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SECTION 1: PART 2

Religion and Traditional Values in Public School Textbooks:
An Empirical Study

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Religion and Traditional Values in Public School Textbooks:

An Empirical Study*

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The general purpose of this first series of studies is to observe how religion, religious values, family and family values are represented in the typical Social Studies textbooks used in the nation's public schools. Study 1 focuses on the treatment of religion; Study 2 is concerned with how the family is represented; and Study 3 describes unexpected findings primarily political in nature that are, however, related to the topics of religion and family.

Social Studies Textbooks Grades 1-4: Sample Selection

The ten sets of six books that were selected are listed in Table 1 by publisher, copyright date. Also given in Table 1 are the states that have approved the text by putting it on their list of officially adopted or approved texts. The sample was selected as follows: (1) All social studies texts adopted by the states of California and Texas were included.¹ These two states were selected because of their large school age populations and because many other states look to their adoption lists for guidance in selecting their own texts. (2) In addition, any other texts adopted by both the states of Georgia and Florida were included.² This resulted in the ten sets listed in Table 1. We would have selected books from states in the

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¹Textbook Adoptions 1983-84. Sacramento, CA: Office of Curriculum Framework and Textbook Development, State Department of Education, 1983; Textbooks, Current -- Adoption 1982-1983. Austin, TX: Texas Education Agency, 1982.

²Catalog of State-Adopted Instructional materials 1983-84. Tallahassee, FL: State of Florida, Department of Education, 1983; The Georgia Textbook List 1983. Atlanta, GA: Georgia Department of Education, Textbooks and Title IV Local System Support Division.

Table 1

Publishers and adoption states of the ten social studies textbook sets used in Study 1. Further information on the sample of 60 books, each set covering grades 1-6, is listed in the Appendix, Table A.

<u>Publisher and Copyright</u>	<u>Adoption States</u>
1. Allyn and Bacon (formerly Follett) - 1983	CA, TX and by AL, GA, IN, NC, NM, OR, VA
2. D. C. Heath (formerly American Book Co.) - 1982	FL, GA and by AL, AR, ID, IN, NM, NV, OK, OR, VA
3. Holt, Rinehart, & Winston - 1983	CA and by ID, NC, OR
4. Laidlaw Brothers - 1983	TX, and by AL, AR, FL, GA, ID, IN, MS, NM, NV, OK, OR, SC
5. Macmillan - 1982-1983	CA, TX and by AL, AR, GA, MS, NC, NM, OK, UT, VA
6. McGraw-Hill - 1983	CA and by GA, ID, NC, NM, NV, OK, OR, VA
7. Riverside (formerly Rand McNally) - 1982	FL, GA and by AL, ID, NC, NM, NV, OK, OR
8. Scott Foresman - 1983	CA and by AL, AR, FL, GA, ID, IN, MS, NM, NV, OK, OR, SC, UT, VA
9. Silver Burdett - 1984	CA, TX and by AL, AR, FL, GA, ID, IN, NC, NM, OK, OR, UT
10. Steck-Vaughn (formerly Scholastic) - 1983	CA, TX and by AL, GA, MS, NV, SC

northeast, but none of these states has official adoption lists. The books actually used in such states depend on local choices since there is no official state list of texts from which choices must be made.

Each of the publishers in Table 1 refers to a series or set of six texts covering Grades 1-6. The complete list of titles of all six texts for each publisher listed in Table 1 is given in Table A in the Appendix A.

This sample of ten sets is very representative of the nation as a whole. They include, of course, all the social studies texts permitted for use in California and Texas. These two states account for 9.9% and 7.0% respectively of the US student population; that is, 16.9% of the total US student population.³ There are 15 other states whose official adoption lists we were able to obtain: Alabama, Arkansas, Florida, Georgia, Idaho, Indiana, Mississippi, New Mexico, Nevada, North Carolina, Oklahoma, Oregon, South Carolina, Utah, and Virginia. (These states with their list of adopted texts were provided by EPIE; see Appendix A Table B for complete information.) The list of ten texts in Table 1 accounts on the average for 71% of the texts on these other states' adoption lists. If we generalize from these 15 states to the rest of the country then our sample represents approximately 71% of the texts used outside of California and Texas. Since we cover all the texts approved for use in California and Texas one estimate is that 87% of the nation's students use the books in the study's sample. This estimate may be somewhat high and needs some qualification. It is possible that states that do not officially adopt textbooks are more varied in the books they use as

³Statistics from Digest of Educational Statistics. Washington, D.C.: U.S. Government Printing Office, 1982. Based on 1981 statistics.

compared to the 17 states whose official adoption lists we used. This possibility is hard to judge since statistics on the books used by schools in non-adoption states are not available. However, there is not likely to be much difference since it is well known that roughly 10 to 15 publishers account for the overwhelming majority of the books used for a given subject, including social science. The Table 1 list has 10 of these publishers, and due to the influence of California and Texas, the present sample of 10 contains the larger Social Science sellers within the set of 15 or so possible candidates. Thus, an estimate that the sample used here accounts for 70% of those used in the country seems reasonable, even conservative.

Furthermore, there is no reason to think that the five or six fairly commonly used texts that are not in the sample are in any way very different from those in the sample. In fact, a quick survey of two sets of books not in the present sample showed very little difference from those in Table 1.

There is one other minor qualification about the popularity of the sample used here. The books officially adopted by adoption states sometimes have slightly different copyright dates (usually a few years earlier) as compared to the books used in this sample. The big publishers usually up-date in minor ways their social studies textbooks every two or three years, while adoption states may wait 5 or 6 years between official adoptions. Thus some states may be using a slightly earlier version of the books studied here. The differences between a book with the same title and authors but a slightly different edition (copyright) are small and would not effect the generality of the findings based on the Table 1 sample.

General Characteristics of the Sampled Books

All of the ten sets of books in the sample (Table 1) turned out to have the same general structure or format. The Grade 1 texts dealt with the

individual student in the family and school setting; Grade 2 texts expanded the setting, usually to include the student's neighborhood; Grade 3 expanded the context further to include the life of the surrounding community, e.g. town or city, and Grade 4 included the different possible regions of the country or sometimes world regions. These Grade 4 texts were a kind of geography text mixed with stories about the life of the people in a given region. All were rather similar to the National Geographic Magazine in treatment; those that covered regions of the world gave some emphasis on U.S. regions as well.

The books for these first four grades also included aspects of U.S. history or world culture. Because of the homogeneity of the sets for the first four grades, they are analyzed together. The Grade 5 texts were all introductions to U.S. history and Grade 6 texts were all introductions to world history or to world cultures. The analyses of the Grade 5 and Grade 6 books are each treated separately below.

Study 1: Religion in Social Studies Textbooks: Grades 1-4

Scoring

References in the books to religion were scored as text items if they were made with words, and image items if they occurred in pictures. Primary religious references are defined as those that refer in words or pictures to religious activity such as praying, going to church, participating in a religious ceremony, giving religious instruction, etc. Secondary religious references are those that refer to religion in some indirect way, such as mentioning the date a church was built; or referring to a minister as part of the community; or a photograph of a church; or a scene showing the Amish in a buggy, or Jews by an Israeli parade-float as part of a treatment of different ethnic groups in the U.S.

Reliability

The reliability of scoring the different religious categories was checked by having the texts scored by an independent scorer provided by E.P.I.E. The summary score sheets of all books (Grades 1-4) based on the observations of the PI were sent to EPIE for an independent check. The external judge at EPIE noted any references to religion that were missed by the PI. There were three external judges; each checked the PI's scoring of three or four of the publishers, grades 1-4, in Table 1. Two of the 24 examples of a primary reference to religion were missed by the PI. These two are included in Table 2. It is therefore likely that Table 2 represents 100% or close to 100% of all such references in the sample. Of the 76 secondary religious references in Table 3, 15 were detected by the outside judges, i.e. missed by the PI. It is unlikely that many additional secondary references were missed by both judges, hence Table 3 probably contains close to all of such references. As noted any item missed by the PI was included in the data for purposes of analysis. As mentioned above, religious items were scored as either primary or secondary. This distinction was made very reliably as the PI and the outside judges agreed 100% of the time as to which of these two categories a given reference to religion belonged in. The summaries of all Social Studies Textbooks grades 1-4 can be found in Appendix B.

Results

Table 2 shows the frequency and type of each primary religious reference in the 40 sample textbooks, grades 1-4.

The first result is that none of the books had one text reference to a primary religious activity occurring in representative contemporary American life. The closest any book comes was a reference to the life of the Amish -- a small, rural Protestant group whose distinctive way of life has not changed

Table 2
Primary References to religion in Social Studies Texts Grades 1-4
(American history and society only)

Book (publisher)	Grade 1		Grade 2		Grade 3		Grade 4	
	Text	Image	Text	Image	Text	Image	Text	Image
1. American Book/Heath	-	-	-	-	-	Pilgrims pray at Tgiving	-	-
2. Follett	-	-	-	-	-	-	-	-
3. Holt	-	Jewish lt candles	-	-	pilgrm went to worship	Pilgrm pray at Tgiving	Puritn	Puritn relig service
4. Laidlaw	-	-	-	Jewish with Yarmulke at grave	-	rabbi rolling scroll; priest (R.C.) talking to kids	-	-
5. MacMillan	-	-	-	-	Pilgrm reads Bible at Tgiving; Sp. Priests to teach Christianity	Family at Tgiving praying;	-	-
6. McGraw-Hill	-	priest (prob. R.C.) teaches kids	-	-	-	-	-	-
7. Riverside	-	-	-	-	-	-	-	-
8. Scott, Foresman	-	-	-	-	Amish believe Bible says work land stay together, keep away from non-Amish	-	Mayflower passen. prayed; Pilgrims thnkd God; Puritan girl's day: attnded church	-
9. Silver-Burdett	-	-	-	Tgiving family prayng	-	minister at sickbed	Fr. Serra & Calif. missions (twice)	photo of Fr. Serra
10. Steck-Vaughn/Scholastic	-	Jewish lt candles	-	-	-	-	pilgrms prayed	-

in centuries. They are not representative of today's Protestant Christian life.

Another reasonably close reference is a story on a Spanish urban ghetto, "El Barrio." In this story the complete relevant text reads "Religion is important for people in El Barrio. Churches have places for dances and sports events." This is not a primary reference to religion since no actual religious activity is described. Furthermore, the text doesn't mention Christianity or Roman Catholicism, and the churches are noted as places for fun and games, not as places for worship. Finally, El Barrio is something of a special ethnic environment; it certainly is not representative of American religious life in general.

There are, however, a few images showing primary religious activity in a contemporary American setting. In the first grade texts two images are Jewish (Holt; Steck-Vaughn), one is Catholic (McGraw-Hill) and there is a rather vaguely drawn picture of a minister or priest at a funeral. In Grade 2 there is one Jewish image and another is a photograph of a family praying at a Thanksgiving dinner (non-denominational). Grade 3 primary religious images are a Catholic priest, a Rabbi, a minister or priest (with collar) at a sick bed, and a family with heads bowed for Thanksgiving. The Grade 4 texts have no primary religious images dealing with contemporary American society.

The secondary religious references, both text and image, present a similar pattern. (See Table 3.) For Grade 1 there are no secondary text references to religion per se, there is a reference to God and that is in the "Pledge of Allegiance." Secondary images include a church noted on a local map, a boy in bed with a crucifix on the wall behind him (implicitly Catholic), and two images of Christmas trees and one of children dyeing Easter eggs. Since Christmas trees and dyeing eggs by themselves are found in many non-religious

Table 3

Secondary References to religion in Social Studies Textbooks Grades 1-4
(American references only)

Book (publisher)	Grade 1		Grade 2		Grade 3		Grade 4	
	Text	Image	Text	Image	Text	Image	Text	Image
1. American Book/Heath	-	-	-	Amish; 3 churches in drawings	Pilgrims not allowed to pray in own way	-	-	church bldg on colonial map
2. Follett	-	-	-	-	Sp. built mission churches	-	-	-
3. Holt	-	Christmas tree (no relig aspects)	-	Church bldg. on colonial town map	Pilgrims came for religious reasons; worshipped every Sunday	two mission churches	Puritans: mission rel.free.; chrchs (3) Puritan: church control; Wm. Penn: Quaker, rel.free.; M. Anderson: young in ch choir; Sp. missionaries; N. Whitman: pioneer missionary, woman.	
4. Laidlaw	-	-	Pledge Flag	Wedding party & cross	Religious community leaders, important serv. worker	Amish; Sp. Mission; Hse. of Buddha in Chinatown	-	-
5. MacMillan	pledge of alleg.	Church on map; picture: Rev. M.L. King	"Amer the Beaut"	photo of church	colonial: "Lords Prayer;" town has churches; MLKing a minister	Spanish Mission; R.C. cath.	pledge of alleg.	-

Table 3 (cont'd)

Book (publisher)	Grade 1		Grade 2		Grade 3		Grade 4	
	Text	Image	Text	Image	Text	Image	Text	Image
6. McGraw-Hill Rand McNally	-	map "house of worship"	church "a group;" symbol for church & synagogue on map	-	mission; religion & early settlers	-	Roger Williams; Anne Hutchinson	-
7. Riverside	-	Crucifix in background	-	Church in town plan; Pilgrims in rel. service	-	-	-	-
8. Scott, Foresman	Pilgrims- & Bradford wanted to pray in own way	-	Pledge of alleg.; right to pray	-	Story on Amish; El Barrio Rel. free. Brewster, Puritans, Hutchinson.; Chrchs help in flood	Grt. Seal of U.S. story;	Hugenots rel.free.; Spanish built churches, spread Christianity, no longer allowed Indians to practice their religion. Explain B.C./A.D.	Span. missns (2); Mormon temple
9. Silver- Burdett	-	-	-	Jewish Israel parade; pledge of aleg.	-	place of worship on map; pledge of aleg.	-	-
10. Steck-Vaughn/ Scholastic	-	X-mas tree; East egg (neither religious)	-	draw. of neighborhd has small church, wedding party outside; church on map (same map 4X); photo of church	-	-	Mormons settled Utah; Fr. Serra and Calif. Missions	Mormon temple

homes their religious significance is ambiguous and minor. In Grade 2 there is one text reference to the Amish, the Pledge of Allegiance is given twice including the words "one nation, under God," and in one instance the music and words of "America the Beautiful" are printed with "God shed his grace on thee;" there is also a text reference to a church (building). Secondary religious images are pictures of churches, of the Amish people, 6 churches on local maps, and a photo, without a caption, of a wedding party with a cross in the background.

Grade 3 secondary texts refer to religious leaders as being part of the community leadership; one text noted that Martin Luther King, Jr. was a minister; there are two references to church buildings, one to ministers being important service workers and a reference to the Great Seal of the United States and the motto "He (God) has favored our work." Grade 3 secondary images include images of Spanish mission churches, one of a Catholic cathedral, one of the Amish.

Grade 4 secondary text references are to Marion Anderson who sang in a church choir when young, the Pledge of Allegiance, and one reference to a church building. Grade 4 secondary images are one image of a church, five of Spanish missions, two photos of the Mormon Temple in Salt Lake City.

It will be useful to get some statistical idea of how rare even the few images noted in Tables 2 and 3 actually are. In all books, the primary religious images referring to contemporary U.S. life are less frequent than one in 200 images. For example, every book that has any reference to religion has 100 or more pages that could have images and no book had more than one U.S. primary religious image, and some had no primary religious images at all. In the books for Grade 1-3 there are on average about 2 images for every page. Thus, primary images are less than one in 200 for these books. Grade 4

texts are much longer, but tended to have fewer photos; specifically they tend to average about 350 pages and about one image per page. However, again the proportion of primary U.S. religious images is less than one in 200 for the Grade 4 texts in part because these books have very little emphasis on religion at all, being focused on geography instead.

Discussion

The most striking thing about these texts is the total absence of any primary religious text about typical contemporary American religious life. In particular, there is not one text reference to characteristic American Protestant religious life in these books.

As for primary images the situation is slightly better. There are four image references to contemporary Jewish practice, two to contemporary Catholic life and one to a man visiting the sick in clerical dress described as a minister. There are two images that might be either a priest or minister and two non-denominational families with heads bowed for Thanksgiving dinner.

Of course, if one goes back in time to the colonial period there are some primary texts and images of a Protestant nature -- but the New England Puritans no longer exist as such, and representation of their religious life carries an ambiguous meaning for present day children. In some respects the message is that religion is old fashioned and only for those who are not up to date. For example, Holt (Grade 4) has a two page story on Peacham, Vt. This small village has a beautiful old "Puritan" church which is featured in the story not as a center of religious life but because it is the center for a contemporary summer piano festival. The message that religion is "old fashioned" is also carried by the treatment of Spanish missions and by the several references to the Amish.

In any case today's powerful Protestant religious world of the Bible Belt, of the TV Evangelists, of the Born-Again Christian, of the Fundamentalists and of the Evangelicals, of the Moral Majority, of Billy Graham, Oral Roberts, Jerry Falwell -- even of Norman Vincent Peale -- this very American world representing millions of Americans is without one reference in word or image in this sample of 40 books. Even the world of main line Protestantism was not acknowledged.

Also as noted above the secondary religious texts and images give essentially the same results. Keep in mind that these social studies books are supposedly aimed at introducing the student to American society as it exists today, plus a little of how it existed in the past. For example, today's job world and the world of recreation and travel get a heavy emphasis.

As mentioned there is something of a minor emphasis on Jewish and Catholic religious life. This is not to say these books give any religion anything like its proportional significance, but it is interesting that when on occasion religion is referred to, then Jewish or Catholic or sometimes Amish or Mormon images get a disproportionate emphasis. This is very curious indeed and it strongly suggests a psychological interpretation of the motivation behind the obvious censorship of religion present in these books. Very briefly those responsible for these books appear to have a deep seated fear of any form of active contemporary Christianity, especially serious, committed Protestantism. This fear has led the authors to deny and repress the importance of this kind of religion in American life. That is, for those responsible for these books active Protestantism is threatening and hence taboo. (Today religion is threatening - as sex was in the Victorian period.) This thesis is supported by the peculiar pattern of the few references to religion that do occur, that do break through the secular censorship process.

Specifically, as one gets further away from the major threatening form of religion, i.e., fundamentalist and evangelical Protestantism, the repression weakens and a few more distant types of religion occasionally get represented.

Distance from the central severely repressed form of religion can be measured on at least three different dimensions. First there can be distance in religious character. Thus, Judaism and Catholicism and the Amish are distant enough from fundamentalist Protestantism to be less threatening, therefore these forms get relatively more of what little religious coverage there is. In addition these forms of religion can be interpreted as minorities -- and like all minorities, they receive a certain sympathy. For example, this explains the text reference to El Barrio and not to a more main stream type of American Catholicism: although as noted even in that reference the words "Christian" or "Catholic" are not mentioned. (The word "religion" has apparently become a euphemistic synonym for "Christian" or "Protestant" or "Catholic" since none of these three words is used in these books in connection with any primary or secondary reference to U.S. religion; this taboo extends to "Christ" and "Jesus," names that do not occur in any of these books' treatments of contemporary U.S. life.)

Another dimension for distancing is time. Hence the references to Puritan life in the 1600's can include religious elements. Likewise the oft pictured Catholic missions of the Southwest can be referred to without too much anxiety. After all these religious ways of living are now long past.

A third dimension of distance is one of culture and geography. For example, Tables 2 and 3 only record the religious references relevant to the history of the United States from the colonial period to the present. The occasional references in these books to other countries such as Mexico, France, or the American Indian cultures are not treated, since the primary

concern of this study is on how U.S. life and history is represented. However, it is noteworthy that when these books cover other societies -- religion gets a substantially greater emphasis. Thus, many of the sets treat American Indian life prior to the arrival of Europeans. In the process Indian religion often gets a sympathetic treatment. For example Holt (Grade 3, p. 56) describes a Hopi rain dance and prayer; Scott-Foresman (Grade 3, p. 71) a Pueblo Indian story about prayer and how the Earth Mother created corn for them. Also see McMillian (Grade 3, p. 262-4).

Mexico, when treated, usually gets religious coverage. Thus, Laidlaw (Grade 1 on p. 47 and 128) explicitly notes "religious" celebrations though neither Catholic or Christian are mentioned; Laidlaw (Grade 4, p. 325) also noted the "Christ of the Andes" statue in discussing South America.

Or consider the following comment about Europe, "As you see, in Europe many people are religious." (Grade 4, McGraw-Hill, p. 247). Such a statement is never made about the U.S.A. -- although religion had always been central to American life.

Also, consider the Follett series (Grades 1-4) which along with Riverside has the weakest treatment of religion of the publishers in the study. Except for one reference to a California Mission in Grade 3 -- the only other reference is to Mother Teresa of Calcutta (Grade 3, p. 155); she gets a small picture and a discussion as winner of 1979 Nobel Peace prize. Being Catholic and living in India she is distant enough, according to the present analysis, to not raise a threat.

Other examples of the washing out of religion are such remarks as "Pilgrims are people who make long trips" or "Mardi Gras is the end of winter celebration" (Macmillan, Grade 3, p. 52, 186). Or the fact that these books feature significant aspects of each of the following American cities:

San Francisco, Santa Fe, St. Paul, St. Louis, St. Augustine -- but not one book mentions who these cities are named after.

Of course, in spite of an "atypical" religion sometimes popping up at a distance from the central most taboo form of Protestantism -- the dominant theme is the denial of religion as an actual important part of American life. Sometimes the censorship becomes especially offensive. It is common in these books to treat Thanksgiving without explaining to whom the Pilgrims gave thanks. For example, Riverside (Grade 2) has a lengthy section on the pilgrims, p. 35-65. The Pilgrims, in this text, "wanted to give thanks for all they had" (p. 60) so they had the first Thanksgiving. But no mention is made of God, to whom the thanks were given. This same type of thing is also done in Silver-Burdett, Grade 1, p. 48, and in Grade 2, p. 143; likewise Steck-Vaughn/ Scholastic, Grade 4, p. 111; American Book/D.C. Heath, Grade 3, p. 150-156; Scott-Foresman, Grade 1, p. 124. The Pueblo can pray to Mother Earth, but Pilgrims can't be described as praying to God -- and never are Christians described as praying to Jesus either in the United States or elsewhere, in the present or even in the past, at least as far as these 40 books are concerned.

Looking over all the publishers in Table 1, we can say that Follett and Riverside are so markedly without religious content as to be completely unacceptable. McGraw-Hill and American Book/Heath are only slightly better. Although it is far from impressive, Holt has the most satisfactory treatment of religion in these Grade 1-4 texts.

Study 2: Religion in

The Introduction to American History Testbooks: Social Studies Grade 5

All ten publishers' Grade 5 texts are introductions to U.S. history. Some books also included material on Mexican and Canadian history, but this is excluded since the present study is only concerned with how religion is represented in American history. The only possible ambiguous religious reference with respect to American history was Hitler's persecution of the Jews (The Holocaust). Although this event is, strictly speaking, primarily German and European in character, because of its effect on American life references to the Holocaust are treated as a special aspect of American history.

Scoring

Every page of each book was read and a brief summary of any reference to religion was made. (Summaries in Appendix B) Initially every reference was also scored as expressing a positive, negative or neutral attitude toward religion. Since most of the references were neutral, no regular attempt was made to treat this aspect of references to religion. Instead the primary concern is with whether religion is mentioned, and if so, what characteristics are represented.

Results

General summaries of how each text treats religion will be given first.

1. American Book/Heath (Grade 5). After many positive references to Indian religion, e.g., p. 75, 81, 87, 89, the issue of religion in the U.S. is entirely in terms of gaining religious freedom, reaction to Puritan religious restriction, etc. e.g., p. 126, 137. (Although, there is no mention of Catholic and recent religious schools.)

The last direct references to religion are on p. 221 in terms of pioneers and religious freedom and to immigrants seeking religious freedom (p. 301). There is one indirect reference when Martin Luther King, Jr. is noted briefly as "a young minister" (p. 363). There is no direct reference to religion in American history in the last 100 years; and only one indirect reference in the 1960's.

Some important treatment of Christianity is clearly anti-Christian. Consider the discussion of Spanish Christianity in Mexico and the Southwest.

"Spaniards thought the Christian religion should be brought to the American Indians." (But mostly they came for gold and glory.) - page 113 "Missionaries came too." "...priests wanted to convert American Indians to Christianity." They Founded missions. "Missions served as trading posts and as churches for the Spaniards. The Indians often were forced to work on the missions. They had to work in the mines or on the farms run by Spaniards. How did the American Indians feel about these newcomers? Were they willing to work on Spanish farms and in Spanish mines? How did they feel about giving up their own religion and taking on a new one? Many of them accepted the changes, afraid perhaps of Spanish weapons. But many other fought back." - pages 116-117.

There is no balanced treatment which would include the positive contributions of Christianity to the Indians, no critical comment on Indian religion, for example the very prevalent human sacrifice among Mexican Indians.

2. Follett (Grade 5). This text starts with reference to freedom of religion as an important American belief (p. 45). It goes on to present the Spanish and Catholic colonial period in a generally descriptive and balanced way (e.g., p. 95, 105, 117, 118, 119, 128, 130). This text continues with a discussion of the colonial period, i.e., Puritans, William Penn and Quakers, Lord Baltimore and Maryland - a more or less standard description in the context of religious freedom. It mentions

John Harvard, a Puritan minister, who helped establish Harvard University (p. 137). The last reference in the text to religious activity in U.S. history is to missionaries in early 1800's who brought Christianity to Hawaii. There are two references near the end of the text to U.S. belief in freedom of religion today and to a 1964 law against religious discrimination.

There is one interesting image of the masthead of W.L. Garrison's paper The Liberator (circa 1845). This, the major paper of the Abolitionist movement, shows Jesus and a cross in its center with a black man praying to him. "Love thy neighbor as thy self" is on a ribbon around the central two figures. However, no text connects Christianity to the abolitionist movement.

The last third of this book treats the contemporary United States by geographical region. This section is mostly geography and related topics. Religion comes up once in these 180 pages - i.e., a small photo of the Mormon Tabernacle Choir, p. 400. In any case the last text reference to religion as part of American history in this book is over 100 years ago.

3. Holt (Grade 5). Although this text like the rest had the universal superficial treatment of all topics, it at least gave religion a reasonable and sensible number of references. For example, Holt mentions that the abolitionist movement had links to religious belief. It also says that "Dr. King had deep religious beliefs," the only one of the ten books that noted this important fact about Martin Luther King, Jr. This book's treatment of Jewish contributions to U.S. history was also better than the other nine (see below). However, like all the rest of these Grade 5 books, they ignored actual religious events, such as the two great

awakenings, the urban revivals, the Holiness-Pentacostal movement, and the born-again movement. And the great religious character and energy of U.S. society was somehow overlooked.

4. Laidlaw (Grade 5). This book had fairly standard set of early references to religion. It placed heavy emphasis on religious freedom in 1600's and 1700's through mention of figures such as Roger Williams, Anne Hutchinson, Thomas Hooker, William Penn, Lord Baltimore, and Anne Hutchinson. There was a one page biography of Hutchinson. The last real reference to religion in this history is to Quakers in the early 1700's and the California Missions also in the 1700's. There is one reference to Hawthorne's writing deriving from the Puritan past (i.e. early 1800's). There is a reference near the end of the book (p. 247) to the Bill of Rights and freedom to go to the church of one's choice. But the last historical reference to religion in America is more than 150 years ago.
5. McGraw-Hill (Grade 5). This text presents a fairly standard treatment of the Spanish discovery and settlement period, and of Pilgrim and Puritan New England. It does note the importance of church for early New England. Roger Williams, Anne Hutchinson, William Penn are given in the context of a standard heavy religious freedom emphasis. But it has some rather unusual later references, e.g., missionaries were one type of pioneer in the West in 1830-1840's; a quote from Sojourner Truth mentioning that only Jesus heard her; there is a reference (unique in these books) to Irish immigrants and anti-Catholic prejudice; large Jewish immigration in 1880-1890's and reference to Jews in 1950 as refugees coming for freedom of religion. Also recent pictures included: the Amish as sub-culture; a Jewish family lighting candle for Sukkoth; and a photo of Episcopalian monks worshipping together. This photo looks very

Catholic, but the caption identifies the monks as Episcopalian. Note: this photo is the only primary religious image in all 60 social studies books showing any actual contemporary Protestant religious life. (That is, what is scored as "primary religious" activity.) And, even this is very atypical. Major religious events, such as the Great Awakenings, are not mentioned.

6. Macmillan (Grade 5). This is an extremely short, and dumbed down history that tries to put U.S. history in 100 pages plus a few pages on the history of different U.S. regions. The whole thing is so trivial it is hard to single out religion for its inadequate treatment since most major themes are poorly represented. However, the last reference to religion in U.S. history proper is to the Mormons settling in Utah -- although there is a reference to the Holocaust in Germany during WWII.
7. Riverside (Grade 5). This book presents a weak but standard treatment of Spanish discovery, French and Puritan settlements. The colonial period mentions Roger Williams, Anne Hutchinson, the Catholics in Maryland, the Quakers, and the Jews in Rhode Island. Except to say that Jews and Mennonites were part of the large group of immigrants to U.S. - and to note that M.L. King was a minister, there is no reference to religion in U.S. history in the last 100 years. It does note Nazi treatment of Jews in WWII.
8. Scott-Foresman (Grade 5). This text is one of the modestly better treatments of religion in U.S. history primarily because of the variety of anecdotal comments with a religious element, especially for the 19th century. It has a standard treatment of the Spanish period, the French, the Pilgrims and the Puritans. In its treatment of the religious freedom issue the text puts emphasis on Roger Williams, Anne Hutchinson, the

Quakers, the Catholics and the Jews in the colonial period. There is a story of Asher Levy getting his rights in New Amsterdam; the Texas-Mexico conflict which was partly a Protestant-Catholic conflict; there is a Jefferson quote on slavery: "I tremble when I remember God is just"; a quote from the response to the 1930's depression "God knows what they lived on." The text reflects no understanding of the religious basis of much of U.S. history per se. There is a reference to post Civil War western boom towns having churches, along with opera houses, theaters, music halls. There is also a reference to churches in the Alabama bus boycott of 1960, and a reference to "God" on the Tomb of unknown soldier.

9. Silver-Burdett (Grade 5). This book treats the Spanish and French discovery periods in a standard way. Religion is mentioned as a neutral or positive element. Pilgrims and Puritans were noted as religious: "A pilgrim is one who travels for religious reasons". The religious freedom issue is treated in a standard way through mention of Roger Williams, Anne Hutchinson, Lord Calvert, and William Penn. At his Inauguration, George Washington was shown with his hand on the Bible and quoted as saying "so help me God." There was reference to Fr. Serra, Fr. Kino, Lincoln's reading of Bible, the Mormons settling Salt Lake and the burning of schools and churches by the KKK in the 1860's and 1870's. It mentioned M. L. King as a preacher and had a reference to God on his tombstone. There are no references to such major religious events as the Great Awakenings.
10. Steck-Vaughn/Scholastic (Grade 5). This book is rather weak on the early Spanish period. It neglects the French discovery period. The mission period in the Southwest is given some coverage, however. There is a treatment of the New England Pilgrims and Puritans with a heavy emphasis

on religious freedom, including its significance for Catholics and Jews. Story of a Jewish War of Independence hero. It mentions Sojourner Truth and her spreading of God's word, but the main emphasis in this reference is on women's rights. It refers to a woman settler in 1873 who signs a letter "yours in prayer." The text does mention Hitler's hatred and persecution of the Jews in WWII and M.L. King as a young minister, but otherwise nothing is mentioned about religion in the last 100 years. The Holiness/Pentecostal movement is not mentioned, nor is the Social Gospel movement.

General Discussion

The overwhelming impression of all these books is the superficiality of their treatment of just about everything. These books are a pastiche of topics and images without any serious historical treatment of what might have been going on. Nevertheless certain aspects of the coverage of religion deserve special emphasis. 1. Not one book noted the extreme liveliness and great importance of religion for American life. This religious energy is never noted. For example, the following is just a short list of the specific religions developed in America: Shakers, Mormons, Christian Scientists, Jehovah's Witnesses, Seventh Day Adventists, and Black Muslims. 2. There is not one reference in any of these books to such important religious events as: the Salem Witch Trials; the Great Awakening of the 1740's; the great revivals of the 1830's and 1840's; the great urban revivals of the 1870-1890 period; the very important Holiness and Pentecostal movements around 1880-1910; the liberal and conservative Protestant split in the early 20th century; or the Born-Again Movement of the 1960's and 70's. Religion in the 20th Century hardly figures at all in these books -- the whole issue being

ignored. 3. In spite of these books emphasis on religious freedom and tolerance there was not one reference to the Catholic school system or to the recent Christian school movement as an expression of religious freedom.

Frequency of reference to religion

As noted above, all references to religion in the above texts that referred to the history of the United States or territory that would become part of the United States were recorded on summary data sheets. (See Appendix B.) These events were grouped for each text by centuries, starting with the 1600's. (Events in the 1500's are not treated since they were given relatively little treatment and most of these events did not refer explicitly to parts of the new world that would become part of the United States.) Table 4 presents the summary findings. The most striking thing about this table is the extreme drop in references to religion as one goes from the 1600's to the present century. There is an almost ten fold decrease in the number of such references. In fact, the decline is even more severe since these books have, on average, many more pages covering the 1800's and 1900's than they did for the earlier centuries. Thus, a more accurate measure of the decline in references to religion can be seen in Figure 1. This figure corrects for the number of pages of coverage for each century. For example, the average text has 24.5 pages covering the history of the 1600's and the percentage (proportion) of these pages with reference to religion for the 1600's is slightly over 50%. In a similar manner, Figure 1 shows the percentage of pages covering each century that contain a reference to religion in this country in either text or image. In the 1700's this is 9.75% and in the 1800's 3.42%. By the 1900's the percentage has dropped to 1.27 references every 100 pages. (References to the Jewish Holocaust in Nazi Germany are not included in the later figure; they are, however, noted and discussed below.)

Table 4

Number of Pages with a Reference to Religion as Part
of American History in Grade 5 U.S. History Social Studies Texts
(observations are categorized as text or image
references and by century)

Book (publisher)	1600's		1700's		1800's		1900's *		Total
	Text	Image	Text	Image	Text	Image	Text	Image	
1. American Book/ DC Heath	8	3	4	1	0	0	0	0	16
2. Follett	12	2	0	1	1	1	1	1	19
3. Holt	11	2	2	2	4	0	2	0	22
4. Laidlaw	16	4	9	3	0	0	0	0	32
5. McGraw-Hill	10	4	3	0	5	0	1	3	26
6. Macmillan	9	1	3	2	3	0	0	0	18
7. Riverside	10	0	1	3	2	0	0	1	17
8. Scott, Foresman	9	0	5	1	10	1	2	0	28
9. Silver- Burdett	10	1	9	1	5	1	0	0	27
10. Steck/Vaughn/ Scholastic	7	2	6	3	4	1	0	0	23
Total	102	19	42	17	34	3	7	6	
Grand Total (Text and Image)	121		59		37		13		

*Excludes references to Jews and Nazi Holocaust in Germany in WWII; however, see Table 5 for this information.

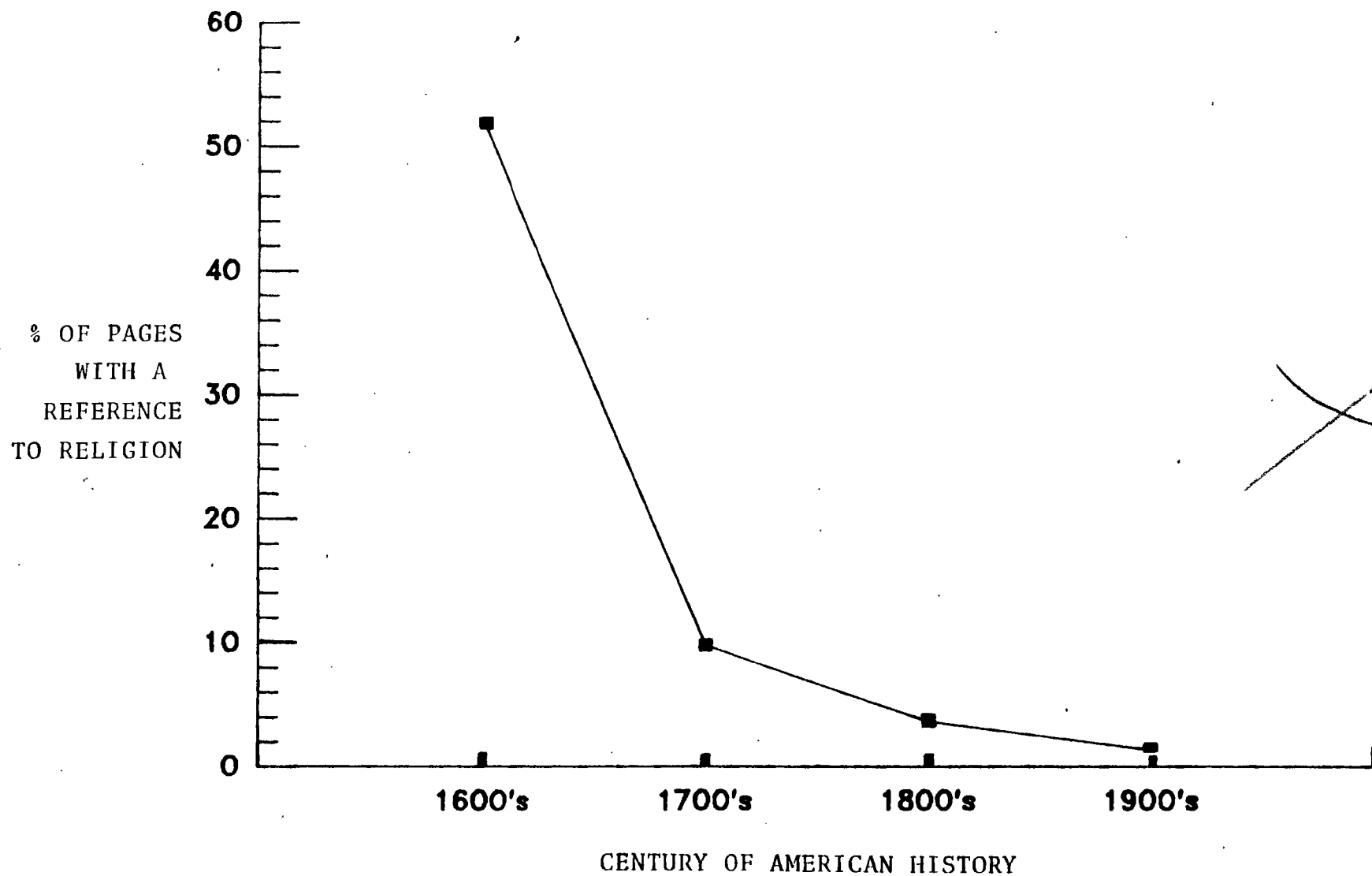


FIGURE 1

Percent of pages in 5th grade American history textbooks with a reference to religion for each century of American history from 1600 to present.

Judaism

The treatment of Judaism in these books is spotty. Jewish aspects of U.S. history have been important but like many religious groups not well known. However, five major Jewish aspects of U.S. history are singled out to measure how well Judaism is represented in these books. These historical "events" are: 1. the presence of Jews in America in the 17th and 18th centuries; 2. Jewish immigration into the U.S. in the 1880-1920 period; 3. the existence of anti-Jewish prejudice in the country, e.g. the Ku Klux Klan; 4. the significance of the Nazi Holocaust in World War II; and a fifth category standing for any other reference. Technically speaking the Nazi Holocaust is not part of American history per se but because of its intrinsic significance and because of its repercussion on much of U.S. religious and political life it is included. In Table 5 the presence or absence of these events is noted in each of the ten books in the sample. Some books, such as Holt, do relatively well. On the other hand, Follett, and American/Heath continue their neglect of religion already observed in grades 1-4. Also equally weak on Jewish contributions are Macmillan and Silver-Burdett.

Catholicism

The specific treatment of American Roman Catholicism is, if anything, weaker than the coverage of Jewish American contributions. Eight major Catholic aspects of U.S. history are singled out to measure how well Catholic contributions are represented in these books. The eight historical "events" are: 1. the very significant early Catholic settling of Florida, the Southwest and California; 2. the Catholic presence in Colonial America; 3. the intense anti-Catholic prejudice in the 1830-1865 period; 4. the establishment of the Catholic school system as a major expression of religious freedom;

Table 5

5th Grade Textbook Coverage of Important Jewish Aspects of American History

<u>Textbook</u>	<u>Presence in Colonial Period</u>	<u>E. European Immigration</u>	<u>US Prejud. Against KKK, etc.</u>	<u>Holocaust Nazi- Persecution</u>	<u>Other</u>	<u>Percent Coverage</u>
1. American/ D.C. Heath	p. 138					20
2. Follett				p. 284-5		20
3. Holt	p. 78	p. 297	p. 329	p. 347-8 p. 356	p. 393 Sov. Jews recent	100
4. Laidlaw	p. 158			p. 412		40
5. McGraw-Hill		p. 240 p. 249 Emma Lazarus			p. 329 Recent Jewish Immigrants	40
6. Macmillan*				p. 135		20
7. Riverside/ Rand McNally	p. 88	p. 280-82		p. 346, 348, 360		60
8. Scott-Foresman	p. 127-8	p. 310-11		p. 359		60
9. Silver-Burdett				p. 231		20
10. Steck-Vaughn/ Scholastic	p. 99, 121 106-7	p. 320		p. 366-7 372		60

*This book treats U.S. history proper in about 100 pages plus a few pages on the history of each U.S. region; there is no index entry for Jewish, Judaism, etc.

5. the role of the Catholic Church in assimilating so many immigrants from Ireland, Italy, Germany, Poland, Lithuania; 6. the very large number of Catholic hospitals, schools, orphanages, etc.; 7. the anti-Catholic prejudice in 20th century America, e.g. the KKK and in the presidential elections involving Al Smith, John F. Kennedy; 8. interesting and important Catholic personalities, e.g., Lord Baltimore, Elizabeth Seton, Orestes Brownson, Isaac Hecker, Mother Cabrini, etc.

The coverage of Catholic contributions to U.S. history can be described very simply -- all texts have references (usually not extensive) to the first two events - both occurring in the 1700's or earlier; two books, McGraw Hill, refers to anti-Catholic prejudice in the mid-19th century and Holt to the same in the 20th century (e.g., the KKK). Except for these two references, no book refers to events 3-8; and thus, Catholicism is simply excluded from U.S. history from 1800 to the present. That the Catholic school system was founded at great cost and sacrifice as an expression of the American search for religious freedom is not mentioned once. However, the religious freedom issue is the common theme that explains most of the references to religion in American colonial history. This oversight may be anti-Catholic prejudice, but more likely it results from the present public school monopoly excluding any reference to an alternative system. The public schools ^{also} may be concerned that ^{the} new Protestant schools also using the religious freedom rationale have siphoned off thousands of public school students in the last 20 years as Protestants have sought to pass on their faith and moral traditions to their children.

Study 3: Religion in

World History or World Cultures Textbooks: Grade 6

1 The ten social studies texts for Grade 6 all briefly cover either world history, or world cultures with history mixed in. Because these books differ in the particular historical periods, countries and cultures that were covered, it is very hard to compare them systematically. However, generalizations, especially related to bias in the coverage of Judaism and Christianity will be presented and supported.

Scoring

Each page of each book was read and any reference to religion was briefly summarized. On the basis of this reading the following issues struck the author as important. (Summaries in Appendix B)

(1) Neglect of ancient Jewish history.

The early history of the Jews is of foundational significance to the West - in many respects it is as important as ancient Greece and more important than ancient Egypt. However there is far less coverage of Jewish history than of either Egypt or Greece in most of these books. Certainly the origin of monotheism, the stories of Abraham, Moses, David, and the prophets, e.g. Isaiah, Jeremiah, are central to Western life and history, indeed to much of Islam as well. Although some of these people and topics are mentioned they get little emphasis. In addition, there is no reference to Jewish life and culture in the last 2000 years -- until the WWII holocaust. In other words, the Judeo- part of the Judeo-Christian history of the West is far from adequately represented.

(2) Neglect of the life of Jesus of Nazareth.

Whatever one thinks of Christianity, it has certainly been of central

importance in world history. The life of Jesus of Nazareth constitutes one of the more important events in history. Indeed, many would claim his life is the most important single event in the history of the last 2000 years.

Certainly the history of Europe, North and South America, and much of the Near East, Africa and even Asia can not be understood without reference to his life and what it has meant - for good or ill - for countless others. Yet none of these books treat the life of Jesus as anything like the important event it has proved to be. A few of the books give him some coverage (e.g., Silver Burdett), but Riverside, MacMillan, Laidlaw, Holt give nothing on his life and teaching. Others give so little as to be banal, e.g., American Book, Follett, Steck-Vaughn (Scholastic). For example, Steck-Vaughn/Scholastic gives the following complete summary of Jesus' life: "Jesus became a teacher. He preached that there was only One God. He told those who would listen that they must honor God by treating others with love and forgiveness." Besides the trivialization and serious omissions in this description it has one major error. Jesus did not make a point of preaching there was "only One God" -- monotheism was assumed in Jewish life and Jesus gave it little direct attention per se. In fact the language "only One God" is central to Islam, not Christianity.

To appreciate the neglect of the life of Jesus it is only necessary to compare it with some books' coverage of the life of Mohammed. In several books Mohammed's life gets much more coverage than that of Jesus. For example, consider Silver-Burdett: the life of Jesus gets 36 lines, while the life of Mohammed gets 104 lines; Riverside mentions Mohammed as founder of Islam (e.g., pp. 198, 200) but Jesus is not mentioned anywhere in the text; MacMillan has a brief reference to Mohammed and his faith (p. 50) but none to Jesus. Islam gets much positive coverage in Laidlaw, for example,

pp. 123-134. Specifically, the rise of Islam, Islamic culture and Mohammed get an 11 page section plus other scattered coverage. The rise of Christianity gets almost nothing (e.g., a few lines on p. 116). In these books it is not as though great religious figures are totally avoided -- it is rather that Jesus is.

f 3) Neglect of the first 1000 years of Christianity.

The typical world history would cover ancient Rome -- noting somewhere in Roman history that Christianity spread in the period of the late Empire. The end of Rome marked the end of the section. Then the next historic period would usually be the rise of Islam. This section was typically followed by a treatment of the feudal Middle-Ages. Thus, the first 1000 years of Christianity gets very little emphasis -- unlike the rise of Islam which often got considerable attention. Only one book had any significant section on the rise of Christianity or the first centuries of the church and that was McGraw-Hill.

4) Neglect of Eastern Orthodox Christianity and the Byzantine Empire.

With a few exceptions, e.g. McGraw-Hill p.126, the world of Byzantium was either not mentioned at all or seriously neglected. This failing relates in part to the general neglect of the first 1000 years of Christian history. Only two texts had any even modest coverage of the Eastern Orthodox world and culture -- Silver-Burdett, and McGraw-Hill. Books without any textual reference to Eastern Orthodoxy (or Byzantium) were: American Book, Scholastic, Holt.

5) Neglect of Protestantism.

One of the strange characteristics of many of the texts was their failure to mention the Protestant Reformation, or to give it very little emphasis. For example, American Book hardly refers to Protestantism and not at all to

the Reformation; Riverside which has twenty pages on Tanzania and 19 pages on the history of the Netherlands; 16 pages on ancient Crete. It makes no reference to Martin Luther and Calvin and there is almost nothing on Protestantism. The absence of reference to Protestantism in Holland is particularly noteworthy given that country's history. Silver-Burdett's text, although generally one of the relatively better treatments of religion, hardly mentions the Reformation. Holt and Scholastic have nothing on the Reformation but their orientation is more on world cultures than world history. Even the texts that do take up the Reformation usually do not discuss the theological differences that were at issue. Religious differences, the fundamental basis of the conflict, are typically omitted. For example, Scott-Foresman (p. 270) mentions Martin Luther and the break from the Catholic Church, but no reason of any kind for the break is mentioned. Only McGraw-Hill and in a minor way, Follett, refer to plausible religious reasons for the Reformation. This neglect of Protestantism further supports the thesis that some kind of repression or denial of Christianity (especially Protestantism) is demonstrated by how these texts treat the Christian religion.

6) Neglect of Christianity in the modern world.

None of these texts give much emphasis at all to Christianity as a living cultural and historical force in the world of today or in the last 200 years, especially in the U.S. Like good social anthropologists these books do give religion a significant place in the life of many other cultures today. For example, the Arab world is never described without a serious treatment of Islam; likewise many other foreign cultures or countries are described as having important religious components. At times such places as today's France (e.g., Scott-Foresman, p. 69-71) or Italy (e.g., Scott-Foresman, p. 138, 158-160) or the religious aspects of the conflict in N. Ireland (McGraw-Hill,

Laidlaw) are mentioned. Often South America is discussed as having important Catholic aspects to its society. (As already noted such an awareness of religion in the U.S. is not recognized in Grades 1-4, or Grade 5 either.)

In addition to the points mentioned above, a feminist emphasis, projected into the distant past, was present in some texts. The few women of influence in the past were mentioned, even featured, all out of proportion to their historical significance. For example, Laidlaw mentions that Muslims kept women out of power, p. 186, and then features the one known sultanate of a Muslim woman (it lasted four years). A particularly disturbing example of this is the Laidlaw treatment of Joan of Arc (p. 256-7). Her story is told without any reference at all to God, to religion, to her being a saint. The treatment is entirely secular and seems to have been included because Joan of Arc was a woman.

Study 4: Family Values in Social Studies Textbooks: Grades 1-4

This project addressed how family and family values were treated in social studies texts.

Sample and Scoring

Since the Grade 5 & 6 text addressed U.S. history and world history and culture these books were excluded as irrelevant to the issue of family values. This study, then, involved only the books for Grades 1-4 -- books purporting to introduce the child to an understanding of U.S. society.

Each page of the Grade 1-4 books that referred to a family, to family life or a member of family, e.g., father, mother, aunt, etc. was scored as a "family" emphasis. Those books that had only 0-5 pages referring to family were judged to have a "slight" emphasis on the family. If there were 6 to 15 family pages, the book was judged to have a "moderate" family emphasis; 16-25 family pages was scored as a "strong" family emphasis and more than 25 pages

as a "very strong" family emphasis. (Summaries in Appendix B)

In addition, as noted below, certain key family concepts and words were looked for in the texts and were scored as present or absent for a given book.

Results

Amount of Family Emphasis

The books varied greatly in their emphasis on family. See Table 6. For example, the Grade 4 texts because of their focus on geography often had no representation of family life at all. Grades 1-3 usually had some family emphasis, and often had a strong representation of family. If one looks at each publisher's set of 4 books, then every publisher had at least one book with a moderate -- that is 6-15 pages -- family emphasis. The Scholastic books had an especially heavy family emphasis; all of its books were rated "strong" or "very strong" on family. The other publishers were generally pretty strong on family as well -- although Riverside and Laidlaw are quite weak on the family. However, in terms of amount of family emphasis, most of these sets do well.

Kind of Family Emphasis

But serious issues arise when one looks at the kind of family emphasis -- when one moves from quantity to quality. For example, when an explicit definition of the family is given it is seriously deficient or disturbing. For example, Laidlaw (Grade 2, p. 6) states, "A family is a group of people."(!) The teacher's edition of this book elaborates the definition so as to make a family a group of people "who identify themselves as family members." Thus there is only a subjective definition of a family. The entire emphasis in these books is on the many types of family - all implicitly equally legitimate. This notion characterizes all these books; not just Laidlaw. More commonly a family is defined as "the people you live with"

Table 6

Family Emphasis in Social Studies Tests - Grades 1-4

<u>Textbook Publisher</u>	<u>No Emphasis: zero pages on family</u>	<u>Slight Emphasis: 1-5 pages on family</u>	<u>Moderate Emphasis: 6-15 pages on family</u>	<u>Strong Emphasis: 16-25 pages on family</u>	<u>Very Strong Emphasis: more than 25 on family</u>
1. American Book / DC Heath			Grade 1 Grade 2 Grade 3 Grade 4		
2. Follett	Grade 2 Grade 4		Grade 1	Grade 3	
3. Holt	Grade 4	Grade 3			Grade 1 Grade 2
4. Laidlaw	Grade 1 Grade 3 Grade 4				Grade 2
5. MacMillan			Grade 2 Grade 4		Grade 3 Grade 1
6. McGraw- Hill		Grade 3 Grade 4		Grade 1 Grade 2	
7. Riverside/ Rand McNally	Grade 3	Grade 2 Grade 4	Grade 1		
8. Scott- Foresman		Grade 3 Grade 4		Grade 1 Grade 2	
9. Silver- Burdett		Grade 2 Grade 3 Grade 4		Grade 1	
10. Steck- Vaughn/ Scholastic				Grade 2 Grade 4	Grade 1 Grade 3

(e.g., Silver-Burdett, Grade 1, p. 18).

Typically however no explicit definition of family is given, instead an implicit definition is provided by the pictures and stories referring to family life. In these cases the definition provided by the images is that a family consists of those people, whoever they might be, that the child lives with. Families are often shown without a father, or sometimes without a mother, sometimes it is a couple without children, etc.

More importantly, basic ideas with respect to the nature of family are entirely excluded from these texts. Specifically there is not one text reference to marriage as the foundation of the family. Indeed not even the word "marriage," or the word "wedding" occurred once in the forty books. There is one "exception" to this. Scott-Foresman (Grade 2, p. 131) does refer to a neighbor's wedding but this occurs in a short treatment of life in Spain. (Apparently some people still do get married in that old-fashioned country.) Further, it is relevant to note that neither the word "husband" nor "wife" occurred once in any of these books. It is clear that marriage is not seen as central to the definition of family -- a clear example of ideological bias.

Other basic family values were also noticeable by their absence. Thus, not one of the many families described in these books featured a homemaker -- that is, a wife and mother as a model. For example, the words "housewife," "homemaker" never occurred in these books. Yet there were countless references to mothers and other women working outside of the home in occupations such as medicine, transportation and politics. Yet, there was not one citation indicating that the occupation of a mother or housewife represents an important job, one with integrity and providing satisfactions. There was one story in which the mother presumably was a mother and housewife,

but this fact wasn't noted or featured in any way. Closely related to this was the absence of traditional family sex roles. Such roles were occasionally represented when family life in the historic past was described or when families in other countries were featured. However, there was not one portrayal of a contemporary American family that clearly featured traditional sex roles.

Study 5: Other observations on Social Studies Textbooks: Grades 1-4

In the course of reading these books, certain observations were made that had not been anticipated.

A Strong Partisan Political Emphasis

There was a clear partisan political character of a liberal bent to these social studies texts. Many of these books would single out certain prominent people for special emphasis. These people were not necessary for the discussion of social life or the history of the United States (like presidents) but were considered by the authors to be important people who would interest the students. Such people were selected to serve as "role models" for the students, since they were usually featured under such headings as "Famous People" or "Someone You Should Know" or "People Who Made a Difference," etc. Such people whose major contributions occurred since World War II were specifically noted: thus they are contemporary political role models. A person was scored as a political "role model" if he or she was singled out for distinctive biographical treatment and if the person was active in political life or well known for his or her political or ideological significance, e.g., Martin Luther King. (People selected as role models in the arts, from sports, and from the world of science are therefore not included in this analysis.) The person had to be given a paragraph or page of special treatment separate from any history that might be under discussion at

the time. The role model had to be named, have a picture, plus some biographical treatment of their life or accomplishments.

There are various ways to document the substantial liberal bias of these selections. Examples of people never selected are: Robert A. Taft, Barry Goldwater, William Buckley, Jesse Helms, Jack Kemp; no neo-conservatives, e.g., Irving Kristol; not one of the youthful breed of business entrepreneurs behind today's high tech business, Silicon Valley for example, was ever featured; indeed not a businessman (or woman) active since World War II was selected as a role model. Such conservative women as Nellie Gray, Phyllis Schlafly or Jeanne Kirkpatrick were never represented. And, of course, Billy Graham and Jerry Falwell were omitted. The actual role models found in these books are summarized in Table 7.

The generally liberal credentials of those noted in Table 7 make clear the political agenda in these books. It is even hard to find any Republican role models -- the exceptions being Millicent Fenwick, a liberal pro-abortion, pro-ERA congresswoman; Nancy Kassebaum, a moderate Republican, selected, of course, primarily because she is a woman; Clare Booth Luce a conservative Republican and an ambassador active 30 years ago. You would think there weren't any male Republicans in the country, much less any active conservatives male or female over the last 20 years. What is also striking is that many of the people are active in politics now - or were a year or two ago when the books were published. In short taxpayers' money has been used to provide promotion of active liberal politicians.

Political bias also showed in the tendency of these books to which reliably characterize recent (and much of past) U.S. history in terms of three issues or themes: minority rights, feminism, and ecology and environmental issues. In every case the pro position was presented as positive; the

Table 7

All people of post WWII political and social significance selected for special biographical emphasis (Role Models) in the Social Studies Texts: Grades 1-6. (See text for details of selection.)

<u>Name</u>	<u>Party</u>	<u>Accomplishment</u>	<u>Publisher; Grade</u>
Herman Badillo	Dem	NY City politician	Holt-4
Romana Banuelos	Dem	Treasurer of U.S.	Laidlaw-1
Thomas Bradley (2 times)	Dem	Mayor, Los Angeles	Holt-4 McGraw-3
Ralph Bunche	Dem	United Nations Offic.	Amer/Heath-4
Rachel Carson (2 times)	N.A.	Ecology movement	Holt-1 Amer/Heath-4
Raul Castro	Dem	Gov. of Arizona	Laidlaw-5
Henry Cisneros	Dem	Mayor, San Antonio	Scott-Fores.-4
Vine DeLoria	N.A.	Amer. Indian rights	Laidlaw-1
Millicent Fenwick	Rep	U.S. Congress, N.J.	Follett-4
Ella Grasso	Dem	Gov. of Connecticut	Scott-Fores.-4
Patricia Harris	Dem	Lawyer; black rights	Holt-4
Dolores Huerta	N.A.	United Farm Workers	Scott-Fores.-3
Nancy Kassebaum	Rep	U.S. Senate, Kansas	Laidlaw-2
Maggie Kuhn	N.A.	Gray Panthers/Feminist	Amer/Heath-4
Martin L. King, Jr. (3 times)	N.A.	Civil Rts leader	Laidlaw-1 Holt-4 Silver-Bur.-4
Clare Booth Luce	Rep	Ambassador	Laidlaw-1
Thurgood Marshall	N.A.	Supreme Court Justice	Laidlaw-2
Margaret Mead (2 times)	N.A.	Anthropologist	Holt-6 Amer/Heath-4
Patsy Mink	Dem	US Congress, Hawaii	Holt-4
Julian Nava	Dem	Ambass to Mex; author	Amer/Heath-4
Dixie Lee Ray	Dem	Gov of Washington	Amer/Heath-4
Eleanor Roosevelt (3 times)	Dem	Founder of UN; various good works	Holt-4 Scholas-6 Scott-Fores.-4
Coleman Young	Dem	Mayor, Detroit	Scott-Fores.-3

opposition was never given any serious positive treatment. There was no mention of the conservative position identified or supported in any way in any of these books. For example, there was simply no mention of the anti-ERA movement, the pro-life movement or the tax revolt.

Here are some very typical examples of how the uni-sex position and feminism are represented in an implicit manner:

a. On a page with two photos one of a woman working at a store and another of a woman in an office is the caption "Your mother or father has a new job. It is in another town. You have to move" (American Book/Heath, Grade 1, p. 18). Or consider p. 98-99 of the same book. These pages consist only of large photographs of "representative" people working. The pictures primarily represent role reversal. The teacher is instructed to comment on the pictures (in the teacher's edition) as follows: "Teacher asks: How many of the workers on these pages can you identify? (The workers on p. 98 include women working in oil industry, a male telephone operator, and a woman doctor. Those on p. 99 include a woman auto mechanic, a clown and two male researchers.)"

b. Some typical pages from Riverside (Grade 2), one of the most obviously feminist set of texts: woman mayor p. 73, woman construction worker p. 74, woman police officer p. 76, woman firefighter p. 77, woman supervisor p. 77, woman judge p. 79, woman mail carrier p. 79, etc. throughout the text.

Although Riverside and American Book/Heath are probably the most aggressively sex role reversal in their portrayals -- all 40 books have a uni-sex emphasis -- and not one book presents any form of positive portrayal of traditional sex role models for the contemporary United States.

A Money and Career Emphasis

All of these text sequences presented work as having two primary meanings. One was to get paid money and then to use the money to buy goods to satisfy needs and wants. A typical treatment showed a man or woman - explicitly or implicitly the father or mother - working at some job, getting paid, and then going to the store to buy something. The other meaning to work was that it gave status -- as in a career. Although it was not mentioned in the text the images did often convey the idea that work was a relatively pleasing or satisfactory activity in its own right. It was certainly not presented as drudgery.

However, there was not one mention in the text of the fact that many people don't work for money, e.g., homemakers; or that many people volunteer their services to hospitals and other organizations; or that many people exchange goods and services, e.g., barter; or that many people, presumably many school teachers, work in part for rewards other than money. No text mentioned regularly working out of concern for others or because of the intrinsic value of certain kinds of work. The absence of any concern for non-material values was so extreme that not one discussion of a family budget included any money for charity, or money for others in need. (Giving money to a church was never mentioned.) Instead the primary emphasis was on personal status and enjoyment, and the money economy. By implications the message was clear that if you work and don't get paid money you - and what you do - don't really count.

Study 6:

U.S. History Textbooks: Grades 11 or 12

This study investigates how religion is represented in the U.S. history textbooks used throughout the country in the 11th or 12th grade.

Sample

California does not provide a High School U.S. History adoption list; Texas has an adoption list of only 5 books, and one of these has been adopted only by Texas (Rand McNally) and is therefore not nationally representative. Therefore the following basis for selecting the history textbooks was used. From the 14 states that provided adoption lists there were 12 textbooks adopted by 5 or more states. These books were judged as representative. From this list of 12, eight texts were selected at random. These eight are shown in Table 8. This list included the two books most widely adopted, namely Harcourt, Brace, Jovanovich adopted by 12 of the 14 adoption states, and Holt, Rinehart and Winston selected by 11 of the adoption states. The list of 8 books in the sample is highly representative - for on average it accounts for 60% of those texts on the adoption lists of the states that provide such lists. A reasonable estimate is that 60% of the country's students taking U.S. history use one of the books in the sample. Further, there is no reason to think that the other adopted books not in the sample are in any serious way different in content from those in Table 8.

Scoring

Each page of each history book was read and references to religion were noted. In addition, since each text had at least a moderately thorough index all index entries relating to religion were also checked out. All of the scoring for each book was independently verified by an outside scorer supplied by EPIE. About 10% of the references to religion were missed by the PI, but picked up by the EPIE scorer. These additional references were used in arriving at the general summaries described below. The summaries were also evaluated for accuracy by an EPIE scorer. Although an occasional reference to religion may have been missed it is most unlikely that any important treatment

Table 8

The High School History Texts (Grade 11 or 12)
used in the sample for Study 4

Publisher & Copyright Date	Authors	Title	Adoption States*
1. Addison Wesley 1979 (3rd ed)	R. Madgic S. Seaburg F. Stopsky R. Winks	<u>The American Experience</u>	AL, FL, GA, IN, NM, OK, SC, TX, VA
2. Globe 1984	S. Schwartz J. O'Connor	<u>Exploring Our Nation's History</u>	AL, FL, GA, NV, NM
3. Harcourt, Brace Jovanovich 1982	L. Todd M. Curti	<u>Rise of the American Nation</u>	AL, FL, GA, IN, MS, NV, NM, NC, OK, TX, UT, VA
4. Holt, Rinehart & Winston 1982	N. Risjord T. Haywoode	<u>People and Our Country</u>	AL, FL, GA, ID, IN MS, NV, NM, OK, SC, TX
5. Houghton Mifflin 1981	J. Shenton J. Benson R. Jakoubek	<u>These United States</u>	AL, GA, ID, IN, NV NM, OK, VA
6. Laidlaw (2nd ed) 1981	G. Linden E. Wassenich D. Brink W. Jones, Jr.	<u>A History of Our American Republic</u>	AL, FL, ID, IN, NM, OK, SC, TX, VA
7. Macmillan 1981	H. Bragdon S. McCutchen	<u>History of a Free People</u>	AL, GA, ID, MS, NM OK, SC, UT, VA
8. Silver Burdett 1983 Vol 1 & 2	H. Bass G. Billias E. Lapsansky	<u>America and the Americans</u>	AL, FL, GA, ID, NM, NC, UT, VA

* Adoption lists provided by EPIE; note many states do not have official adoption lists. See text for evidence of the national representativeness of the texts.

was overlooked. The protocols (summary of the scoring for each text) are in Appendix C.

General Description

On average these books were twice as long as the 5th grade texts, running to 700 or 800 pages; they also had more words per page, fewer photos and fewer exercises. As a consequence these books had at least 3 or 4 times more coverage of American history than the 5th grade social studies books. They were written in a much more scholarly way and some of the authors are quite prominent American historians. For example take the Rise of the American Nation (1982) by Todd and Curti, New York: Harcourt, Brace & Jovanovich which has gone through several editions. Curti is listed as the Fredrick Jackson Turner Professor of American History (now Emeritus) at the University of Wisconsin and as a past president of the American Historical Association. Dr. Todd is a prominent educationist active in the professional world of social studies.

Norman K. Risjord senior author of People and Our Country (1982) N.Y.: Holt, Rinehart and Winston is a professor of history at the University of Wisconsin; Robin W. Winks, fourth author of The American Experience 3rd Ed. (1979) is Professor of History at Yale University. The three authors of America and Americans Herbert J. Bass, George A. Billias and Emma Jones Lapsansky are Professors of history at Temple University, Clark University and Temple University respectively.

The other authors of these books are either professors of education or well known educationists. In other words these books are not only much more substantial -- the authors presumably represent a much higher level of competence - and indeed in some cases they represent the very highest level of historical scholarship as practiced in the country. In short, we should

expect a great deal more of these texts than of the Grade 5 social studies books.

Results

Book Summaries

A summary of each book provides the clearest picture of its own particular weaknesses and strengths. The important failures that all these texts have in common are noted in the "conclusions" section (below).

1.) Addison-Wesley, The American Experience (1979)

Madgic, Seaberg, Stopsky & Winks

This book starts with a surprisingly good section on the Puritan heritage -- at times somewhat controversial, but that is inevitable. The authors also do well on the religious roots of the abolitionists, Catholic mitigation of slavery in South America, religion in the 19th century, the Social Gospel movement and they provide some treatment of religious themes up until the 1920's or so. In the last 50 years its understanding collapses into standard liberal secularism and indeed references to religion almost disappear over the last 30 years. For example, the religious origins and aspects of Martin Luther King, Jr. are almost non-existent and the book gives a weak treatment of King on this issue.

The authors cover Protestant fundamentalism in the context of the Scopes trial of 1925. The treatment is critical but not unrealistic. The bias comes from the fact that they do not present any other aspects of conservative Protestantism, e.g., Bible colleges, Billy Graham.

Also the authors have nothing on the urban revivals of 1870's and 1880's; nothing on the Holiness-Pentecostal movement; and there is nothing on Catholicism in the 19th and 20th centuries except references to prejudice against it.

2.) Globe, Exploring Our Nations History (1984) Schwartz and O'Connor

This book's coverage of religion in the 18th and 19th century is extremely weak. For example, there is no reference to the Great Awakening of the 1740's, none to the Salem Witch Trials or to the 2nd Great Awakening of the 1830's and 1840's; no reference to the Mormons.

Except for the religious toleration issue this book has little concern with religion in the colonial period and it seriously fails to capture the importance of religion not only in this period, but also for the abolitionist and Civil War period.

The authors do better in the last 100 years, although here what they emphasize are liberal issues as related to religion. They mention significant aspects of church support for the humanitarian reforms of 1880-1910 period, and the presence of ministers in the progressive movement. They note the KKK as motivated by religious as well as racial bigotry, they note anti-Catholic bias in the election of J.F. Kennedy and they point out that Martin Luther King, Jr. based his ideas on Christian and democratic ideals.

However, there is no reference to the urban revivals of 1870's and '80's, the Holiness and Pentecostal movement, the fundamentalists, or the Bible Belt. Also there is no reference to Billy Graham, or the Born-Again movement.

At the end of the book's eight units the authors list important dates in U.S. history. All told they list 83 events, of which only one is religious, i.e., the first Thanksgiving in 1621.

3.) Harcourt, Brace, Jovanovich, Rise of the American Nation

Todd & Curti

In many respects the book's treatment of religion is seriously inadequate. Specifically, there is no reference to the great revival, sometimes called the 2nd Great Awakening, of the 1830's and 40's; the Holiness

or Pentecostal movement of 1880-1910; the world of fundamentalist or of conservative Protestantism, e.g., the Bible Belt; the Born-Again and Jesus movements of the 1960's and 70's; the Social Gospel movement, e.g., Rauschenbusch, circa 1900, or to liberal Protestantism as a cultural or political force in this century. Martin Luther King, Jr. and his religious connection and some of his religious support is noted. The Black Muslims are mentioned very briefly. Except for these last two references there is no reference to religion in American history in the 20th century.

Very representative of this omission of religion is the list called "Chronology of Events in American History" at the end of the book. This list contains over 450 events considered important in U.S. history. The three events referring to religion are: 1) the landing of the Pilgrims in 1620; 2) the adoption of the Toleration Act in Maryland in 1649; and the settling of the Mormons in Salt Lake in 1847. Other events listed as more historic and important than any aspect of religion in the last 130 years include: the first State Minimum Wage Act enacted in 1912; the creation of the Veteran's Bureau in 1921; the establishment of the Securities Exchange Commission in 1934; and the establishment of the Department of Transportation in 1966. This book has sections on changes in American economic life, important events in our cultural history, and changes and developments in science and technology. Religion is never identified as important. With respect to religion, a major aspect of American life, this text is simply so inadequate as to provide a serious distortion of the historical record.

4.) Holt, Rinehart & Winston, People and Our Country (1982) Risjord
& Haywoode

This book mentions most of the standard religious events but generally quite briefly. That is, religion is taken up in short isolated spots

throughout the text. Good points include references to: both Great Awakenings; J. Edwards, G. Whitfield, Cotton Mather; Mormons; Christian Science; The Social Gospel; Dwight Moody (the only book to mention this important figure of the urban revivals); Rauschenbusch; progressive religion; 7th Day Adventists; religious aspects of Martin Luther King, Jr.; 19th century and anti-Catholic prejudice. The book also notes such important Catholic figures as Elizabeth Seton, Isaac Hecker, and Mother Cabrini. The text also mentions Jewish immigration in 1890 and American anti-Semitism.

Weak points include the absence of references to the Holiness & Pentecostal movement (however, as noted, this book does give a paragraph to Dwight Moody and urban revivalism - a part of the Holiness movement); there is no reference to fundamentalism and the Bible Belt and to the Born-Again Movement.

To put the topic of religion aside, let us note that this book unfortunately ends with a partisan treatment of recent history. Specifically, from 1945 to the present (i.e., Chapters 28-34), the book features the following people in a special section called Sidenote to History. (This section is very like the presentation of role models in the Social Studies texts.) Here is the list of the people who are featured: 1) Perle Mesta (feminist and woman ambassador); 2) Ralph Bunche (U.N. mediator, Nobel Peace Prize); 3) Jackie Robinson (baseball player breaking the color barrier); 4) Chief Justice Earl Warren (Warren Court); 5) Julius Robert Oppenheimer (opposition to building the nuclear bomb); 6) Martin Luther King, Jr. ("I have a dream"); 7) Cesar Chavez ("La Causa" and the grape pickers strike); and 8) Ralph Nader (public defender).

5.) Houghton-Mifflin, These United States (1981) Shenton, Benson, Jakoubek

This book mentions the Salem Witch Trials, the first Great Awakening and J. Edwards and Whitfield, and gives the best coverage of any text (3 pages) on the revivals and great religious changes circa 1840; the authors even note the religious freedom rationale for the founding of Catholic schools. This is the only one of the eight history texts to do so. The authors mention the Social Gospel around 1890-1910; the presence of the church at the center of black American life and the religious motivation of Martin Luther King, Jr.

This book fails to mention the urban revivals, the Holiness-Pentecostal movement of 1880-1910. It is totally silent on the Bible Belt and fundamentalist Protestantism.

Although its coverage of topics is better than most of the books, the overall spirit is not far from that shown in its list of over 300 important dates in U.S. history. This list has only three "religious" events: 1630 Puritans settle Boston; 1692 Witchcraft Trials in Massachusetts; 1775 Quakers start first American anti-slavery society. These are the only three religion-connected events given - nothing else for the next 205 years - the list ends in 1980. Events considered more important than any event related to religion after 1775 include: 1816 2nd U.S. Bank chartered; 1878 California ceases to be bi-lingual; 1887 Electric street cars in Richmond, VA; 1917 literacy for immigrants adopted, etc.

6.) Laidlaw, A History of Our American People (1981) Linden, Wassenich, Brink & Jones

This book is weak on religion. For example, it has no reference to the first Great Awakening (c. 1740); and no reference to Salem Witch Trials. It does refer to the revivals of 1820-1840. Its treatment of religion in the colonial period is standard but thin; it refers to the religious freedom issue

through mention of the Quakers as a "religious group" which was involved in the abolitionist movement. There was no serious discussion of the Christian role in fostering the anti-slave sentiment of the 1850s.

The text has a slightly more extensive coverage in the 19th century for it discusses the Mormons in some detail, and it refers to the Social Gospel movement, Rauschenbusch, and religious involvement in progressivism. However, there is no reference to the urban revivals or to the Holiness or Pentecostal movements, nor any reference to Catholic schools or hospitals, much less to Catholic or recent Protestant schools as expressions of freedom of religion.

In the 20th century it mentions the KKK as anti-Jewish and anti-Catholic; and it refers to the J.F. Kennedy Catholic election issue. Martin Luther King's life is linked to Christianity.

Some of the special religious problems with this text are:

1. Fundamentalism (p. 532) is described as rural vs. urban without any reference to religion at all. That is, fundamentalism is defined as rural people who "follow the values or traditions of an earlier period".
2. Religion in the 20th century is scarcely mentioned.
3. A systematic lack of religious emphasis. Specifically, throughout the book important dates starting with 1607 are noted under the topics: economic, social political, and work and leisure. Of 642 listed events only six refer to religion: 1) 1649 religious toleration act in Maryland; 2) 1661 first Bible published in America; 3) 1692 Salem Witch Trials; 4) 1769 Spanish missions in California; 5) Religious revivals of 1858 (sic); and 6) the 1875 Hebrew Union College founded in Cincinnati.

This list has nothing on religion since 1875. There was no mention of a

conservative or orthodox Jewish institution; about such Catholic universities such as Georgetown or Notre Dame, or about the first Bible College, i.e. Nyack College.

The following supposedly important dates in U.S. history are listed in this book: 1893 Yale introduces ice hockey; 1897 first subway completed in Boston; 1920 U.S. wins first place in Olympic Games; 1930 Irish Sweepstakes becomes popular; 1960 Pittsburgh Pirates win World Series; 1962 Twist - a popular dance craze. In short the above categories make clear that such trivia are given more emphasis than any aspect of religion in the last 100 years.

This book also shows a strong feminist coverage. For example, there are 19 feminist dates listed in the list of important U.S. dates - thus feminism throughout all U.S. history is considered more than 3 times as important as religion - and over the last 100 years or so feminism is portrayed as more than 10 times more important than religion. One example of pro-feminist bias is that the text, p. 642 lists Senate approval in 1972 of the ERA under the heading "Social Progress." This is not to suggest that feminism is not a legitimate and important part of U.S. history; it is to suggest that the proportional emphasis is grossly distorted, especially over the last 50 or 100 years.

This book also has a fairly large coverage of the beatniks, the youth culture, the counter-culture, and the new left. However, it has nothing on the Jesus Movement, the Born-Again movement, and the emergence of the religious right.

7.) Macmillan, History of a Free People (1981) Bragdon and McCutchen

In general this book has an average, though still far from adequate, treatment of religion in U.S. history. For example, there is no mention of

the first Great Awakening as important to U.S. history. There is no mention of Jonathan Edwards, the Mathers, the Wesleys, or the Salem Witch Trials.

In this treatment of the 19th Century, Bragdon and McCutchen mention the important religious movements associated with the 2nd Great Awakening, and they give some coverage to the Social Gospel, liberal Protestantism, and progressivism in the early 20th century. However, they have nothing on the urban revivals of the 1870's and 80's or on the great Holiness-Pentecostal movements (1880-1910); nothing on fundamentalism, e.g., the Bible-Belt, the Scopes Trial, or the Born-Again movement of the 1960's and 70's.

At the end of each chapter there is a section presenting a list of names and events headed "Who, What and Why Important." The book's 34 chapter lists have 814 items. At most 13 have a connection to religion - i.e., less than 2% and 8 of those are prior to the Civil War. Most of the "religious events" such as Anne Hutchinson and Roger Williams and the Maryland Toleration Act are really references to religious freedom and toleration and not to religious events per se.

8.) Silver-Burdett, America and Americans (1983) Bass, Billias, & Lapsansky
Vol. 1 Colonial Period to Reconstruction

Early Colonial Period: there is a moderate emphasis on religion, e.g. Puritans, dissenters such as Hutchinson, and Williams, e.g., p. 25, cf.; but no reference to Salem Witch trials. It goes on to the Maryland Toleration Act (and Catholics); Quakers; the Pennsylvania story; religious aspects of colonial government and the diversity of religions in U.S. Then it mentions the Great Awakening of the 1730's-40's. There is no reference to J. Edwards, C. Mather, the Wesleys. G. Whitefield was noted in connection with Phillis Wheatley, a religious Colonial black poetess. Religious origins or links of the abolitionist movement are noted -- especially with respect to the

Quakers. The Whitmans (Narcissa and Marcus) are given a short paragraph as missionaries to the Oregon country. The Mormons are given a full page; it is noted that slaves turned to religion; some abolitionist link to religion is given. There is no reference to the second Great Awakening.

Vol. 2 From Reconstruction to Present

The Index has no entry for religion or for specific religious denominations. There is really little reference to religion as a social force in 20th century U.S. The book does have a short section on the Scopes Trial, a short reference to the WCTU; a reference to the anti-Semitic, anti-Catholic prejudice of KKK; and reference to the anti-Catholic bias in politics as reflected in the presidential campaigns of Al Smith (1928) and John Kennedy (1960).

This serious lack of religion in the 20th century is to some extent made up by a relatively frequent mention of religion in biographical material. Here it shows as a force in the lives of President Wilson, President Eisenhower and Martin Luther King, Jr.

Political liberalism is the main position of the book in the last 40 years. For example, the "Great Americans" featured to represent the U.S. since 1945 are: M.L. King, Jr., Rachel Carson, John F. Kennedy, Margaret Mead, Thurgood Marshall, Walt Disney. Only Walt Disney is not a standard hero of the left -- and he is a middle of the road figure, with little political significance one way or the other. These are examples of "Role Models" as in the Grade 1-6 Social Studies Textbooks. Each gets from 4 to 6 full pages of biographical treatment.

History Textbooks: Conclusions

A number of important generalizations with respect to the treatment of religion characterize all these history books. First, not one of these texts

recognized, much less emphasized, the great religious energy and creativity of the U.S.

None of these books had any serious coverage of conservative Protestantism in the last 100 years. A few books mentioned the Scopes Trial. There was not one book that recognized the many evangelical movements throughout U.S. history since the colonial period. Such evangelical movements continue today and have much in common with today's religious right. Very simply, the heritage and history of these tens of millions of Americans has been left out of these history texts.

There are still other major criticisms of these books. None of them had any serious appreciation of positive Catholic contributions to American life. Prejudice against Catholics was commonly noted, but positive contributions in terms of the assimilation of countless immigrants; the many hospitals and orphanages built by Catholics; and the significance of the Catholic school system were (with one exception) not mentioned. Likewise, the positive contributions of American Jews received little notice.

Even many of the "standard" religious aspects or events of American history were often left out of those books. For example, many failed to mention one (or both) of the Great Awakenings, or the Salem Witch trials, or the deep links between various Christian denominations and the anti-slavery movement. One index to the abysmal treatment of religion in American history was the universal tendency to list the dates of important historical events and to leave out from such lists almost all dates referring to religion especially in the last 100 years.

One additional characteristic of these texts was their reliable tendency to omit conservative political issues and conservative historical figures in presenting U.S. history since World War II.

Study 7: Religion and
Other Values in Readers: Grades 3 and 6

This study investigates how religion, and other values are represented in the books used to teach reading -- known as basal readers. These books primarily use stories -- often fiction, but with nature, science and biographical pieces as well -- to develop students' reading ability. The content of these stories and articles is an important source of values and information for students and it is the subject of investigation in this study.

Sample

For the following reasons only the readers for Grades 3 and 6 were selected for study. Grade 1 and 2 readers have few true stories and much of the material in these grades is in the form of short paragraphs, single sentences, lists of words (vocabulary) associated with pictures, etc. The students are still learning to read in these grades. The Grade 3 readers are, however, primarily stories and short articles. The readers for Grades 7 and 8 were excluded since they are not that widely used. Instead, various collections of stories are often substituted at these higher grades, making Grade 7 and 8 basal readers relatively unrepresentative of what is read in these grades. Grade 6 basal readers were selected for the sample because they are the highest level of reader reliably used for a grade. Grades 4 and 5 were not sampled because they are very similar to Grades 3 and 6. Indeed, professionals familiar with basal readers thought that sampling one grade level, e.g., 5 or 6, would provide an adequate and representative sample of the content of the stories. As a result the two grades, 3 and 6, are more than adequate.

The particular books in the sample are shown in Table 9. The sample in

Table 9 is a representative one. The 11 publishers selected are all of those either on the official adoption list of California or of Texas. The sample is also representative of those texts adopted by other states as well. There are 10 other states with official adoptions of basal readers. (Information supplied by EPIE.) The Table 9 texts represent a very high proportion of the officially adopted readers from these other states. Specifically, the present sample accounts for the following percent of the adopted texts for the states as listed: Alabama 73%, Arkansas 78%, Florida 80%, Georgia 77%, Idaho 85%, Mississippi 100%, Nevada 78%, North Carolina 83%, Virginia 62 %, and West Virginia 69%. On average the sample accounts for 78.4% of all adopted textbooks for these 10 states -- and, of course, 100 % of California and Texas. If one assumes the adoption states are a reasonable estimate of the 38 non-adoption states, then the sample texts of this study account for 80% or more of the basal readers used in the country for Grades 3 and 6. In addition, several of the readers not in the sample were looked at -- and they were remarkably similar to those included. In short, the Table 9 textbooks are a representative national sample of the stories and articles read by the country's public school children. There is, however, one qualification to the sample. Most of the publishers shown in Table 9 put out two or sometimes three basal readers for each grade, representing two or three different levels of difficulty. In such cases the book selected for the sample from the two or three possible texts was selected on a random basis.

Scoring

Only stories or articles were scored. Thus, poems, plays, games, exercises, reviews and similar material were not evaluated. Such items, however, were always a relatively small part of the total content of each book, since stories and articles usually took up anywhere from 75 to 90% of

Table 9

Publishers, titles and grade levels of the basal readers
used in Study 5

<u>Publisher - Copyright</u>	<u>Titles and Grade Level</u>
1. Allyn and Bacon (1978)	Hand Stands (3) Standing Strong (6)
2. Economy (1978) (Keytexts)	Turnstyles (3) Forerunners (6)
3. Ginn (1984)	Ten Times Round (3) Flights of Color (6)
4. Harcourt, Brace, Jovanovich (1983)	Ring Around the World (3) Golden Voyages (6)
5. Heath (1983)	Catching Glimpses (3) Making Choices (6)
6. Holt (1983)	Never Give Up (3) Riders on the Earth (6)
7. Houghton-Mifflin (1983)	Spinners (3) Beacons (6)
8. Laidlaw (1984)	Whispering Ghosts (3) Voyages (6)
9. Lippincott (1981)	Zooming Ahead (3) Flying High (6)
10. Macmillan (1983)	Full Circle (3) Catch the Wind (6)
11. Scott-Foresman (1983)	Golden Secrets (3) Star Fight (6)

the pages. A story or article could either be ordinary fiction or historical fiction, or factual as a nature article or a mixture of fact and fiction as in most of the biographies in these readers. Scoring consisted of the P.I. or his assistant reading each story or article in each book and writing a brief summary. All references to religion were specifically noted. Later the P.I. read all the stories and articles scored by the assistant to gain first hand familiarity with the complete sample. The summaries of the 670 items, (stories and articles) scored in these 22 books can be found in Appendix D.

The independent analyst read all the stories in four of the readers to check on the accuracy of the PI's summaries. (The four were selected randomly: 2 from Grade 3 - Allyn & Bacon and Harcourt, Brace, Jovanovich, and 2 from Grade 6 - Houghton-Mifflin and Scott-Foresman.) This analyst (S.A.) found only one story out of 140 that had a reference to religion of any significance that was missed by the PI. This story had one sentence that mentioned the "good Lord". Thus, although a few stray religious references might have been missed in the 22 book sample, these possible oversights would not change any of the major conclusions. In addition, each of the conclusions and results mentioned below were evaluated for accuracy by the independent evaluator.

General character of the stories

All of us are aware of the kind of music known as Muzak. It is the sweet, mushy music one hears played in the background at super-markets, department stores, and when our telephone call has been put on hold. Well, the overwhelming majority of these stories and articles are also sentimental, mushy, and filled with easy vocabulary and simplified expression. That is, the majority of these pieces are to literature what muzak is to music, or what fast food is to real food. In addition, each publisher is very like the other

-- for example, there is little to distinguish one Grade 3 book from another.

The stories themselves were of various types. For example, fictional stories entirely about animals or about humans preoccupied with animals accounted for roughly 13% of the sample; another 7% were articles about animals, but of an informative, natural history type, including stories about scientists, e.g., naturalists involved with animals. Thus, roughly 20% of the 670 items were "animal" stories of some kind. Biographical pieces -- often a kind of historical fiction -- plus fictional stories about personal achievement accounted for another 20% of the sample. About 18% of the stories dealt with interpersonal relationships such as feelings, facing tensions, and school based social adjustment. About 16% of the stories were fairy tales, myths, fables, or science fiction; 10% were adventure stories, either true, e.g., Kon-Tiki, or fictional. (This excludes adventures that were biographical or focused on animals since these were counted in those categories.) The remaining 16% consisted primarily of articles of an informative kind on various topics and some miscellaneous categories.

Treatment of religion

For all intents and purposes religion is excluded from these basal readers. That is, there is not one story or article in all these books in which the central motivation or major content deals with religion. No character had a primary religious motivation. Indeed, religious motivation was a significant, although quite secondary concern in only five or six stories or articles. In additional instances, religion entered into a story in a minor or peripheral way, but without any narrative importance.

No informative article dealt with religion as a primary subject worthy of treatment. There were scores of articles about animals, archaeology, fossils, or magic, but none on religion, much less about Christianity. In contrast to

the serious neglect of Christianity and Judaism, there was a minor spiritual or occult emphasis in a number of stories about American Indians. One 55 page story featured a typical white American girl on a ranch in California who sought to find her "Indian Heart" (Laidlaw, 6). The girl made several animal fetishes and understood a fetish as capturing the spirit of the animal, e.g. the coyote. She sought out ways to commune with animal spirits as part of her search for her "Indian Heart." Another story called "Medicine Bag" (Laidlaw:6; Lippincott:6) featured an Indian medicine bag passed on from father to son; the bag was part of an Indian youth's "Vision Quest" in which he sought out the meaning of his name. An article about Comanche Medicine Art gives not only interpretation about the artist's paintings, but also information about Indian spirituality (Economy, Grade 6). Misleading comparisons are made in this article with the Bible. For example, "A prophet [in the Bible] was said to have come from another world, or Heaven, to give People on Earth vision, or a reason for being. . . people you call saints or disciples wrote down what they 'saw' through your prophets" (p. 87).

This quote implies that prophets come from another world -- a serious misrepresentation of the Judeo-Christian concept of a prophet. Perhaps the author is referring to Jesus as a prophet, if so this raises even more disturbing issues.

But to give a more detailed picture of how religion was treated, those few stories that did mention Christianity or Judaism will be described. There was something of a small Roman Catholic theme. First, A biography of the Mayo brothers and their establishment of the Mayo Clinic mentioned that an order of Catholic nuns was instrumental in setting up the Mayo's first hospital, called St. Mary's (Allyn and Bacon:3). Second, A story featuring Joliet and Marquette mentioned that the latter was a Catholic priest (Heath:3), and a

story on the animals of China mentioned a French priest-naturalist, Fr. David; (Houghton Mifflin:6). Third, One story mentions an Hispanic artist who among other things drew a nativity scene (Economy:6); an article on masks mentions masks in South American religious festivals and identifies Mardi Gras and Lent (Allyn and Bacon:6). Fourth, A story about the famous battle at the Alamo described as a mission church in Texas had a young boy refer to his family's church and to Our Lady of Guadalupe and had the boy's mother praying for the safety of her Hispanic husband, the boy's father, during the battle (Houghton Mifflin:6) . Keep in mind that even in these stories the actual numbers of lines having such a religious reference was small and these references were descriptive -- without clear religious content. Thus these references are to secondary aspects of religion. The exceptions to this were the Mayo story, and especially the Alamo story in which the mother actively prayed and the son made a positive comment about "Our Lady of Guadalupe" and about his own church. The religious meaning of these actions, however, is somewhat ambiguous since the mother's prayers were ineffectual and her husband was killed along with the rest of the defenders.

A story by the Jewish writer Isaac Bashevis Singer set in 19th century eastern Europe in a small village had something of a religious theme (Macmillan:6). It takes place at Hanukkah time and involves a Jewish boy who gets lost for three days in a blizzard with the family goat. He is saved by finding a haystack in which to sit out the storm and by the goat who keeps him warm and supplies milk. After the storm he returns home. Once in the story he prayed -- but God is not mentioned. The celebration of Hanukkah is an important background context for the story, but the religious and political meaning of Hanukkah is not given and for most readers it could be just an undescribed ethnic holiday. There was also a brief selection from a story

about two Jewish girls hidden in the home of a Dutch farmer (MacMillan:6). Except to note once that the girls were Jewish there was no other reference to religion.

There is another Jewish story that centers on the mother making gefilte fish (from a live carp kept in the bathtub) for Passover (Allyn and Bacon:3). God is mentioned once, but no reference is made to the religious meaning of Passover, and the focus of the article is on the poor fish. Passover, like Hanukkah in the previous story, could be a strictly secular ethnic holiday as far as the text is concerned.

Religion gets a neutral or positive mention in a few stories on black history or black life. One story refers to information in the family Bible of Benjamin Banneker (Lippincott:6); another (Houghton Mifflin:6) refers to the "good Lord" once; and a story about a black teenager who bought and repaired an inner city house, mentions that his father was a minister (Economy:6). A third story is a history of the origin and development of Jazz (by far one of the better pieces in all 22 books). This history correctly and positively identifies the importance of the black church for the development of Black music (Lippincott:6). A story about anthropologists in Africa mentioned that missionaries had brought Christianity to some members of the tribe (Holt, Rinehart, & Winston:6). A story on Harriet Tubman helping slaves escape via the underground railway mentions her prayer to the Lord and two ministers, one a Quaker, as important in the escape (Houghton Mifflin:6). Finally there is a biographical story on the life of Martin Luther King, Jr. that mentions he was a minister, discusses his going to seminary and quotes his "thank God, I'm free at last" speech (Houghton Mifflin:6).

There is one piece whose preface mentions that the story is about a Mennonite family in America that fled Russia to avoid religious persecution

(Houghton Mifflin:6); and a story about pioneer life on the prairie describes Christmas as a warm time for special foods (Houghton Mifflin:6). This is really not a religious reference since the text notes Christmas as a time for "thought and thanksgiving," and no religious meaning is given. There is one King Arthur tale that refers to the Bible, a cathedral, and an archbishop (Holt, Rinehart, & Winston:6).

In the preceding examples, one sees the same pattern found in the social studies text books -- namely (1) no major Christian or Jewish religious motivation at all and almost no serious representation of religion; (2) the complete omission of any typical active Protestantism, but a small number of "minority" religions, e.g. Catholic, Jewish, Black, Mennonite do get some clear positive representation; and (3) the few references to religion are mostly descriptive and neutral, that is, secondary religious references (as in Table 3). For example, even in the relatively religious biographical piece on Martin Luther King Jr., there is no reference to how Christian ideas or the life of Jesus effected him. (The name "Jesus" doesn't occur in these books.)

Besides the cases already noted there were two stories each with one sentence that mentioned that a major character prayed at a time of extreme danger: one when two boys thought they were lost on an iceflow; the other story mentioned prayer at a brief moment in which a boat carrying immigrants from Ireland has trouble in a storm (Houghton Mifflin:6, p. 427; Laidlaw:6). No reference is made to how or to whom they prayed, however. And finally there was another story in which a man rescued after days of living alone on a large iceberg, shouted in German his delight in being rescued, "Gott im Himmel" (Houghton Mifflin:6).

In addition, there were a few references to God or Christianity that were critical or so neutral as to be implicitly negative. There is a story of

Maria Mitchell a woman astronomer in 19th century America with a strong feminist message that also refers somewhat critically to Christianity in the context of the trial of Galileo -- she visited the Vatican Observatory. This story also refers to "The Book of Nature and the Book of God" implying that nature is not also the book of God (Lippincott:6).

In a story about the first voyage of Columbus, after much struggle and anxiety, Columbus finally discovers the new world and names the island "San Salvador." This expression is the only Spanish in the story and is not translated or explained. A story on the life of the Spanish explorer Estevan mentioned that every few days he sent a message back to the rest of his Spanish party by way of the local Indians. He sent a small cross (two sticks tied together) if he had found things of minor interest and a large cross if a major discovery had occurred. The cross was, in this case, at least apparently a sign with no religious meaning, however. (Both of the above stories were in Harcourt, Brace, Jovanovich:3.) There was also a science fiction story (Holt, Rinehart & Winston:6) set in the southern mountains (U.S.) that referred to church and church goes somewhat critically.

Religions other than Christianity or Judaism got relatively frequent mention. For example Greek or Roman religion was part of 6 stories; ancient Egyptian, Polynesian and other pagan religions came up in 6 additional stories; two stories, not especially religious, were attributed to Buddha. American Indian religion was featured quite positively in 5 stories and 1 article. But, no Bible stories occurred in these books, not even David and Goliath.

Finally, to bring treatment of religion to a conclusion, let us note the books especially neglectful of traditional religion as well as any especially strong in treating religion. The following texts either had no reference at

all or had only minor neutral or negative references to any of the following three major religious categories: God, Christianity, Judaism. Allyn and Bacon:6; Economy:3 and 6; Ginn: 3 and 6; Harcourt, Brace Jovanovich: 3 and 6; Heath: 3 and 6; Holt, Rinehart and Winston:3; Houghton-Mifflin:3; Laidlaw:3; Loppincott:3; Macmillan:3; Scott-Foresman: 3 and 6. That is, 16 of 22 books or 72% completely fail even a minimum test with respect to reference to God, Christianity and Judaism. Of the remaining books five were saved by a mere one or two very modest references. Beacons (Houghton-Mifflin:6) had by far the largest number of stories representing God and Christianity. It had nothing on Judaism or representative Protestantism, but it did introduce religion into 8 of the books 40 pieces and thus it was by far the best of those analyzed.

Other biases in these 670 stories and articles relevant to the present study are also of note.

a. Lack of patriotism. There were only five stories in these books with any patriotic theme. The story of the ride of Sybil Ludington in 1777 was given three times. Dressed as a man she warned local pro-Independence farmers about a British threat (Allyn and Bacon:6; Houghton Mifflin:6; Macmillan:6). This story was primarily a feminist piece and a replacement of Paul Revere's ride, and it had little of a specifically patriotic character. There was a story of Mary, a black girl who wanted to join the army and helped bring food to George Washington's troops during the harsh winter at Valley Forge (Holt, Rinehart & Winston:3); and a story about an American boy during the revolutionary war who captured a British soldier who had been stealing vegetables from his garden (Scott-Foresman:6). From these examples the following conclusions follow. Of the 22 textbooks, 17 (over 75%) did not have one patriotic story. Furthermore, none of the patriotic stories had anything

to do with American history since 1780 -- that is nothing for over 200 years. Four of the five stories featured girls and are better described as feminist in orientation, rather than patriotic.

b. Lack of support for business. The only stories (or articles) having a business theme of any kind were the following. One about a boy who ran a baby-sitting service (Scott-Foresman:6). The story itself, however, was about the silly events of one night he spent sleeping out in a tent with a young boy he was "baby-sitting." There is an article about a black youth who bought a house in a run-down part of town, fixed it up, and became the youngest landlord in Michigan (Economy:6). Here, the emphasis was on good citizenship - and on making it as a young black - not on business success.

There were no stories about Henry Ford, Andrew Carnegie, or any more recent examples of this type. Neither was there a single story in which an immigrant to this country found happiness and success in business or in a profession.

The only actual business success story was one that featured a black woman from Richmond, Virginia, born in 1867, named Maggie Mitchell Walker. This story -- which appeared in three different readers (Heath:6; Holt, Rinehart & Winston:6; Scott Foresman:6) did make the point that she became a successful banker, but the major emphasis was a feminist one. That is, the meaning of her accomplishment was in overcoming prejudice against women. (No white prejudice against blacks was noted since all the characters in the story were black.)

It is also worth pointing out that there were no stories about labor or labor unions either.

In conclusion, then, these stories grossly underrepresented this country's workers and particularly our entrepreneurial business spirit. Indeed, about

those Americans who have built and are still building our major industries and businesses there was not a single word.

c. A feminist emphasis. By far the most noticeable ideological position in the readers was a feminist one. This showed in a number of ways. To begin with, certain themes did not occur in these stories and articles. There was not one story that celebrated motherhood or marriage as a positive goal or as a rich and meaningful way of living. No story showed any woman or girl with a positive relationship to a baby or young child; no story dealt with a girl's positive relationship with a doll; no picture showed a girl with a baby or doll.

Even romance received short shrift. Only five stories focused on romance -- one involved two dogs (Macmillan:3), another an O. Henry story about a young man and a young woman who had fallen out over a misunderstanding that the story resolved (Lippincott:6), and a third featured a young black girl who daydreams that a popular singer will fall in love with her (Economy:6). A fourth story had a loving prince win the hand of a princess even though she had apparently changed into a cat (Houghton-Mifflin:6). A fifth story (also Houghton-Mifflin:6) involves a captured Confederate officer. His new wife tries to rescue him from prison (dressed as a man) and almost succeeds. But in the end the officer is killed and she is caught and hanged. Her ghost is said to still haunt the area. The emphasis is more on her daring attempted rescue of her husband (i.e., feminist) than on romance. Great literature, from Shakespeare to Jane Austen to Louisa May Alcott is filled with romance and the desire to marry, but one finds very little of that in these texts.

There were role-reversal romances of sorts. For example, there is a story of a princess who sets out to slay the dragon in her kingdom: she invents the first gun and with it shoots and kills the dragon. The slain

dragon turns into a prince who asks the princess to marry him. She rather casually agrees but only if her new kingdom has lots of dragons in it for her to slay and lots of drawbridges for her to fix. She wants to keep busy at such things. ("Young Ladies Don't Slay Dragons," Holt, Rinehart & Winston:6.) There was not one story of a prince rescuing a princess or slaying a dragon.

Stories set in the past featuring sex-role reversal and mockery of traditional stories about kings and queens or about young men rescuing maidens were surprisingly common. Examples are: "The Queen who Changed Places with the King" (Scott Foresman:3); "The Practical Princess" (Holt, Rinehart & Winston:3); "The Queen who Couldn't Bake Gingerbread" (Ginn:3); "Castle Under the Sea" (Ginn:6); "The Last of the Dragons" (Lippincott:6); "The Princess and the Admiral" (Allyn and Bacon:6); "Trouble in Camelot" (Holt, Rinehart & Winston:6). The last three stories are especially hostile toward men and male roles.

The frequent stories of female successes in these books are all in traditional male activities and couched in very masculine vocabulary. For example, there are many stories about women fliers, e.g., Amelia Earhart, Harriet Quimby (Ginn:6; Harcourt, Brace, Jovanovich:3; Laidlaw:6; Lippincott:6; Macmillan:6). There is only one story on the Wright Brothers and it is one page in length (Macmillan:6), and nothing on Charles Lindberg or any other male aviation pioneer. The stories about women pilots use such words as "courage," "daring," etc. while those about men almost never use this vocabulary.

There are also explicitly feminist stories such as those about leaders in the women's movement, e.g., Elizabeth Blackwell (Allyn and Bacon:6) the first female M.D.; Elizabeth Cady Stanton (Houghton Mifflin:6); etc. These stories

are much more factual than the feminist fiction pieces and address an important historical movement. Because they are honest and straightforward in their purpose they contrast sharply with the manipulative and wish fulfillment quality of the many other feminist stories and articles.

Other examples of strongly feminist stories were the following: a story about a new kid on the block who wins at "King of the Hill" and other boyish activities but turns out to be a girl! (Allyn & Bacon:3); a dog sled race between a girl and a boy where the girl turns back to rescue the boy when he gets in trouble and still manages to beat him to the finish line (Harcourt, Brace, Jovanovich:3). Then there is the story of the star baseball player -- a girl -- who is in a hitting slump because her favorite "Rusty McGraw" bat is missing. Her friend, a girl detective, solves the problem by finding that a boy has stolen it so he could make the first team instead of the girl. At the end she gets her bat back and hits two home runs (Heath:3). Another example is the story in two readers of the girl "Trail Boss" who drives longhorn cattle back from Texas to Illinois (Ginn:6 and Laidlaw:6), etc., etc.

There are other types of feminist bias in these books, such as stories that misrepresent history by referring to women judges, merchants, and soldiers at times and places where in fact there weren't any. In one astonishing instance, an Encyclopedia Brown mystery is rewritten.

(Encyclopedia Brown is a boy detective in a series of stories that are popular with children.) The rewritten story changes Encyclopedia to a girl (Laidlaw:3). Some kind of feminist emphasis characterizes approximately 10% of the stories and articles in the sample, that is, 65 to 70 items, and the bias is especially heavy handed in at least 40 of them.

Conclusions

When one looks at the total sample of 670 pieces in these basal readers

the following findings stand out. Serious religious motivation is featured nowhere. References to Christianity or Judaism are uncommon and typically superficial. In particular, Protestantism is almost entirely excluded, at least for whites. Patriotism is close to nonexistent in the sample. Likewise, any appreciation of business success is essentially unrepresented. Traditional roles for both men and women receive virtually no support, while feminist portrayals regularly show women engaged in activities indistinguishable from those of men. Indeed, clear attacks on traditional sex roles, especially traditional concepts of manhood, were common.

The above characteristics taken together make it clear that these basal readers are so written as to represent a systematic denial of the history, heritage, beliefs, and values of a very large segment of the American people.