st & SPED, I'm dismayed at legislators who ignore our constitution's Establishment Clause while at the same time denying proper funding of our state's education system. Stop pandering to an angry base that doesn't consider the opinions of professionals, the teachers, as paramount to our children's best interests.

Component: G1: Knowledge Unit 1: Teacher Guide (9798890722867)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Marilyn Hale, 76016

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9649441

Comment: The first two weeks of August are an immensely exciting time for those of us in education and education policy. Our classrooms will be filled once again, and our teachers will be back doing what they love. As the proud husband of a public-school elementary teacher entering her 6th year in the profession, I can attest to the devotion of time and effort that every teacher must give week-in and week-out. While some features of teaching do get easier with each year of added experience, there are some aspects that will always be challenging. One such area is a teacher's first year of teaching and the transition from one grade to another. While admittedly there are daunting aspects about starting your first year of teaching, one intimidating facet new teachers share with experienced teachers who are moving grade levels is in the lack of familiarity with the curriculum and the race to find quality instructional materials that align with the curriculum and TEKS. For the better part of the last decade, many, if not most, teachers had two options: either stay for hours after school to develop the instructional materials themselves or find a lesson plan or worksheet from an online resource, such as TeachersPayTeachers, Pinterest, YouTube, or from a host of other sites. Thankfully, Texas has made significant strides in helping our teachers through TEA's implementation of its High-Quality Instructional Materials (HQIM) through the Open Education Resources (OER). At a time when only 53% of students can read on grade-level and 41% can perform math on grade-level, the state's comprehensive approach to delivering the HQIM is needed now more than ever. Indeed, the need for these high-quality instructional materials is underscored by the fact that a TEA survey found that less than 20% of elementary school materials were found to be on grade level. The fact that OER is completely free for use in Texas schools adds another significant support to teachers, as many teachers pay out of pocket for materials from sites such as TeachersPayTeachers.com, where there is no guarantee that the materials acquired from these third-party resources are grounded in science-based research or aligned with Texas education standards. The HQIM from the OER is aligned with our state standards and is built by using evidence from cognitive science. Finally, HQIM and OER are more than just instructional tools; they are foundational elements of a strategy to elevate educational outcomes across Texas. HQIM ensures that all students have access to materials that fully cover the TEKS, are grounded in research-based instructional strategies, and include implementation support for teachers. This approach is particularly important for closing achievement gaps and ensuring that all students, especially those from underserved communities, have the opportunity to thrive. I, therefore, support the placement of the HQIM from the OER on the approved curriculum list for instructional

materials. These initiatives are designed to support teachers, engage students, and promote educational equity across the state. By aligning instructional materials with rigorous standards and providing the necessary funding and flexibility, Texas is ensuring that its students are well-prepared for success in school and beyond. As we move forward, continued investment in and support for HQIM and OER will be crucial in maintaining the high standards of education that Texas students need to thrive in a competitive, global economy.

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Jorge Borrego, 78701

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9650081

Comment: My comments are general to the ELA OER as a whole. I am very supportive of the direction the TEA has taken with this curriculum. It is close to a traditional classical education curriculum possessing an academic rigor we have not seen in Texas public schools in decades. This curriculum reflects what parents have been asking for as long as I can recall. The mixture of social studies, literature, and science woven into the units along with the traditional American and Texas values is amazing. While everything can be improved upon, I urge each member of the SBOE to work constructively toward approving this OER this fall.

Component: G1: Knowledge Unit 10: Teacher Guide (9798890729774)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Philip Harris, 76180

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9650481

Comment: The foundation of our republic was God ordained and all of the signers of our constitution understood those basic principles. This was not a mandate that all peoples should believe in God but it is a part of our history that should always be taught. Children should have the opportunity to hear what made our country great. To do any less would be erasing this country's history. Former State Representative Fred Brown

Component: G1: Knowledge Unit 1: Teacher Guide (9798890722867)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Former State Representative Fred Brown, 77845

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9650526

Comment: I do not agree with incorporating the Bible into any instructional materials other than the way in which the Koran, Torah, or any other religious text is used.

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Stephanie Williams, 76051

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9650596

Comment: I am in favor of this curriculum

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Hillary Hickland, 76513

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9650731

Comment: The religious parables presented in this lesson are mostly drawn from the Bible. If religious parables are going to be presented and discussed they need to be from a variety of traditions instead of just one.

Component: G1: Knowledge Unit 1: Teacher Guide (9798890722867)

Page Number(s): 113-117

Location: Lesson 9

URL to Content: N/A

Submitted By: Archit Chakravarti, 78613

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9650806

Comment: Biblical and Christian references do not belong in public education material. Religious matters should be handled at home by the parents, unless your curriculum is going to include equal coverage for ALL religions.

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: D Swindle, 78353

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9650851

Comment: My name is Amanda Tyler and I am writing to express my concerns regarding the TEA's proposed elementary reading and language arts curriculum. As a Texas parent, Baptist lay leader and attorney, I have identified parts of the curriculum that reference or insert religious content in ways that cross the line from an objective presentation of religion to a devotional presentation that interferes with religious freedom rights of children and their families. Public schools are not Sunday schools. Religious institutions, including houses of worship, and families are the appropriate places for religious instruction. Our country's First Amendment, and specifically the religious clauses, provide that religious freedom is protected by making sure the government stays neutral when it comes to religion, neither advancing nor denigrating any particular religion or religion over irreligion. I am particularly concerned about the inclusion of the lesson on The Parable of the Prodigal Son in Grade 1, Unit 1, Lesson 9. This teaching belongs in Christian Sunday Schools but not public schools. The curriculum analogizes the parable to the fables of Aesop, thereby diminishing the deep theological nature of this parable and reducing it to a universal moral. The stated rationale of familiarizing the students with the story and the term prodigal because of literary and cultural references is not appropriate for children this young.

Component: G1: Knowledge Unit 1: Teacher Guide (9798890722867)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Amanda Tyler, 75206

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9650901

Comment: I support this curriculum!

Component: G1: Knowledge Unit 1: Activity Book (9798890722874)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Denise Layne, 76248

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9650946

Comment: Texas Parent to Parent is a statewide non-profit organization serving ~15,000 families raising children with all types of disabilities, mental health or special healthcare needs. We also raise typically developing and gifted students within our families. This comment regards all six grades (K-5) of proposed additions of religious stories to the reading curriculum. This curriculum is not appropriate as a course of study to teach children how to read, as it is NOT on grade level, and its inadequacy is glaring even to a layperson. From kindergarten through third grade, children need instruction in phonics, which involves lots of games with words, repetition and rhythm. Reading material with short words and simple sentences with lots of rhymes goes a long way, especially when the writer crafted the story with a child reader in mind. And children help each other learn to read, so the material must respect the connections they make with each other as they navigate this task of decoding the written and spoken word. To develop their vocabulary and understand meaning, children also need to see what they say on the page, and reciprocally, say what they see. It is important to remember that the easiest Bible translation is at the 5th grade level, yet this curriculum begins in kindergarten. Expecting children to read words like Shadrach, Meshach, Abednego and Nebuchadnezzar doesn't fit with teaching reading. We have learned a lot about teaching children to read over the years. Some of the best practices have emerged from those teachers who figured out how to teach reading to children with dyslexia and dysgraphia and other learning disabilities, along with those teachers who jump easily between one language and another to help non-English speaking children become fluent. We need to respect the decades of expertise and experience that has come from teaching millions of children to learn how to read and then read to learn. When the state allows a reading framework to be developed by people who lack that expertise, well it is embarrassing to see what state officials think will pass for nurturing the future well-being of Texas children. That being said, a certain fluency in Bible and other religious stories are an important part of any broad education. They belong in the various facets of a child's education that touch on cultural studies, whether in history, or language arts, social studies and the like, but they should always be designed to the grade's reading level and placed in social studies so that learning to read is not compromised. If we can be of service to your effort, please do not hesitate to contact us. Linda Litzinger, Texas Parent to Parent

Component: N/A (N/A)

Page Number(s): This pertains to all grades in k-5 and all lessons within

Location: This pertains to reading curricula for all grades in k-5 and all lessons within.

URL to Content: N/A

Submitted By: Linda Litzinger, 78750

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec.

28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9650981

Comment: Indoctrinating children to religion in a public school goes against the First Amendment. Education department has no right to force religion on children. If this happens, my child will be withdrawn.

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Brock Hodge, 78154

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9651001

Comment: Grassroots America - We the People PAC, the oldest and largest all volunteer-led, statewide conservative citizen action organization in Texas, supports a return to classical education for our Texas public schools. By "classical," we are referring to content-rich, fact-based, strong curriculum that emphasizes the four core disciplines of math, science, literature, and history, with attention to music, art, physical education, and foreign languages. We believe the new TEA OER builds a strong classical education foundation with a comprehensive approach to all of the topics a student should study and the order in which to study them. Further, we believe these instructional materials will help ensure that student learning is integrated between subjects and across grade levels. For example, we believe it is essential for history lessons to connect with art, music, and literature, and science lessons to connect with mathematics, history, and music. In all subjects, we believe the academic foundation built in the younger grades enables deeper study as students mature. We strongly believe this is key to improving academic results across Texas for every student and will help students become independent, critical thinkers who are well-equipped to apply classroom lessons to real life. In reviewing the TEA OER instructional materials, we were surprised and pleased to discover what we believe is a well-rounded course of study in the great works of literature, philosophy, and art. We are strongly supportive of the emphasis on classical literature; phonics; cursive handwriting; grammar; correct spelling; research; and expository writing. We are strongly supportive of the focus on American exceptionalism, our national heritage (which includes a Judeo-Christian foundation), national sovereignty, and the Founding Documents. Finally, we support the return of direct instruction by the classroom teacher and the teacher filling the role of an authority figure in the classroom. This is paramount if the curriculum is to serve its ultimate purpose - the transmission of knowledge for enhanced individual academic learning through fact-based texts and for individualized critical thinking skills enhanced by discovery through student research. These new TEA OER instructional materials chart a course for students to successfully learn from the teacher and to develop logic and analytical reasoning skills precisely because independent thinking is encouraged. We view this effort as the long-awaited and long-needed beginning of a renaissance of classical education in Texas. Texas should lead the nation in education reforms that produce measurable academic results. We strongly support these welcome and dramatic changes to instructional materials as found in the TEA OER.

Component: N/A (N/A)

Page Number(s): N/A

Location: The following feedback applies to the full product.

URL to Content: N/A

Submitted By: JoAnn Fleming, 75762

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9651041

Comment: Do not adopt a curriculum that prioritizes and advances one belief system over others.

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Ann Potts, 76248

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9651056

Comment: I wish to emphatically state that references to the Bible and Christian themes should NOT be excluded from Learning Materials. It is important that children learn about all aspects of our history and culture and the various religions that impacted it, including, of course, Christianity. Removing references to Christianity but including opposing and alternative views only would be divisive, uninclusive and unfair to the students!

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Joan Carrillo, 78413

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9651116

Comment: o Texas Values is supportive of materials that present a classical form of education and that are free from anti-family or anti- American ideology o We are supportive of the Texas Gateway and OER materials that say reading the Bible and religious texts are helpful in strengthening reading comprehension skills and understanding everyday historical and cultural references o This is found in the Program Implementation Guide o So far, our team support the

type of classical education instruction in Texas Gateway o We do not endorse any particular resource at this time o We advise materials reviewers and the SBOE to careful look at the images in the instructional materials as well to make sure they are not promoting a political or lifestyle agenda o Our team will continue to review the materials and we encourage the board to contact us if you would like us to narrow our search to any specific materials The religious texts are used to provide historical context to events in history. Many popular historical pieces of literature and even famous speeches reference the Bible and students need to be able to understand these references for context. At no point are these texts proselytizing. Complete omission would leave students without the basic knowledge to understand many pieces of texts and they would eventually develop a negative attitude towards points of views that they don't understand.

Component: GK-5 Independent Reading Guide (9798890724380)

Page Number(s): General

Location: General

URL to Content: N/A

Submitted By: Mary Castle, 78701

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9651141

Comment: Religious indoctrination and a violation of me and my students' first amendment rights.

Component: N/A (N/A)

Page Number(s): 103

Location: Lesson 8: The Little Half-Chick (Medio Pollito) Application

URL to Content: https://d1yqpar94jqbqm.cloudfront.net/documents/RLA_G1_U1_TG_ENG.pdf

Submitted By: Julian Jones, 78613

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9651156

Comment: Religious indoctrination and a violation of me and my students' first amendment rights.

Component: G1: Knowledge Unit 1: Teacher Guide (9798890722867)

Page Number(s): 113

Location: Lesson 9: The Prodigal Son Read-Aloud

URL to Content: https://d1yqpar94jqbqm.cloudfront.net/documents/RLA_G1_U1_TG_ENG.pdf

Submitted By: Julian Jones, 78613

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9651221

Comment: I have positive comments about these materials. It's what we have been waiting for. Education is so important this is the right approach. Please adopt for Texas students.

Component: G1: Knowledge Unit 10: Activity Book (9798890729781)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Gregory Daniel, 76513

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9651241

Comment: My feedback pertains to the full K-5 RLA Open Education Resources curriculum. I strongly support this product and value its use of primary sources, Texas localization, classical education components, alignment to TEKS and inclusion of cursive! I especially am grateful for the support it will provide to Texas educators, who are so deserving of work life balance! This product is grounded in Texas values, built by Texas for Texans!

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Meagan Froh, 78628

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9651311

Comment: I'm against using bible stories to teach lessons in public schools.

Component: G1: Knowledge Unit 10: Activity Book (9798890729781)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Linda Rougeux, 76048

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec.

28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9651456

Comment: The conclusion of the Prodigal Son shares a wonderful theme of unconditional love. I noticed that it gave the example of a parents love for a child, which was clear in the text. Unfortunately in some households, this does not hold true. I think the sentence should be kept in the text, but maybe add an asterisk for teachers to consider student circumstances, just to prepare for what may be a tough topic for some children. :(

Component: G1: Knowledge Unit 10: Teacher Guide (9798890729774)

Page Number(s): 117

Location: End of the page

URL to Content: https://www.texasgateway.org/resource/k-5-rla-units-0?book=184756&binder_id=184741

Submitted By: Brigit Locke, 78154

Publisher Response: Accept

Grade 1 Unit 10 has been revised.

Public Comment ID 9651546

Comment: I support the entire OER program. It is needed to give districts in the state an option for rigorous, grade appropriate curriculum.

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: John Black, 78738

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9651591

Comment: I am in favor of open education resources.

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Christina Wilson, 78628

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9651651

Comment: I have been impressed with the results of HQIM in Temple ISD and support this curriculum including religious references.

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Jesse Hickland, 76513

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9651676

Comment: This public comment is submitted on behalf of the Texas Business Leadership Council, a non-partisan association of CEOs focused on public policies that support a more globally competitive Texas. Studies of the curriculum teachers use in classrooms found that more than 80% of Texas public school children are taught below grade level which is setting students up to fail. We see this reflected in the 2024 STAAR results - across all grades and subjects, 53% of Texas students performed below grade level. And once students fall behind it is difficult to get them caught up - historical STAAR data show that only 5% of Texas 3rd graders who are academically behind catch up within two years. This is very concerning to Texas business leaders because businesses are experiencing the downstream impacts of challenging student outcomes. Texas Talent Trajectory data reflects that only 1 in 4 students complete a certificate, associate or bachelor's degree by the age of 24. One of our most important resources that draw businesses to locate in Texas is our workforce, yet we currently do not have enough workers with the right skills to fill open positions. In order to improve postsecondary outcomes and better meet workforce needs, the Texas public education system must better equip students for future success. We commend the Texas Education Agency (TEA) for the development of the Texas OER instructional materials that are aligned with Texas standards and pedagogically sound to better serve Texas students. In particular, each unit is well-organized and includes hands-on resources to use in the classroom and provides teachers with guidance for differentiated instruction in order to meet students where they are at. The Texas Open Education Resources (OER) will ensure Texas school districts have access to rigorous and on-grade-level instructional materials and reduce the burden on teachers. The Family Support Letters will provide parents increased visibility into what their students are learning and recommendations on how to actively support their student's learning at home. RLA units are focused on foundational skills, specifically the use of phonics, for grades Kindergarten through 3rd grade. We encourage the State Board of Education and TEA to stay the course with the current timeline to provide districts with access to high-quality instructional materials in core subjects for the 2025-26 school year and to evolve this process to include more grades and subjects going forward, as well as ensure that approved instructional materials are maintained to reflect any updates to the Texas Essential Knowledge and Skills (TEKS). Improving student outcomes today through evidence-based best practices including high quality instructional materials via OER is critical to seeding the state's education pipeline for the skilled workforce of the future.

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Kelle Kieschnick, 78701

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9651681

Comment: In favor of open education resources.

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Christina Wilson, 78628

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9651691

Comment: I am in favor of Open Education Resources

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Wayne Voytko, 76513

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9651701

Comment: Being a Christian is great--but not everyone is Christian. This curriculum would be harmful and exclusionary to non-Christians and should not be approved. Religion belongs in church, and I do not consent to my tax dollars paying for public school curriculum that forces Christianity on children. This would be counter to "education, not indoctrination." That said, if the Bible is allowed into curriculum, you must also allow texts from other religions, including Judaism, Islam, and even Satanism. Federal courts have already ruled on this matter. Finally, which version of the Bible does the curriculum plan on teaching? Even among Christians, there is no agreement on which version of the text is the true one.

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Phillip Mitchell, 76209

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9651711

Comment: I am in favor of open education resources.

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Jamed Voytko, 76502

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9651736

Comment: I am FOR the OER ELAR, all grades.

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Gayle Ash, 76513

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9651756

Comment: I am not opposed to an elective Advanced education course being offered of world religion that focuses on religion as it influences culture. If included in our states offering of IM- it should be in relationship to learning about the constitution and founding documents. Please make the primary focus k-3 reading, vocabulary and comprehension. The world is full of rich simple and complex literary compositions.

Component: N/A (N/A)

Page Number(s): N/A

Location: The infusion of the Bible is inaccurate in parts, as well as age inappropriate. The Bible should be taught as a whole and as the living word, not as historical or allegories to relate to geography, or art period pieces.

URL to Content: N/A

Submitted By: Mary Lowe, 76034

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec.

28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9651781

Comment: Texas must maintain a separation of church and state. The proposed reading curriculum developed by the Texas Education Agency fails to uphold this separation, with multiple references to the Bible and Christianity. As a parent, I am opposed to this proposed curriculum. This should be religiously neutral, but it is not. These lessons, based on the bible, undermine my freedom as a parent to guide my child in religious instruction. This is not acceptable. Texas passed a law allowing chaplains to work as school counselors and wanted to require the 10 Commandments in every classroom. NOT TO MENTION that this new curriculum would offer a potential \$60 per-student incentive. Do better, uphold separation of church and state. Suggested inserting content from other world religions and a variety of "wisdom texts".

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Alisia Pajevic, 78704

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9651821

Comment: Texas must maintain a separation of church and state. The proposed reading curriculum developed by the Texas Education Agency fails to uphold this separation, with multiple references to the Bible and Christianity. As a parent, I am opposed to this proposed curriculum. This should be religiously neutral, but it is not. These lessons, based on the bible, undermine my freedom as a parent to guide my child in religious instruction. This is not acceptable. Texas passed a law allowing chaplains to work as school counselors and wanted to require the 10 Commandments in every classroom. NOT TO MENTION that this new curriculum would offer a potential \$60 per-student incentive. Do better, uphold separation of church and state. Suggested inserting content from other world religions and a variety of "wisdom texts".

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Robert Whiting, 78704

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec.

28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9651851

Comment: Please include Biblical education in the new curriculum for public schools. The Bible is a compilation of numerous books of highly tested reliability and accuracy. The Bible as a whole, has far more copies, in whole or in part, than any other historical writing. The Bible contains many stories of Jesus Christ, who is unquestionably the most significant figure in the history of mankind. The Bible provides many lessons for a good moral foundation for life today. The Bible was a major source that our Founding Fathers used in writing the U.S. Constitution. Our legal system, and the foundational laws of such, stem from the commandments in the Bible. Thank you.

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Ken Weston, 78410

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9651861

Comment: I'm In favor of open education resources.

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Janice HINDS, 76502

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9651871

Comment: I support education that gives Texas students the academic Judeo-Christian knowledge they need to understand our Nation's history, founding documents, laws and traditions. Please INCLUDE Biblical stories and concepts as well Christian references in all new optional OER (Open Education Resources) K-5 ELAR curriculum. Do not remove these references at any point of the approval process. Thank you.

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Shana Fuller, 78414

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9651931

Comment: On page 103, it says "Remind them that this saying is called the Golden Rule; it comes from the Bible when Jesus gave the Sermon on the Mount." This statement is inaccurate. As previously stated in my comments on the golden rule in the kindergarten curriculum, this is an unnecessary reference to Christianity. Furthermore, the golden rule is present in other religions besides Christianity, yet they are not mentioned.

Component: G1: Knowledge Unit 1: Teacher Guide (9798890722867)

Page Number(s): 103

Location: Grade 1, Unit 1, Lesson 8

URL to Content: https://d1yqpar94jqbqm.cloudfront.net/documents/RLA_G1_U1_TG_ENG.pdf

Submitted By: Susan Anderson, 76126

Publisher Response: Accept

Grade 1 Unit 1 Lesson 8 has been revised.

Public Comment ID 9651941

Comment: I do not want Christianity removed from our Texas Schools. This country has a biblical foundation.

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Mary Bea Lyle, 78671

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9652026

Comment: The way this story is told, I'm left to wonder why the son didn't sell some of the expensive things he bought so that he would have money for necessities. Perhaps a revision of this sentence on page 114 could avoid such confusion: "These might have been things like more fancy silk robes than he could ever wear, luxurious rugs for extra rooms in his enormous home, and dozens of baskets of food of which he only ate a little, leaving the rest to rot." Though this is a Bible story, the way it is presented does not seem to impose on teachers' or students' religious freedom. It is just a story, which happens to be in the bible. As long as you include stories from other religions to balance this one out, it should be okay.

Component: G1: Knowledge Unit 1: Teacher Guide (9798890722867)

Page Number(s): 114

Location: Grade 1, Unit 1, Lesson 9

URL to Content: https://d1yqpar94jqbqm.cloudfront.net/documents/RLA_G1_U1_TG_ENG.pdf

Submitted By: Susan Anderson, 76126

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9652046

Comment: I'm for open education resource

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Steve Hinds, 76502

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9652071

Comment: PLEASE, PLEASE, PLEASE, PUT GOD BACK IN PUBLIC SCHOOLS! I challenge you to look at teen pregnancy rise, divorce rates, crime rates, welfare, unemployment, suicide rate, gender identity disorder rise, mental disorders, etc. Place them on a line graph and you will find an Intersection in the early 60s when we took God out of school. Coincidence, I think not. Our nation is in distress. We are suffering judgement from this fall. We are reaping what we sowed. Help to heal our nation. Acknowledge God boldly and proudly! Stand in the gap

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Juan Rodriguez, 78414

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9652081

Comment: I am in favor of open education resource.

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Gina Eubank, 76513

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9652096

Comment: I would like to express my support for the Texas OER products: K-5 RLA; K-3 Skills; and K-9 mathematics. I also support the use of biblical scripture in the RLA K-5 product as a primary source for academic purposes.

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Cari Christman, 78613

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9652196

Comment: I SUPPORT education that gives Texas students the academic Judeo-Christian knowledge they need to understand our Nation's history, founding documents, laws and traditions. Please INCLUDE Biblical stories and concepts as well Christian references in all new optional OER (Open Education Resources) K-5 ELAR curriculum. Do not remove these references at any point of the approval process. Thank you.

Component: GK-5 Independent Reading Guide (9798890724380)

Page Number(s): N/A

Location: N/A

URL to Content: N/A

Submitted By: Alicia Brewer, 78413

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9652261

Comment: These materials are well done, from the content to the visuals and manipulatives. They are patriotic, classical, and rich in content and the use of primary source materials and cross curricular content is great. This is a curriculum that students, teachers, and families will learn greatly from.

Component: N/A (N/A)

Page Number(s): N/A

Location: N/A

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Submitted By: Cindy Asmussen, 78717

Publisher Response: Accept without change

Thank you for your feedback.

Public Comment ID 9653096

Comment: There are also specific factual errors with regard to religious freedom. In Grade 1, Unit 8, Lesson 1, p. 16, teachers are instructed: "Show Image 1A-8: Baptism of Virginia Dare, the first child born in North America to English parents was born on Roanoke Island. Her name was Virginia Dare. Explain that the people are English settlers watching the baptism of Virginia Dare. A baptism is a Christian religious ceremony, which is an expression of religious freedom." Baptism is a religious ceremony but it is not an expression of religious freedom. In colonies that had the Church of England as the established religion (such as Virginia), infant baptism was both a religious and civil ceremony. Religious dissenters, including Baptists, were persecuted for not baptizing their infants into the Church of England. The phrase "which is an expression of religious freedom" should be deleted here as a factual error. The inclusion of this story bears little connection to other material that it follows and preceded and thus seems a forced reference to a specific religious practice that does nothing to teach religious freedom. Explanation: There are also specific factual errors with regard to religious freedom. In Grade 1, Unit 8, Lesson 1, p. 16, teachers are instructed: "Show Image 1A-8: Baptism of Virginia Dare, the first child born in North America to English parents was born on Roanoke Island. Her name was Virginia Dare. Explain that the people are English settlers watching the baptism of Virginia Dare. A baptism is a Christian religious ceremony, which is an expression of religious freedom." Baptism is a religious ceremony but it is not an expression of religious freedom. In colonies that had the Church of England as the established religion (such as Virginia), infant baptism was both a religious and civil ceremony. Religious dissenters, including Baptists, were persecuted for not baptizing their infants into the Church of England. The phrase "which is an expression of religious freedom" should be deleted here as a factual error. The inclusion of this story bears little connection to other material that it follows and preceded and thus seems a forced reference to a specific religious practice that does nothing to teach religious freedom.

Component: G1: Knowledge Unit 8: Teacher Guide (9798890722911)

Page Number(s): p. 16

Location: N/A

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Submitted By: Amanda Tyler, 75206

Publisher Response: Reject

No revision made. OER materials have a broad base of topics including history, literature, the arts, and culture which, when contextually relevant, can include religious references sampling from a range of faiths. Furthermore, TEC Sec. 28.002 requires that the curriculum includes "religious literature, including the Hebrew Scriptures (Old Testament) and New Testament, and its impact on history and literature."

Public Comment ID 9653116

Comment: The cherry-picked history continues in Grade 1, Unit 8, Lesson 12, titled "Exploring America's Symbols." On p. 170, teachers are told to "Ask students if they remember what the first debate of the First Continental Congress was about (prayer). Inform students that many of the Founding Fathers regularly read the Bible. Remind students that the Bible is a collection of books that serve as the core books of the Jewish and Christian religions. Tell students they will also hear part of a Bible story and learn how the stories in the Bible were used as inspiration for creating some of the American symbols they now know. This part of the story will take place in Egypt. Point out Egypt on a map or globe." Later in the lesson, on pp. 175-76, teachers are instructed to show a photograph of George Washington's Bible, while reading, "The Liberty Bell was a symbol designed to celebrate our freedom from being controlled by the British and our freedom to pray. When thinking of a motto for the Liberty Bell, the Founding Fathers were inspired by a story in the Hebrew Scriptures, which are also organized as the Old Testament of the Christian Bible. The story

describes a man named Moses who lived a long time ago in ancient Egypt. [Point to Egypt on a world map.] According to the Bible, thousands of years ago, the Hebrew people lived in Egypt as slaves, without any freedom. Moses received messages from his God and led the Hebrew people out of slavery in Egypt. The work to secure their freedom was far from easy, and it involved much sacrifice and hard work over many years. But eventually the Hebrew people reached freedom in their new Promised Land. It was called the Promised Land because they believed God had promised it to their forefather many years before. Along the journey to the Promised Land, Moses received many messages from his God. God told Moses about the laws he wanted his people to follow--laws that were designed to help ensure that the Hebrew people lived in peace in the freedom of their new land." Then, on p. 176, teachers are told to show a photograph of the Liberty Bell while reading, "The motto on the Liberty Bell was one of those laws and it states: 'Proclaim LIBERTY throughout all the Land unto all the Inhabitants thereof.' The Founding Fathers chose to put that law as a motto on the Liberty Bell because it reminded them of how God helped free the Hebrew people in the Bible." There are many factual errors in this mythological history. Washington, Jefferson and other founders discussed in this lesson had nothing to do with the Liberty Bell or choosing of the inscription. According to the National Park Service, which manages the Liberty Bell Center: "The Liberty Bell's inscription is from the Bible (King James version): 'Proclaim Liberty Throughout All the Land Unto All the Inhabitants thereof.' This verse refers to the 'Jubilee', or the instructions to the Israelites to return property and free slaves every 50 years. Speaker of the Pennsylvania Assembly Isaac Norris chose this inscription for the State House bell in 1751, possibly to commemorate the 50th anniversary of William Penn's 1701 Charter of Privileges which granted religious liberties and political self-government to the people of Pennsylvania. The inscription of liberty on the State House bell (now known as the Liberty Bell) went unnoticed during the Revolutionary War. After the war, abolitionists seeking to end slavery in America were inspired by the bell's message." In addition to being incorrect, this telling of American history mythologizes the founders, overstates their religious intentions for the new country, and silences any mention of slavery in the colonies and the United States prior to the Civil War, promoting an exclusionary narrative of Christian nationalism - an ideology that merges Christian and American identities. It also threatens to limit the importance of a Biblical narrative by equating it with a limited version of the Founding narrative. For children and teachers who are not Christian, this instructional framework sends the message that they do not fully belong. It is a harmful irony that in attempting to teach about religious freedom, this curriculum limits the religious freedom of children in public schools. Explanation: The cherry-picked history continues in Grade 1, Unit 8, Lesson 12, titled "Exploring America's Symbols." On p. 170, teachers are told to "Ask students if they remember what the first debate of the First Continental Congress was about (prayer). Inform students that many of the Founding Fathers regularly read the Bible. Remind students that the Bible is a collection of books that serve as the core books of the Jewish and Christian religions. Tell students they will also hear part of a Bible story and learn how the stories in the Bible were used as inspiration for creating some of the American symbols they now know. This part of the story will take place in Egypt. Point out Egypt on a map or globe." Later in the lesson, on pp. 175-76, teachers are instructed to show a photograph of George Washington's Bible, while reading, "The Liberty Bell was a symbol designed to celebrate our freedom from being controlled by the British and our freedom to pray. When thinking of a motto for the Liberty Bell, the Founding Fathers were inspired by a story in the Hebrew Scriptures, which are also organized as the Old Testament of the Christian Bible. The story describes a man named Moses who lived a long time ago in ancient Egypt. [Point to Egypt on a world map.] According to the Bible, thousands of years ago, the Hebrew people lived in Egypt as slaves, without any freedom. Moses received messages from his God and led the Hebrew people out of slavery in Egypt. The work to secure their freedom was far from easy, and it involved much sacrifice and hard work over many years. But eventually the Hebrew people reached freedom in their new Promised Land. It was called the Promised Land because they believed God had promised it to their forefather many years before. Along the journey to the Promised Land, Moses received many messages from his God. God told Moses about the laws he wanted his people to follow--laws that were designed to help ensure that the Hebrew people lived in peace in the freedom of their new land." Then, on p.

176, teachers are told to show a photograph of the Liberty Bell while reading, "The motto on the Liberty Bell was one of those laws and it states: 'Proclaim LIBERTY throughout all the Land unto all the Inhabitants thereof.' The Founding Fathers chose to put that law as a motto on the Liberty Bell because it reminded them of how God helped free the Hebrew people in the Bible." There are many factual errors in this mythological history. Washington, Jefferson and other founders discussed in this lesson had nothing to do with the Liberty Bell or choosing of the inscription. According to the National Park Service, which manages the Liberty Bell Center: "The Liberty Bell's inscription is from the Bible (King James version): 'Proclaim Liberty Throughout All the Land Unto All the Inhabitants thereof.' This verse refers to the 'Jubilee', or the instructions to the Israelites to return property and free slaves every 50 years. Speaker of the Pennsylvania Assembly Isaac Norris chose this inscription for the State House bell in 1751, possibly to commemorate the 50th anniversary of William Penn's 1701 Charter of Privileges which granted religious liberties and political self-government to the people of Pennsylvania. The inscription of liberty on the State House bell (now known as the Liberty Bell) went unnoticed during the Revolutionary War. After the war, abolitionists seeking to end slavery in America were inspired by the bell's message." In addition to being incorrect, this telling of American history mythologizes the founders, overstates their religious intentions for the new country, and silences any mention of slavery in the colonies and the United States prior to the Civil War, promoting an exclusionary narrative of Christian nationalism - an ideology that merges Christian and American identities. It also threatens to limit the importance of a Biblical narrative by equating it with a limited version of the Founding narrative. For children and teachers who are not Christian, this instructional framework sends the message that they do not fully belong. It is a harmful irony that in attempting to teach about religious freedom, this curriculum limits the religious freedom of children in public schools. Correction Source: National Park Service: <https://www.nps.gov/inde/learn/historyculture/stories-libertybell.htm#:....>

Component: G1: Knowledge Unit 8: Activity Book (9798890722928)

Page Number(s): 175-176

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Submitted By: Amanda Tyler, 75206

Publisher Response: Accept

Grade 1 Unit 8 has been revised.