A Comparative Critical Discourse Analysis of Teacher Editions of Secondary American Literature Textbooks Adopted for Use in Christian and Public Schools

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This dissertation titled
A Comparative Critical Discourse Analysis of Teacher Editions of Secondary American
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ABSTRACT

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Director of Dissertation: Jaylynne N. Hutchinson

This study employed Critical Discourse Analysis to compare teacher editions of the three most widely used high school American Literature textbooks in Christian schools to the most widely used in public schools, examining them through the lens of Critical Theory. The study examined all parts of the teacher editions, excepting literary works, for messages about race, ethnicity, gender, social class, sexual orientation, and physical and mental ability. The study found that neither textbooks used in Christian nor public schools handled minority groups ideally. Textbooks used in Christian schools repeated more outdated forms of linguistic discrimination, devoted less space and attention to authors who were minority figures, rarely confronted discrimination in learning guides and suggested pedagogical approaches, and omitted large portions of history concerning minority groups. Public school textbooks rarely engaged in linguistic discrimination, but also devoted, at times, an inequitable amount of space and attention to authors who were members of minority groups, addressed social injustices with varying levels of critical awareness, and generally explained harsh historical realities of race relations in the United States.

Approved: _____________________________________________________________

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CHAPTER 1: INTRODUCTION

Background

K-12 Textbooks written in both the past and present have often been known to underrepresent or misrepresent non-dominant groups in the U.S. (Arnowitz & Giroux, 1991; Loewen, 1996; Tyack, 2003; Zinn, 2005); however, more recent depictions of non-dominant groups in textbooks have made some improvements on dated versions (Ravitch, 2003; Spring, 2005). These well-known improvements often accompany a notion that the underrepresentations and misrepresentations have been mitigated, ushering a false notion that current textbooks need not be questioned (Loewen, 1996). Students and teachers, the primary users of textbooks, often interpret themselves and their relationships to society according to messages that they receive from various influences in their cultures, which carry biases (Apple, 2004). Textbooks are one of those influences and reflect existing societal values, including biases (Tyack, 2003). While the influence of varied inevitable biases have the potential to yield a continuum of outcomes, underrepresentation and misrepresentation of non-dominant groups is only beneficial to those who already possess power; because the hidden curriculum of hegemony is subtle and widespread, students and teachers usually do not detect bias in textbooks (Loewen, 1996). Without training to detect and adjust for biases, students of dominant groups who are repeatedly exposed to underrepresentation of non-dominant groups may begin to assume that members of minority groups either do not exist or have not performed important roles (Tatum, 2006).
Students of non-dominant groups may assume that their own people are not noteworthy or that they themselves should aspire to high personal achievement (Harro, 2006).

Though biases can be found in textbooks for all subjects and at every level, high school Literature and History textbooks contain a large number of implications and assumptions reflective of societal norms and directly concerning members of minority groups (Tyack, 2003). Literature and History address philosophies of living and relationships between human beings and have the potential to shape the way that students view themselves and others (Loewen, 1996). Not all textbooks contain underrepresentations or misrepresentations of non-dominant persons; some authors have produced intentionally non-traditional textbooks that highlight untold histories and cultures or restore traditionally forgotten facts (Zinn, 2003). However, for the most part, the most widely used Literature and History textbooks in the U.S. still attribute progress to the White, male, wealthy Protestant (Tyack, 2003).

Though few argue that textbooks shape the thinking of students, groups of students have not always learned from uniform texts (Giordano, 2003), and therefore, many early students learned about the world around them according to the texts that they possessed. However, many Colonial Era textbooks were, due to the predominance of Christianity, moralistic and/or Biblically oriented; in fact, many students used the Bible as a reading textbook (Giordano, 2003). Early textbook industry flexed within a mildly competitive market that was varied and in which subject matter presentation was left to the discretion of individual authors, most of which were White, male, wealthy, and Protestant (Giordano, 2003). Textbooks during the last century have often been
purchased in large quantities in order to maintain uniformity in school districts or throughout states; these sizeable uniform purchases have resulted in either consolidation or bankruptcy of publishing companies (Black, 1967). Consolidated textbook companies have written textbooks that cater to the desires of the largest markets, granting control over textbook content to the most populated states that adopt textbooks for state-wide use, namely Texas, California, and Florida (Keith, 1991). Since the textbook market has become intensely competitive, publishers prioritize profits over high quality authorship or the prompting of critical thinking (Sewall & Cannon, 1991); therefore, dominant publishers often imitate formerly successful texts, resulting in a formation of a pragmatically selected canon of facts and pieces of literature (Loewen, 1996).

Organized groups protesting textbook content are ultimately the most influential over textbook content, which is adjusted to avoid offending protest groups that could negatively affect textbook markets (DelFattore, 1992). Some protest groups represent non-dominant minority groups that seek inclusion, integration, or redemption of treatments of minorities in textbooks; however until the latter half of the 20th century, minority groups were not able to influence publishing companies (Spring, 2005). The most powerful protest groups today are religious groups, prompting many publishers to avoid subjects that would either represent religious groups unfavorably or that are opposed to the belief systems of religious groups (DelFattore, 1992).

However, while some protestors in the last half of the 20th century focused their protests on textbook content, others objected to the institution of public schooling (Miller, 1978). One such group was evangelical Christians, who believed that, among other
cultural changes, the prohibition of public prayer and didactic Bible reading in schools signaled a negative moral trend (Spring, 2005). Many evangelical Christians established parochial schools founded on fundamental Biblical doctrine (Schindler & Pyle, 1997). Newly formed Christian schools created a market for a new kind of textbook written primarily for the Christian school, a market with only two dominant publishers and various small publishing labels (bjupress.com, 2008; abeka.com, 2008). Similarly to mainstream textbook companies’ response to market demand, dominant constituents in the realm of Christian education guide the inclusion and exclusion of controversial subject matter in textbooks for Christian schools (bjupress.com, 2008).

Due to the tensions among types of secular, ideological, and religious interest groups and school systems, resulting differing philosophies have emerged concerning the purpose of schools and textbooks. Some believe that textbooks should teach students to become knowledgeable and tolerant democratic citizens (Apple, 2000; Tyack, 2003); others believe that textbooks should help create devoted and evangelistic followers of Christ and of the Bible (Miller, 1978; Schindler & Pyle, 1997); others believe that textbooks should foster both responsible democratic citizenry and the understanding of a particular set of morals. Critical Theorists in Education believe that school, though not necessarily through the use of textbooks, should foster a democratic process in which students come to understand power structures and how to discover and empower traditionally suppressed voices (Arnowitz & Giroux, 1991; Freire, 1970). The issue at stake is how textbooks are preparing citizens to participate as informed members of a democracy.
This study will examine the most dominant high school American Literature texts in Christian and public schools to compare their treatments of minorities. This study will utilize the theoretical lens of Critical Theory and Pedagogy. This approach will examine how race, ethnicity, social class, gender, sexual orientation, and physical and mental ability are present, missing, underrepresented, or misrepresented in the most common textbooks used in the U.S. (Arnowitz & Giroux, 1991). The study will employ the methodology of critical discourse analysis of the texts of teacher editions, notably examining the pieces, authors, and themes that are and are not included; the pedagogical suggestions for teachers; the learning guides and questions for students; and the introductory or concluding statements about authors, eras, philosophies, themes or pieces.

Statement of the Problem

The motivation for this study stems from four fundamental problems:

1) Bias inevitably exists in any text, including textbooks.

2) Strategically implemented protests can sometimes eliminate parts of history and literature or culture from textbooks.

3) Biases in textbooks have more power over readers that are unsuspecting, and therefore less questioning.

4) Students and teachers often do not detect bias, especially bias in textbooks.

Textbooks, in catering to interest groups, may be omitting or selecting facts/materials that do not promote a holistic understanding of history or of diverse groups of people, namely underrepresented groups. Some groups may be selecting
textbooks on the basis of whether they contain offensive material and not whether they offer intellectually stimulating ideas that prompt students to learn to think critically. Also, some small advocacy groups could potentially gain and use their power to eliminate entire bodies of knowledge from history or literature. On the other hand, students and teachers may not be prepared or practiced enough to detect biases in texts and may be swayed to adopt ideas and philosophies that are not congruent with their personal values, or they may encounter and be influenced by new ideas that are exaggerated or untrue.

Purpose and Significance of the Study

This research study will engage in a comparative critical discourse analysis of textbooks generally adopted by Christian schools and textbooks generally adopted by public schools to determine how leading texts represent groups and individuals that are traditionally non-dominant minorities. More specifically, the study will examine American Literature textbooks for secondary students. In order to identify latent biases in the content of curriculum materials, this study will analyze the teacher editions of the books, as teacher editions not only provide the text and illustrations to be given to the student but also provide the textbook authors’ pedagogical intention in the form of lesson plans and directions for teachers. This study focuses primarily on texts for secondary students, as secondary school texts serve a more cognitively developed population that is more capable of abstract thought than the population served by elementary school texts; therefore, the messages that accompany texts will be more abstractly communicated than texts for elementary students would be. Other dated studies have examined the existence
of textbook censorship in districts or regions of the United States or determined how past censorship has affected textbook selection (Last, 1984; Long, 1998; Thomas B Fordham Institute, 2004; Tyson-Bernstein, 1991). Sleeter & Grant (1991) examined 15 Reading and Language Arts textbooks published by 8 publishers, each published before 1987, and found significant differences among them in their treatments of the diversities of race, class, gender, and disability; however, this study only quantitatively examined the presence of diversities in pictures, stories, and roles. There are no studies that specifically compare how the decisions of selection committees in Christian and public schools compare through Critical Theory or of how publishers suggest that educators teach literature.

This research study will have implications for textbook publishers in determining which audiences are selecting books that have been carefully scanned and adjusted to exclude particular biases and which messages appeal to which kind of school. Since Fossey (2005) argues selection committees and school boards ultimately have the most control over what is actually read, the study has implications for both public school and Christian school textbook selection committees and school boards in determining which texts carry what sorts of messages about people from minority groups. This study will also have implications for selection committees and school districts whose task is to discover which texts actually fit the criteria formed by districts. This research study also affects parents, the largest textbook protest group in the United States (Burress & Jenkinson, 1986; DelFattore, 1992), as they attempt to discover where they are situated in the textbook protest movements, to determine which textbook contents still necessitate
protest, and to become informed of the power that they have in the democratic system of
textbook powers that be. Teachers may also be impacted by this study, as understanding
of Critical Theory is integral to their own development of competence in detecting and
addressing textbook bias in the classroom. Protests over inappropriate material or
presentation can and should be raised regarding any given textbook; this study asks
questions of the texts and examines how the texts that are ultimately chosen prioritizes
those protests. Awareness of any type of bias in any given textbook is important to those
who are selecting texts and who are examining adopted texts.

The many-faceted opinions within both the public and Christian school realms
indicate that there is not a consensus on which types of texts should be adopted; clearly,
the imploring, researching, and guidelines plotted by textbook selection committees from
both sectors shows intentions to handle textbook selection carefully (Cody, 1986;
Ferguson, 2008). This study will compliment those committees’ insights in their
devotees to set themselves apart based on presuppositions and insights that they hold
and seek to share with their students. Furthermore, Christian school textbooks are not
necessarily more critically problematic than public school textbooks in that they aim to
teach students more about the Christian belief system, a system that is not fundamentally
opposed to social justice and the deliverance of the oppressed. What is potentially
problematic about textbooks adopted in public or Christian schools is that the omission or
misrepresentation of people groups or cultures hinders the realization of the intentions of
our founding fathers to create a democracy that offers opportunity for all. Students who
only learn about dominant histories learn the “othering” of non-dominant peoples rather
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than learn to live as respectful citizens who value the cultures and needs of others and who are concerned for the plights of all people. This study will identify problematic materials in textbooks that could teach discrimination or blindness to students, which in turn would inhibit a healthy democracy.

Ultimately, this study explores if and how texts that are adopted by Christian and public schools 1) address race, social class, ethnicity, gender, sexual orientation, and physical and mental ability, 2) encourage teachers to teach and students to engage in critical thinking, 3) address themes in history and literature, 4) and frame controversial or neglected histories. This study will employ critical discourse analysis to yield inferences about the comparisons among texts. Critical discourse analysis is a type of textual analysis that codes for dominant themes surrounding Critical Theory, more specifically surrounding the representation of race, class, ethnicity, gender, sexual orientation, and physical and mental ability within a given discourse, or text. Critical Theory is central to the design of this study, and critical discourse analysis is the avenue by which the textbooks will be methodically examined and coded. This research design will be explored further in chapter 3.

Research Questions

Textbooks that are adopted by Christian schools are only sometimes distinctly different from textbooks that are adopted by public schools; there are several texts of which Christian and public school selection committees both often approve. This study seeks to discover both uncommon and common ground in the realm of textbook content
of public and Christian schools. According to Griffin & Marciano, “Textbooks offer an obvious means of realizing hegemony in education…. The omission of crucial facts and viewpoints limits profoundly the ways in which students come to view history events” (1979, p. 35). Consequently, this research study will focus on the following questions: Comparatively, how do teacher editions of American Literature textbooks adopted by Christian and public schools handle race, social class, ethnicity, gender, sexual orientation, and physical and mental ability as each text:

1. includes or excludes pieces, authors, or themes?
2. influences students’ understanding through learning guides and questions?
3. suggests pedagogical approaches surrounding history and literature? and
4. frames philosophies, historical eras, themes, or specific pieces?

Also, if there are myriad criticisms from many angles concerning textbook content and selection, are there principles to which groups adhere, or are there common beliefs that drive the adoption of texts in Christian or public schools, as evidenced through their preference for specific texts? The following chapters will seek to answer these questions.

Researcher Positionality

Many experienced qualitative researchers believe that it is not possible to conduct a qualitative study without the researcher both knowing her/himself and being known by the reader (Hayward, 1986; Peshkin, 1987; Rosaldo, 1989). While bias is unavoidable, and while it is often undetected by the writer, it is also important that the writer strive, through careful questioning and examining of the self, to overcome subjectivity
Bias and researcher positionality can, at times, be beneficial to the study; the researcher’s experiences may bring fresh angles or insights that may be undetected by an outsider (Peshkin, 1987). However, the researcher’s bias may also negatively affect the study because of preconceived notions or tendencies to defend or critique positions (Peshkin, 1987). Therefore, in an effort both to know myself and let myself be known, I will use both this section and the interludes to record my presuppositions and responses that will inevitably affect the trajectory of this work.

My faith in Christ and the Bible has and continues to shape the way that I view the world. I recognize that not all evangelical Bible-believing Christians come from a homogenous philosophical or theological perspective, and therefore, my interpretation of the Bible and my faith experience are inherently different from that of other persons. I also recognize that Critical Theory and Cultural Studies, which was derived from Critical Theory, are controversial approaches in some Bible-believing groups. I believe that the Bible is true, but I do not believe that there are no other truths outside of the Bible. I believe that understandings of the Bible and of Critical Theory are both important, and that, in many ways, Critical Theory and the Bible intersect. I remain committed to these two schools of thought and seek to reconcile them more harmoniously than they have previously been.

I attended three different evangelical Christian schools for my own K-12 education. During those 13 years, I learned to read and criticize literature using texts published by A Beka and Bob Jones Publishers, the two major publishing companies adopted in Christian schools. I attended two different evangelical Christian universities
over a span of four years. I then taught for five years in an evangelical Christian middle
and high school, during which I taught from Bob Jones Literature texts; I tutored public
school students after school using the texts adopted in our local public schools. These
exposures have made me much more familiar with the Christian published texts than with
the mainstream texts and could cause me to be either more allowing or more critical of
those texts, based on their implications about my own former learning and teaching.

As a practicing classroom teacher for five years at the high school level and four
years at the college level, it has been my experience that students do not actively look for
biases in their texts; that students tend to generalize and dichotomize about groups, using
words such as “us” and “them;” that students resist learning about or acknowledging
oppression and power structures in their societies, especially if the non-dominant group
being discussed is not the group in which those students belong; that teachers partially
rely on textbooks to teach students about the subject matter; and that teachers and
administrators are expected to perform varied and complicated tasks in school, that a
careful understanding and addressing of bias is not one of the primary priorities in a
school system. These assumptions elevate the importance of a critical discourse analysis
of textbooks that students study and from which teachers educate.

For three years, I intensively studied Critical Theory and Cultural Studies, during
which time I did not look at any high school textbooks. Much of what I thought that I
previously understood about bias changed drastically in those three years; because of my
recent studies, I believe that I am more equipped to detect biases in texts than I have ever
been. Also, I have been teaching undergraduate courses in English and Cultural Studies
in Education, with an emphasis on Critical Theory in both subjects. My background in the teaching of Literature and the study of Cultural Studies in Education has equipped me for Critical Discourse Analysis.

As familiar as I may have been with Bob Jones textbooks, I do not know what I will find in this study. When I learned and taught from these Christian texts, I had a very limited awareness of Critical Theory. Therefore, even though I thought that I was teaching my students about how to value, respect, and learn from other cultures, I was not critically examining the texts for treatments of minority figures. I am unfamiliar with texts adopted in public schools, except for an occasional use of them during after-school tutoring sessions. Because of this familiarity with both the Christian text and the Christian faith, there may be either items that I will overlook or allowances that I may tend to make for Christian texts or religion-related ideologies within those texts. Also, my most recent studies have been in Critical Theory and Cultural Studies; because of this, I may examine more closely those texts that I determine to have neglected a careful treatment of underrepresented groups. The assumptions that I have developed to date from my life experience will be somewhat mediated by having developed expertise in both of the fields of Christian education and critical pedagogy. Hence, I do not know what thematic trends I will find, since examining themes from a Critical Theory framework will provide new information and insight for this study.
Definitions and Terms as Used in this Study

AACS: American Association of Christian Schools; the oldest organization (35 years) of Christian schools in the United States; has a wide base of member schools in 46 states and several foreign countries; aids Christian schools in becoming accredited and fighting legal battles related to Christian moral values; adheres to fundamentalist evangelical Christian doctrine (aacs.org, 2008).

AAP: Association of American Publishers; advocates for publishing companies, large and small, concerning any issues that would negatively affect their markets; is “the principal trade association of the U. S. book publishing industry” (publishers.org, 2008).

AAUW: American Association of University Women; is an advocacy and leadership organization for women in universities; has existed for over 120 years (aauw.org, 2008).

ACSI: Association of Christian Schools International; is the largest association of evangelical Protestant schools in the world; serves over 100 countries and 1.2 million students worldwide (acsi.org, 2008).

APA: American Psychological Association; releases a manual as a guide for scholarly publications in the social sciences and education; used in this study as the standard for evaluating language for bias.

Adoption State: a state that ordains that school systems within that state use textbooks from a state-approved list or that the school systems use the majority of their funds to purchase instructional materials from a state-approved list (Tyson-Bernstein, 1988).
ATPI: American Textbook Publishers Institute; advocates for companies that publish textbooks; currently only 5 parent corporation members, which constitute the companies that produce the overwhelming majority of textbooks (Moesely, 2001).

Book Censorship: evaluation of a publication for the purpose of declaring it immoral, inaccurate, or vulgar; frequently deemed a violation of freedom of speech; in a school setting, the removal or alteration of a text or an item from a text for the purpose of prohibiting student exposure to ideas that some deem objectionable (Jenkinson, 1986, p. 17).

Christian School/Christian Education: schools and education offered under leadership of a Biblically-centered mission; often but not always require that students, faculty, and staff identify with a specific set of moral codes and doctrinal agreements concerning Biblical inerrancy and the deity and saving power of Jesus Christ; formed as a protest against public schools, designed not only to academically develop students, but to morally and Biblically develop them as well; many self-proclaim as non-denominational or identify with a specific Protestant denomination; does not include Catholic schools or Catholic education, as Protestants are so named as a protest against the Catholic religion; tuition-funded, not government-funded (Parsons, 1987).

Class: the social group to which one is grouped by virtue of a set of characteristics in common, such as wealth, education, or standard of living; hierarchies are formed differently in each culture, and class standards are subject to comparative standards within a given culture; class is not self-assigned but is determined by a socially
constructed set of standards created by others; class levels directly correlate with amounts of power possessed (Hoggart, 1957).

CORE: Congress on Racial Equity.

Conservative: generally, a term that denotes a degree of favoring tradition and a resistance toward change in relation to social issues, religion, and/or politics; term is relative and problematic, however, in that it creates a dualism with the term “liberal”; in reality, stances denoted as conservative span a nuanced continuum; used in this study only as authors’ references (Apple, 2006; Arnowitz & Giroux, 1991; Buras, 2006; DelFattore, 1992).

Content Analysis: a systematic thematic coding of a discourse that answers research questions; employs qualitative judgments about content in order either to quantify occurrences of themes throughout data or to assert inferential statements about a discourse based on recurring and dominant themes in data (Carney, 1972; Holsti, 1969; Neuendorf, 2002).

Critical Pedagogy: teaching that reveals subtle or overt power structures and empowers oppressed students to resist or be “liberated from” those power structures; advocates for the hearing of individual voices of students or other persons who traditionally have been silenced by power structures (Arnowitz & Giroux, 1991; Freire, 1968/1970; Harro, 2000).

Critical Discourse Analysis: a methodological type of content analysis that is used by social researchers and that examines a discourse for thematic recurrences of subject matter associated with Critical Theory (Fairclough, 2003; Neuendorf, 2002).
Critical Theory: examines societies and evaluates how those societies deny or grant fulfilling existences to people who are minorities and who traditionally have been silenced or oppressed; evaluates how negative effects of unequal power in societies can be mitigated (Arnowitz & Giroux, 1991).

Curriculum: textbooks and additional supplementary materials used in an educational setting for the purpose of developing lessons or for direct instruction; in education, the sequence of ideas that students must acquire in order to achieve mastery in a subject area (Bobbit, 2004).

Democratic Education: a deliberate set of assumptions that pursues equal opportunity and affirmation for all students; seeks to equip students with the proper skills to think critically, to question authority, to function as fully active democratic citizens, and to serve in communities of origin; seeks to educate students through experiential learning rather than through memorization, dictation, or lecture; can occur in any type of school (Dewey, 1916; Zinn, 2005).

Disability: defined by the Americans with Disabilities Act (ADA) for the purpose of protecting persons with disabilities against discrimination in occupations; defined as “1) ha[ving] a physical or mental impairment that substantially limits one or more major life activities; 2) ha[ving] a record of such an impairment; or 3) [being] regarded as having such an impairment” (adata.org, 2009); for the purpose of this study, physical and mental disability are examined as separate and different statuses.

Ethnicity: denoted by a set of social characteristics shared by a group; social characteristics of group members may include religion, values, language, tradition, or
geographical origin; may or may not relate to or correspond with race (Omi, 2000); for
the purpose of this study, the term White will be used to denote persons who are of Anglo
European descent; the term African American will be used to denote persons who are
Black; the term Latino will be used to refer to persons who have ancestry in Central or
South America, and the specific nationality (ie. Mexican, Chilean, Puerto Rican, etc.) will
be used when the specific nationality is known; the term Native American will be used to
refer to persons who are American Indians, including Hawaiians and Inuit; the term
Asian American will be used in reference to persons from Asia, though the specific
nationality of persons will be used whenever possible (ie. Japanese, Bengali, Thai, etc.).

Fundamental Evangelical Christians: Christians whose system of belief is based
on faith that the Bible is inerrant and that Jesus Christ will physically return to earth to
establish a kingdom there; more specifically, believe that God created the earth, that there
are absolute rules by which all people should live, that Jesus Christ is divine and was
born of a virgin, that the crucifixion of Jesus Christ can grant atonement for sins, that
Jesus Christ was resurrected in physical bodily form, and that he is now in Heaven;
believe that evangelical Christians possess the responsibility to disseminate the message
of the Bible; resist Biblical accommodation of modern science and philosophy (Parsons,
1987; DelFattore, 1992).

Gender: the set of learned socially constructed behaviors associated with the male
or female sex; is determined by how the individual perceives himself/herself (Lorber,
2000).
Hegemony: the invisible often unnoticed power asserted by a powerful group that has power over a larger group that does not have power; this dominance is non-violent and usually so subtle that the non-dominant group does not perceive the dominance and, in fact, consents to being dominated, participating in the reinforcement of that power (Gramsci, 1949/1992).

Hidden Curriculum: the unwritten and unspoken value systems that students unconsciously receive from a text or from an instructor; the student deduces these curriculum items from what the text or teacher omits or emphasizes but does not directly communicate (Greene, 1983); the values communicated are not academic messages, and they occur alongside schooling, though they are not explicitly planned outcomes of education (Vallance, 1983).

Liberal: generally, a term that denotes a degree of favoring progression and change in relation to social issues, religion, and/or politics; term is relative and problematic, however, in that it creates a dualism with the term “conservative”; in reality, stances denoted as liberal span a nuanced continuum; used in this study only as authors’ references (Apple, 2006; Arnowitz & Girouz, 1991; Buras, 2006; DelFattore, 1992).

Literature: any written piece that is included in a Language Arts textbook for the purpose of providing students with a written work to be studied; works may be included on the basis of artistic quality, historical significance, traditionally agreed upon merit, or some other criteria determined by the author/compiler/publisher.

Minority Groups: any group that is both a numerical minority and who traditionally has experienced a lack of power; a traditionally or currently non-dominant
group, discriminated against based on social constructions; not according to federally
designated standards, which omit persons of non-heterosexual orientation; according to
the tradition of Critical Theory, includes those who lack power; for the purpose of this
study, exclusively according to dominant categories in Critical Theory, which include
race, ethnicity, gender, social class, sexual orientation, and physical and mental ability;
not including dominant groups who perceive themselves as non-dominant minorities but
are in neutral or powerful social positions in the cultural context of the United States,
such as law enforcement, military, or religious Protestant groups (Arnowitz & Giroux,
1991); the terms “minority” or “underrepresented” or “non-dominant” may be used
interchangeably.

Public School/Public Education: schools open to and education offered to those
children who live within that school district; free and compulsory for children who do not
attend school elsewhere (Parsons, 1987).

Race: in social terms, the category of biological descent concerning physical
similarities, mainly skin color; is socially constructed; relates to how others view and
categorize a person (Omi, 2000).

Selection Committees: groups of people who administrators or state officials
appoint for the purpose of researching needs and preferences of a given curriculum or
school system and who are responsible for the reading, researching, evaluating, and
eventual recommending of a particular text for adoption; the terms “selection” and
“adoption” may be used interchangeably (Tyson-Bernstein, 1988).
Selection Procedures: the criteria and/or steps that a selection committee employs when determining which text is most appropriate for use in that district; may be formulated by the committee itself or may be pre-determined by those who appoint members to the committee; the terms “selection” and “adoption” may be used interchangeably (Tyson-Bernstein, 1988).

Sexual Orientation: the gendered preference of sexual attraction (Blumenfeld, 2000); includes lesbians, gay men, bisexual women and men, and transgender women and men; is not the same as sexual preference, which indicates a choice over sexual attraction; can be denoted as heterosexual or non-heterosexual.

Teacher Editions: specific versions of textbooks that publishers produce exclusively for instructors; contain additional information that student texts do not contain; may include but are not limited to including: 1) general or specific pedagogical recommendations, 2) background information for pieces, 3) anticipation of problems that instructors may face concerning a text, or 4) recommendations for additional projects or activities that may accompany a unit or a portion of the text.

Textbook: a printed material that a school provides or requires students to obtain and that is used for the duration of the related course (Jenkinson, 1986); not a trade book, which is any book offered to the general public that is not academic or scholarly; not an anthology, which is a collection of works, usually without introductions or questions for thought.

Textbook Adoption: the process of evaluating textbooks according to a pre-determined set of criteria and subsequently recommending administrative acceptance of
the texts for use in a school or school system; performed in 21 states, which mandate textbooks to be used by public schools (Thomas B. Fordham Institute, 2004); the terms “selection” and “adoption” may be used interchangeably.

Limitations

This study may have a number of limitations beyond what I, as a researcher can control. These may include but are not limited to the following:

1. Many students do not read the entire textbook, including the introductions to historical eras, authors, or themes. This study will not skim or overlook any section of the supplemental instruction or pedagogical recommendations provided for students or teachers and will therefore be more complete than the exposure to and understanding of a text by an average student or teacher.

2. Many teachers do not teach directly from the textbook, although Loewen (1996) found that teachers heavily use the text, employing them for about 70% of classroom time. Teachers also may supplement texts with other pieces of literature or elements of history or biography, which cannot be examined here. Also, teachers may not adhere to pedagogical approaches suggested in texts.

3. Not all students in the country will be exposed to the five texts examined here. There are some states that do not adopt texts for use within their schools, and there are various small publishers whose texts are adopted in schools throughout the country.
4. Not all textbooks to be examined in this study published editions in the same year. Some textbooks are six years old, and others are only one year old. Therefore, more recent understandings may not be included in slightly more dated textbooks.

5. This study will not examine each piece of literature in each textbook. The study will only examine what is said to introduce, conclude, review, and aid in the teaching of each piece, as well as the amount of space devoted to authors through the inclusion of pieces.

Delimitations

This study is designed within the following confines:

1. This study will be limited to the three most popular texts used by Christian schools and the three most popular texts currently used by public schools. By examining the most popular texts in both realms, conclusions may be drawn concerning the bodies of thought surrounding textbook selections. Since only a few dominant publishers exist in each line of publication types, the study of these publishers’ views will apply to the majority of schools across the United States.

2. This study will use only the most current editions of textbooks. It should be noted that many districts do not use the most current editions that will be used in this study, as many districts do not have the means or priority to purchase newer texts or newer versions of the texts; however, current trends in the purchases of these popular texts are indicative of probable future adoptions. Also, the texts that are popular now are likely to experience continued popularity, as districts are likely to
purchase newer editions of an already-adopted text. The current popular texts
have also dominated the market for a number of decades.

3. In this research study, attention will not and can not realistically be given to
various techniques of teachers who supplement texts with a notation of bias or an
inclusion of additional authors or historical events.

4. This study will not examine or include the testimonies of school personnel,
publishers, parents, or students, though testimonies would clarify how textbooks
are being used and perceived by these groups. Interviews are outside the scope of
this critical discourse analysis.

5. This study will not examine texts of other subject areas, such as Social Studies,
Foreign Language or Science texts, though such studies would also be beneficial.
It will also not examine teacher editions of any type of literature besides
American, as American Literature is crucial to the development of students’ sense
of self within a social and educational context in the United States. It will
examine both what the text communicates to the student, and also the pedagogical
strategies suggested for teachers. Therefore, this study will only examine the texts
of teacher editions of American Literature texts to discover exactly what is
contained or omitted and what enhances the popularity of these texts.

Organization of the Study

The following chapters are arranged to provide the reader with an overview of
textbook publication and of current issues in Christian and public school textbook
adoption and a description and analysis of the chapter. Chapter 1 established the background of the study, the statement of the problem and the purpose of the study, research questions, researcher positionality, definitions of terms as used, and the limitation and delimitations of the study. Chapter 2 is the “Literature Review,” which expounds on the themes in the “Background” by examining the histories and current statuses of textbook content, adoption, and protest groups. The first section examines how textbooks bias reflects societal norms. The second section establishes the uniqueness of History and Literature texts in addressing historically non-dominant minority groups. The third section explains the history of the textbook market. The fourth section describes how statewide textbook adoptions control the content of major textbooks; the fifth section describes how protest groups control content of major textbooks. The sixth section examines one type of public schooling protest group that responded by establishing fundamental Christian schools and the resulting necessity for a Christian textbook market. The seventh section examines various perspectives on the purpose of textbooks. The eighth section expounds on Critical Theory and shows how it intersects with this study to have bearing on the definition of biases. The ninth section discusses critical discourse analysis and discusses its appropriateness for this study. Chapter 3 examines the research methodology to be used in this study. This includes an overview of critical discourse analysis, methodology, the population and sample, and a figure and a table that expound upon the reasoning behind the population and sample. Chapter 4 will follow the collection of data and the stages of coding and categorization that will lead to generalizations that describe comparative textbook adoption in Christian and public
schools. Chapter 5 will contain conclusions about the data and recommendations for further study concerning texts that are adopted by Christian and public school adoption committees. The interludes outline my responses to the study and ways in which the journey through the study affects my psyche in an effort to disclose researcher bias.

**Interlude**

I just found out about the civil rights movement in the U.S. This is beyond embarrassing for me to admit. I, as a classroom teacher, could not have defined the civil rights movement five years ago. I am not saying that no class ever mentioned it; while I was a fairly attentive student, I am sure that I have forgotten more than I have retained. I am saying, however, that it was never taught in such a way that I recalled any information about it. I am not sure if I should attribute this to my textbooks, my teachers, my upbringing, my lack of self-education, or all of the above. I did not learn about the civil rights movement in any meaningful way until I was earning a graduate degree in Cultural Studies in Education.

Last week, I sat in the back of my sister’s classroom while she taught an introductory lesson on the civil rights movement to a ninth grade social studies class. A few students voiced gasps of surprise at facts, such as the freedom riders writing their wills before leaving for the road trip during which some of them were killed and the police abusing children protestors with water hoses designed to strip bark from trees. I, too, was overcome with emotion throughout the lesson. Some of the emotion resulted, I am sure, from the passion that I feel about the movement. I think, however, that some of
the emotion was anger that I was not taught this way, that I had never been inspired or
moved to passion a teacher the way that my sister’s students were about one of the most
important and exciting eras of our nation’s history by. And even worse, what overcame
me in full force was the realization that I never passed that passion on to a single one of
my high school students.
CHAPTER 2: LITERATURE REVIEW

The following chapter will engage the available literature concerning the textbook industry, which provides an explanation for the reasons behind many omissions or partial inclusions of controversial content in textbooks. Chapter 2 will also explain the current process by which textbooks are adopted in both Christian and public schools, which clarifies the rationale behind the selection of the textbooks examined in this study and elaborates on the reasons behind the popularity of particular textbooks. Understanding protest groups’ power over textbook content exposes motives for omissions or varied accounts of historical events. The exploration of ideologies concerning philosophical functions of textbooks highlights some important differences between purposes of textbooks adopted in Christian and public schools and has the potential to enhance Chapter 5, which will interpret the data. Finally, Chapter 2 will review Critical Theory and Pedagogy, which provides a structure for the identification and interpretation the presentations of underrepresented groups in American Literature textbooks’ recounting of history, suggested pedagogical strategies, and supplemental guides for students.

Societal Norms Reflected in Textbook Bias

Since it is widely accepted that the written word has vast power over the thinking of the readers, and since textbooks in the United States, historically and currently, have been found to have a great deal of biased material concerning minorities, there is power in biased publications to shape the general public’s perception of minorities (Loewen,
Students and teachers often interpret themselves and their relationships to society according to messages that they receive from various influences in their cultures, from film to fashion to advertisement to the hidden curriculums and written instructional materials in schools; and all of these mediums carry biases (Apple, 2004). Hall (1988) speaks of members of society as both producers and consumers of culture, establishing a cycle of hegemony that is continually reinforced by those it harms. Hall (1988) describes the “horizon of the taken-for-granted” (p. 44) as those ruling ideas that are not necessarily established by the dominant class but that dictate how the majority of people perceive and act in the world. Hall (1988), though speaking only of class relations, could easily say the same about race or gender.

One would need to attend a one-hour religious service every Sunday for 150 years in order to develop the same familiarity with the inside of a church as a 12 year old has with the inside of a school (Jackson, 1983). During this time, students are absorbing values that are byproducts of schooling; interactions with teachers, texts, and social interactions are not purely academic, and therefore cause students to experience “educationally significant” learnings outside of official curriculum (Vallance, 1983, p. 11). These messages emerging from hidden curriculum may have varying degrees of educator intentionality, but are generally not overtly identifiable by both the teacher and the student (Vallance, 1983). According to Jackson (1983), who coined the term “hidden” in relation to curriculum, although teachers give more attention to the overt curriculum, they reinforce the hidden curriculum far more often in classroom interactions.
Because the misrepresentation of non-dominant groups is prevalent throughout society, and because the hidden curriculum is subtle by nature, students and teachers alike generally do not detect racism, sexism, classism, heterosexism, ableism, and other types of discrimination in their textbooks (Loewen, 1996). Textbooks, like any other product of a society, simply reflect the values that already exist in that society, and inherent in this reflection are that society’s biases and a reinforcement of existing hegemony (Tyack, 2003). While some criticize textbooks for containing harmful biases, teachers themselves are generally approving of the messages in texts; for instance, Loewen (1996) found that teachers generally believed that textbooks were good and were steadily improving. He also found, through a survey of classroom teachers, that teachers heavily use the text, employing them for about 70% of classroom time (1996). If publishers and educators do not detect and address bias in textbooks, students will continue to learn biases subtly through the hidden curriculums within textbooks, teacher instruction, and other types of encounters throughout the schooling process (Loewen, 1996).

Textbooks written in both the past and present are repudiated to underrepresent or misrepresent non-dominant groups (Arnowitz & Giroux, 1991; Loewen, 1996; Tyack, 2003; Zinn, 2005); both critics and proponents of textbook reform agree that more recent depictions of non-dominant groups in textbooks are improvements over more dated versions (Ravitch, 2003; Spring, 2005). On the other hand, the traditionally dominant groups are generally presented favorably in textbooks. For instance, Fydeck (1980) studied high school American History textbooks published between 1913 and 1977 and
found that earlier immigrants to the United States, such as Germans, Scotch-Irish, and English, were generally addressed favorably throughout texts. Fydeck attributes this to the newcomers’ similar racial make-up and political ideals, giving them the ability to assimilate quickly and smoothly. Fydeck also notes that the newer immigrants from southeastern Europe were overtly unfavorably portrayed as uneducated, undemocratic, poor menial workers, and troublemakers (1980).

Ravitch (2003) argues that students do not detect and are not affected by the bias in their textbooks. Ruitenberg (2004), however, posits that words are not the “innocent messenger, simply relaying a reality that is outside its sphere of influence” (p. 667). Ruitenberg claims that critics of textbook bias reform “[fail] to theorize language… and thus [fail] to take into account the responsibility that all in education carry for perpetuating or derailing hurtful language” (Ruitenberg, 2004, p. 668). If textbooks continue to represent others in an unfavorable light, students of dominant groups may begin to assume that members of minority groups either do not exist or have not performed important roles (Tatum, 2006). Students of non-dominant groups may assume that their people are not noteworthy or that they themselves should not aspire to higher achievements (Harro, 2006).

When in the early seventies, Janice Law Trecker (1971) analyzed the most popular high school history texts of her day, she noted that the texts contained only founding fathers, not founding mothers. Still another study in the early seventies found that science books were void of women. There was, however, a Marie Curie, who was
featured in one science book for the act of looking over her husband’s shoulder as he made discoveries through a microscope lens (“Women on words and images,” 1975). Lobban (1974) examined 179 stories in literature textbooks on different academic levels, and he found that the male heroes made up more than two thirds of all heroes in stories. Women not only made up only the remaining third, but women were invariably portrayed as beings preoccupied with matters of the home. The boys in these stories were typically the characters who made new discoveries, became leaders, and achieved goals. The women had emotional disturbances, experienced self-preoccupations, looked beautiful, or inspired male characters (Lobban, 1974). The Sadkers (1994), speaking on sexism in universities and seminars in the eighties and nineties, challenged their audiences to name twenty famous women who are not famous because of sports, entertainment, or their husbands’ fame. They found that most university students and seminar attendees (professional educators) were not able to name twenty. When they were limited to women from the history of the U.S., the attendee who could name twenty women was even more rare.

Sadker & Sadker (1994) addresses many who argue that children are not paying attention to these subtle gender-biased trends in their curriculum and that they are not capable of picking up on the gender messages that even most adults would overlook. The Sadkers counter that these bright and impressionable children are processing ideologies of hidden curriculum. For instance, Sadker & Sadker (1994) recounts a lesson in which a teacher taught parts of speech using a story about a dragon and a princess (accompanying a History unit on the Middle Ages). After the lesson, an interviewer asked one of the boys
what women in the Middle Ages did. The boy answered: “Walk up and down the castle trying to act beautiful…. Trying to act so smart…. Some of them would try to show off…. And people used to go, ‘Wow, you’re so beautiful’” (p. 73). Sadker & Sadker (1994) argues that his boy has retained hidden messages about women, whether they were in this lesson or one like it elsewhere. Sadker and Sadker (1994) declares that an aspiring inventor, mathematician, or politician who is a girl will not find a role model in many of the texts in her classroom. When some protested the treatment of women and girls in texts as docile or beautiful, the textbooks responded by adding stories, photographs, and accounts of women’s accomplishments in history (Spring, 2005). Despite these relatively recent changes in textbook content, Zittleman & Sadker, 2003 shows little significant change in children’s understandings of gender as a result of their social conditioning and education.

Tatum (2006) speaks of students that were teachers in training who attended high school in the latter 1990s; they were complaining about having to teach about African American authors when they themselves had never been taught literature that was written by African Americans. One young man wrote, “It’s not my fault blacks don’t write books” (as cited in Tatum, 2006, p. 79). Besides the pejorative linguistic reference to people by the color of their skin, it is unlikely that these students were taught that people of color do not write books; it was likely the hidden curriculum of their classrooms and textbooks taught them that there are no significant authors of color, or no authors of color at all, for that matter (Tatum, 2006).
Though biases and misrepresentations of all sorts can be found in textbooks for all subjects and at every level, high school Literature and History texts afford an appropriate forum in which to detect implications and assumptions reflective of societal norms concerning members of minority groups (Tyack, 2003). Ravitch (2002), referring to the retelling of history in academic materials, declares that the Untied States is on a road toward “cultural amnesia” (p. 5). She emphasizes the importance of maintaining a shared culture through standards for teaching History and Language Arts. Historically and presently, authors who protested underrepresentations or misrepresentations of non-dominant persons and groups produced non-traditional texts that highlight untold histories and cultures or revive traditionally forgotten facts (Zinn, 2003). Anderson (2002) laments this movement toward reviving a representation of non-dominant minority groups through his analysis of two popular History texts released from Globe Fearon and McDougal Littell, which he notes “present the worst that can possibly be dredged up about the United States” (p. 1). He asserts that these texts are attempting to teach students to be ashamed of their country and their military. Anderson (2002) also contends that through many current texts, American students are taught to “view the world through the prism of race and ethnicity and to regard White people as the oppressor” (p. 1). However, many Critical Theorists agree that, for the most part, History and Literature in the United States are still re-told and canonized from the perspective of and attributing progress to the White, male, wealthy Protestant (Arnowitz & Giroux, 1991; Loewen, 1996; Tyack, 2003; Zinn, 2005). American Literature texts not only present an anthologized literary canon, but also bear the task of presenting American
History; in fact, many schools teach American Literature concurrent with American History, since the two subjects simply tell the same history through separate genres of communication. James Baldwin declared that “American History is longer, larger, more various, more beautiful, and more terrible than anything anyone has ever said about it” (as cited in Loewen, 1996, p. 11).

History of the Textbook Market

Though textbooks have always been believed to influence students’ belief systems, student bodies have not always learned from shared and uniform texts (Giordano, 2003). Early students in the colonies used books owned by their families as textbooks, which were mainly imported works; in fact, only one textbook was published in America before the Revolutionary War (Textbooks in Education, 1949). Because of this lack of uniformity, early textbook industry flexed within a market that was varied and in which authors published textbooks under few restrictions (Giordano, 2003). After the Revolution against England, producing and publishing books in New England became necessary and widespread (Giordano, 2003). The American Textbook Publication Institute (ATPI) quoted Holliday in describing this period just after the Revolutionary War: “The publisher and author frequently work very close together in the production of a textbook: often they might almost be called collaborators in the authorship of the book” (as cited in Textbooks in Education, 1949, p. 48).

The most-well known and successful text in early New England was *The New England Primer*; most other early readers were imitations of this popular reader, dubbing
their own readers names like *The New York Primer, The American Primer, and the Columbian Primer* (Textbooks in Education, 1949, p. 26). The text that set the highest standard for other texts was McGuffey’s *Eclectic Reader*, which included intricate and impressive illustrations, considerations for readers of many different skill levels, and a moral tone that was compatible with the religions that were represented in the early United States (Giordano, 2003). In 1888, Tash reported that there was a national consensus in favor of free schooling for all children. He also argued that schooling was not free until textbooks were also free. He estimated in 1888 that one half of the textbooks being used by schoolchildren in New England were free textbooks from cities or states, and he argued that all textbooks should be free to all children (as cited in Giordano, 2003). Chambliss and Calfee (1998) report that in the latter half of the 19th century, education was finally offered freely to all students. Still, in 1891, Townsend estimated that between 10 and 20% of children in the United States were not attending school because their parents could not afford textbooks (as cited in Giordano, 2003).

However, as education and textbooks became free for all, textbook companies increased production and increased prices, since they were almost guaranteed steady income from public schools’ adoption of common texts (Chambliss & Calfee, 1998). Markets experienced an unprecedented demand during the transition into free and uniform textbooks (Giordano, 2003). Apple (2004) frames this development of uniform textbooks as a democratic success for young and often brilliant exploited teachers who were expected to teach all subjects to all ages. Textbook uniformity was a success for teachers’ rights, significantly mitigating teaching loads (Apple, 2004, p. 195). Apple
(2004) also lists hegemonic motivations behind this standardization of texts, such as the desire to Americanize immigrant children, the maintenance of the prevailing racial domination, and reinforcement of the patriarchal distrust of women’s abilities to deliver quality educations to students (p. 195). Several other authors reiterate that textbooks were overwhelmingly expected to “Americanize,” or to whiten immigrants or Native Americans (Hartman, 1948; Spring, 2005).

According to Chambliss and Calfee (1998), schools began to separate children into distinct grades according to skill levels; this prompted the first publications of teacher editions. Early publishing companies were located near major universities, and texts were written by scholars in academia. As the demand for texts grew and textbook companies multiplied and spread to new locations, practicing teachers took over the writing of textbooks (Chambliss & Calfee, 1998). After the Civil War, approximately 35% of textbooks were written by professional authors; that number shrunk to 12% by the mid-1920s, as classroom educators authored still more textbooks (Textbooks in Education, 1949, p. 49). Some advocated for states to publish their own texts; for a brief stint in the 1880s, Kansas and California published state texts at what they projected would be lower costs than mainstream textbook publishers (Giordano, 2003).

Very early in the 20th century, critics of the textbook industry began to vocalize concern that there was a conflict of interest when textbook companies stood to make a profit. In 1912, Fitzpatrick noted that a textbook salesperson “exists directly to point out and exploit the aims and methods of the author of the textbook that he is trying to sell” and “indirectly, to help the schools” (as cited in Giordano, 2003, p. 2). Others argued that
textbook sellers were not engaged in a conflict of interest, citing the relatively low prices of textbooks, and thusly arguing that the aims of textbook companies were not necessarily to make a profit (Armstrong, 1911 & Hilton, 1913, as cited in Giordano, 2003). The ATPI characterizes the development of the occupation of the publisher as sporadic and piecemeal (Textbooks in Education, 1949). The ATPI posits that true publishers did not exist in the United States until well into the 19th century, by the definition of a publisher’s function, to: “1) determine need, 2) analyze market, 3) select authors and manuscripts, 4) plan with author to meet need, market, and competition, 5) edit, 6) determine mechanical manufacturing details, and 7) distribute/sell” (Textbooks in Education, 1949, p. 41).

Mass uniformity in textbooks has brought about the purchasing of textbooks in large quantities, and smaller publishers have either consolidated or been forced out of business (Black, 1967). In 1911, Middleton documented more than 80 publishing companies that were producing textbooks; however, he documented that 5 of these companies were virtually dominating the market with nearly exhaustive inventories of books, the largest of which being 3,000 choices (as cited in Giordano, 2003). Sewall & Cannon (1991) report that around the turn of the century, 5 dominant publishing houses joined to form the American Book Company, which controlled 75 to 80% of the textbook market at the height of its monopoly. According to Giordano (2003) marketing costs were common impediments for smaller textbook companies. Many of the smaller textbook companies were forced either to consolidate or close down altogether. Black (1967) tells of cutthroat marketing ploys utilized by dominant textbook companies, such as bribing,
blackmailing, offering deep discounts, and controlling favorable legislation; these tactics virtually disappeared when smaller companies were forced out of business. Further, World War I necessitated a national mandate to decrease by half, along with many other goods, textbook publication; to accommodate for lost revenue, publishers increased the prices of books (Giordano, 2003).

Textbook companies continued to profit, even thriving throughout the Great Depression. Textbook prices rose again during World War II, when the cost of production more than doubled. However, after the war, production costs fell once again to near pre-war levels. Keith (1991) notes that until the 1960s, publishers like Ginn & Company; Addison-Wesley; and Holt, Rinehart and Winston retained their independence from one another, each producing texts that appealed to different types of markets. However, after the 1960s, textbook companies were absorbed into larger companies owned by conglomerate firms like IBM, Xerox, General Electric, or RCA. As textbook companies under parent companies became newly competitive, there was a marketing motivation to produce supplemental materials and technology to increase salability of textbooks (Keith, 1991). Since these conglomerate firms had an economic interest as well as a responsibility to their stockholders, they drove the publishing companies to produce texts that would appeal to the largest markets, often valuing appearance or presentation above quality content, predicting that this would enhance sales (Keith, 1991; Sewall & Cannon, 1991). According to Sewall & Cannon (1991), the largest markets were not college-bound or academically rigorous groups but audiences that preferred simplified versions of academic materials.
The latter half of the 20th century saw dominant textbook companies steadily expand and became increasingly competitive and lucrative. In 1985, when Fox interviewed the chairman of Houghton Mifflin, one of the larger educational publishers at the time, he noted that the profit margins for textbooks was 14, while at the same time, the profit margins for the automobile industry were 5.5 percent, and those for the retail industry were 3.2 percent (as cited in Giordano, 2003). Moseley (2001) reports that in 1942, the founding year of the ATPI, there were 28 school publishing charter members. By 1995, there were 8 parent publishing corporations, and in 2001, there were only 5 parent corporations that published textbooks for schools (Moseley, 2001). Currently, four publishers dominate 70% of the textbook market: McGraw-Hill, Houghton Mifflin, Harcourt, and Pearson (“Textbook Conundrum,” 2001).

Keith (1991) notes that textbook companies sit comfortably in a stable market with guaranteed turnover; in 1991, 30% of all books purchased in the United States were purchased by school systems for use within those schools. “Textbook publishers are not in business for their own amusement or to satisfy some abstract notion of the public good – profits count” (Sewall, 1987). Textbooks are more concerned today with serving a wide market than they are with employing elegant prose (Ravitch, 2003). The more dominant the few textbook companies become, the less competition they have, and the less vehemently they need to compete by producing high quality texts that are carefully updated and enriched (Sewall & Cannon, 1991; Ravitch, 2003). Sewall (1987) reasons that this is one of the main causes of student disinterest in textbooks, that authors do not attend to artful or meaningful ways of telling, thus adding to the dryness of delivery.
Tyson-Bernstein (1988) notes that successful tellings of history are usually imitated by other publishers and subsequent editions, because it is easier to re-use what is already selling rather than to re-write and be subjected to new objections from special interest groups. This results in uniformity among the most dominant textbook companies (Loewen, 1996).

Tyson-Bernstein (1988) documents policies and procedures in textbook adoption that bring about rising textbook costs but “diminish their value to students” (p. 101). Since free textbooks are given to adoption entities, the cost of producing textbooks has risen so dramatically that four major textbook companies dominate the multi-national textbook scene. Tyson-Bernstein (1988) cites textbook experts as estimating that these free copies account for 20% of the cost of textbooks (p. 102). Most adoption committees believe that a new text is as updated and high-quality as possible, contrary to the findings of many studies (Tyson-Bernstein, 1988), and committees often only adopt texts that have been published in the previous year. Most often, the quick turn-over causes texts to be more prone to editing errors or discontinuity. Districts or states also want to avoid “old” books for as long as possible. The process of releasing new editions every several years becomes costly for publishers; incidentally, “the manufacturing cost for new editions are the single most expensive item in the production of textbooks” (Tyson-Bernstein, 1988, p. 101-102). Another common practice between adoption committees and publishers is the committees’ requiring of the publisher to produce a detailed analysis of how each textbook addresses and teaches state or national standards, producing a great deal of additional work and cost for textbook companies and rarely yielding meaningful
representations of texts (Tyson-Bernstein, 1988). Some committees, such as in Texas –
the state with the largest population of students, and therefore the most influential state
over textbook content (Apple, 2004) - only adopt texts that have a wide array of
supplemental materials designed to enhance the primary textbook; this draws the
publisher’s attention and skill away from the primary text in order to produce a wide
variety of supplements to encourage adoption (Tyson-Bernstein, 1988).

State-Wide Adoption and Textbook Content Control

Aside from the poverty of some students, one of the main reasons for the
distribution of free textbooks was for the purpose of uniformity; children could all learn
out of the same books at the same time. In the free education movement of the mid
1800s, groups of students with similar skill levels were divided into grade levels and
were taught uniformly; educators developed readability scales so that they could
determine which books were appropriate for each grade level (Chambliss & Calfee,
1998). One report cites the Reconstruction Era as the beginning of textbook adoption, and
it equates the Confederate states’ re-telling of the Civil War with the current bias and
sensitivity groups’ re-wording of texts so as not to offend “[any] possible ethnic,
religious, [or] political constituency” (Thomas B. Fordham Institute, 2004, p. i).

The ATPI (Textbooks in Education, 1949) published a survey of selection
processes as they encountered them in the 1940s. The responsibility of textbook selection
ranged from local boards of education to entire states. One of the first considerations of
textbook companies was financial sense. The superintendent would usually initiate the
selection process by appointing a committee that would report and recommend after researching. At times, these committee members were secretly appointed, and their identities were kept from public knowledge throughout the adoption process. In 1949, 19 states mandated that adopted textbooks to be used throughout the state (*Textbooks in Education*, 1949, p. 79). Also in 1949, only 24 states gave high school students free textbooks, while 12 provide some free texts, and 12 others did not offer any free textbooks to high school students (p. 80). However, these states still required textbook uniformity (*Textbooks in Education*, 1949,). Keith (1991) notes that of the 21 states that currently adopt textbooks, all passed the legislation to do so between 1890 and 1920.

Keith (1991) indicates that because of the decentralization of authority over textbook selection, the federal government has no stipulations over states or districts concerning textbook selection. This allows the state to determine its own guidelines concerning textbook adoption; states fall into two categories: adoption states and non-adoption states. According to the Association of American Publishers (AAP), the 29 states that are non-adoption states are centered in the Northeast and Midwest (aap.com, 2008) and contain, for the most part, culturally homogenous populations (Keith, 1991). These are also states with the smallest populations. Textbooks are adopted by districts in non-adoption decentralized states; local adoption practices grant both greater flexibility of choice and lesser power over influencing textbook content. The 21 adoption states are in the South and West regions of the country (publishers.org, 2008; Thomas B. Fordham Institute, 2004); these adoption states are usually characterized by heterogeneous cultural populations. The surviving dominant textbook companies have adjusted their supply to
cater to the demands of the largest markets, granting control over textbook content to the most populated states that purchase books for state-wide use, namely Texas, California, and Florida (Keith, 1991).

There are several entities that influence textbook creation and adoption: “courts, lobbyists, state legislatures, boards of education, state departments of education, power groups, and voters” (Vario, Marcus, & Weiner, 2007, p. 97). The courts and those who have social, economic, and political power ultimately win the battles over textbook content. Those who serve on committees widely vary from state to state and district to district; those who serve on committees may be appointed by the state department of education, by superintendents, by textbook commissions, or by local school districts (Keith, 1991).

Studies found that textbook reviewers rarely read the texts, run field tests, or evaluate textbook content for accuracy; instead, textbooks are often contracted to be run through bias and sensitivity checklists or expensive quantitative studies to determine frequencies of curriculum terminology (Thomas B. Fordham Institute, 2004; Tyson-Bernstein, 1988). Adoption committees with greater resources (typically, state-wide adoption committees, as in the southern tier of the United States) sometimes pay a third-party contractor to do a key-word analysis and a text-length test to determine the number of times key-words from the system’s curriculum are used in the textbook and to determine the length of expository text. This quantitative analysis rarely aids the committee in locating quality textbooks; instead, it simply shows how long it takes an author to explain a concept and measures how many times throughout that explanation
the key-word itself is used. Concise authors are usually eliminated through this process (Tyson-Bernstein, 1988). Those who are responsible for making decisions about textbook adoptions are not required to reveal their identities, and so are not necessarily able to be held accountable for decisions (Keith, 1991; Thomas B. Fordham Institute, 2004). Since few members of adoption committees actually read the textbooks, they receive the majority of their information from textbook salespersons, which, by virtue of the number of salespersons required to publicize country-wide, eliminates smaller publishing companies (Tyson-Bernstein, 1988). Even well-meaning care and intellectual prowess of a selection committee can be dissuaded by impressive graphics that accompany a mediocre text (Tyson-Bernstein, 1988).

Many are skeptical about the success and student-centeredness of state-wide adoption policy. For instance, studies have revealed that “there is no evidence that textbook adoption contributes to increased student learning” (Tyson-Bernstein, 1988). In fact, the vast majority of adoption states are also in the bottom half of all states when it comes to National Assessment of Educational Progress (NAEP) reading and math scores (Thomas B. Fordham Institute, 2004, p. ii). State mandated adoption often perpetuates the widespread use of less than adequate educational materials, and “every individual analyst and expert panel that has studied American K-12 textbooks has concluded that they are sorely lacking and that the textbook adoption process cries out for reform” (Thomas B. Fordham Institute, 2004, p. i). Textbooks that are determined to be of the highest quality, according to the Thomas B. Fordham Institute (2004), are texts that do not necessarily achieve high quality standards in effective teaching practices or in high quality content
but that achieve high ratings in bias and sensitivity testing, which, according to the Institute, should not be a standard for the evaluation of textbooks.

Apple (2004) notes that the predominant ideas in southern states have the most control over textbook content for the entire nation because the majority of adoption states are in the South; however, the most powerful states are Texas, Florida, and California, states that are philosophically diverse from one another. In fact, these states together, due to their large populations, make up around 35% of the textbook market (Apple, 2004, p. 196; “Textbook Conundrum,” 2001). Though these states are not philosophically homogenous within themselves or in relation to one another, some of the most powerful conservative movements are seated in these three states (Apple, 2004). Because the conservative movement has been very successful in organizing in these three states, it has incidentally controlled the textbook market in recent years (Apple, 2004). The largest adoption states can, at times, persuade a publisher to change the content of a book to accommodate state standards or preferences; to save on publication costs, the publishers will often integrate these changes into texts that are sold nationwide (Keith, 1991). In this way, these dominant states’ demands often shape the texts that are available for selection from coast to coast.

Protest Groups and Textbook Content Control

Protests over textbook content and educational material are reflected in the philosophies of the colonial Protestants, who left Europe to protest the form of religion and government in the countries from whence they came. Earliest texts that gained wide
acceptability rarely veered from writings with Biblical content or from the Bible itself (Miller, 1993). Zimmerman (2002) notes that, throughout history, textbook protests come in as many forms as the number of various cultural groups in the United States. Many minority groups have protested textbook content on the basis that it unfairly or harshly represented that group’s history or culture. For instance, many Irish-Americans protested in the mid-19th century that textbooks were notably anti-Catholic. The same group protested in the 1920s that textbooks were too Anglophile. During the Civil War Era, Northerners protested Southerner bias and Southerners protested Northerner bias in the telling of the war history. Many critics of the handling of minorities in textbooks (Apple & Christian-Smith, 1991; Arnowitz & Giroux, 1991; Loewen, 1996; Tyack, 2003; Zinn, 2005) agree that the problem with current telling of history is that it emphasizes the actions of White, male politicians and war heroes and that it omits everyday life of the common person. These critics also posit that the voices of women and minorities are peripheral and are not considered relevant to the recounting of history. Zimmerman (2002) noted that even with the influx of immigrants in the United States, History textbooks still recounted history from the perspective of the dominant White male.

Historically, standards for textbook protestors changed almost by the decade, usually concurrently with events in the country’s history. For instance, after World War I, textbooks that challenged or recommended changes in the social order or form of government were deemed unpopular and either amended or removed from school systems; similarly, after World War II, books that contained subtle references to Communism or Socialism were censored or rewritten (Haight, 1978). Textbooks during
war times were used to establish a spirit of nationalism in students (Giordano, 2003). Giordano (2003) further reports that textbooks relating to racial relations or minority life in the United States were believed to be too vulgar for students and were intentionally avoided throughout the 1960s and 1970s. Some textbook content objections appeared in the 1960s and reached their peak in 1975 and 1976 (Keith, 1991). Throughout the 1980s a clear bias against religious and conservative politics appeared in textbooks, and much of what the religious right called traditional family values were rearranged into a newer, wider set of values, labeled as open-mindedness (Giordano, 2003). According to an interview with Ravitch (2003) the president of Riverside Publishing, claims that “everything written before 1970 was either gender biased or racially biased” (p. 20).

Ravitch (2003) evaluates current textbook publication bias standards and concludes that “some of this censorship is trivial, some is ludicrous, and some is breathtaking in its power to dumb down what children learn in school” (Ravitch, 2003, p. 3). According to Ravitch, the censorship began as a well-intentioned screening of treatments that are offensive to women or minorities, but it has become a climate that enables challenging or omitting words or implications that no one but very small special interest groups find offensive. However, others argue that pressures are improving the handling of controversial subject matter in textbooks (Spring, 2005). Apple (2004) does not condemn power groups who strategically use their strength to intervene and protest in order to encourage higher quality of production; he lauds it as a necessary and profitable outcome of the democratic process.
Keith (1991) cites Fitzgerald’s explanation of the textbook companies’ response to protests:

From the publisher’s point of view, the educational system is a market but from the point of view of the schools it is a rough kind of democracy. If a state or a school district wants a certain kind of textbook – a certain kind of truth – should it not have it?... In fact, it might be argued that it is less oppressive, that, given the size of the United States, the texts reflect the values and attitudes of a society at large much more accurately than they would without decentralization (p. 49).

One example of a “certain kind of truth” written expressly for a contingency of the market was Shakespeare’s *Othello*, which was eventually rejected because of concern over the southern market’s disapproval of miscegenation (Keith, 1991). Apple (2006) states an instance where Texas demanded that if Martin Luther King Jr.’s “I Have a Dream” speech were to be included in the text, the publishers had to remove all of the references to this country’s “intense racism” (p. 46). Some authors and illustrators alike are frustrated by bias guidelines, such as quotas or ratios for gender or multicultural balances of characters, along with restrictions of too much detail in pictures (Leung, 2006). Ronald Harvey is an educational illustrator who sees recent anti-bias demands as excessive and as “political correctness gone mad….It's not only gone mad, I think it's completely irrational … to start to think that portraying a race in a true and honest way is somehow derogatory or demeaning” (as cited in Leung, 2006, p. 1). However, depending on which group is being consulted, the definition of “true and honest” portrayals varies greatly.
In 1966, the U.S. House of Representatives, prompted by the California State Department of Education and the Berkeley, California chapter of the Congress on Racial Equality (CORE), first investigated the treatment of African Americans in American History textbooks. This came after reports that New York City schoolchildren of color, when asked to draw self portraits, were drawing pictures of White children (Barnouw, 1968). CORE’s researchers found that textbooks did not mention African Americans at all, did not mention them after the Civil War, or did not mention slavery. The report read: “The greatest defect in the textbooks we have examined is the virtual omission of the Negro” (“Negro in Textbooks,” 1966, p. 770). CORE’s researchers also found that all treatment of interracial interaction portrayed peace and harmony, and racial violence was almost entirely omitted. “In their blandness and amoral optimism, these books deny the obvious deprivations suffered by Negroes. In several places they go further, implying approval for the repression of Negroes or patronizing them as being unqualified for life in a free society” (“Negro in Textbooks,” 1966, pp. 770-771). The panel recommended that American History books begin with the deportation of slaves and follow the progression of history directly up through the Civil Rights Movement. It also noted that texts should highlight that “gains that have been made [should] be described realistically and not as an ode to the inevitable justice and progress of the democratic system” (“Negro in Textbooks,” 1966, p. 772). The CORE’s research report was affirmed by the National
Association for the Advancement of Colored People (NAACP), which had long advocated for fair representations of African Americans in historical reports.

The American Textbook Publishers Institute (ATPI), which included 110 publishers of textbooks, responded, expressing concern over the expenses and complications of changing textbooks to integrate races; the ATPI held a meeting with the Urban League about changes that should discover “the needs of the Negro child and the kinds of materials that would help him relate to the total American society” (“Negro in Textbooks,” 1966, pp. 214-215). Spring (2005) reports that the ATPI launched a sizeable initiative to produce textbooks that handled racial minorities fairly and accurately, but only after many urban schools resolved not to purchase any non-integrated textbooks. Both Scott Foresman and McGraw Hill reported that substantial federal funding was provided to publishing companies to integrate minorities into textbooks (Spring, 2005).

According to Spring (2005), some companies still catered to audiences disapproving of racial integration in textbook pictures. In 1965, a powerful contingency of southern school districts threatened Harcourt, Brace & World that they would cancel all orders of textbooks unless they removed multi-racial depictions of children at play. Harcourt, Brace & World published a separate edition of the texts in order to maintain their southern buyer base. Also in 1965, Scott Foresman produced a multi-ethnic version of its texts. However, they continued to offer the all-White version for sale. They reported that they were not catering specifically to southern school districts, since districts all over the country were purchasing the all-White versions (Spring, 2005).
The main difference between the all-White and the multi-racial books in the 1960s was the illustrations, demonstrated in this marketing statement from Holt, Rinehart & Winston: “Dramatic photographs capture the interaction between individuals and groups in an actual multicultural, multiracial community” (“Negro in Textbooks,” 1966, p. 217). According to Spring (2005), publishers marketed integrated books according to the number of multi-racial illustrations in the editions. Silver Burdett Publishers noted that one new text contained 54 pictures of American families, 18 of which depicted minorities. While adding multiracial illustrations was the most popular way of integrating textbooks, some also included stories with multiracial content. For instance, Houghton Mifflin’s second grade reader published in 1965 included a story about a cat who divided its time among an African American child, an Italian baker, a Hispanic girl, and a sick White child. Another story told of African American children and White children playing together at a party, a rare situation given racial segregation of the social scene and of neighborhoods. American History textbooks added sections on slavery and the Civil Rights Movement. Nearly all textbooks resulting from this new integration showed multiracial interactions as harmonious and peaceful, avoiding portrayals of racial tension and discrimination (Spring, 2005).

In 1966, textbook companies also began to improve textbook images and texts containing women. Women were no longer depicted only as housewives, but instead they were occasionally portrayed as single or divorced, as professionals, as living alone, or as independent (Spring, 2005). However, Ravitch (2003) asserts that “There is no valid educational reason to regulate language usage so tightly other than to placate feminist and
multicultural left…. Banning words like ‘mankind’ is just plain silly” (p. 29). She claims, “No educational research literature supports these prohibitions. There are no studies that show that children were unable to finish a test or do their best because they were asked to read a story in which the characters were rich or poor” (p. 23). Despite Ravtich’s claim to the contrary, meta-analysis was conducted by the American Association of University Women (AAUW) in 1992 that considered all of the available research on females in educational settings, more than 1,300 studies. The overwhelming conclusion was that messages in classrooms were linked to the largely female majority of impoverished in the United States. Numerous studies concluded that girls are discouraged from traditionally male occupations, such as majors in math, science, and technology. These traditionally male occupations are also the highest paying jobs, leaving women to work in occupations with smaller salaries (How Schools Shortchange Girls, 1992. Studies (Grossman & Grossman, 1994; Sadker, Sadker, & Zittleman, 2009) also found that gender-specification of various jobs enhances girls’ or boys’ performance on tasks that include items traditionally associated with their own genders. For instance, studies of standardized tests have found that boys and girls do well on math word problems that contain items that are typically associated with their own genders. In other words, boys answer more correct questions that contain items like “guns, trains, cars, and soldiers,” and girls perform better on questions containing things like “beads, cooking, jump ropes, bottles of perfume, dolls, and pocketbooks” (Grossman & Grossman, 1994, p. 29). A1991-published study by the AAUW surveyed 3,000 girls and boys from different racial and ethnic backgrounds, all between the ages of 9 and 15. Their findings provide a startling
explanation for the sharp fall in self esteem in adolescent girls. The study confirms and
updates the notion that females are excluded from textbooks, or when included, are not
often performing active or intelligent feats. Instead, women are still being stereotyped in
textbooks. The result, the AAUW found, was that girls were displaying less confidence in
their academic abilities (*Shortchanging Girls*, 1994).

Kumashiro (2006) finds school curriculum and administrators willing to challenge
some social inequalities, but very resistant toward other oppressions within curriculum,
simply because they may not necessarily affect academic achievement of the students.
Administrators argue that lesbian, gay, bisexual, transgender, or queer/questioning
(LGBTQ) students may not be academically affected because of their sexual orientation;
they counter that racial minority students, conversely, are often academically affected by
their differences from the dominant culture. Therefore, LGBTQ discrimination in
curriculum is not eradicated as rigorously as racial discrimination is (Kumashiro, 2006).
According to Keith (1991), objections to materials selected nearly always come from
outside the school system itself, not from teachers or board members. Textbook
challenges are usually leveled by parents. Parents’ arguments are usually value- or moral-
specific and cause schisms among parent groups who are for or against controversial
issues (Keith, 1991).

*Protest Groups*

Concerning textbook content control, Ravitch (2003) notes that “the right gets
topic control [of textbooks] and the left gets control of language and images” (p. 24).
Apple (2000) shows how groups which identify as conservative have organized themselves more effectively than any other textbook challenging force and thusly have exercised more influence over textbook content than any other group. Apple (2000) also argues that historically, the most powerful textbook protesters have shaped the culture of textbook writing; he concludes, therefore, that these more conservative textbook protesters have and will continue to shape the textbooks of this generation. DelFattore (1992) identifies the most vocal group of religious dissenters “fundamentalists” (p. 3), defined as a group that adheres to the inerrancy of the Bible, including the necessity of its morals and the accuracy of its historical record. Additionally, she cites several studies that attempt to number fundamentalist populations but only arrive at a range between 3 and 20% of the U.S. population (p. 7). She notes that fundamentalist protests against textbooks, which can strongly influence textbook adoptions and have the power to take a school system to court, are responsible for more protests against textbooks than all other textbook protest groups together; fundamentalist Christian protest groups also level protests against more varied subject matter than any other textbook group’s protests (DelFattore, 1992).

Two of the most powerful special interest groups, according to the website of Bob Jones University Press, are the Anti-Defamation League, a group dedicated to justice and fair treatment for the Jewish people (adl.org, 2008); and the Infinity Foundation, which works to infuse Hindu teachings into mainstream thought (infinityfoundation.com, 2008). However, the Education Research Analysts (REA), a self-defined conservative Christian group in Texas, has influenced textbook content more than any other conservative group
Religious textbook protest groups are dominated by what DelFattore (1992) calls Christian fundamentalists. Courtroom decisions and popular movements are empowering religious protest groups, which have the most control, as well as the most wide-spread influence, in states that exercise state-wide adoption (Buras & Apple, 2006). Textbook selection has most recently become a forum through which special interest groups actively promote far left or far right positions (Apple, 2004; Arnowitz & Giroux, 1991). Vario, Marcus, and Weiner (2007) also asserts that much of the controversy surrounding textbook selection is seated in the disparity among the sentiments of religious, private, and public school communities. According to Vario, Marcus, and Weiner (2007), there are a number of issues around which most of the controversy hovers:

- abortion, sex education, religious beliefs and values, nuclear war, same-sex marriages, multi-cultural education, bilingual education, illegal immigration, gay unions and relationships, world affairs, church/state relationship, drug use,
- American foreign and economic policies, race relations, teenage sex, school violence and safety, smoking, alcohol abuse, stem-cell research, political correctness, [and] legal decisions (p.95).
While some advocate for textbook affirmation of minority groups, authors like Ravitch express concern that, in some instances of minority image reform, the removal of bias becomes a “[dismissal of] historically accurate facts” (Ravitch, 2003, p. 19). Ravitch (2003) further describes what she regards as the problematic content of rearranged and minority-friendly stories used in reading sections of standardized tests, which are revised to contain:

- no geographical location
- no regional distinctiveness
- insignificant conflicts
- fearful men and brave women
- healthy older people
- obedient, respectful children
- who are never in dangerous situations
- never confront problems not easily solved
- people with disabilities never needing assistance
- no fantasy or magic
- no reference to pre-historic times
- and happy people all of the time (p. 29).

Ruitenberg (2004) contends that Ravitch’s outcry over censorship is in the context of testing material and is not the same as making changes in the literary or historical cannon. Ruitenberg (2004) also notes that giving voice to marginalized peoples is different from trying to avoid litigation by special interest groups. Ruitenberg (2004) concludes that access to all books in a library context is a freedom that is worth defending and that reinforces democracy; however, this does not mean that offensive and biased materials in any text should not be noted and addressed.
Publishers of Christian Textbooks

While some protestors in the last half of the 20th century critiqued textbook content, others objected to the institution of public schooling altogether (Miller, 1978). While all students in the U.S. will live in a diverse society, and while all types of schools value education and betterment of students, Christian schools were formed upon a set of fundamental Biblical principles agreed upon by the community that founded the schools (Schindler & Pyle, 1997). Christian schools are private parochial schools that are not subject to government intervention. Miller (1978) notes that Christian schools were formed because public schools did “not grasp the spiritual concerns of the Christian family properly” and that “they [public schools] [were] woefully insensitive to the depth and breadth of the Christian message” (Miller, 1978, p. 128). Miller (1978) also notes that even though the current educational system “claim[s] neutrality in moral matters or value construction, this is simply not possible” (p. 128).

Most notable among Christian groups that founded separate schools were evangelical Christians, who believed that the removal of prayer and Bible reading from schools signaled a downward moral spiral (Spring, 2005). The Association of Christian Schools International (ACSI) is a non-profit organization governed by elected board members and is the largest association of evangelical Protestant schools in the world, serving 5,300 member schools (acsi.org, 2008). Ken Smitherman, the president of the ACSI, maintains that “Christian schooling is not about running or hiding from – rather it is about embracing and pursuing the mind of Christ” (acsi.org, 2008). According to the website’s mission statement, the organization exists to “enable Christian educators and
schools worldwide to effectively prepare students for life” (acsi.org, 2008). ACSI states that its vision is to

be an association speaking with a viable and authoritative voice in education and consisting of effective Christian schools recognized as essential and contributing to the public good so that Christian school students worldwide acquire wisdom, knowledge, and a biblical worldview as evidenced by a lifestyle of character, leadership, service, stewardship, and worship (acsi.org, 2008).

Christian schools were formed on the foundation that all truth in the world is true because it is true in the mind of God; that truth can exist outside of the Bible but is never opposed to the Bible and is ultimately true because it first existed in the mind of God and in the Bible. Therefore, Christian schools base teachings on God’s truth, the Bible, as the moral authority for academic pursuits (acsi.org, 2008).

Newly created Christian schools also established a market for a new kind of textbook written primarily for the Christian school; the Christian textbook market is a much smaller market than the public school textbook market, with only two dominant publishers and various small publishing labels (bjupress.com, 2008; abeka.com, 2008). However, not every Christian school decides to adopt a Christian text (Miller, 1978; Edlin, 1998). Similarly to mainstream textbook companies’ close relationship to market demand, the most dominant constituents in the realm of Christian education determine the content of the Christian school texts (bjupress.com, 2008).

The largest textbook companies in the Christian school sector that provide texts for most Christian schools, as well as many home schooled students are Bob Jones
University Press and A Beka Books. Bob Jones University Press was founded in 1973 (bjupress.com, 2008), and A Beka Books was founded in 1954 (abeka.com, 2008), both in the early Christian school movement. Bob Jones University Press declares that its products are “Christ-centered resources for education, edification, and evangelism” and that the content is not “copied or compiled from other textbooks” but is “based on careful study of trustworthy sources and personal research by the authors” (bjupress.com, 2008).

Parsons (1987) reports that Christian schools often shun textbooks adopted by public schools. However, Miller (1978), a proponent of Christian schooling, applauds mainstream textbook companies for their sensitivity toward eliminating bias and appealing to common decency. Miller also affirms that the textbook companies are not first and foremost concerned with the educational quality of their work but instead with economic potential, as publishers will naturally try to appeal to as wide a market as possible. Miller does, however, speak of the importance of Christian textbooks: “When we leave religion out of our educational program we practically announce that life can be explained without God, which is the same things as saying that either God does not exist or is of no consequence” (Marsh, as cited in Miller, 1978, p. 130). Though advocating mainly for adoption of Christian texts, Miller (1978) also demonstrates that students in a Christian school can benefit from the adoption of secular texts by gaining early exposure to ideas that they will inevitably encounter later in life, prompting philosophical discussion in a Christian school setting that can strengthen students’ understanding of both Christian doctrine and the diverse world around them.
Edlin (1998) also embraces Christian schooling but contends that a secular text may be a superior choice for a Christian school because the readers are more attentive and critical if they know that the text is authored by someone with a very different worldview. Edlin (1998) mentions one prominent danger of trusting a text that uses the Bible or regularly alludes to Biblical principles as potentially deceptive, pointing out that a supposed Christian text could cause Christian readers to be “lulled into a false sense of security” (p. 189). Edlin (1998) criticizes many American History textbooks for rewriting history to glorify the country in which the books are published, and he recognizes that many Christian school textbooks are also creating a mythological history in clear imitation of texts that are used in public schools. He expresses concern that many Christian school textbook selection committees forget that some Christian authors write texts with more of a concern for profit and broad adoption than for communicating Biblical doctrine. Edlin (1998) claims that these textbook companies are “Christians doing the devil’s job for him” (p. 183). Ultimately, he says that a text that is best for a Christian school is one that “conform[s] to [that school’s] mission statement and that will assist [the school] most effectively to work out [the school’s] educational confession and goals” (p. 189).

Schindler & Pyle (1997) describes the textbook selection process in many Christian schools, noting that for many Christian groups, the presentation of “God’s eternal perspective” is more important than books that “develop intellect” (p. 92). Schindler & Pyle (1997) further states: “We have become convinced that it is better for the teacher to add the academic excellence to a textbook than to risk a student being
corrupted with the world’s perspective” (p. 92.). Schindler & Pyle (1997) illustrates corruption with an example of a mainstream Language Arts textbook adopted by a Christian school that contained advice to students that they be emotionally mature before engaging in sexual activity, rather than concurrently suggesting that not all young and emotionally mature students need to engage in sexual activity to be considered normal.

Apple (2006) also reports that many Christian organizations refer to anti-Christian sentiment in government-funded textbooks as violations of the separation of church and state. Edlin (1998) criticizes Christian school textbook selection processes that are most concerned with anti-Christian sentiments or the “[promotion] of non-Christian values” (p. 182). Edlin (1998) and Miller (1978) contend that, at times, a high-quality secular text is better for adoption in a Christian school than a low-quality text written by a Christian, because many important discoveries and momentous works have been done by those who are not Christians. Edlin (1998) also notes that no textbook is “religiously neutral,” that everything, from textbooks to videos to visiting speakers, adheres to a “distinct religious belief about the world” (p. 181). Edlin (1998) further posits that a vigilant Christian teacher can attend to the anti-Christian implications of the text, though it may be unrealistic to hope that teachers of Christian students will have the time or discernment to detect and address anti-Christian values; this explains why many schools adopt textbooks that do not require the teachers or parents to do the extra work of scouring the texts for subtle anti-Christian sentiment.

Apple (2006) criticizes the Biblically-centered traditional histories and social sciences that Christian teachers teach as not examining most subaltern voices, causing
religiously schooled students to perceive some Christian denominations as oppressed. In
face, in order to compensate for this perceived religious censorship, the subjects of
History and Social Science in many religious schools are taught through the lens of the
dominant Christian, male, Western mindset. Apple (2006) therefore raises the question of
whether Christian groups are truly subaltern peoples and posits that the propagation of
traditional histories is a destructive threat to the dissemination of subaltern voices.

The Purposes of Textbooks

Historically, many educators and non-educators alike have expected textbooks to
mature students and improve their life opportunities. According to Chambliss and Calfee
(1998), in the pre-1800s colonies, all students were children of the elite, and those
students used the textbooks that their parents had used; likewise, early texts were valued
for their moral stances and for their instructional content, which were expected to train
students in similar propriety of their parents’ upbringings. Tyack (2003) notes that after
the Revolution, textbook authors exerted efforts to create good citizens out of students.
For instance, just after the Civil War, many textbooks sought to enhance “patriotic
literacy” (p. 44). Tyack & Hansot (1982) note that turn of the century texts emphasized
the success of the United States being due to God’s favor and providence. Hartman
(1948) reports that in the early 20th century, textbook authors wrote didactically to
Americanize immigrant children. Throughout wartimes in the 20th century, some authors
used textbooks to engender nationalism in students; some efforts were successful in
generating legislation that reinforced patriotism, and opposing efforts were skeptical
concerning the promotion of pro-war spirit (Giordano, 2003). The latter half of the 20th century was characterized by texts that credited the growth of the nation to developing industry and technology, rather than to God’s providence (Tyack & Hansot, 1982).

Textbooks have also been used differently according to the type of students that are being taught. Anyon (1980) examines five schools situated along the socioeconomic continuum and finds that textbooks are used very differently in schools for children of the working class than in schools for children of affluent professionals. For instance, children of the working class rarely used textbooks that were available, and instead copied notes and completed photocopied worksheets that consolidated and simplified textbook information. Children attending the middle-class schools were usually expected to learn by answering correctly to a series of problems or questions; textbooks functioned as the authority on these answers and were not to be questioned. Children of affluent professionals, on the other hand, were encouraged to use textbooks as reference materials and to think about and synthesize concepts rather than to recite them from textbooks. Anyon (1980) notes that these ways in which textbooks were used in each type of school usually prepared students to live at the same socioeconomic levels as their parents.

Most early textbooks and many current texts were and are characterized by brief and concise instructions, but that encapsulate wide arrays of information and concepts; the purpose of many early texts, and of many current texts, was and is for recitation and rote memorization by students, according to the texts themselves (Tyack, 2003). Tyack (2003) cites a History text from the latter 19th century that claims that if students recited two pages per day of the text, they could complete the text in one half of a year (p. 47). In
Anderson’s 1874 History text, the introduction directs teachers to assist in student learning by enforcing word-for-word recitations of the text. This practice is still carried out in some History texts today in the form of publishers’ review packets and study guides designed to aid teachers in enforcing students’ reproduction of facts in texts (Tyack, 2003). One dominant quality of modern high school textbook materials is the pedagogical provision for teachers to teach students in a way that will cause them to succeed on standardized testing, which evaluates memory and cultural markers rather than reasoning skills (Lomax, 1992; Ravitch, 2003). Teachers of minority students feel greater pressure to use textbooks to highlight and drill testing materials; this rote memorization robs students of the very reasoning skills that they are likely to need for lifelong success (Lomax, 1992). Freire (1968/1970) refers to this method of rote memorization of facts as the “banking method,” criticized for its training of students to not question material. Apple (2004) postulates that the invention of textbooks is not only futile but detrimental, asserting that textbooks discourage both critical thinking and democracy. When textbooks encourage the rote memorization of facts, the implication for teachers is that they need not enforce the learning of anything that is not in a textbook, because the textbooks were and are designed to make students successful on standardized tests (Loewen, 1996). Nilsen and Donelson (2005) encourage teachers to supplement such textbooks with other trade books, allowing the teacher to evaluate the textbook in order to determine which other materials will develop the students’ understanding.
Critical Theory and Cultural Studies

Authors and theorists rarely agree on the function of education. However, there is little disagreement that textbooks can and do reinforce education and that textbooks, especially History, Literature, and Science textbooks, should have specific didactic functions. Some believe that textbooks should teach students to become democratic citizens (Apple, 2000; Tyack, 2003); others believe that they should help create devoted and evangelistic followers of God and of the Bible (Miller, 1978; Schindler & Pyle, 1997); others believe that textbooks should both foster democratic citizenry and the understanding of a particular set of morals (Edlin, 1998). Still others, Critical Theorists, believe that textbooks, if used at all, should guide students to understand power structures, how diverse peoples fit into those structures, and how to discover and empower traditionally suppressed voices (Arnowitz & Giroux, 1991; Freire, 1968/1970).

Critical Theory was derived from an intersection between Literary Criticism and Social Theory; the goal of Critical Theory was to change society through consciousness resulting from the critique of its ideology and social functions (Horkheimer, 1939/1972). Critical Theory uses textual analysis to emphasize the elements of worth within societal institutions while critiquing the injustices inherent in given traditions (Williams, 1989). When Critical Theory was newly formed out of literary theory, it evaluated great literature based on its didacticism (During, 1999) and later, evaluated literature according to its representation of subaltern peoples and implications about power structures (Williams, 1989). Critical Theory expanded into the social sciences when definitions of culture reached beyond practices and traditions within communities and became more
focused on unempowered groups operating within a larger system of domination (Hall, 1989). Both Cultural Studies and Critical Theory are dynamic entities, Cultural Studies forming out of the social scientific aspect of Critical Theory, focusing on power structures and social justice in non-dominant groups (Grossberg, 1989).

Hoggart and Williams are credited with developing the academic discipline of Cultural Studies. Hoggart and Williams found that the dominant discourse did not examine or represent the ways of life that they had lived; they declared that dominant discourse “erased” the lives of common workers, which had been drowned out in the midst of the hum and bustle of the academics and the wealthy, and Hoggart and Williams felt a great loss by this drowning (Hoggart, 1957; Williams, 1958). This loss was not a nostalgic loss, but a loss of some part of truth. The meaning of the lives of the working class’ struggles and pain had been deemed worthless or at a minimum, not worthy of academic research endeavors, and therefore remained unexamined and generally unquestioned. These deletions from records deprived audiences of the knowledge of lived experiences, of a connection with other parts of the human race, and therefore gave audiences a more narrow perception of the world (Hoggart, 1957; Williams, 1958).

Though Hoggart and Williams refer to the drowning out of common voices as a loss of truth, Rosaldo (1989) cautions that Cultural Studies does not hold a “monopoly on truth” (p. 93). Cultural Studies does not engage in the practice of “[recklessly attributing] one’s own categories and experiences to members of another culture” (p. 10). During (1999) posits that the use of quantitative studies “normalize” the culture and inhibit the examination of the lone figure (p. 18). During (1999) also claims that qualitative inquiry
lends space to voices “other than the theorist’s own” (p. 18). During (1999) asserts that it is not the “‘popular,’ ‘ordinary,’ or ‘normal’” (p. 20) that Cultural Studies seeks to portray, but the entire palate of human experience that is represented, one person at a time. This examination of many individual voices is an important tool both of Critical Theory and of critical pedagogy.

Critical Theorists in education employ a pedagogy that enlightens students about power structures and social justice. Critical pedagogy is highly applicable to the endeavors and outcomes of this study. Freire was a formulator of liberation pedagogy, a type of critical pedagogy that uses education to upset power structures of dominance by way of cooperation between the oppressor and the oppressed. Freire (1968/1970) illustrates how the classroom is an ideal place to lead students to discover oppression and dominance. Freire (1968/1970) decries a “banking” method of teaching students in which the teacher dictates to the students what to believe and how to perceive information; Freire (1968/1970) further posits that banking is a dehumanizing pedagogy and instead advocates for a mutual interaction between teachers and students, a gradual enlightening, a “conscientization” in which the teacher guides and the students discover. Freire (1968/1970) further demonstrates how this learning cannot occur except through mutually respectful dialogue between the teacher and the student. Shor (1992), a more recent critical pedagogue, sees critical education as helping students discover the power that they have over their situations by identifying a problem, researching the roots and possible solutions to the problem, and communally working toward a plausible solution. Critical Pedagogy calls for an educator to take on the role of a facilitator, asking critical
questions of students and prompting them to rethink their assumptions as they work toward making their voices heard, creating a more healthy democracy (Wink, 2004). From the unique perspective of critical pedagogy, this study will expose the power of dominant groups and the continued devaluation of non-dominant groups.

Traditionally, there has been problematic treatment of minority groups in all types of textbooks, Christian and secular. In critical response to conservative intellectuals who desire to maintain traditions in academia at the expense of non-dominant groups, Arnowitz & Giroux (1991) declares that such intellectuals “sidestep the disquieting, disrupting, interrupting problems of sexism, racism, class exploitation, and other social issues that bear down so heavily on the present” (p. 237). Further, Arnowitz & Giroux (1991) declares that these conservative intellectuals are embracing “a public philosophy informed by a crippling ethnocentrism and contempt for the language and social relations fundamental to the ideals of a democratic society” (p. 237). According to Arnowitz & Giroux (1991), movements that advocate for the preservation of the traditional telling of histories through the Social Sciences and Literature cling to a notion of textual authority that neither produces critical citizens nor provides the foundation for a pedagogy in which the conditions of learning might become possible for the vast majority of diverse peoples who live in this society. What we are left with is the philosophy and pedagogy of hegemonic intellectuals cloaked in the mantle of academic enlightenment and literacy (p. 237 & 238). Thusly, Critical Theorists set themselves up in opposition to traditional recounts of history and traditional literary canons for the purpose of disseminating knowledge of
broad cross section of persons and cultures; the goal is to create deeper learning in every socioeconomic level of society and to produce citizens who share power equally.

Cultural Studies’ discussion of discovering “truth” through listening to the voices of individuals is akin to the democratic nature of the power of individual protest movements to change the content of textbooks. However, some protest movements seek to drown out types of voices that threaten the reputations of dominant voices. Most students, teachers, and selection committees do not recognize that this drowning out has occurred because its occurrence is so common, and often overlooked, in classroom interactions or in textbooks (Keith, 1991; Kumashiro, 2006; Sadker, Sadker, & Zittleman, 2009). If textbooks that are given to students contain undetected and unaddressed bias against groups or ideas that affect those groups, students will absorb and teachers will perpetuate stereotypes that reinforce hegemony. Competence in critical pedagogy can enlighten students, teachers, or selection committees to structures of domination and can empower them to resist domination.

Critical Discourse Analysis

Critical discourse analysis is a mixed methodology, mainly used by social researchers, employing both qualitative and quantitative analysis to examine communication through the perspective of Critical Theory. Critical discourse analysis is an application of Critical Theory to content analysis (Fairclough, 2003). This study will evaluate teacher editions of the most dominant high school American Literature textbooks in Christian and public schools to determine if and how they represent
minorities. The study will analyze and code texts through the theoretical framework of Critical Theory, which predominantly discusses race, ethnicity, social class, gender, sexual orientation, and physical and mental ability (Arnowitz & Giroux, 1991). Therefore, critical discourse analysis is an ideal design for the evaluation of the texts of the teacher editions, notably examining which pieces, authors, and themes are and are not included; the pedagogical suggestions for teachers; the learning guides and questions for students; and the introductory or concluding statements about authors, eras, philosophies, themes or pieces. The study will examine if and how each text handles race, ethnicity, social class, gender, sexual orientation, and physical and mental ability compared to other popular texts. Since critical discourse analysis is designed to examine a text to answer research questions in relation to Critical Theory, Chapter 3 will further expound upon the method of critical discourse analysis and its fit for this study.
Interlude

I have been curious about whether the American Literature textbooks in this study represent a cross section of the diversities that exist within the culture of the United States. I keep wondering if any classroom will ever be a true cross section of the country, or if we must rely on textbooks to present an accurate picture of our cultural diversity. We know that schools are more racially segregated now than they were before Brown vs. Board (Kozol, 2006). If children in schools are very unlikely to experience a true demographic cross section of the U.S., where are they getting exposure to the other? Just what would a balanced chorus of American voices look like? According to the U.S. Census bureau (quickfacts.census.gov, 2009), the population percentages in the U.S. in 2007 were as follows:

- Persons who are black: 12.8%
- Persons of Hispanic or Latino origin: 15.1%
- White Persons not Hispanic: 66%
- American Indian and Alaskan Native Persons: 1%
- Asian Persons: 4.4%
- Persons reporting 2 or more races: 1.6%
- Foreign born persons: 11.1%
- Female Persons: 50.7%
- Persons below poverty: 13%
- Persons with a disability age 5 and older (2000): 49,746,248 persons, or between 15-20%. 
“If We Have to Talk about Diversity One More Time….” Freshmen undergrads filed into my classroom on the first day of classes in the fall. I was disappointed with where it seemed that we had to start. Somewhere along the way, these students had been tainted with a frustrating or unenlightening study of the “other” that was so bad that they felt like their horses were long dead. When it came to my idea of what it might be like to teach diversity to students, I had a mixture of apprehension and a complete lack of knowledge. My daydreams were filled with delusions of students begging to understand the varied and complicated culture in which they lived, much like I imagine the many, many culturally curious who I am sure will scramble to read this work.

When I showed the students a film on how Disney misrepresents gender and race, my students were indignant and accusatory of the documentary. They were unable to see and unwilling to consider that though Disney may not have intentionally taught little girls to be sexy and to use their bodies to get what they wanted or to exclude positive examples of persons of minority races and ethnicities, the corporation certainly is responsible for propagating damaging stereotypes. Students struggled to critique something that they viewed as neutral. The experience has repeated itself over and over again since I have begun the journey of raising my own consciousness concerning the mistreatment of minorities in our culture. Almost everywhere I look and listen, I find persons who do not consider racism, classism, sexism, heterosexism, or ableism to be real and present; there is a sense (mainly in the dominant cultures) that all is well in the world. I find it in conventions where I speak, classes I teach, dinners I attend, book groups I
participate in, and neighbors I stop to talk with. I see the hegemony of the patriarchy and the avoidance of race discourse, mainly among those whom it does not affect.

I recently discussed diversity with several colleagues in education, and they were telling me how glad they were that their department “got” diversity. One of them proceeded to tell me about her methodology for teaching diversity. She asks the students what colors their cars are and what hobbies they have. She reported that these two exercises always produce a wide variety of diverse colors and hobbies; she relates these diversities with diverse ways of learning in a classroom. That was the way she met the college requirements of “integrating diversity” into her course.

It has caused me to realize what an obscure idea this study of power and oppression really is. This is exactly what concerns me about this very dissertation. I do not intend to file these ideas away in an academic library. I intend to use them to bring about positive change. But before the message about power can be understood, there needs to be a neutralization of resistance and a foundational understanding of and agreement with the necessity of correcting damaging stereotypes. And this is not what I find. I am concerned that the ideas in this study are not ready to be received – or that I am not expert enough to present them in all of their complexity.

The other day, my six month old son got his hands on a piece of cereal. He got it into his mouth, and he seemed to know that there was something more to be done, but he was at a loss for his next move. I know that he needs teeth before he can chew; so do my students and I. However, in the meantime, he can learn to use his gums to soften something that he cannot yet swallow; so can my students and I.
CHAPTER 3: RESEARCH DESIGN AND METHODOLOGY

Introduction

Although much is known about which types of bias in textbooks are controversial and about whom is protesting against these biases, little is known about the similarities and differences among textbooks that are actually adopted in Christian and public schools. Textbook adoption committees are often swayed by aesthetics or strategic marketing rather than actual content of textbooks. These committees often entrust the publishing companies with the elimination of bias from the texts; in turn, the publishing companies rely on protestors to guide their censorship so that the texts appeal to the widest possible market (Tyson-Bernstein, 1988).

It is important to examine comparatively these textbooks according to their varied implications and delivery styles. It is virtually impossible for this task to be thoroughly employed by parents, as they do not often possess nor devote the time to read each of the textbooks that their children use, and they may not have developed a keenness for detecting bias. Textbooks are not always closely examined for bias by teachers, as many teachers either do not have time or have developed a competence in locating bias in texts; therefore, studying themes about bias by observing or interviewing teachers may not yield actual measurements of bias in textbooks. Adoption committees and textbook companies also do not comparatively examine such diverse sets of books, as textbooks published by Christian publishers and mainstream publishers are rarely examined competitively or in the same forums. Publishers tend to publish nearly all of their texts to
market to the same groups of customers, and while that group is targeted at the widest
audiences possible, the priorities of many Christian school adoption committees are often
very different from the priorities of public school districts or states. Therefore, the subject
matter of the texts reflects the messages that publishers are receiving from protest groups
and responses from adoption committees. Most importantly, students and teachers alike
are being unconsciously influenced by implications and omissions in their textbooks.
Therefore, this critical discourse analysis study, through the lens of Critical Theory, will
be uniquely useful in its potential to inform parents, teachers, adoption committees, and
publishers of a broad range of textbook content.

Methodology

This study will employ critical discourse analysis, a type of content analysis that
applies critical social analysis to a discourse, or, in this case, to a text (Fairclough, 2003).
Content analysis answers research questions by systematically coding themes of a
discourse, employing qualitative judgments about content in order either to quantify
occurrences of themes among the data or to assert inferential statements about a discourse
based on prevalent themes found among the data (Carney, 1972; Holsti, 1969;
Neuendorf, 2002). Critical discourse analysis, then, is a type of content analysis that is
used by social researchers and that examines a text, an oral communication, a depiction,
or a musical piece for thematic recurrences of subject matter specifically associated with
Critical Theory (Carney, 1972; Fairclough, 2003; Neuendorf, 2002). The goal of critical
social research is to examine societies and evaluate how those societies deny or grant
fulfilling existences to people; critical social research also evaluates how negative effects of power structures in societies can be mitigated (Fairclough, 2003). Applying critical discourse analysis to American Literature textbooks allows for an examination of the textual handling of underrepresented members of society in the U.S., noting especially how the textbooks reinforce or diminish themes of unequal distribution of power within society.

Berelson (1952), in an early definition of content analysis, describes content analysis as objective, systematic, and quantitative. However, Carney (1972) contends that while many early content analysts were operating under definitions similar to this, few were actually conducting systematic or purely quantitative research, let alone objectively analyzing it. Other definitions of content analysis (Carney, 1972; Holsti, 1969) have emphasized the systematic nature of the analysis and the identification of themes but have eliminated the purely quantitative descriptive. Weber (1990) defines content analysis as employing both quantitative and qualitative modes of analysis. Krippendorff (1980) also notes the qualitative element of content analysis in that it examines “symbolic meanings” (p. 22). According to Carney (1972), most content analysts agree that content analysis involves striving for objectivity and systematic analysis of content, but there are differing degrees of consensus concerning the quantification of data; earlier content analyses calculated of frequencies of words and themes, which computers can now calculate, but more recently, content analysis has become a methodology that seeks to answer questions through a careful examination of discourses, whether those discourses be written, oral, pictorial, or musical.
Krippendorff (1980) warns about the emergence of unexpected dilemmas in the midst of content analysis research, usually stemming from reliability or validity threats. According to Neuendorf (2002), the validity of text analysis is threatened when a sufficient sample size cannot be obtained for observation; validity will not be problematic in this study in that all of the data from the entire population will be analyzed, as the scope of this study encompasses only five texts and will not make universal claims about all American Literature textbooks (see Population and Sample). However, when other unplanned midstream dilemmas occur, critical discourse analysis allows for the design of the study to be adjusted (Krippendorff, 1980).

According to Fairclough (2003), “There is no such thing as an ‘objective’ analysis of a text” (p. 14-15). Fairclough (2003) continues: “Our ability to know what is ‘there’ is inevitably limited and partial. And the questions we ask necessarily arise from particular motivations that go beyond what is ‘there’” (p. 15). Carney (1972) also asserts that no content analysis can ever be completely objective, though some content analyses are surprisingly objective. However, according to Neuendorf (2002), if the accuracy of a study can be judged by its freedom from bias, it may be nearly impossible for any study to arrive at accurate inferences. In this study, the Researcher Positionality statement in Chapter 1 and the interludes throughout lay out known biases and researcher presuppositions. Hayward (1987) reiterates the necessity of a Researcher Positionality statement by identifying the problems of modern science as being rooted in the denial of the humanness behind the statements. Hayward (1987) asserts that in order to explain the phenomena being observed, “the active role of the observer has to be included in the
explanations” (p. 16). Rosaldo (1989) also notes the rarity of an unbiased study; because of this, according to Rosaldo, researchers should make themselves seen and known in the midst of the research because the reader is only able to see qualitative data through the author’s eyes and according to the author’s interpretation. Rosaldo (1989) posits that in order for the reader to place the statements in proper context, s/he needs to become acquainted with her/his tour guide. Rosaldo (1989) adds that “analysts should be as explicit as possible about partisanship, interests, and feelings” (p. 221). Rosaldo (1989) claims that “dismantling objectivism…enables the social analyst to become a social critic” (p. 181). Peshkin (1986) also notes that research is more accurate when it includes information about the person behind every analysis, a set of views, values, and moral assumptions. This study not only allows for and factors in researcher biases, noting ways that my presuppositions and experiences could affect the data collection and analysis, but it also exposes the researcher’s responses to the data collection and analysis process.

Due to its potential for subjectivity and unanticipated direction, content analysis should not be restricted at the outset of a research study but should allow for fluidity. This fluidity does not detract from content analysis as a valid scholarly endeavor. Krippendorff (1980) suggests that a content analysis is rarely complete and that while it answers some question or questions, it generally poses far more questions than it answers, moving the researcher in unplanned and unforeseen directions. Fairclough (2003) reinforces the nature of vicissitude in content analysis:

Reality (the potential, the actual) cannot be reduced to our knowledge of reality, which is contingent, shifting, and partial. This applies also to texts: we should not
assume that the reality of texts is exhausted by our knowledge about texts. One consequence is that we should assume that no analysis of a text can tell us all there is to be said about it – there is no such thing as a complete and definitive analysis of a text. That does not mean they are unknowable – social scientific knowledge of them is possible and real enough, and hopefully increasing, but still inevitably partial (Fairclough, 2003, p. 14).

Therefore, this study will not claim to analyze conclusively the five textbooks.

Hall (1988) theorizes that people do not passively receive meaning from a text but that they must negotiate meaning, and that negotiation is filtered through their own cultural backgrounds and understandings, causing each reader to interpret a text differently. Therefore, this content analysis study, by design, may be replicated by a different researcher utilizing the same codes and textbooks, but since the results are a function of Critical Theory, the texts, and the researcher combined, a different researcher examining the same discourse would inevitably obtain a different set of conclusions. Fairclough (2003) reinforces Krippendorff thusly: “If we assume that our knowledge of texts is necessarily partial and incomplete…, and if we assume that we are constantly seeking to extend and improve it, then we have to accept that our categories are always provisional and open to change” (p. 15).

Concerning the performing of content analysis, Krippendorff (1980) instructs that as many intellectual complications as possible be solved mainly in the designing phase, during which the researcher decides on the conceptual framework and develops coding instructions and qualitative standards. After these items are well-defined, the execution of
the analysis is, according to Krippendorff (1980), fairly smooth and discernable and, in some cases, may be performed by a team of researchers. In this way, content analysis cannot be fully subjective, and if it is, it is not properly done. The reliability of content analysis is threatened when categories are not clearly defined or exclusive from every other category (Neuendorf, 2002; Weber, 1990). For instance, if the study cannot be similarly replicated by various researchers and unrestricted by time and place, then it is too subjective and unreliable (Krippendorff, 1980).

The conceptual framework for this study is Critical Theory’s exposure of power structures in society as described in Chapters 1 and 2. The most general codes that will be used for this study also have been explained through descriptions of Critical Theory in both Chapters 1 and 2; general coding categories will be race, ethnicity, class, gender, sexual orientation, physical and mental ability, and multiple combinations of these categories, as defined in Chapter 1, “Definition of Terms as Used in this Study.” More specific coding categories will be developed to indicate the ways that the general categories are represented in the text. Because this study is an evaluation of the treatment of minorities, the more specific coding will encompass whether minority themes are presented positively, negatively, neutrally, omitting facts, including facts, stating fact as belief or belief as fact, or from other angles which may emerge during coding. In this study, if several specific categories blend or are too vague, they can be adjusted to detect more highly specific and separate trends among the data. The literary pieces themselves are the only parts of the teacher editions that will not be included in this critical discourse analysis; instead, this study will focus on what the textbooks suggest, declare, or inquire
about the literary pieces, authors, historical events and eras, literary themes, or instructional guidance.

Additionally, Fairclough (2003) expounds upon two angles of comparison that are specific to critical discourse analysis and that will be employed in this study. One angle of comparison observes and evaluates the representation of social events in the text. For instance, texts can be analyzed according to which social events they exclude or include and what the authors consider most salient concerning those events. (Fairclough, 2003). In the American Literature textbooks, social events are included throughout the introductions to literary pieces or authors, discussions of themes or historical eras, student learning guides, or pedagogical suggestions. All of these sections can be scoured for social events that either pertain to or lack mention of minorities, or for how minorities are depicted in the descriptions of relevant social events. The texts can also be examined for and compared according to which social events are included and excluded. The resulting codes, as well as codes that have been discussed earlier in this chapter, are likely to have both quantitative and qualitative forms, as treatments can both be counted and evaluated. This mixed methodology will add texture to the collection and interpretation of the data.

A second comparative angle suggested by Fairclough (2003) is intertextuality, which examines texts from the perspective of inclusion and exclusion, noting which texts are relevant but excluded and which texts are loosely relevant but included. Intertextuality can also examine the ways in which texts are attributed to authors and how those attributions occur, especially attending to whether the authors are indirectly reported about or directly quoted. For instance, Volosinov (1973) notes that any time the
written or spoken word of another is reported, two separate voices or texts enter into
dialogue, and there is always a tension between the original voice and the reporting of
that voice. For this reason, Fairclough (2003) advises that a researcher examine how the
text being reported is represented, noting especially whether the commentary claims or
implies a direct and complete recounting. This intertextual comparison will also examine
the authors that are included and excluded in each textbook and will note how the
minority or majority status of the authors is represented and how the literary pieces that
are included represent the minority or majority status of the authors. Intertextuality can
also be employed to comparatively note the amount of space devoted to categories of
authors and issues in each text. Since images can be examined as text (Hall, 2006),
images will be examined in these textbooks in order to determine the representation of
minority figures. This study will also examine how texts are attributed to authors and
how the textbook introduces the authors and what the pedagogical suggestions imply
about those authors; this study will report these notations as they intersect with the race,
ethnicity, class, gender, sexual orientation, and mental and physical ability of the
included authors, expounding on the implications about how these identities are
negotiated for students’ understanding of the literary pieces.

When employing intertextuality to detect bias in text, it is important to study the
most current appropriate language for the treatment of minority groups. Since this study
applies principles from the social sciences to works of literature and the arts, this study
will adhere to the guidelines for avoiding bias in language as stated in both the
Publication Manual of the American Psychological Association (APA, 2001) and The
MLA Style Manual and Guide to Scholarly Publishing (Gibaldi, 2008). The difference between MLA and APA guidelines for avoiding bias is that the MLA instructs writers to avoid generalizations about “age, disability, economic class, ethnicity, marital status, parentage, political or religious beliefs, race, sex, or sexual orientation” (Gibaldi, 2008, p. 49) and the APA guidelines advise writers of ways to avoid bias in references to “gender, sexual orientation, racial or ethnic group, disability, or age” (APA, 2001, p. 61). It is important to include both the MLA and APA sets of guidelines for this study, as the MLA includes all types of minority groups as defined in this study but refers writers to the APA manual, and the APA does not include economic class as a category of possible linguistic discrimination. While examination of bias in relation to religion or age is outside the scope of the study, guidelines for avoiding bias against the other people groups included in both the MLA and APA lists are in line with this study.

The MLA guidelines are very general and address only the most basic examples of generalizations in text, such as the use of he, him and his instead of including she, her, and hers (Gibaldi, 2008). After this general explanation of sexism in writing, the MLA text suggests accessing a guide to anti-bias language and offers a list of acceptable sources, one of which is the APA text. The APA guidelines for avoiding bias contain extensive explanations and many examples. The general guidelines, however, are: “1: Describe at the appropriate level of specificity” (2001, p. 62), or use Cherokee or Choctaw instead of Native American or men and women instead of mankind; “2: Be sensitive to labels” (2001, p. 63), or instead of using the term schizophrenics use patients with schizophrenia or instead of gays use gay men or lesbian women.
The relevance of this study deals with how effectively the objectives and outcomes will address current issues in the field; Apple (2006), Buras (2006), DelFattore (1992), Ravitch (2003), Schindler & Pyle (1997), and Thiessen (2001) represent a wide spectrum of values but all agree that textbook content and protest movements are of utmost importance and influence to this generation of students. Fairclough (2003) believes that “texts have social, political, cognitive, moral, and material consequences and effects, and that it is vital to understand these consequences and effects if we are to raise moral and political questions about contemporary societies” (p. 14). In this study, critical discourse analysis is more advantageous than other methods because it operates directly upon communication, which is a central function of human relation (Weber, 1990). Textbooks are a communicative medium through which students potentially receive strongly charged messages; a critical discourse analysis will expound on these “social, political, cognitive, moral, and material consequences” (Fairclough, 2003, p. 14). A further advantage of content analysis is that, unlike interview analysis, the sender and receiver of communications are not aware that the content of the message is being analyzed, and therefore do not adjust the message to accommodate for perceived analysis (Webb, Campbell, Schwartz & Sechrist, 1981). The communications of the textbooks that will be used in this study were not reformatted or adjusted for participation in this study; they are already written and refined for the purpose of student learning and teacher preparation and can be examined with the confidence that the textbook authors’ communicative intentions are accurately represented and preserved in the textbooks.
Critical discourse analysis will be utilized here ultimately because it is most appropriate to answer questions about non-dominant minority groups in these texts.

Population and Sample

The populations to be examined are: 1) high school American Literature teacher editions that are adopted for use with textbooks in public school districts and 2) high school American Literature teacher editions of textbooks that are adopted for use in Christian schools. The sample size will be three texts from each of the domains: three texts adopted for use in Christian schools and three mainstream published texts adopted for use in public schools.

Preliminary searches to determine the titles of leading textbooks in public high schools were conducted online. Pearson Publishers claimed to be the largest provider of educational materials, and other leading publishers, such as Houghton Mifflin and EMC Publishers, often appear on American Literature “best textbook” lists put out by school districts or research groups. Several publishing companies have dominated textbook sales for decades or even for a century and are still some of the largest publishers. Also, some publishers mention competing publishers on their websites, and other websites by booksellers provide similar text comparisons. These records provide evidence for the triangulation of data, reinforcing the identities of the leading publishing companies.

However, an online search alone could not accurately determine the most widely used American Literature textbooks and presented many problems. Just because a company claims to dominate a market (pearsoned.com, 2008), the claim does not clearly
establish that company as the leading producer within all genres of the market. Even if the wording of such a claim indicates some genre or sector of the market that the publisher dominates, this is not necessarily representative of the American Literature textbook market for high school students. For instance, a publisher may offer the textbook which is most widely used in Biology, World History, and the French language, but their American Literature textbook may not necessarily be as widely used. Also, some textbook companies, such as Pearson/Prentice Hall, offer several different American Literature textbooks, and the most popular textbook is not readily apparent from website observation.

It is clear that the most populous states that are also adoption states dominate the market; as much as 35% of annual textbook purchases occur in California, Florida, and Texas (Apple, 2004, p. 196). These are only 3 of 21 states that adopt textbooks for statewide use. Since the majority of the adoption states are also states with larger populations, made up mostly of states in the South, the Midwest, and Southwest, the adoption states are doubtlessly a powerful majority in the textbook market.

For this study, the education department websites and consultants from the 21 adoption states revealed which texts those states had adopted for state-wide use. Most of the states offered several options from which local districts could choose. One state, California, only adopted state-wide choices for K-8 schools; 9-12 schools adopted texts individually. All 20 of the other states required that only textbooks from an approved list be used in schools in those states. Seven states (Alabama, Arkansas, Florida, Indiana, North Carolina, Tennessee, and Texas) had arranged to have publishers release versions
of textbooks that were written with consideration for the specific requests of each of those states. According to a tally of approved textbooks in adoption states, whether individualized state versions are included or whether they are excluded, 3 clear publication leaders emerge: EMC; Holt, Rinehart, & Winston; and Houghton Mifflin/McDougal Littell (see Table 1 below). Interestingly, though California does not have a statewide adoption policy for high school students, the other two most populous states, Florida and Texas, have adopted all three of the most widely used textbooks in adoption states, affirming that not only are these 3 texts popular, but they are also popular in the two of the three most populous adoption states. For the purpose of this study, differences between state-specific editions will not be examined, and therefore will not be included in the number of states that adopt texts. Though Pearson/Prentice Hall is the most widely purchased publisher of adopted American Literature textbooks, there are numerous American Literature titles that Pearson publishes; no one American Literature textbook from Prentice/Pearson Hall compares to the level of popularity of the other three publishers’ American Literature textbooks.

In order to confirm the most popular high school American Literature textbooks in Christian schools, the publishing companies themselves were contacted. Publishing companies are well aware of competitors; information about competitors was triangulated to reveal the most likely popular texts. Since most Christian schools adopt texts offered by Christian publishing companies (Carpenter, 1994; Edlin, 1998; Ferguson, 2008; Keenan, 1998), this study will examine Christian school texts in order to make assumptions about Christian schools. However, not all Christian schools adopt texts from
Christian publishing companies (Miller, 1978; Edlin, 1998). Therefore, Christian textbook companies and larger Christian school organizations were crucial in establishing and reinforcing the names of the most popular publishers for Christian schools. According to personal communication with sales representatives from Christian textbook companies (Bob Jones, A Beka, and TextWord) and organization representatives from the largest Christian school organizations (ACSI & AACS), A Beka and Bob Jones clearly dominate the market of Christian school texts, as their websites claim. The same organization consultants and sales representatives also confirmed almost unanimously that the third most widely used American Literature textbook that is adopted in Christian schools is Houghton Mifflin/McDougal Littell’s American Literature. This is also the third most widely used textbook in use in public schools.

The most recent versions of the teacher editions of each of these five American Literature texts were obtained from the publishers: A Beka, 2003; Bob Jones, 2003; EMC, 2005; Holt, 2009; and McDougal Littell, 2008. Each publisher updates its text every two or three years, but adoption states only renew approved lists of books every 4 or 6 or 8 years; therefore if the adoption states’ approved lists were tallied controlling for both publisher and publication date, there would be no emergent leaders in popularity. However, when publication dates are excluded, clear leaders emerge. See Table I.
Table I

*Most Popular Publishers, Copyrights, and Texts in Adoption States*

<table>
<thead>
<tr>
<th>Publisher</th>
<th>Edition</th>
<th>Adoption States</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>EMC: Masterpiece Series: The American Tradition</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1996:</td>
<td>Louisiana, Texas</td>
</tr>
<tr>
<td></td>
<td>2001:</td>
<td>Nevada, New Mexico</td>
</tr>
<tr>
<td></td>
<td>2003:</td>
<td>Arkansas, Florida, Virginia</td>
</tr>
<tr>
<td></td>
<td>2005:</td>
<td>Idaho, Kentucky, North Carolina, Oregon, Tennessee</td>
</tr>
<tr>
<td></td>
<td>No date listed:</td>
<td>Georgia, Mississippi, South Carolina</td>
</tr>
<tr>
<td></td>
<td><strong>Total:</strong></td>
<td><strong>15 states</strong></td>
</tr>
<tr>
<td><strong>Holt, Rinehart &amp; Winston: Holt Elements of Literature: Essentials of American Literature</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2000:</td>
<td>Louisiana, Texas</td>
</tr>
<tr>
<td></td>
<td>2003:</td>
<td>New Mexico</td>
</tr>
<tr>
<td></td>
<td>2004:</td>
<td>Nevada</td>
</tr>
<tr>
<td></td>
<td>2005:</td>
<td>Idaho, Virginia</td>
</tr>
<tr>
<td></td>
<td>2007:</td>
<td>Oregon, Utah</td>
</tr>
<tr>
<td></td>
<td>No date listed:</td>
<td>Georgia, Mississippi, South Carolina, West Virginia</td>
</tr>
<tr>
<td></td>
<td><strong>Total:</strong></td>
<td><strong>12 states</strong></td>
</tr>
<tr>
<td></td>
<td>Alabama</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Florida</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Indiana</td>
<td></td>
</tr>
<tr>
<td></td>
<td>North Carolina</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Tennessee</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Total including state-specific editions: 17 states</strong></td>
<td></td>
</tr>
</tbody>
</table>

Table I: continued

**Houghton Mifflin: McDougal Littell Language of Literature: *American Literature***

<table>
<thead>
<tr>
<th>Year</th>
<th>States Referenced</th>
</tr>
</thead>
<tbody>
<tr>
<td>2000</td>
<td>Louisiana, Texas, New Mexico</td>
</tr>
<tr>
<td>2003</td>
<td>Kentucky, Mississippi</td>
</tr>
<tr>
<td>2004</td>
<td>Virginia</td>
</tr>
<tr>
<td>2006</td>
<td>Tennessee</td>
</tr>
<tr>
<td>2007</td>
<td>Oregon</td>
</tr>
<tr>
<td>2008</td>
<td>Idaho, Utah</td>
</tr>
<tr>
<td>No date listed</td>
<td>Georgia, West Virginia</td>
</tr>
</tbody>
</table>

**Total:** 12 states

Alabama  
Florida  
Indiana  
North Carolina

**Total including state-specific editions: 16 states**


<table>
<thead>
<tr>
<th>Year</th>
<th>States Referenced</th>
</tr>
</thead>
<tbody>
<tr>
<td>2000</td>
<td>Mississippi, Louisiana, Texas</td>
</tr>
<tr>
<td>2002</td>
<td>New Mexico</td>
</tr>
<tr>
<td>2003</td>
<td>Florida</td>
</tr>
<tr>
<td>2004</td>
<td>Virginia</td>
</tr>
<tr>
<td>2005</td>
<td>Arkansas, Indiana</td>
</tr>
<tr>
<td>No date listed</td>
<td>Georgia, West Virginia</td>
</tr>
</tbody>
</table>

**Total:** 10 states
Table I: continued


<table>
<thead>
<tr>
<th>Year</th>
<th>States</th>
</tr>
</thead>
<tbody>
<tr>
<td>2000:</td>
<td>Louisiana, New Mexico</td>
</tr>
<tr>
<td>2002:</td>
<td>Mississippi, Nevada</td>
</tr>
<tr>
<td>2007:</td>
<td>Idaho, Oregon</td>
</tr>
<tr>
<td>No date listed:</td>
<td>Georgia, South Carolina, West Virginia</td>
</tr>
</tbody>
</table>

**Total:** 9 states

Alabama
Arkansas
Florida
Indiana
Tennessee

**Total with state-specific editions:** 14 states


<table>
<thead>
<tr>
<th>Year</th>
<th>States</th>
</tr>
</thead>
<tbody>
<tr>
<td>2007:</td>
<td>Idaho, Kentucky, North Carolina, Oregon, Tennessee</td>
</tr>
</tbody>
</table>

**Total:** 5 states

Alabama

**Total with state-specific editions:** 6 states

**Globe Fearon: Globe Literature: *American Literature, Sliver Level***

<table>
<thead>
<tr>
<th>Year</th>
<th>States</th>
</tr>
</thead>
<tbody>
<tr>
<td>2001:</td>
<td>Florida, Nevada, New Mexico</td>
</tr>
<tr>
<td>No date listed:</td>
<td>Arkansas, South Carolina</td>
</tr>
</tbody>
</table>

**Total:** 5 states

**Pearson: AGS Globe: *American Literature***

<table>
<thead>
<tr>
<th>Year</th>
<th>States</th>
</tr>
</thead>
<tbody>
<tr>
<td>1999:</td>
<td>Kentucky, Tennessee</td>
</tr>
<tr>
<td>2007:</td>
<td>Alabama, Idaho, Utah</td>
</tr>
</tbody>
</table>

**Total:** 5 states

*Note:* Publishers listed in order of popularity. State-specific editions listed separately. Totals that include state-specific editions are listed separately.
Interlude

Even though I have studied Cultural Studies for four years now, read extensive histories about the horrors endured by oppressed persons, I am still stricken by some of the depictions and information in the textbooks. I had never thought through how keeping a person enslaved was so much more doable when families, languages, cultures, and roots were taken away from persons. There is a picture in the Holt text that has repeatedly haunted me every time I pass through the text to collect data. It is of a mother and a father and a small boy, all just sold on the slave block to different owners. The mother and father are looking with desperate horror at one another while they are being led, hands tied, in opposite directions. The young boy is being pulled away by a White man, but he still clings, crying, to his mother’s skirt. The scene is excruciating; it captures a whole set of thoughts that I have not contemplated. I realized that there was slavery in this country’s past, and I realized that while our students were not born into an era of slavery, their understanding of slavery is crucial to their understandings of the reasons behind racial relations in the U.S. today. But even I have never delved into slave narratives until now. It was not part of this study to examine pieces of literature, but I could not help but read the slave narratives. I could not help but begin the long journey of acquiring the education that I never had. I did not ever contemplate the emasculation of the Black male, the rape of a child’s innocence, the amputation of a mother’s vital connection with her children. I had not contemplated the ways in which the horrors of slavery are, though officially illegal, still present today in housing, education, labor, the judicial system, and expectations of persons of color in the United States.
I received a high school diploma, a bachelor’s degree, and taught high school for five years. The books that I used in high school and university teaching all have a few things in common: they contained only a handful, if that many, of authors of color, no more than twenty percent of the authors were women, and there was never a mention of sexual orientation in any context. All of these places of education were Christian institutions. It was easy and natural for me to assume that women were not as good at writing or that persons of color were not writing at all. When I was a classroom teacher, I had only a vague notion of power structures or minority groups. I made several vague attempts (none of them ever successful) to explain feminist criticism well enough to students that they would be able to apply it to fairy tales. Also, I probably noted the ratio of women to men authors in the table of contents, but I likely explained it away by noting that not many women were educated as well as the men. This is where my commentary (and my depth of knowledge) ended.

Any classroom teacher knows that actual teaching is only a part – sometimes a disappointingly small part – of any given day. I know that the first few times that I teach any new idea, survival dictates that I rely heavily on the ideas of others while I write and develop ways of understanding and presenting new concepts. The teacher’s edition of a textbook was my primary guide when constructing lessons the first time I taught new material, and therefore influential over subsequent years of teaching that same material. It is only after several years of processing that I began to understand new layers of what I have been teaching. During my fifth year of teaching out of the Bob Jones text, I noticed two items that concerned me. I thought that I was being so culturally sensitive the day
that it occurred to me that there was only one person of color in the whole book and that
her biography was noticeably shorter than most of the others; I solved this issue by
sending students on a search for additional facts about her life and by including a poem
by her about a slave woman raped by an owner and killing the child in the woods.
However, using the poem without any teaching in oppression simply resulted in
reinforcement of animalistic stereotypes about slaves – the students perceived that her
poem proved that slaves were barbaric. I also thought that I was being culturally sensitive
when I insisted that students call Indians *Native Americans*. I saw no other issue with the
textbook. I thought that I had arrived at a new level of cultural sensitivity, and in a way, I
had. I had begun the first one percent of this very study. But it took me five years to
notice. And it will take an entire re-education to notice the other 99% of the findings of
this study. And chances are, there is a great deal more concerning minorities that I am
still overlooking.
CHAPTER 4: ANALYSIS AND DISCUSSION

Introduction

This study compares the three most widely adopted textbooks in Christian schools and the three most widely adopted textbooks in public schools. Since the third most widely adopted text for each type of school is the same text, the analysis will, in order to compare categories, include the McDougal Littell text data in both the public and Christian school categories; however, the data from each textbook are also examined separately in order to identify the textbooks with the most extreme qualities and that influence the Christian or public school categories.

For the purpose of continuity throughout the data analysis, the textbooks are always listed in alphabetical order as follows: A Beka Book; Bob Jones University Press; EMC Paradigm Publishing; Holt, Rinehart, and Winston; and McDougal Littell. Conveniently, when listed alphabetically, the first two books are Christian school texts, the next two books are public school texts, and the last book belongs in both categories. When this study refers to Christian school texts, the texts of focus are A Beka Book, Bob Jones University Press, and McDougal Littell/Houghton Mifflin. When this study refers to public school texts, the texts of focus are EMC/Paradigm; Holt, Rinehart, and Winston; and McDougal Littell/Houghton Mifflin. See also Table II for abbreviations as used in this study.
Table II

Publishers Categorized as Christian and Public Texts

<table>
<thead>
<tr>
<th>Textbook Publisher</th>
<th>Abbreviation</th>
<th>School</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Beka Book</td>
<td>A Beka</td>
<td>Christian</td>
</tr>
<tr>
<td>Bob Jones University Press</td>
<td>Bob Jones</td>
<td>Christian</td>
</tr>
<tr>
<td>EMC/Paradigm</td>
<td>EMC</td>
<td>Public</td>
</tr>
<tr>
<td>Holt, Rinehart, and Winston</td>
<td>Holt</td>
<td>Public</td>
</tr>
<tr>
<td>McDougal Littell/</td>
<td>McDougal</td>
<td>Christian and Public</td>
</tr>
<tr>
<td>Houghton Mifflin</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note. Abbreviation used throughout Chapters 4 & 5 for the purpose of brevity.

In all, this study examines introductions, biographies, organization of text, pictures, learning guides, and pedagogical suggestions that span 6,090 pages. The five teacher editions and textbooks used in this study are, at times, very different from the other teacher editions and textbooks. Even at a glance, there are clear differences. Font sizes, art, photographs, unit groupings, and headings are designed and presented differently in each text. The copyright dates vary, as well. The A Beka and Bob Jones textbooks were published in 2003, the EMC textbook in 2005, the Holt textbook in 2009, and the McDougal textbook in 2008. The texts themselves vary in size; the A Beka textbook and teacher edition are bound separately and are 8 x 10 inches, the EMC textbook is 9 x 10 inches, and the other three teacher editions are approximately 10 x 11 inches. Teacher editions of texts also vary in length: A Beka’s texts have 777 pages, Bob
Jones’ text has 824 pages, EMC’s text has 1,261 pages, Holt’s has 1,687 pages, and McDougal’s has 1,541 pages. The mean number of pages in teacher edition textbooks chosen in Christian schools is 1,047 pages; the mean number of pages in the teacher edition textbooks chosen in public schools is 1,496. Therefore, there are more data to be found in public school texts than in Christian school texts.

Since this study aims to compare treatment of minorities in texts that will be read by teachers and students, minority status was only coded if that status is overtly stated for teacher or student consumption; in other words, if a text does not denote minority status of an author about, the assumption is that the reader knows nothing about that author besides what the text records; if unstated, the minority identity of the author does not exist in teacher or student perception. The study examined the teacher edition texts alone, not supplemental texts with additional information about authors or historical eras, and not the literary pieces themselves. If, for instance, an author is widely known and documented as being a lesbian but the textbook did not mention this fact, that author was not considered a minority for the purpose of this study. Also, when minority status is only implied rather than directly stated, the accompanying data are not coded as minority statuses, as different readers will interpret implications differently. For instance, if a text states that an author received a “sponsored education” or that the author was the “son of a farm hand,” that author was not categorized as a social class minority because while these may be indicators of social class, those indicators do not directly state that a person belongs to a particular social class.
Because Critical Discourse Analysis studies a text for what it is or what it could become for readers, not necessarily as what the author may have meant to communicate, the study also often attributes messages and themes to the text itself rather than to the authors of the textbook. After a text is published, it becomes an interaction between what is on the page and what is in the mind of the reader. Therefore, the authors are not necessarily actors and actresses in the communicating of meaning; the text is the messenger (Fairclough, 2003).

The longest texts (EMC, Holt, and McDougal) were nearly twice as long as the texts from Christian publishers and contained portions that were devoted to preparing students for standardized tests or providing extended grammatical or composition instruction. These standardized test preparation and guided writing sections also contained a variety of rich data concerning minorities, especially related to the reinforcement of ideas or prominence of authors. Therefore, these pages were included in the study, even though the two Christian publishers did not have equivalent sections. Data were collected from pictures and additional information about authors, pieces, themes, or historical eras. The result was that there were more data for the three longer texts than there were for A Beka and Bob Jones. In order to provide a true comparison despite the disparity in volume of data from text to text, this study often examines means, standard deviations, and percentages rather than frequencies alone.

Since Critical Discourse Analysis studies possible interpretations, and since there is any number of possible interpretations for any one statement (Fairclough, 2003), this study often notes how passages could be interpreted, and at times offers several possible
interpretations. This study also emphasizes that given interpretations are only possibilities, since diverse readers are likely to interpret passages diversely. Since Critical Discourse Analysis acknowledges the researcher in the midst of the study (Carney, 1972; Neuendorf, 2002), the interpretations offered are, by definition of Critical Discourse Analysis, ways that I, the researcher, would interpret the passage and based on my understanding of Critical Theory. When possible interpretations are offered, those interpretations do not imply that readers would inevitably notice the messages of the texts. By definition, hidden curriculum is not noticed by the learners (Greene, 1983). In situations such as textbook biases, students will pick up on messages most often without detecting those messages. It is when the reader detects the messages that the curriculum is no longer hidden and the task of becoming critically aware and culturally sensitive begins.

Textbook Authors

All of the textbooks listed the authors and editors of the textbooks themselves, those who selected the authors and literary pieces and wrote the introductions to, questions about, and pedagogical suggestions for each entry. While a list of names does not denote social class, sexual orientation, physical or mental ability, race, or ethnicity, it may give very strong indicators of genders of authors. While the genders could only be assumed by categorizing such names as Linda and Patricia as women and George and Richard as men, one cannot make the definitive assumptions concerning the genders of names or of persons. There were also photographs of textbook authors and editor in some
textbooks, which aided in gendered categorizing; however, any of these persons could be transgender, and therefore, these categories are still not definitively accurate.

Additionally, there were names such as Chris and Laurel, which were not categorized as either female or male.

Examination of the genders of authors and editors showed that the head authors and editors for A Beka were 1 woman and 2 persons of unknown gender; for Bob Jones were 4 women and 1 man; for EMC were 12 women, 2 men, and 2 persons of unknown gender; for Holt were all 6 women; and for McDougal Littell were 6 women and 5 men. The Christian school textbooks were edited and written by 19 women, 19 men, and 3 persons of unknown gender. The public school textbooks were edited and written by 50 women, 21 men, and 2 persons of unknown gender. Table III illustrates the percents of gender representations in textbook authors and editors for Christian and public school textbooks.

Table III

Percentages of Genders of Textbook Authors/Editors

<table>
<thead>
<tr>
<th>School</th>
<th>Female</th>
<th>Male</th>
<th>Unknown</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian</td>
<td>46.3%</td>
<td>46.3%</td>
<td>7.3%</td>
</tr>
<tr>
<td>Public</td>
<td>68%</td>
<td>28.8%</td>
<td>2.7%</td>
</tr>
</tbody>
</table>

Note. Genders were assumed based on names and photographs in textbooks.
Even when textbooks are written either by an equal number of men and women or by far more women than men, hegemony can still operate and allow women to employ gender discriminatory statements or implications, just as persons of color may employ racial discriminatory statements or implications, and so on (Gramsci, 1949/1992). Still, it is important to note the number of males and females that the publishers included and on authorial teams, as members from minority groups may be more likely to object to discriminatory representations.

Pictorial Depictions

This study examined every distinguishable person or part of a person in every picture in the textbooks. If a picture was repeated in a textbook, the content of that picture was coded each time, since repetition emphasizes content. The persons in the pictures were only coded if their race, ethnicity, class, gender, sexual orientation, physical and mental ability were clear from either the picture itself or through a description of the picture; where there were descriptions of persons (ie. poor, mentally disabled, or female), even if those types of persons were not necessarily clear in the picture itself, the descriptions were coded as pictorial content. This, however, was problematic in that gender is a performance (Butler, 1990) and therefore true gender cannot be deduced from an appearance. In spite of this problem, gender was still coded as often as possible using indicators such as hair, clothing, and silhouette. There were a number of artistic depictions in which the gender, race, or ethnicity of some persons in the depictions was not clear. These persons were not coded at all. If, for instance, a photograph featured an oil painting of two men from behind without showing any of their skin, they were coded
as men but nothing more. In photographs with groups of persons, each person that is clear enough to decipher gender or race/ethnicity with reasonable certainty is coded. Parts of persons are coded as far as they are clear, as a part indicates a whole person. Therefore, in depictions where only parts of a body are shown, such as a set of brown-skinned hands lifting a shovel, the hands were coded as a person of color.

The texts were examined for pictures of persons of visually ostensible races or stated ethnicities. A person in a picture was coded as “race” if they possessed clear physical features that would cause them to be classified as non-White by appearance. If a person’s race was not distinguishable from the pictures, the race was not coded at all. Since race and ethnicity are not mutually exclusive, a person was coded as “ethnic” if they did not have physical characteristics that would lead the viewer to categorize them as non-White, but the indication from picture labels notes that they belong to a people group with a distinct ethnicity. One surprising photograph is in which the Holt pictures three African American males along with a description of methods for “Re-engaging the disengaged student” in a classroom (Beers, et al., 2009, p. 1F). If there were White or Asian Americans or if there were a combination of genders, it would visually direct teachers to expect that all types of students would disengage with lessons; since there are only African American males, the teachers are pictorially directed to prepare for having difficulty teaching students that look like these. Rosenthal & Jackson (1974) shows that students perform in ways that they perceive their teachers expect them to behave. In the case of such a photograph, a teacher’s belief that African American males cannot succeed in the classroom may either be established or reinforced.
The A Beka text pictures no persons of minority ethnicities, while the Bob Jones text only pictures one, and the EMC text only pictures two. Contrastingly, the Holt text pictures 93 persons of minority ethnicities. The Bob Jones text pictures the smallest number of Native Americans: two. One photograph is of an Inuk who is being left behind by his tribe to die. The other is of a man in a canoe just before he is shot by a White male hiding in a bush. The ratios of White to non-White persons revealed that the A Beka textbook has the greatest percentage of White persons pictured and the EMC text has the smallest difference between White and non-White persons pictured. The texts adopted in public schools picture an average of 4.5 Whites to every non-White, while the texts adopted in Christian schools picture an average of 1.9 persons who are White to every person who is non-White. See Table IV.
Table IV

*Frequencies of Race and Ethnicity in Pictures*

<table>
<thead>
<tr>
<th>Publisher</th>
<th>Ethnicity</th>
<th>Race</th>
<th>Dominant</th>
<th>Ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Beka</td>
<td>0</td>
<td>49</td>
<td>320</td>
<td>6.5 : 1</td>
</tr>
<tr>
<td>Bob Jones</td>
<td>1</td>
<td>22</td>
<td>131</td>
<td>5.7 : 1</td>
</tr>
<tr>
<td>EMC</td>
<td>2</td>
<td>183</td>
<td>239</td>
<td>1.3 : 1</td>
</tr>
<tr>
<td>Holt</td>
<td>93</td>
<td>549</td>
<td>894</td>
<td>1.4 : 1</td>
</tr>
<tr>
<td>McDougal</td>
<td>34</td>
<td>621</td>
<td>925</td>
<td>1.4 : 1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>School Type</th>
<th>Mean Ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian</td>
<td>4.5 : 1</td>
</tr>
<tr>
<td>Public</td>
<td>1.4 : 1</td>
</tr>
</tbody>
</table>

*Note: Ratio is number of persons of color to number of persons who are White.*

This study also compared all of the depictions of persons of color who were oppressed compared to persons who were not oppressed, if the status of oppression was clear from the photograph. For instance, if slaves are pictured on the salve block, those were coded as “oppressed,” but if persons of color are pictured in front of a rural home, while they could have been slaves, their oppression is not pictured. These examples were coded as “not oppressed.” This set of data were revealing in that some texts may hide oppression by never picturing it, while other texts may picture oppression of persons of color so often that students may learn to only see persons as oppressed and not with the opportunity to be free and empowered. A Beka, Holt, and McDougal picture fewer
persons of color oppressed than not oppressed. The Bob Jones text shows 1.8 oppressed persons of color for every non-oppressed persons of color. Conversely, the McDougal textbook shows one oppressed person of color for every 6.5 non-oppressed persons of color. The Christian school textbooks show fewer oppressed groups to non-oppressed groups (1 : 4.5), while the public school textbooks show more oppressed to non-oppressed groups (1 : 3.4). See Table V.

Table V

Frequencies of Oppressed Persons of Color in Pictures

<table>
<thead>
<tr>
<th>Publisher</th>
<th>Oppressed</th>
<th>Not Oppressed</th>
<th>Ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Beka</td>
<td>19</td>
<td>30</td>
<td>1 : 1.6</td>
</tr>
<tr>
<td>Bob Jones</td>
<td>14</td>
<td>8</td>
<td>1.8 : 1</td>
</tr>
<tr>
<td>EMC</td>
<td>95</td>
<td>88</td>
<td>1.1 : 1</td>
</tr>
<tr>
<td>Holt</td>
<td>125</td>
<td>474</td>
<td>1 : 3.8</td>
</tr>
<tr>
<td>McDougal</td>
<td>73</td>
<td>404</td>
<td>1 : 6.5</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>School</th>
<th>Mean Ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian</td>
<td>1 : 4.5</td>
</tr>
<tr>
<td>Public</td>
<td>1 : 3.4</td>
</tr>
</tbody>
</table>

*Note:* Ratio indicates the ratio of persons of color who are oppressed to persons of color who are not oppressed.
This study also examined groups of persons according to racial segregation and integration. Spring (2005) notes that in recent history, textbooks have marketed their texts according to the number of pictures of persons of color in those texts. However, many of those pictures either reinforced racial segregation or did not depict realities of an oppressed past or tense present concerning race relations. Therefore, an examination of the ratios of segregated to non-segregated groups may indicate how the text emphasizes racial reconciliation, while the ratio of oppressed situations to non-oppressed situations in integrated pictures can indicate the emphasis or lack of emphasis on the negative side of racism. The A Beka text pictures ten groups of Whites and no groups of persons of color. The Holt text pictures a ratio of 1 : 1 persons of color for every White person. The Bob Jones text pictures no groups of oppressed persons of color and only one group picture of persons of color who were not oppressed, while the A Beka textbook shows 1 : 4 integrated oppressed groups to non-oppressed. The EMC textbook shows two groups of oppressed groups of persons of color for every non-oppressed group of persons of color. The Christian school texts ultimately picture far more groups of White persons than persons of color. The Public school texts picture more integrated groups in which the persons of color were oppressed. See Table VI.
Table VI

*Frequencies of Racially Segregated Groups and Integrated Oppressed Groups*

<table>
<thead>
<tr>
<th>Publisher</th>
<th>Segregated: Whites to Racial Minorities</th>
<th>Integrated: Oppressed to Not Oppressed</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Beka</td>
<td>10 : 0</td>
<td>1 : 4</td>
</tr>
<tr>
<td>Bob Jones</td>
<td>3 : 1</td>
<td>0 : 1</td>
</tr>
<tr>
<td>EMC</td>
<td>5 : 1</td>
<td>2 : 1</td>
</tr>
<tr>
<td>Holt</td>
<td>1 : 1</td>
<td>1 : 1.3</td>
</tr>
<tr>
<td>McDougal</td>
<td>2.5 : 1</td>
<td>1 : 2.5</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>School</th>
<th>Mean Ratio</th>
<th>Mean Ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian</td>
<td>7.8 : 1</td>
<td>1 : 3.8</td>
</tr>
<tr>
<td>Public</td>
<td>2.8 : 1</td>
<td>1 : 1.2</td>
</tr>
</tbody>
</table>

This study also quantified the frequencies of males to females pictured in texts. All five texts pictured more males than females. The Bob Jones text pictures the greatest ratio of males to females (3.4 : 1), and the A Beka text pictures the smallest ratio of males to females (2.2 : 1). The Christian school textbooks picture more males to females (2.7 : 1), and the public school textbooks contain pictures of slightly fewer males to females (2.5 : 1). See Table VII.
Table VII

*Frequencies of Genders in Pictures*

<table>
<thead>
<tr>
<th>Publisher</th>
<th>Males</th>
<th>Females</th>
<th>Ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Beka</td>
<td>227</td>
<td>103</td>
<td>2.2 :1</td>
</tr>
<tr>
<td>Bob Jones</td>
<td>134</td>
<td>39</td>
<td>3.4 :1</td>
</tr>
<tr>
<td>EMC</td>
<td>285</td>
<td>110</td>
<td>2.6 :1</td>
</tr>
<tr>
<td>Holt</td>
<td>1,084</td>
<td>455</td>
<td>2.4 :1</td>
</tr>
<tr>
<td>McDougal</td>
<td>798</td>
<td>338</td>
<td>2.4 :1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>School Type</th>
<th>Mean Ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian</td>
<td>2.7 :1</td>
</tr>
<tr>
<td>Public</td>
<td>2.5 :1</td>
</tr>
</tbody>
</table>

The Bob Jones text has the greatest number of pictures of close-up full-color depictions of attractive young women. Incidentally, the only picture in the textbook of an overweight woman is caricatured by a double chin that extends below her arms and pictured next to two thin and tall men; she is shaking her fist, and radiating out from a stern face, eyebrows pointed sharply in, are stress lines. In the introduction to this story, the reader is told that in the story, a “timid and seemingly ineffective man… maintains his position against the challenge of a loud and domineering woman” (2003, p. 636). The implication could be read that a woman who asserts her position before a man is very unattractive.
Only three of the textbook outer covers had distinguishable pictures of persons on them. On the back side of the A Beka book there is a work of art entitled “A Cozy Corner” (by Francis Davis Millet, 1892) in which a young White woman dressed in a colonial-style dress, bonnet, and shoes is sitting beside a window holding back the curtain, her foot propped on a small stool, and reading a book. On the cover of the Holt text is what could be perceived as a young woman or a young man. The possible gender clues are relaxed but fitted flare jeans, a somewhat fitted light green shirt that falls only to the waist or is tucked in, and short, unstyled hair. The young person is White and has red hair. S/he is standing on the tips of her/his toes and reaching to paint on a canvas. While these two texts are picturing persons who are unmistakably White, the ambiguity of the gender of the young person on the Holt cover not only possibly allows more students to identify with the picture’s gender, and even if the student perceives the person as a young woman, she does not necessarily conform to traditional gender-based appearances. The girl on the A Beka cover does conform to traditional gender-based appearances in her old-fashioned dress, bonnet, and shoes. Also, the young person in the Holt picture is reaching and physically active, and the girl in the A Beka book is mentally active but physically passive. The EMC text also includes art works on the cover, three of which picture people. One is three young White boys in pioneer attire walking through a field. A second is a picture of nine White men and one Black man on and near a small boat, defending one of the men from an approaching shark. The men are in various states of attention, fear, and active response to the situation. A third picture is of silhouettes of men, some clearly persons of color who are playing an instrument and dancing, others
also persons of color with broken chains standing in cotton fields. Still others are soldiers
with guns, and others in ragged pants, looking toward the sky with hands raised. There is
one dominant man in the center with a fist out beside him. While the EMC’s cover is
inclusive of males (26 are pictured), there are no clearly distinguishable women pictured.
Every male is pictured in an active role, as well.

Pictures were also coded for heterosexual and non-heterosexual persons or
couples. There are no photographs that appeared to portray or claimed to portray lesbians,
gay men, or bisexual women or men; there are also no portrayals of same-gender, male-
male, female-female sexual behavior. There are, however, in every textbook, portrayals
of male-female couples embracing, dancing, kissing, or labeled as lovers or husband and
wife. By the complete absence of non-heterosexual couples, readers are continually
reminded that heterosexual relationships are the norm. Holt pictures the greatest number
of heterosexual couples, and Bob Jones pictures the smallest number of heterosexual
couples. On average, the public school textbooks picture a greater number of
heterosexual couples, and therefore, the absence of non-heterosexual couples is more
noticeable. See Table VIII.
Table VIII

*Frequencies of Couples with Sexual Orientations in Pictures*

<table>
<thead>
<tr>
<th>Publisher</th>
<th>Heterosexual Couples</th>
<th>Non-Heterosexual Couples</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Beka</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>Bob Jones</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>EMC</td>
<td>12</td>
<td>0</td>
</tr>
<tr>
<td>Holt</td>
<td>26</td>
<td>0</td>
</tr>
<tr>
<td>McDougal</td>
<td>9</td>
<td>0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>School</th>
<th>Heterosexual Couples</th>
<th>Non-Heterosexual Couples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>Public</td>
<td>16</td>
<td>0</td>
</tr>
</tbody>
</table>

There are very few pictures of persons with physical or mental disabilities. There are no pictures of persons with the appearance of a mental disability; the three pictures labeled as being of persons with mental disabilities (two in Holt and one in McDougal) are all pictures of women who are older and who have senile dementia of the Alzheimer’s type. There are also very few pictures of persons with physical disabilities. Holt and McDougal are the only publishers to include these pictures, as well. In McDougal, the one photograph of a man with a disability is of a soldier recovering in a war hospital. The soldier is using crutches. The pictures of seven persons with disabilities in the Holt text occur in four different places in the text. Two are pictures of soldiers using crutches; one
is of a student in a wheelchair who has an arm with a birth defect who is pictured studying; the other four are veterans with disabilities shown camping, rowing in a canoe, and sky diving. All but one of the pictures of persons with physical disabilities are of soldiers and veterans who became disabled during a war. The other three texts only pictured persons with no visible disabilities. See Table IX.

Table IX

*Frequencies of Disabilities in Pictures*

<table>
<thead>
<tr>
<th>Publisher</th>
<th>Mental Disability</th>
<th>Physical Disability</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Beka</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Bob Jones</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>EMC</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Holt</td>
<td>2</td>
<td>7</td>
</tr>
<tr>
<td>McDougal</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>School Type</th>
<th>Mental Disability</th>
<th>Physical Disability</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian</td>
<td>0.3</td>
<td>0.3</td>
</tr>
<tr>
<td>Public</td>
<td>1.0</td>
<td>2.7</td>
</tr>
</tbody>
</table>
Authors of Literature

All of the persons mentioned in the following passages are authors chosen for inclusion in each textbook, unless otherwise noted. Every text includes biographies of most authors, though some are very brief and others extend for several pages. In each of the textbooks, there are some authors who do not have any biography listed. The biographical content concerning minority identities have some similar qualities among all five textbooks. For instance, no author is noted as being pro-slavery, anti-women’s rights, or holding any other overtly discriminatory position. Of the minority groups examined in this study, dominant traits are rarely noted, except in the case of social class; many authors are noted as being “middle class” or “wealthy.” No authors are noted as being “white” or “heterosexual” or “able-bodied.” Non-heterosexual orientation is never mentioned. Biographies sometimes note that authors are intelligent, but intelligence is not commensurate with mental health; biographies never mention mental condition of an author except to note a mental illness. There is no author in any of the five textbooks who is noted as having been born with a physical or mental disability and retained it throughout a lifetime; all authors who had disabilities acquired them during their life spans, and therefore were only disabled for parts of their lives. Gender is made clear in every biography because of pronouns and/or accompanying pictures; biographies often make special note of an author being a woman, though no biographies make special note of an author being a man.

Unknown and anonymous authors were also coded for this study, since some unknown authors are given minority status in biographies, such as in slave-composed
spirits or in Native American traditional folklore. Characteristics of authors of some
texts are entirely unknown, but these pieces were still chosen by editorial staff for
inclusion and thusly take up space in the textbooks; therefore, inclusion of anonymous
works or works by a group of authors in this study is necessary in order to compare space
and prominence of all authors and pieces. Therefore, if an introduction to a piece in
which the author is unknown or anonymous mentions minority status, that status is
coded.

While coding for gender or sexual orientation is problematic in that gender cannot
be absolutely known, authors are coded in the way that the text presents them through the
use of gender-oriented nouns and pronouns. Also, coding for social class and for physical
and mental ability was also complicated, as these are not necessarily fixed states. For
instance, an author may have been born into a wealthy or working class family, but
circumstances during the course of their lives change their class status. Also, most of the
physical and mental disabilities occur later in authors’ lives; if an author is noted as
having had a disability at any point in his/her life, the author was coded as being a person
with a disability.

Each text has a unique set of authors which that text deems most worthy of space
in the text. This study examined the top 10% of authors for each individual textbook,
determined by the number of pages devoted to discourse by and about an author. These
top 10% of authors were examined according to the six minority categories and
illustrated in Table X. Only the McDougal text has authors in the top 10% (of a total of
53 authors) who are noted as physically disabled or mentally disabled. Bob Jones has no
authors in the top 10% who belong to any minority group except social class. None of the texts include authors who are noted as non-heterosexual in the top 10%. The EMC text elevates the largest percentages of authors of non-White race or ethnicity and women to positions of prominence. Generally, public school textbooks include more persons from minority groups in the top 10% than do textbooks from Christian schools.

Table X

*Minorities in Top 10% of Author in each Textbook*

<table>
<thead>
<tr>
<th>Publisher</th>
<th>Race/Ethnicity</th>
<th>Gender</th>
<th>Class</th>
<th>Sexual Orient.</th>
<th>Physical Ability</th>
<th>Mental Ability</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Beka</td>
<td>_</td>
<td>18%</td>
<td>_</td>
<td>_</td>
<td>_</td>
<td>_</td>
</tr>
<tr>
<td>Bob Jones</td>
<td>_</td>
<td>_</td>
<td>43%</td>
<td>_</td>
<td>_</td>
<td>_</td>
</tr>
<tr>
<td>EMC</td>
<td>25%</td>
<td>25%</td>
<td>8%</td>
<td>_</td>
<td>_</td>
<td>_</td>
</tr>
<tr>
<td>Holt</td>
<td>14%</td>
<td>21%</td>
<td>21%</td>
<td>_</td>
<td>_</td>
<td>_</td>
</tr>
<tr>
<td>McDougal</td>
<td>9%</td>
<td>9%</td>
<td>9%</td>
<td>_</td>
<td>9%</td>
<td>9%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>School</th>
<th>Race/Ethnicity</th>
<th>Gender</th>
<th>Class</th>
<th>Sexual Orient.</th>
<th>Physical Ability</th>
<th>Mental Ability</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian</td>
<td>3%</td>
<td>9%</td>
<td>17%</td>
<td>_</td>
<td>3%</td>
<td>3%</td>
</tr>
<tr>
<td>Public</td>
<td>16%</td>
<td>18%</td>
<td>13%</td>
<td>_</td>
<td>3%</td>
<td>3%</td>
</tr>
</tbody>
</table>

*Note.* Dashes indicate the textbook does not include authors in these categories in the top 10% of authors. Top 10% determined by number of pages devoted to author’s biography, literature, and learning guides.
Table XI depicts the percentage of authors who are members of minority groups, according to biographies of those authors included in the text. Holt includes the greatest percentage of both authors of color and who are women. Conversely, Bob Jones includes the smallest percentages of both authors of color and who are women. A Beka does not mention that any authors were from impoverished backgrounds. McDougal and EMC include and note the greatest number of authors with physical and mental disabilities, respectively.

Table XI

*Minority Authors in Textbooks*

<table>
<thead>
<tr>
<th>Publisher</th>
<th>Race/Ethnicity</th>
<th>Gender</th>
<th>Class</th>
<th>Sexual Orient.</th>
<th>Physical Ability</th>
<th>Mental Ability</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Beka</td>
<td>8%</td>
<td>18%</td>
<td>_</td>
<td>_</td>
<td>3%</td>
<td>_</td>
</tr>
<tr>
<td>Bob Jones</td>
<td>3%</td>
<td>13%</td>
<td>14%</td>
<td>_</td>
<td>4%</td>
<td>4%</td>
</tr>
<tr>
<td>EMC</td>
<td>33%</td>
<td>25%</td>
<td>8%</td>
<td>_</td>
<td>5%</td>
<td>6%</td>
</tr>
<tr>
<td>Holt</td>
<td>36%</td>
<td>31%</td>
<td>13%</td>
<td>_</td>
<td>4%</td>
<td>4%</td>
</tr>
<tr>
<td>McDougal</td>
<td>32%</td>
<td>28%</td>
<td>19%</td>
<td>_</td>
<td>6%</td>
<td>4%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>School</th>
<th>Race/Ethnicity</th>
<th>Gender</th>
<th>Class</th>
<th>Sexual Orient.</th>
<th>Physical Ability</th>
<th>Mental Ability</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian</td>
<td>16%</td>
<td>21%</td>
<td>10%</td>
<td>_</td>
<td>4%</td>
<td>2%</td>
</tr>
<tr>
<td>Public</td>
<td>34%</td>
<td>28%</td>
<td>13%</td>
<td>_</td>
<td>5%</td>
<td>4%</td>
</tr>
</tbody>
</table>

*Note.* Dashes indicate the textbook does not include authors in these categories.
While the largest textbooks appear to be significantly more inclusive of persons of color and women, these inclusions may be deceptive. In the Holt and McDougal texts, there is a “Minimum Course of Study” (Holt, pp. x-xi) and an “Essential Course of Study” (McDougal, pp. T14-T15). The texts both note that if a teacher teaches the minimum suggestions, students will receive an adequate standard education. Table XII depicts the percentages of minority authors that students will encounter if they read the suggested items in the Holt and McDougal texts and the entirety of the other three textbooks. Notably, the representation of authors of racial or ethnic minorities and of women is substantially lower in the suggested courses of study; the representation of persons who lived in poverty is noticeably higher in the suggested courses of study. The average percentages for Christian and public schools also reflect these decreases in minority representation among women and persons of color.
Table XII

*Minority Authors in Suggested Courses of Study and Textbooks*

<table>
<thead>
<tr>
<th>Publisher</th>
<th>Race/Ethnicity</th>
<th>Gender</th>
<th>Class</th>
<th>Sexual Orient.</th>
<th>Physical Ability</th>
<th>Mental Ability</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Beka</td>
<td>8%</td>
<td>18%</td>
<td>_</td>
<td>_</td>
<td>3%</td>
<td>_</td>
</tr>
<tr>
<td>Bob Jones</td>
<td>3%</td>
<td>13%</td>
<td>14%</td>
<td>_</td>
<td>4%</td>
<td>4%</td>
</tr>
<tr>
<td>EMC</td>
<td>33%</td>
<td>25%</td>
<td>8%</td>
<td>_</td>
<td>5%</td>
<td>6%</td>
</tr>
<tr>
<td>Holt</td>
<td>31%</td>
<td>27%</td>
<td>21%</td>
<td>_</td>
<td>3%</td>
<td>3%</td>
</tr>
<tr>
<td>McDougal</td>
<td>21%</td>
<td>21%</td>
<td>31%</td>
<td>_</td>
<td>7%</td>
<td>5%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>School</th>
<th>Race/Ethnicity</th>
<th>Gender</th>
<th>Class</th>
<th>Sexual Orient.</th>
<th>Physical Ability</th>
<th>Mental Ability</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian</td>
<td>12%</td>
<td>17%</td>
<td>15%</td>
<td>_</td>
<td>5%</td>
<td>3%</td>
</tr>
<tr>
<td>Public</td>
<td>28%</td>
<td>24%</td>
<td>20%</td>
<td>_</td>
<td>5%</td>
<td>5%</td>
</tr>
</tbody>
</table>

*Note.* Dashes indicate the textbook does not include authors in these categories. Holt and McDougal percentages reflect percentages in suggested courses of study.

None of the White authors in any of the texts are noted as being White. To categorize all authors of non-White race or ethnicity into one category is exceedingly non-specific and incorrectly implies that all races and ethnicities besides White are equal, or experience equal amounts and types of discrimination. Also, if an author is confirmed in outside sources to have a non-White identity but is not noted as such in the text, that author is likely to be considered by readers as White. Table XIII reveals that the Holt textbook describes more diverse authorial ancestry than any of the other texts, including
and noting 25 different people groups. On the other hand, the Bob Jones text includes the least racial and ethnic diversity, including only 2 authors of African descent. The EMC textbook represents 19 non-White people groups, the McDougal textbook represents 15 non-White people groups, and the A Beka textbook represents 4 non-White people groups. Therefore, the public school texts all have the most racial and ethnic diversity, and the Christian school texts all have the least.

Table XIII

*Races and/or Ethnicities of Authors or Groups of Authors*

<table>
<thead>
<tr>
<th>Publisher</th>
<th>Races/Ethnicities</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Beka</td>
<td>6 African Americans</td>
</tr>
<tr>
<td></td>
<td>1 Appalachian</td>
</tr>
<tr>
<td></td>
<td>1 Cherokee</td>
</tr>
<tr>
<td></td>
<td>1 Russian</td>
</tr>
<tr>
<td></td>
<td>103 Not Mentioned</td>
</tr>
<tr>
<td>Bob Jones</td>
<td>2 African Americans</td>
</tr>
<tr>
<td></td>
<td>69 Not Mentioned</td>
</tr>
<tr>
<td>EMC</td>
<td>20 African Americans</td>
</tr>
<tr>
<td></td>
<td>1 Apache</td>
</tr>
<tr>
<td></td>
<td>2 Biracial (African American/White)</td>
</tr>
<tr>
<td></td>
<td>1 Biracial (Creole/White)</td>
</tr>
<tr>
<td></td>
<td>1 Biracial (Palestinian/White)</td>
</tr>
<tr>
<td></td>
<td>1 Cherokee</td>
</tr>
<tr>
<td></td>
<td>1 Chinese American</td>
</tr>
<tr>
<td></td>
<td>1 Iroquois</td>
</tr>
<tr>
<td></td>
<td>1 Jamaican American</td>
</tr>
<tr>
<td></td>
<td>1 Japanese American</td>
</tr>
<tr>
<td></td>
<td>1 Latina</td>
</tr>
<tr>
<td></td>
<td>1 Native American</td>
</tr>
<tr>
<td></td>
<td>1 Pueblo</td>
</tr>
<tr>
<td></td>
<td>1 Puerto Rican American</td>
</tr>
<tr>
<td></td>
<td>2 Russian Jews</td>
</tr>
<tr>
<td></td>
<td>1 Spaniard</td>
</tr>
<tr>
<td></td>
<td>1 Swedish American</td>
</tr>
<tr>
<td></td>
<td>1 Tewa</td>
</tr>
<tr>
<td></td>
<td>1 West African American</td>
</tr>
</tbody>
</table>
81 Not Mentioned

Holt
19 African Americans
1 Arab American
1 Biracial (African American/White)
1 Biracial (Cherokee/Kiowa)
1 Biracial (Hawaiian/Japanese)
1 Biracial (Irish/Creole)
1 Blackfoot
3 Chinese Americans
1 Chilean
1 Haitian American
1 Hungarian Jew
1 Huron
1 Indian
2 Indian Americans
1 Japanese American
1 Latina
3 Mexican Americans
1 Mohawk
2 Nez Perce
1 Nigerian American
1 Puerto Rican American
1 Russian Jew
1 Spaniard
1 St. Lucian American
1 Tenton Sioux
85 Not Mentioned

McDougal
20 African Americans
1 Biracial (African American/White)
1 Cherokee/Kiowa
1 Chilean
1 Chinese American
1 Indian
1 Iroquois
1 Jew
1 Hispanic
1 Mexican American
1 Nez Perce
1 Nigerian American
1 Okanogan
1 Spaniard
1 Swedish American
71 Not Mentioned

Note. Authors’ races and/or ethnicities defined as listed in textbooks.
Textbook Organization

While all of the textbooks follow general chronological organization, each
textbook exercises a unique version of chronology. A Beka and EMC both begin with
a/an introductory chapter(s) before beginning a chronological listing of authors. Both A
Beka and EMC introduce literary genres before chronological listings. Five of the six
EMC authors in the introductory chapter are persons of minority status (two women and
four persons of color). A Beka has four introductory chapters before the chronological
listing. In the A Beka introductory chapter entitled “America for Me,” one of the nine
authors is a woman, and the rest are White males with no other stated minority identity.
In the other three literary genre introductory chapters in the A Beka book, one of the
fourteen authors is a woman and one is a Native American.

Concerning the chronological organization of literature, chapter titles are
indicative of opposing views on the definition of “early America.” Only the EMC, Holt,
and McDougal textbooks include Native American authors in the early American literary
tradition. The person of color in A Beka is a female slave who is included in all of the
five textbooks. The Bob Jones textbook not only does not include any Native Americans,
but it describes the early country as an “untamed wilderness” that changed to a “bustling
nation of nearly ten million people” (St. John, et al., 2003, p. 2). This “untamed
wilderness” changing to “people” erases the existence of the people who originally lived
in the “untamed wilderness” (p. 2).

Chapter titles in the textbooks also indicate how the textbook authors theoretically
handle the colonization of the Americas, demonstrated by the nomenclature used in each
The Holt and McDougal textbooks list a separate chapter for what they label “Voyages and Visions” and “Exploration and the Early Settlers,” respectively. In these colonization chapters, the Holt text includes writings by two women and one African captured as a slave. The McDougal textbook also includes writings by the same captured African. See Table XIV.

Table XIV

Introductory Chapters: Titles and Minority Representation

<table>
<thead>
<tr>
<th>Publisher</th>
<th>Title of First Chapter in Literary Chronology</th>
<th>Minority Representation in First Chronological Chapters</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Beka</td>
<td>“An Early American Collection”</td>
<td>3 women, 1 author of color / 15</td>
</tr>
<tr>
<td>Bob Jones</td>
<td>“Literature of Settlement”</td>
<td>1 woman / 6</td>
</tr>
<tr>
<td>EMC</td>
<td>“Origins of the American Tradition”</td>
<td>1 woman, 2 authors of color / 10</td>
</tr>
<tr>
<td>Holt</td>
<td>“Native American Voices”</td>
<td>5 authors of color / 5</td>
</tr>
<tr>
<td>McDougal</td>
<td>“The Native American Experience”</td>
<td>1 woman, 3 authors of color / 3</td>
</tr>
</tbody>
</table>

Authors who are racial or gender minorities are, in some texts, separated into units called titles such as “Literature of The Harlem Renaissance” or “Up from Slavery” “Civil Rights Literature” or “A New Role for Women.” While these title designations are important movements to emphasize, the inclusion of only minority voices against injustice against that minority group could imply that minority rights are
issues about which only those minorities are or should be concerned. Some readers may perceive the separation of races or genders to imply that authors are only included in the text because they belong to those minority groups, and without chapters devoted to them, they may not belong in the landscape of American literature. This isolation of minority themes may also indicate that themes about women or race do not belong in the mainstream national dialogue. For instance, there are entire chapters devoted to Romanticism or Transcendentalism, which students may or may not perceive as valid ways of viewing the world. If race and gender are represented as simply one more idea in the smorgasbord of thought, readers may, again, find it easier to dismiss the legitimacy of a culturally competent school of thought. Teachers may even find it easier to skip chapters or units that do not include the traditionally famous authors.

However, by devoting entire chapters to minority groups may also highlight the importance of knowledge about that group. In textbooks where persons of color or women are simply integrated into the other chapters, there is no consecrated place for a discussion of race or gender. Just as some educators are supportive of Black History month for its ability to highlight an important set of knowledge, others are not supportive of such a month for its tendency to imply that by setting aside time to talk about one group, that group does not need to be discussed at any other time, as it has already been covered in its designated space.

The introductory chapters in Holt and McDougal’s textbooks in which Native Americans are the only authors is the first example of entire chapters devoted to minority groups. Neither the A Beka nor the Bob Jones texts has an entire chapter devoted to one
type of minority author. The EMC textbook devotes a chapter called “Slavery and the Civil War” to writings by slaves and about slavery; this chapter, however, only includes one person of color to every five White authors. EMC also includes a chapter, “The Harlem Renaissance,” which includes literature by one half of all of the authors of African descent that are listed in the entire textbook. The Holt textbook also includes separate chapters for persons of minority identities. In the chapter called “Up from Slavery,” all five authors are persons of color, and three of the authors are women. The Holt textbook also includes a chapter called “The Harlem Renaissance,” in which five of the eight authors included are persons of color, and three of the eight are women. The authors in these two chapters devoted to persons of color also total nearly one half of all authors of African descent in the entire Holt textbook. The McDougal textbook has the most chapters consecrated for minority themes. Besides the chapter, “The Native American Experience,” McDougal includes chapters entitled, “A New Role for Women,” “The Harlem Renaissance,” and “Civil Rights and Protest Literature.” In “A New Role for Women,” there are five authors that are women and one author that is a Native American man. This chapter devoted to women contains only five of the sixty authors that are women, or 8% of the female authors, in the entire text. The McDougal chapter called “The Harlem Renaissance” includes eight persons of color, two of which are women. This chapter also includes nearly half of all authors of African descent in this textbook. When combined with the chapter, “Civil Rights and Protest Literature,” the McDougal text isolates two thirds of the authors of African descent into the two chapters
devoted to racial themes. In addition, in the “Civil Rights and Protest Literature” chapter, two of the six authors are female.

Page Quantities

Numbers of pages devoted to each author were counted to include biographies, literary pieces, follow-up questions and activities about those pieces, and pedagogical strategies for the authors and their pieces. If an author or textual material related to that author appeared on one page, that page was counted as one page, not a percentage of a page. If, however, photographs of an author appeared in several places throughout a textbook but was not accompanied by text related to that author, the page was not counted.

The author in each text who received the greatest number of pages is listed in Table XV. Holt devotes the smallest percentage of total pages (4.8%) to its dominant author, and McDougal devotes the largest percentage of total pages (6.4%) to its dominant author. However, examining the percentage of pages of the entire textbook may provide an incomplete comparison, as textbooks have largely different numbers of authors in them and varying lengths of pages devoted to individual authors. When comparing one author to another, it becomes pertinent to note the mean number of pages for each author in that textbook and to compare the number of pages for the dominant author to the number of pages for the mean author. For instance, Bob Jones’ most dominant author receives 4.1 times the amount of pages devoted to an average author in that textbook; EMC’s most dominant author, comparatively, receives 6.9 times more
pages than the average author in that textbook. Concerning these authors with the most pages, the Christian school textbooks devote an mean of 5.83% of the entire text and 5.97 times the mean number of pages used for other authors in those textbooks, while the public school textbooks devote an mean of 5.63% of their total pages, or 6.73 times the mean number of pages used for authors in those textbooks. None of these literary figures is denoted as holding any minority status.

Table XV

*Page Quantity Devoted to Top Authors*

<table>
<thead>
<tr>
<th>Publisher</th>
<th>Author with the most pages devoted</th>
<th>Number of pages devoted</th>
<th>Percent of total pages</th>
<th>Times more than mean pages per author</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Beka</td>
<td>Lew Wallace</td>
<td>41</td>
<td>5.5%</td>
<td>6.0</td>
</tr>
<tr>
<td>Bob Jones</td>
<td>Nathaniel Hawthorne</td>
<td>45</td>
<td>5.6%</td>
<td>4.1</td>
</tr>
<tr>
<td>EMC</td>
<td>Thornton Wilder</td>
<td>68</td>
<td>5.7%</td>
<td>6.9</td>
</tr>
<tr>
<td>Holt</td>
<td>Arthur Miller</td>
<td>76</td>
<td>4.8%</td>
<td>6.5</td>
</tr>
<tr>
<td>McDougal</td>
<td>Arthur Miller</td>
<td>95</td>
<td>6.4%</td>
<td>6.7</td>
</tr>
</tbody>
</table>

*Note.* Top author determined by number of pages devoted to author.
Table XVI compares the mean page quantities devoted to authors with racial and/or ethnic minority status with those devoted to authors of the dominant race. All five textbooks devote a significantly smaller mean number of pages to authors of non-dominant race/ethnicity than to the dominant. The Bob Jones text has the largest difference between the means (.59 SD), and the EMC text has the smallest difference between the means (.28 SD). Ultimately, Christian school textbooks have the greatest difference in mean page numbers between authors of dominant and non-dominant races.

Table XVI

Mean Page Quantity by Race and/or Ethnicity

<table>
<thead>
<tr>
<th>Publisher</th>
<th>Non-Dominant Race/Ethnicity</th>
<th>Dominant Race/Ethnicity</th>
<th>Difference in SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Beka</td>
<td>4.4 pp.</td>
<td>6.4 pp.</td>
<td>.34</td>
</tr>
<tr>
<td>Bob Jones</td>
<td>4.5 pp.</td>
<td>8.7 pp.</td>
<td>.59</td>
</tr>
<tr>
<td>EMC</td>
<td>5.5 pp.</td>
<td>7.5 pp.</td>
<td>.28</td>
</tr>
<tr>
<td>Holt</td>
<td>7.2 pp.</td>
<td>10.1 pp.</td>
<td>.33</td>
</tr>
<tr>
<td>McDougal</td>
<td>7.6 pp.</td>
<td>11.9 pp.</td>
<td>.37</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>School</th>
<th>Non-Dominant Race/Ethnicity</th>
<th>Dominant Race/Ethnicity</th>
<th>Difference in SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian</td>
<td>5.5 pp.</td>
<td>9.0 pp.</td>
<td>.40</td>
</tr>
<tr>
<td>Public</td>
<td>6.8 pp.</td>
<td>9.8 pp.</td>
<td>.32</td>
</tr>
</tbody>
</table>
Table XVII compares the mean page quantities devoted to authors who are women with those devoted to authors who are men. All five textbooks devote a significantly smaller mean number of pages to authors who are women than to authors who are men. The McDougal text has the most significant difference between the means (.24 SD), and the EMC text has the least significant difference between the means (.10 SD). Christian and Public schools have equally less significant means of pages devoted to women than to men.

Table XVII

*Mean Page Quantity by Gender*

<table>
<thead>
<tr>
<th>Publisher</th>
<th>Female</th>
<th>Male</th>
<th>Difference in SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Beka</td>
<td>5.7 pp.</td>
<td>6.4 pp.</td>
<td>.12</td>
</tr>
<tr>
<td>Bob Jones</td>
<td>7.2 pp.</td>
<td>8.8 pp.</td>
<td>.23</td>
</tr>
<tr>
<td>EMC</td>
<td>6.3 pp.</td>
<td>7.0 pp.</td>
<td>.10</td>
</tr>
<tr>
<td>Holt</td>
<td>7.8 pp.</td>
<td>9.6 pp.</td>
<td>.20</td>
</tr>
<tr>
<td>McDougal</td>
<td>8.5 pp.</td>
<td>11.3 pp.</td>
<td>.24</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>School</th>
<th>Female</th>
<th>Male</th>
<th>Difference in SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian</td>
<td>7.1 pp.</td>
<td>8.7 pp.</td>
<td>0.18</td>
</tr>
<tr>
<td>Public</td>
<td>7.4 pp.</td>
<td>9.1 pp.</td>
<td>0.18</td>
</tr>
</tbody>
</table>

Table XVIII compares the mean page quantities devoted to authors who are from the working class with those devoted to authors who are not from the working class. The
Table also contains a break-down of page numbers devoted to persons from different types of social classes. The A Beka textbook does not mention that any authors ever belonged to the working class, and therefore does not list a ratio. However, the other four textbooks devote a significantly larger mean number of pages to authors who are from the working class than to authors who are not from the working class. The McDougal text has the most significant difference between the means (.91 SD), and the EMC text has the least significant difference between the means (.44 SD). Christian and Public schools have nearly equally less significant means of pages devoted to persons not from the working class than those devoted to persons who have belonged to the working class.

Table XVIII

*Mean Page Quantity by Class*

<table>
<thead>
<tr>
<th>Publisher</th>
<th>Working Class</th>
<th>Class Not Mentioned</th>
<th>Wealthy</th>
<th>Difference in SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Beka N/A</td>
<td>6.3 pp.</td>
<td>5.0 pp.</td>
<td>N/A</td>
<td>N/A</td>
</tr>
<tr>
<td>Bob Jones</td>
<td>12.3 pp.</td>
<td>7.9 pp.</td>
<td>8.3 pp.</td>
<td>.61</td>
</tr>
<tr>
<td>EMC</td>
<td>9.7 pp.</td>
<td>6.6 pp.</td>
<td>5.0 pp.</td>
<td>.44</td>
</tr>
<tr>
<td>Holt</td>
<td>15.2 pp.</td>
<td>8.0 pp.</td>
<td>10.0 pp.</td>
<td>.81</td>
</tr>
<tr>
<td>McDougal</td>
<td>18.9 pp.</td>
<td>8.1 pp.</td>
<td>13.0 pp.</td>
<td>.91</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>School</th>
<th>Working Class</th>
<th>Class Not Mentioned</th>
<th>Wealthy</th>
<th>Difference in SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian</td>
<td>10.1 pp.</td>
<td>8.0 pp.</td>
<td>10.7 pp.</td>
<td>.87</td>
</tr>
<tr>
<td>Public</td>
<td>9.9 pp.</td>
<td>7.6 pp.</td>
<td>9.3 pp.</td>
<td>.86</td>
</tr>
</tbody>
</table>
Table XIX compares the mean page quantities devoted to authors with disabilities with those devoted to authors without disabilities. All of textbooks except A Beka devote a greater mean number of pages to authors who have disabilities than to authors who do not have disabilities. The Bob Jones text has the most significant difference between the means (.60 SD), and the EMC text has the least significant difference between the means (.04 SD). Ultimately, public school textbooks have the greatest difference in mean page numbers between authors with and without disabilities.

Table XIX

*Mean Page Quantity by Ability*

<table>
<thead>
<tr>
<th>Publisher</th>
<th>Physical or Mental Disability</th>
<th>No Physical or Mental Disability</th>
<th>Difference in SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Beka</td>
<td>3.7 pp.</td>
<td>6.4 pp.</td>
<td>.46</td>
</tr>
<tr>
<td>Bob Jones</td>
<td>12.5 pp.</td>
<td>8.2 pp.</td>
<td>.60</td>
</tr>
<tr>
<td>EMC</td>
<td>7.1 pp.</td>
<td>6.8 pp.</td>
<td>.04</td>
</tr>
<tr>
<td>Holt</td>
<td>10.5 pp.</td>
<td>8.9 pp.</td>
<td>.18</td>
</tr>
<tr>
<td>McDougal</td>
<td>11.4 pp.</td>
<td>10.4 pp.</td>
<td>.09</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>School</th>
<th>Physical or Mental Disability</th>
<th>No Physical or Mental Disability</th>
<th>Difference in SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian</td>
<td>7.8 pp.</td>
<td>7.1 pp.</td>
<td>.08</td>
</tr>
<tr>
<td>Public</td>
<td>9.7 pp.</td>
<td>8.7 pp.</td>
<td>.11</td>
</tr>
</tbody>
</table>
Pictorial Depictions of Authors

Because frequency and size of pictorial depictions are both ways of indicating importance or lack of importance of authors, both were examined for all authors listed in the textbooks. In order to calculate size of photographs for each author, photographs or artistic depictions of authors were measured from corner to corner. If the depictions were rounded or oval, a 90 degree angle was drawn to include the outermost parts of the rounded edges, and the measurements were taken from those corners. In some cases, authors are pictured two or three times, sometimes as introductory photographs at the beginning of units or as accompanying several different literary pieces by that author in the text. Because repetition can reinforce the prominence of an author, whenever depictions of the same author are in several places in the text, even if those depictions are repeated elsewhere, the measurements of all of the depictions of those authors were combined to determine the prominence of depictions of each author. The total measurements of depictions of each author were then compared by race/ethnicity, gender, class, sexual orientation, and physical and mental ability.

Table XX denotes the mean measurements of pictorial depictions of authors by race and/or ethnicity. As shown in Table XX, The A Beka text had the most significant difference between the mean picture sizes of authors who are non-White and White. The mean pictures of authors who are persons of color are .35 standard deviations larger than the means of pictures of authors who are White. Conversely, the Bob Jones text has the largest gap between mean picture sizes wherein the pictures of authors who are White are .22 standard deviations above the mean picture sizes of authors of color. The mean
picture sizes of White authors in EMC and Holt are slightly larger than the mean picture sizes of authors of color. However, McDougal, like A Beka, also has a larger mean picture size of authors of color. Ultimately, both the Christian and public school textbooks have larger mean picture sizes of authors of color than authors who are White.

Table XX

*Mean Sizes of Author Depictions by Race/Ethnicity*

<table>
<thead>
<tr>
<th>Publisher</th>
<th>Size Racial/Ethnic Minority</th>
<th>Size White</th>
<th>Size Difference in SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Beka</td>
<td>1.3 in.</td>
<td>0.9 in.</td>
<td>.35</td>
</tr>
<tr>
<td>Bob Jones</td>
<td>1.3 in.</td>
<td>1.6 in.</td>
<td>.22</td>
</tr>
<tr>
<td>EMC</td>
<td>1.8 in.</td>
<td>1.9 in.</td>
<td>.06</td>
</tr>
<tr>
<td>Holt</td>
<td>3.6 in.</td>
<td>3.8 in.</td>
<td>.06</td>
</tr>
<tr>
<td>McDougal</td>
<td>5.2 in.</td>
<td>4.3 in.</td>
<td>.15</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>School</th>
<th>Size Racial/Ethnic Minority</th>
<th>Size White</th>
<th>Size Difference in SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian</td>
<td>2.6 in.</td>
<td>2.2 in.</td>
<td>.10</td>
</tr>
<tr>
<td>Public</td>
<td>3.5 in.</td>
<td>3.3 in</td>
<td>.05</td>
</tr>
</tbody>
</table>

*Note.* Race and ethnicity grouped together because they are not mutually exclusive and are often closely related.

Table XXI denotes the mean measurements of pictorial depictions of authors by gender. As shown in Table XXI, the EMC text is the only text with a larger mean size of
pictures of women than men. The mean pictures of authors who are women in the EMC
text are .12 standard deviations larger than the means of pictures of authors who are men.
Conversely, the Bob Jones text has the largest gap between mean picture sizes wherein
the pictures of authors who are men are .44 standard deviations above the mean picture
sizes of authors who are women. Ultimately, both the Christian and public school
textbooks have nearly equally larger mean picture sizes of authors who are women than
authors who are women.

Table XXI

Mean Sizes of Author Depictions by Gender

<table>
<thead>
<tr>
<th>Publisher</th>
<th>Size Female</th>
<th>Size Male</th>
<th>Size Difference in SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Beka</td>
<td>.8 in.</td>
<td>1.0 in.</td>
<td>.18</td>
</tr>
<tr>
<td>Bob Jones</td>
<td>1.1 in.</td>
<td>1.7 in</td>
<td>.44</td>
</tr>
<tr>
<td>EMC</td>
<td>2.0 in.</td>
<td>1.8 in</td>
<td>.12</td>
</tr>
<tr>
<td>Holt</td>
<td>3.3 in.</td>
<td>4.0 in</td>
<td>.21</td>
</tr>
<tr>
<td>McDougal</td>
<td>4.5 in</td>
<td>4.6 in</td>
<td>.02</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>School</th>
<th>Size Female</th>
<th>Size Male</th>
<th>Size Difference in SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian</td>
<td>2.1 in.</td>
<td>2.4 in</td>
<td>.08</td>
</tr>
<tr>
<td>Public</td>
<td>3.2 in.</td>
<td>3.5 in</td>
<td>.07</td>
</tr>
</tbody>
</table>

Note. Gender categorized according to pronouns, pictures, and names used in relation to authors in textbooks.
Table XXII illustrates the mean measurements of pictorial depictions of authors by class. All of the texts that denote working class authors picture larger depictions of working class authors. The EMC text has an insignificant difference between the sizes of depictions of pictures of authors from the working class than those who are not. The mean pictures of authors who are from the working class in the EMC text are .02 standard deviations larger than the means of pictures of authors who are not. On the other hand, the Holt text has the largest gap between mean picture sizes wherein the pictures of authors who from the working class are .79 standard deviations above the mean picture sizes of authors who are not. The Christian school textbooks have the larger mean picture sizes of authors who are from the working class.
### Table XXII

*Mean Sizes of Author Depictions by Class*

<table>
<thead>
<tr>
<th>Publisher</th>
<th>Working Class</th>
<th>Unknown</th>
<th>Wealthy Class</th>
<th>Difference in SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Beka</td>
<td>N/A</td>
<td>1.0 in.</td>
<td>1.3 in.</td>
<td>N/A</td>
</tr>
<tr>
<td>Bob Jones</td>
<td>2.0 in.</td>
<td>1.5 in.</td>
<td>2.2 in.</td>
<td>.34</td>
</tr>
<tr>
<td>EMC</td>
<td>1.9 in.</td>
<td>1.8 in.</td>
<td>1.0 in.</td>
<td>.02</td>
</tr>
<tr>
<td>Holt</td>
<td>6.0 in.</td>
<td>3.4 in.</td>
<td>3.4 in.</td>
<td>.79</td>
</tr>
<tr>
<td>McDougal</td>
<td>6.0 in.</td>
<td>3.9 in.</td>
<td>7.8 in.</td>
<td>.31</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>School</th>
<th>Working Class</th>
<th>Unknown</th>
<th>Wealthy Class</th>
<th>Difference in SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian</td>
<td>4.0 in.</td>
<td>2.7 in.</td>
<td>5.0 in.</td>
<td>.33</td>
</tr>
<tr>
<td>Public</td>
<td>2.6 in.</td>
<td>3.0 in.</td>
<td>4.1 in.</td>
<td>.10</td>
</tr>
</tbody>
</table>

*Note:* An author is denoted as working class if that author lived as working class for any part of his/her life. The differences between the means denotes the differences between authors from the working class and all other authors. Mean for Christian School excludes A Beka because A Beka mentions no working class authors.

Table XXIII illustrates the mean measurements of pictorial depictions of authors by ability. All of the texts except for the A Beka text pictures persons with disabilities more prominently than authors who do not have disabilities. The mean pictures of authors who have disabilities in the McDougal text are .74 standard deviations larger than the means of pictures of authors who have no disabilities. Conversely, the Holt text has the largest gap between mean picture sizes wherein the pictures of authors with disabilities are .09 standard deviations above the mean picture sizes of authors without disabilities. Ultimately, both the Christian and public school textbooks have nearly equally larger mean picture sizes of authors with disabilities than authors without disabilities.
Table XXIII

*Mean Sizes of Author Depictions by Ability*

<table>
<thead>
<tr>
<th>Publisher</th>
<th>Mental Disability</th>
<th>Physical Disability</th>
<th>No Mental or Physical Disability</th>
<th>Difference in SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Beka</td>
<td>N/A</td>
<td>.8 in.</td>
<td>1.0 in.</td>
<td>.12</td>
</tr>
<tr>
<td>Bob Jones</td>
<td>2.3 in.</td>
<td>2.5 in.</td>
<td>1.5 in.</td>
<td>.61</td>
</tr>
<tr>
<td>EMC</td>
<td>2.5 in.</td>
<td>2.3 in.</td>
<td>1.8 in.</td>
<td>.23</td>
</tr>
<tr>
<td>Holt</td>
<td>3.9 in.</td>
<td>4.1 in.</td>
<td>3.7 in.</td>
<td>.09</td>
</tr>
<tr>
<td>McDougal</td>
<td>10.4</td>
<td>8.4 in.</td>
<td>4.2 in.</td>
<td>.74</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>School</th>
<th>Mental Disability</th>
<th>Physical Disability</th>
<th>No Mental or Physical Disability</th>
<th>Difference in SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian</td>
<td>4.1 in.</td>
<td>3.9 in.</td>
<td>2.2 in.</td>
<td>.44</td>
</tr>
<tr>
<td>Public</td>
<td>5.6 in.</td>
<td>4.9 in.</td>
<td>3.2 in.</td>
<td>.41</td>
</tr>
</tbody>
</table>

*Note:* An author is categorized as having a physical or mental disability if he/she experienced disability at any point in his/her life. The difference between means refers to the difference between means for those who have had any type of disability and those who have not. Mean for Christian School excludes A Beka because A Beka mentions no authors who have mental disabilities.

**Quotations in Author Biographies**

Fairclough (2003) advises that a critical discourse analyst examine whether persons are directly quoted or whether others are speaking about them. In all of the biographies, the authors are being written about by the textbook authors. However, in each text, the textbook authors choose to portray some authors using those authors’ own words, whereas other authors are portrayed through others’ discussions of them. These
instances of quotations by and quotations about are integral to the understanding of whether minority authors are given voice or whether their voice is discussed by others who may be considered more worthy of contributing to the body of knowledge about those minority authors. Quotations were only coded as direct quotes by the author if the text blatantly stated so. In cases where the textbooks include quotations but do not specify the origin, the quotation was coded as being indirect, or not directly quoted by the author.

Table XXIV depicts the percentages of frequencies of both direct and indirect quotes by authors of color compared to authors who are White. Notably, the A Beka and Bob Jones textbooks never include a quote by or about an author of color, though both include quotes by and about authors who are White. The most significant data show that the Bob Jones text includes quotes about and by authors who are White more than one third of the time and none for authors of color. The most equitable text concerning quotes is McDougal. No text includes quotes about any category of author more times than it includes quotes by that author. Public school textbooks give the most voice to authors of color.
Table XXIV

*Frequencies of Direct and Indirect Quotes by Race and/or Ethnicity*

<table>
<thead>
<tr>
<th>Publisher</th>
<th>Race/Ethnicity Directly Quoted</th>
<th>Whites Directly Quoted</th>
<th>Quotations about Race/Ethnicity</th>
<th>Quotations about Whites</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Beka</td>
<td>0%</td>
<td>8.8%</td>
<td>0%</td>
<td>6.9%</td>
</tr>
<tr>
<td>Bob Jones</td>
<td>0%</td>
<td>34.3%</td>
<td>0%</td>
<td>35.7%</td>
</tr>
<tr>
<td>EMC</td>
<td>22.5%</td>
<td>18.5%</td>
<td>2.5%</td>
<td>13.6%</td>
</tr>
<tr>
<td>Holt</td>
<td>49%</td>
<td>30.2%</td>
<td>12.8%</td>
<td>6.1%</td>
</tr>
<tr>
<td>McDougal</td>
<td>85.3%</td>
<td>87.3%</td>
<td>23.5%</td>
<td>33.8%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>School</th>
<th>Race/Ethnicity Directly Quoted</th>
<th>Whites Directly Quoted</th>
<th>Quotations about Race/Ethnicity</th>
<th>Quotations about Whites</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian</td>
<td>28.4%</td>
<td>43.5%</td>
<td>7.8%</td>
<td>25.5%</td>
</tr>
<tr>
<td>Public</td>
<td>52.3%</td>
<td>45.3%</td>
<td>12.9%</td>
<td>7.8%</td>
</tr>
</tbody>
</table>

Table XXV depicts the percentages of frequencies of both direct and indirect quotes by authors who are women compared to authors who are men. All of the texts except for A Beka directly quote authors who are women more often than they quote authors who are men. The A Beka textbook never includes a quote by or about an author who is a woman, though it does include quotes by and about authors who are men. The three public school texts also include quotes about women more often than quotes about men. The most significant data show that the Holt text includes quotes by authors who
are women twice as often as authors who are men. No text includes quotes about any
category of author more times than it includes quotes by that author. Public school and
Christian school textbooks are similar in their proportions of quotes about and by authors
who are men and women.

Table XXV

*Frequencies of Direct and Indirect Quotes by Gender*

<table>
<thead>
<tr>
<th>Publisher</th>
<th>Females Directly Quoted</th>
<th>Males Directly Quoted</th>
<th>Quotations about Females</th>
<th>Quotations about Males</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Beka</td>
<td>0%</td>
<td>9.9%</td>
<td>0.0%</td>
<td>7.2%</td>
</tr>
<tr>
<td>Bob Jones</td>
<td>44.4%</td>
<td>31.7%</td>
<td>33.3%</td>
<td>34.9%</td>
</tr>
<tr>
<td>EMC</td>
<td>20%</td>
<td>19.6%</td>
<td>13.3%</td>
<td>8.7%</td>
</tr>
<tr>
<td>Holt</td>
<td>57.1%</td>
<td>28%</td>
<td>11.9%</td>
<td>9.7%</td>
</tr>
<tr>
<td>McDougal</td>
<td>90%</td>
<td>85.2%</td>
<td>26.7%</td>
<td>32%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>School</th>
<th>Females Directly Quoted</th>
<th>Males Directly Quoted</th>
<th>Quotations about Females</th>
<th>Quotations about Males</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian</td>
<td>31.4%</td>
<td>42.3%</td>
<td>20%</td>
<td>24.7%</td>
</tr>
<tr>
<td>Public</td>
<td>55.7%</td>
<td>44.3%</td>
<td>17.3%</td>
<td>16.8%</td>
</tr>
</tbody>
</table>
Table XXVI depicts the percentages of frequencies of both direct and indirect quotes by authors who are and are not from the working class. EMC and McDougal textbooks quote authors from the working class approximately half as often as they quote authors who are not. The Holt textbook is drastically different, quoting authors from the working class nearly three times as often as it quotes other authors. The Bob Jones text quotes authors not from the working class fewer times than it lists quotes about them. Public school and Christian school textbooks are similar in their proportions of quotations by authors from and not from the working class.

Table XXVI

Frequencies of Direct and Indirect Quotes by Class

<table>
<thead>
<tr>
<th>Publisher</th>
<th>Working Class Directly Quoted</th>
<th>Non-Working Class Directly Quoted</th>
<th>Quotations about Working Class</th>
<th>Quotations about Non-Working Class</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Beka</td>
<td>N/A</td>
<td>8.1%</td>
<td>N/A</td>
<td>6.3%</td>
</tr>
<tr>
<td>Bob Jones</td>
<td>30%</td>
<td>33.9%</td>
<td>30%</td>
<td>35.5%</td>
</tr>
<tr>
<td>EMC</td>
<td>10%</td>
<td>20.7%</td>
<td>0%</td>
<td>10.8%</td>
</tr>
<tr>
<td>Holt</td>
<td>48.9%</td>
<td>16.8%</td>
<td>0%</td>
<td>12%</td>
</tr>
<tr>
<td>McDougal</td>
<td>45%</td>
<td>83.5%</td>
<td>40%</td>
<td>28.2%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>School</th>
<th>Working Class Directly Quoted</th>
<th>Non-Working Class Directly Quoted</th>
<th>Quotations about Working Class</th>
<th>Quotations about Non-Working Class</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian</td>
<td>37.5%</td>
<td>43.7%</td>
<td>35%</td>
<td>31.9%</td>
</tr>
<tr>
<td>Public</td>
<td>34.6%</td>
<td>42.4%</td>
<td>13.3%</td>
<td>17%</td>
</tr>
</tbody>
</table>
Table XXVII illustrates the percentages of frequencies of both direct and indirect quotes by authors with and without disabilities. The A Beka text never contains quotes by or about persons with disabilities. The Bob Jones text gives the most voice to authors with disabilities, listing quotes by and about authors with disabilities twice as often as persons without. Conversely, the McDougal text quotes persons without disabilities nearly three times as often as persons without disabilities. Public school and Christian school textbooks are similar in their proportions of quotations, both giving less voice to persons with disabilities than those without.

Table XXVII

*Frequencies of Direct and Indirect Quotes by Ability*

<table>
<thead>
<tr>
<th>Publisher</th>
<th>Disability Directly Quoted</th>
<th>Ability Directly Quoted</th>
<th>Quotations about Disability</th>
<th>Quotations about Ability</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Beka</td>
<td>0.0%</td>
<td>8.3%</td>
<td>0.0%</td>
<td>6.5%</td>
</tr>
<tr>
<td>Bob Jones</td>
<td>66.7%</td>
<td>30.3%</td>
<td>66.7%</td>
<td>31.8%</td>
</tr>
<tr>
<td>EMC</td>
<td>8.3%</td>
<td>21.1%</td>
<td>26.7%</td>
<td>9.2%</td>
</tr>
<tr>
<td>Holt</td>
<td>50%</td>
<td>36.2%</td>
<td>12.5%</td>
<td>9.2%</td>
</tr>
<tr>
<td>McDougal</td>
<td>33.3%</td>
<td>85.4%</td>
<td>44.4%</td>
<td>29.2%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>School</th>
<th>Disability Directly Quoted</th>
<th>Ability Directly Quoted</th>
<th>Quotations about Disability</th>
<th>Quotations about Ability</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian</td>
<td>33.3%</td>
<td>41.3%</td>
<td>23.7%</td>
<td>22.5%</td>
</tr>
<tr>
<td>Public</td>
<td>32.2%</td>
<td>47.6%</td>
<td>27.9%</td>
<td>28.2%</td>
</tr>
</tbody>
</table>
Author Biographies

The mean length of biographies is one of the most indicative measurements for deciphering how importantly a textbook portrays an author. Length of biographies is one of the most noticeable treatments of authors, as biographies are always in the same format from one author to the next and are very visually comparable. Within texts, a comparison of the mean lengths of biographies provided measurements by which textual treatments of author types may be compared.

Table XXVIII reveals that the EMC and Holt texts both provide longer biographies for authors of color than for those who are White. On the other hand, the Bob Jones textbook’s mean biography size for authors of color are one third, or 1.03 SD, smaller than those for authors who were White. Christian school textbooks’ mean biography sizes for authors of color were significantly smaller (0.39 SD) than those of authors who were White.
Table XXVIII

*Mean Biography Size by Race and/or Ethnicity*

<table>
<thead>
<tr>
<th>Publisher</th>
<th>Race/Ethnicity</th>
<th>White</th>
<th>Difference in SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Beka</td>
<td>106 words</td>
<td>112 words</td>
<td>0.08</td>
</tr>
<tr>
<td>Bob Jones</td>
<td>208 words</td>
<td>624 words</td>
<td>1.03</td>
</tr>
<tr>
<td>EMC</td>
<td>296 words</td>
<td>221 words</td>
<td>0.022</td>
</tr>
<tr>
<td>Holt</td>
<td>269 words</td>
<td>238 words</td>
<td>0.21</td>
</tr>
<tr>
<td>McDougal</td>
<td>305 words</td>
<td>330 words</td>
<td>0.13</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>School</th>
<th>Race/Ethnicity</th>
<th>White</th>
<th>Difference in SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian</td>
<td></td>
<td></td>
<td>0.39</td>
</tr>
<tr>
<td>Public</td>
<td></td>
<td></td>
<td>0.07</td>
</tr>
</tbody>
</table>

Note: Standard deviations are calculated separately and specifically for each textbook according to author biography sizes in each textbook.

Table XXIX reveals that the EMC text contains biographies for authors who are women that are significantly longer (0.43 SD) than those for men. McDougal’s biographies have no size variation for men and women. The A Beka text contains biographies for women that, on average, are half of a standard deviation smaller than those for men. The Christian and public school texts have equal standard deviations separating means of male and female biographies, but the Christian school texts’ women are given less space than the men, and the public school texts’ men are given less space than the women.
Table XXIX

Mean Biography Size by Gender

<table>
<thead>
<tr>
<th>Publisher</th>
<th>Female</th>
<th>Male</th>
<th>Difference in SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Beka</td>
<td>94 words</td>
<td>129 words</td>
<td>0.51</td>
</tr>
<tr>
<td>Bob Jones</td>
<td>551 words</td>
<td>645 words</td>
<td>0.24</td>
</tr>
<tr>
<td>EMC</td>
<td>355 words</td>
<td>214 words</td>
<td>0.43</td>
</tr>
<tr>
<td>Holt</td>
<td>281 words</td>
<td>288 words</td>
<td>0.05</td>
</tr>
<tr>
<td>McDougal</td>
<td>340 words</td>
<td>340 words</td>
<td>0.00</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>School</th>
<th>Female</th>
<th>Male</th>
<th>Difference in SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian</td>
<td></td>
<td></td>
<td>0.13</td>
</tr>
<tr>
<td>Public</td>
<td></td>
<td></td>
<td>0.13</td>
</tr>
</tbody>
</table>

Note: Standard deviations are calculated separately and specifically for each textbook according to author biography sizes in each textbook.

In Table XXX, authors can only be categorized as working class or wealthy if they are mentioned in the text as belonging to that class. If an author’s class status is not noted, that author’s wealth or poverty is invisible to student readers. There was not a single author in the five texts mentioned as middle class. Therefore, the category of “Unknown” was added to denote the authors who could, in reality, be categorized as wealthy or working class, but are, in the text, not noted as belonging to any class. Table XXX shows that most of the time, texts give significantly more space to working class authors. EMC, however, gives only slightly less space to working class authors. The Christian school texts give substantially more space (1.04 SD) to persons of working
class, while the public school texts also devote a significant amount more space (0.44 SD) to working class authors.

Table XXX

*Mean Biography Size by Class*

<table>
<thead>
<tr>
<th>Publisher</th>
<th>Working Class</th>
<th>Unknown</th>
<th>Wealthy</th>
<th>Difference in SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Beka</td>
<td>N/A</td>
<td>112 words</td>
<td>165 words</td>
<td>N/A</td>
</tr>
<tr>
<td>Bob Jones</td>
<td>853 words</td>
<td>562 words</td>
<td>676 words</td>
<td>0.70</td>
</tr>
<tr>
<td>EMC</td>
<td>235 words</td>
<td>248 words</td>
<td>201 words</td>
<td>0.03</td>
</tr>
<tr>
<td>Holt</td>
<td>338 words</td>
<td>231 words</td>
<td>244 words</td>
<td>0.68</td>
</tr>
<tr>
<td>McDougal</td>
<td>405 words</td>
<td>280 words</td>
<td>530 words</td>
<td>0.51</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>School</th>
<th>Working Class</th>
<th>Unknown</th>
<th>Wealthy</th>
<th>Difference in SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian</td>
<td></td>
<td></td>
<td></td>
<td>1.04</td>
</tr>
<tr>
<td>Public</td>
<td></td>
<td></td>
<td></td>
<td>0.44</td>
</tr>
</tbody>
</table>

*Note.* Standard deviations are calculated separately and specifically for each textbook according to author biography sizes in each textbook. An author is denoted as working class if that author lived as working class for any part of his/her life. The differences between the means denotes the differences between authors from the working class and all other authors. Mean for Christian School excludes A Beka because A Beka mentions no working class authors.

Table XXXI reveals that all of the textbooks devote a far greater amount of space to authors with disabilities than those without. The most significant is Bob Jones, in which the differences between the means is 1.13 SD. The Christian school textbooks
devote substantially more space for biographies of authors with disability than those without.

Table XXXI

*Mean Biography Size by Ability*

<table>
<thead>
<tr>
<th>Publisher</th>
<th>Mental Disability</th>
<th>Physical Disability</th>
<th>No Disability</th>
<th>Difference in SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Beka</td>
<td>N/A</td>
<td>135 words</td>
<td>112 words</td>
<td>0.35</td>
</tr>
<tr>
<td>Bob Jones</td>
<td>905 words</td>
<td>1,165 words</td>
<td>572 words</td>
<td>1.13</td>
</tr>
<tr>
<td>EMC</td>
<td>248 words</td>
<td>308 words</td>
<td>241 words</td>
<td>0.10</td>
</tr>
<tr>
<td>Holt</td>
<td>288 words</td>
<td>344 words</td>
<td>244 words</td>
<td>0.42</td>
</tr>
<tr>
<td>McDougal</td>
<td>455 words</td>
<td>510 words</td>
<td>310 words</td>
<td>0.68</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>School</th>
<th>Mental Disability</th>
<th>Physical Disability</th>
<th>No Disability</th>
<th>Difference in SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian</td>
<td></td>
<td></td>
<td></td>
<td>1.01</td>
</tr>
<tr>
<td>Public</td>
<td></td>
<td></td>
<td></td>
<td>0.33</td>
</tr>
</tbody>
</table>

*Note.* Standard deviations are calculated separately and specifically for each textbook according to author biography sizes in each textbook. An author is categorized as having a physical or mental disability if he/she experienced disability at any point in his/her life. The difference between means refers to the difference between means for those who have had any type of disability and those who have not. Mean for Christian School excludes A Beka because A Beka mentions no authors who have physical disabilities.
Themes in Author Biographies in A Beka

The biographies in the A Beka book are the briefest biographies. Therefore, there is very little to examine, since most of the biographies are two to three sentences which contain mainly listings of authors’ literary works. However, there were some clear themes that emerged from the biographies in the A Beka book.

The text consistently refers to Native Americans utilizing an outdated and non-specific term, “Indians.” However, one time in reference to the only Native American author included in the textbook, Will Rogers, the biography notes his specific tribe, Cherokee. The only information that the textbook mentions about Native Americans concerns how one white male viewed and related with them. Roger Williams “was noted for his warm, friendly relations with the Indians. He traded with them, learned their language and customs, and witnessed to them of Christ” (Anderson, et al., 2003, p. 106).

Some references to African Americans are incorrect, such as in the introduction to Spirituals written and sung by slaves, which the text calls “Negro Spirituals” (Anderson, et al., 2003, p. 242), employing the use of the outdated and inappropriate term, “Negro.” This usage could teach students that the term is acceptable and current. However, for most of the textbook, the A Beka text capitalizes Black and White when referring to people groups. An exception is William Faulkner, a White male author, is noted to have written about “unique individuals who represent Southern aristocrats, blacks, and poor whites” (Anderson, et al., 2003, p. 265).

Only once does the text imply a positive quality concerning the contributions of African Americans through their inspiring of others. Stephen Foster, the author of
American folk songs, also a White male, is said to have been musically influenced by “songs he heard when he went to church with a family servant” and “the songs that the Black laborers sang while he worked in a cotton warehouse” (Anderson, et al., 2003, p. 250). This statement attributes some of Foster’s success to African Americans. However, when the textbook introduces the only slave author included, Phyllis Wheatley, one statement could be interpreted negatively. Because Phyllis Wheatley, a woman brought from Africa and sold into slavery was “unusually intelligent the Wheatleys encouraged her and gave her an education” (Anderson, et al., 2003, p. 126). The implication that students could derive here is that Wheatley’s intelligence was “unusual” either because she was a slave or because she was a woman.

The textbook notes white supporters of abolition. Samuel Sewall, a White male, composed the first anti-slavery pamphlet in America (Anderson, et al., 2003, p. 116). John Greenleaf Whittier was noted as an “ardent abolitionist” (p. 193) who “believed that slavery was wrong and did everything in his power to have it abolished” (Anderson, et al., 2003, p. 193). These two instances of notation of abolition are stated as factual and without implied opinionated responses. However, in the case of Henry David Thoreau, the biography notes that he went to jail for neglecting to pay taxes “in protest of the Mexican War and the slavery issue,” and “from this time on… he started expecting men to march to the tune of his drum” (Anderson, et al., 2003, p. 222). Since his beliefs about slavery and the Mexican War are followed up with the statement that he “expected” others to agree with him, students may interpret the text to indicate that students should resist agreement concerning slavery and the Mexican War. Also, the use of the male
pronoun excludes women from the “march.” Walt Whitman is noted as “losing a newspaper job… because of his extreme anti-slavery views” (Anderson, et al., 2003, p. 235). The adjective “extreme” indicates that there exists some form of anti-slavery sentiment that is extreme.

The text consistently refers to humankind with male pronouns, as in the biography of Anne Bradstreet, where she is said to write about themes that “deal with man’s relationship with God” (Anderson, et al., 2003, p. 108). The introduction to the chapter entitled “Biography and Autobiography,” the text instructs that “reading about how great men have overcome obstacles, dealt with failures, and achieved success teaches us valuable lessons for our own lives” (Allen, et al., 2008, p. 410). Three of the writings in this section are by and about men. One is by a woman about a man. One is an autobiography about a woman of color. However, there are a few examples of the inclusion of females, as in Jonathan Edwards’ sermon, which was said to have moved “men and women” (Anderson, et al., 2003, p. 273). The women authors are sometimes but not always introduced by noting their relationships to men. For instance, Harriet Beecher Stowe, in her three sentence biography, is introduced as “daughter of a Presbyterian minister Lyman Beecher of Connecticut, sister of writer Henry Ward Beecher, and wife of clergymen Calvin Stowe” (Anderson, et al., 2003, p. 169). Elinor Wylie’s biography is filled with the accomplishments of the men in her “wealthy and cultured” family, her grandfather a governor and her father a solicitor general (Anderson, et al., 2003, p. 463); her biography lists no facts about her life. A contradiction to these is the biography of Edna St. Vincent Millay, who was said to have “supported herself by
writing” (Anderson, et al., 2003, p. 469). There are instances in the biographies that reinforce stereotypes about women. Anne Bradstreet’s “domestic responsibilities kept her quite busy” (Anderson, et al., 2003, p. 108) but she still found time to compose her poems. James Thurber’s biography notes that “a favorite type of character was the weak, frustrated man dominated by his wife” (Anderson, et al., 2003, p. 490). This description implies that domination of a male by a female is unfavorable.

The text notes only once that an author is wealthy, in the case of Richard Henry Dana, Jr., a white male. No other author’s social class is mentioned in the textbook. However, one author’s wife is noted only on account of her wealth: Samuel Sewall’s “first wife was quite wealthy” (Anderson, et al., 2003, p. 116). In the brief biography of John Winthrop, the text quotes an unknown author who elevates material wealth. In the biography of John Winthrop, he and those with whom he sailed were “described as ‘the greatest company of wealthy and cultivated persons that have ever emigrated in any one voyage form England to America’” (Anderson, et al., 2003, p. 31). Students could interpret this text to imply that being cultivated is the same as being wealthy. One poet is made famous by his outspokenness against injustices toward the impoverished. Edwin Markham was “unsuccessful as a poet until he published… his protest poem against the exploitation of the poor” (Anderson, et al., 2003, p. 322). His fame that resulted from writing poetry about poverty sends the message that there was a large constituency that valued his message, thus elevating the importance of speaking out against exploitation of the poor.
In several references to physical disability, the textbook uses harmful and devaluing language, as in the biography of Martha Snell Nicholson, who is said to have been “an invalid most of her life” (Anderson, et al., 2003, p. 306). The word “invalid” implies that because of a physical disability, a person is no longer a valid being. Sara Teasdale “suffered a nervous breakdown” (Anderson, et al., 2003, p. 462). Richard Henry Dana, Jr. had “weakened eyes” (Anderson, et al., 2003, p. 172). The use of the words “suffered” and “weakened” emphasize the limitations caused by the disability rather than the abilities that the person still has.

Themes in Author Biographies in Bob Jones

While the Bob Jones textbook rarely provides extensive commentary on issues of race, class, gender, or physical or mental ability, it does contain extensive commentary on theological and philosophical issues. One representative example is in an allusion to Ernest Hemmingway’s suicide, noting that he was a man who “totally ignore[d] God’s moral laws” stating that “it is no wonder then that those who hold this view of life can only, like Hemingway, come to despair” (St. John, et al., 2003, p. 660). The Bob Jones text also contains the longest author biographies of the five textbooks. In all of the other texts, biographies are written in columns that do not span the width of an entire page as they do in the Bob Jones text. Since this text devotes more space to biographies, there were more data to be gleaned from Bob Jones biographies. The Bob Jones text also provides the most significant amount of commentary on philosophical and theological
concepts; since this text devotes space to some commentary, its lack of commentary on issues surrounding minority groups is significant in contrast.

The Bob Jones text consistently refers to Native Americans or American Indians, when speaking neutrally, as “Indians,” and when not speaking neutrally, uses derogatory synonyms and descriptors, such as “hostile Indians led by the crafty Powhatan” and references to “evangelizing the savages” (St. John, et al., 2003, pp. 16-17). One of the three pieces about Native Americans is Mary Rowlandson’s narrative of captivity among Native Americans. The introductory text does mention the specific group of American Indians, the Narragansett. However, the introduction notes that Mary Rowlandson’s account was “one of the most representative works of that century and it’s a picture of the dangers confronting the colonists” and “their attitude toward the Indian” (St. John, et al., 2003, p. 42). The text continues with an explanation of that “representative… attitude,” stating that Rowlandson “view[ed] the Indians as agents of Satan” and “barbaric in their cruelty” (St. John, et al., 2003, p. 42) citing incidents of the Narragansett “killing… many captured infants” (St. John, et al., 2003, p. 42). The other two pieces about Native Americans were written by Roger Williams, who challenges the English’s spiritual and cultural damnation of American Indians and the negation of Native Americans as rightful owners of the land. However, the text is dismissive of Williams’ views when noting at the end of the biography that Williams’ “sympathetic attitude toward the Indians was similar to the romantic view of the Indian that became popular a hundred years [later]” (St. John, et al., 2003, p. 57). European interest in Native Americans is also dismissed in statements such as: William Bartram’s “frequent digressions upon… Indian customs…”
shows the encroachment of romantic attitudes… and idealized portraits of the Indians” (St. John, et al., 2003, p. 120). The textbook also has a misleading and non-standard definition of “Native American.” In the biography about William Bartram, born in 1739, the text cites his father as “the first native American botanist” (St. John, et al., 2003, p. 120). The lack of capitalization of “native,” along with other indicators from the text and the pictorial depiction of Bartram, indicate that by “native,” the text refers to an American-born Englishman. In so stating, the text could be read to exclude any American Indian from his/her “native” status in the Americas, or could imply that no American Indian before the 18th century was knowledgeable about botany. Still, the text indicates that Native Americans are an integral part of the definition of what the text refers to as “America.” For instance, Washington Irving’s essays were said to be written about “genuinely American topics:… Indians” (St. John, et al., 2003, p. 149).

There is one instance of incorrect word choice and diminutive implication concerning Asia. The biography of Thornton Wilder notes that his education was “exceptionally diverse,” part of which was studying in “the Orient and Rome” (St. John, et al., 2003, p. 674). The Orient is an outdated and incorrect word and should instead say “Asia.” Also, by stating Rome and Asia in a parallel structure, the textbook indicates that the city of Rome is on equal standing with the entire continent of Asia. The passage rather should state the Asian city, or the continent in which Rome is located.

Phyllis Wheatley, one of the two authors of color in the Bob Jones text, was said to have published her first writings because she was “encouraged by [her owners]” (St. John, et al., 2003, p. 132). This could be interpreted either that her owners were in favor
of her education, as the rest of the biography implies, or that Ms. Wheatley did not publish through her own agency but needed the encouragement of White people. The other author of color in the textbook, James Weldon Johnson, is called “an unusually gifted man” followed by the statement that he “was the first black after Reconstruction to be admitted to the bar” (St. John, et al., 2003, p. 606). This unusual giftedness could be read to imply that it was unusual for an African American to be so gifted, and this giftedness was what catapulted him into law, typically a White man’s occupation.

References to his race throughout his biography include “a black,” “Negro,” and “colored” (St. John, et al., 2003, p. 606), references which either should be capitalized (black) or are outdated or offensive (Negro and colored). The text also mentions the Harlem Renaissance and notes that it was the “first major literary outpouring from black American writers” (St. John, et al., 2003, p. 606). Black, when used as a descriptor of a people group, should be capitalized. The first direct allusion to racial tension in the Bob Jones text is in reference to James Fennimore Cooper’s presentation of “racial differences as ‘gifts’ of each race…, [defined as] the innate or acquired racial and cultural values possessed by an individual or race” (St. John, et al., 2003, p. 163). While seeing racial differences as gifts may provide interesting discourse on the qualities of persons and the social construction of racism, this definition of race neglects to mention the power structures that equate race with dominance and oppression. Bob Jones does mention that William Cullen Bryant and John Greenleaf Whittier were abolitionists, but it does not comment on abolitionism. It does, however, exemplify the fervor of one White man’s
support for abolition, stating that John Greenleaf Whittier was “nearly killed twice by mob reactions to his activities” (St. John, et al., 2003, p. 181).

Concerning the oppression of minority groups, the Bob Jones textbook portrays Henry David Thoreau’s *Civil Disobedience* as an essay that “forcefully expresses the notion, espoused by modern radicals, that conscience is above the law and that each individual has the right – in fact – the duty – to violate any law he regards as unjust” (St. John, et al., 2003, p. 209). Besides the use of a male pronoun as a reference to all individuals, the statement of his forceful expression about violating laws could be interpreted as an affirmation of all laws as just laws. Other descriptions within Thoreau’s biography reinforce adherence to the law at the expense of social justice by referring to the Underground Railroad as “illegal” and an incident of slave revolt as “maniacal” (St. John, et al., 2003, p. 209). The text also notes that “he believed [that the Mexican War] was designed to enlarge the number of slave states” (St. John, et al., 2003, p. 209), which, when listed negatively along with his other ideas, could be read to imply that protest against the spread of slavery was a subversive and radical agenda.

In the Bob Jones text, while words like human and humankind are used, there also is a consistent misuse of male nouns (ie. men, fellowmen, Englishmen, etc.) and pronouns when retelling histories and expounding commentaries on all of humanity. One of the more dense passages of male-oriented wording appears at the end of Stephen Crane’s biography and discusses definitions and arguments against humanism. In two paragraphs (approximately 300 words), there are fifteen male-oriented nouns and pronouns in the place of nouns and pronouns that would include women (St. John, et al.,
Also, in a biography about John Winthrop, the text notes that when settlers sailed to the Americas, it was “Winthrop, with a number or other well-established men” who sailed, and when they arrived, these “men organized a government for the colony and elected Winthrop their governor” (St. John, et al., 2003, p. 36). This telling omits women and women’s contributions to the support of the early colonies. The only time that Winthrop is noted as writing about a woman is concerning an “account of Mary Latham, a young woman who confessed to adultery and, with her partner, who also confessed, was put to death” (St. John, et al., 2003, p. 36). Not only is his only account of a woman in the context of a negative judgment of her actions, but the her partner is unnamed and his or her actions are minimized; the language is accusatory of the young woman and not as accusatory of her partner, who, interestingly, is not assigned a gender, though the account was cited as a likely inspiration for Nathaniel Hawthorne’s *The Scarlet Letter*, in which the lovers are male-female. In another instance, Samuel Sewall’s “career was no doubt helped by his marriage to Hannah Hull, daughter of the wealthiest man in the colony” (St. John, et al., 2003, p. 47). The text implies that the most notable quality about Ms. Hull was her father’s wealth and the aggrandizement that her relation to Mr. Hall provided to Samuel Sewall. Also, in stating that Mr. Hull was the wealthiest man, the implication is that the wealth did not belong to the women, or the family. Anne Bradstreet is lauded for finding time to write while “caring for her husband… her eight children, and her household” (St. John, et al., 2003, p. 60) but attracted negative attention from some who suggested that she “spend her time with a needle rather than a pen” (St.
John, et al., 2003, p. 60). While this statement contains potential for discussing women’s roles and rights, nowhere does the text extend any commentary on women’s rights.

In the Bob Jones text, Sarah Orne Jewett’s writing career is attributed more to her father than it is to her. “Her gifted physician-father… opened her eyes to the potential stories around her…. His advice shaped her own approach to writing” (St. John, et al., 2003, p. 393). While he may have had an influence on her writing, students could interpret this, along with commentaries about other female authors in the text, as implying that women’s intelligence ultimately originates from inspiration or affirmation of men. Anne Bradstreet’s poetry is elevated because it was praised by “such prominent New Englanders as Nathaniel Ward and Cotton Mather” (St. John, et al., 2003, p. 60). Phyllis Wheatley was encouraged by her owners to publish her writing. Emily Dickinson’s poems were published by a male friend. These four female writers are the only authors who are women and persons of color in the first 75% of the book; and a reader could begin to interpret the biographies to imply that women and persons of color require the help of men and Whites in order to succeed. A reader could also, however, read the text to show by positive example how a member of a dominant culture can show concern and extend help to a person who is not given as many tools to succeed.

This more positive reading may have reinforcement from passages in the Bob Jones text that refer to women and men as intellectual equals, such as the account that Robert Frost “married… his co-vedictorian in high school” (St. John, et al., 2003, p. 560). Women are occasionally portrayed as powerful agents of individuality or self-support. The text notes that Edna St. Vincent Millay’s mother was “a strong, independent
woman who reared her three daughters alone after separation from her husband” (St. John, et al., 2003, p. 560). Also, women are occasionally influential over the achievements of men, though they are listed after men who were also influential: William Carlos Williams was said to have been “strongly influenced” (St. John, et al., 2003, p. 584) by Ezra Pound and Hilda Doolittle; Ernest Hemmingway was “influenced” (St. John, et al., 2003, p. 659) by Ezra Pound and Gertrude Stein. Women are consistently portrayed as participating in traditional roles while they pursue their writing careers. The text notes that female authors Anne Bradstreet and Shirley Jackson balanced writing and caring husbands and/or children, such as in the case of Shirley Jackson, who “combined writing… with rearing a family of four children” (St. John, et al., 2003, p. 616) or of Anne Bradstreet, who “somehow while caring for her husband…. her eight children, and her household… found time to… write” (St. John, et al., 2003, p. 60). There is one subtle reference to a woman who did not adhere to traditional gender roles, as in the case of Edna St. Vincent Millay, said to have “adopted a bohemian lifestyle” which “along with her lyrics caused her to symbolize for many the liberated woman of the 1920s. Her spirit of rebellion suited the times” (St. John, et al., 2003, p. 578). The text refers to the liberation of women as a rebellion.

The Bob Jones text addresses dialects in the biography of James Whitcomb Riley. According to the text, “His travels throughout the Midwest during his youth apparently helped him capture the way that country people actually spoke” (St. John, et al., 2003, p. 391). The term “country” is likely to be interpreted derogatorily, and is unduly vague. There are many types of persons who could live in rural areas, and “country” is
sometimes a term used pejoratively. Also, since the descriptor comes before the person, the phrase “country people” emphasizes the descriptor more than the person. There are also instances of prejudice resulting from inequalities in social class. In the Bob Jones text, William Byrd II was noted as being “born to wealth and power” (St. John, et al., 2003, p. 22), and one description of Byrd that is included in the biography notes that “he fears that the inhabitants of the Dismal Swamp are irreligious” and he “insists that an Anglican chaplain accompany the surveying party to christen children, perform marriages, and conduct services for the backcountry people” (St. John, et al., 2003, p. 23). The choice to include this quote could have the effect establishing or reinforcing readers’ negative perceptions of persons who live in rural areas. The descriptor “backcountry” is a pejorative descriptor, and the choice of word order emphasizes the negative description more than the persons. Also, the notion that the inhabitants of the swamp are “irreligious” and thusly need to be ministered to by a chaplain implies that their individual cultures are not respectable. Incidentally, there are additional phrases in the Bob Jones text that indicate that poverty and wealth are derived from familial connections: John Winthrop was “born to a prosperous upper middle-class family” (St. John, et al., 2003, p. 36) and maintains power for the rest of his life. The text also implies that poverty can persist despite hard work, as in the biography about William Bradford, in which the early settlers, when still in Europe, were “slowly sinking into poverty despite their hard work” (St. John, et al., 2003, p. 28). Also, Herman Melville is said to have gone on a “lecture circuit in an almost futile attempt to ease his financial woes” (St. John, et al., 2003, p. 308). The text does, however, highlight an example of Benjamin Franklin
working his way out of poverty through social connections: “through shrewd management of his time and talents, Franklin gained useful friends [and] became independently wealthy” (St. John, et al., 2003, p. 94). In places, the text speaks sympathetically toward persons who are impoverished. According to Hamlin Garland, his own stories are about persons so impoverished that “’no splendor of cloud, no grace of sunset, could conceal the poverty of these people’” (St. John, et al., 2003, p. 382). However, in the following sentence, the Bob Jones authors comment that “the lack of culture, the tasteless houses, the barren lives, but especially the poverty of the farmers appalled him…. Yet his characters often display inner nobility and courage” (St. John, et al., 2003, p. 382). Readers could perceive that Garland is disgusted by poverty and that most persons who live in poverty do not display nobility or courage, or they may perceive that poverty is so crippling that nobility and courage are rarely responses to poverty.

The Bob Jones textbook cites three authors as having a physical disability: Sarah Orne Jewett as a “sickly child” (St. John, et al., 2003, p. 393), Henry James as “[receiving] a back injury… while fighting” (St. John, et al., 2003, p. 432), and Fanny Crosby cited as being known as “the blind poetess” (St. John, et al., 2003, p. 524). James’ “receiving” of an “injury” is a neutral wording. However, both the reference to the “sickly child” and “the blind poetess” semantically emphasize the disability rather than the person, since the disability is stated first. The Bob Jones text also cites three authors as having mental disabilities: Edgar Allen Poe as being “hampered by bouts of… depression” (St. John, et al., 2003, p. 241); Emily Dickinson as having “suffered a nervous breakdown” and becoming “confined to her bed” (St. John, et al., 2003, p. 404);
and Ezra Pound, who was noted as being anti-Semitic and tried for treason during World War II, acquitted when he was “declared insane by a board of mental examiners” (St. John, et al., 2003, p. 583). Words like “hampered,” “suffered,” and “confined” focus attention on the limitations caused by the disability. Pound’s being “declared insane,” however, is a neutral statement of fact. Incidentally, the reference to Pound’s anti-Semitism is the only allusion to Jews in any of the biographies.

Themes in Author Biographies in EMC

EMC not only does not comment on sexual orientation anywhere in its biographies, but it also does not provide any commentary on wealth or poverty of the authors. Therefore, there are not sections addressing either of these minority groups in biographies in EMC.

The EMC text incorrectly hyphenates racial descriptors when used as adjectives by writing the term, “African-American” (Skiba, et al., 2005, pp. 6, 334, 612). The text also neglects to capitalize White (Skiba, et al., 2005, pp. 352, 460, 585) or Black (Skiba, et al., 2005, pp. 624, 879) when using them as racial descriptors.

The text notes a number of persons of the dominant racial culture who argued for racial justice. Bartolome de las Casas is noted as having been awarded slaves and then setting them free, later being “appointed protector of the indigenous peoples” (Skiba, et al., 2005, p. 96). William Cullen Bryant “championed humanitarian causes, including the abolition of slavery” (Skiba, et al., 2005, p. 199). The EMC text not only shows White support for abolishing slavery, but it also includes anti-slavery writings by both White
and Black authors. Of the seven pieces on slavery, three were written by African Americans and four by White abolitionists. While any slavery collection should give voice to slaves themselves, the White support of abolition reinforces the prevalence of outrage over racial injustice.

When slaves or former slaves are included, the textbook expounds on their extensive achievements as well as their continued defeats. Phyllis Wheatley, an enslaved West African, is noted as being a “child prodigy…learn[ing] to read both English and Latin” (Skiba, et al., 2005, p. 159). The text further notes that Wheatley, though meeting George Washington and achieving relative fame, “endured poverty” and was “buried… in an unmarked grave” (Skiba, et al., 2005, p. 159). The text also expounds upon the successes and obstacles in the life of Frederick Douglass, a run-away slave whose friends eventually bought his freedom. He broke the law to learn to read and write, he was a conductor in the Underground Railroad, and he organized regiments of soldiers to fight in the Civil War. Also, he was wrongfully implicated in a slave uprising, and he had to flee to England after publishing his narrative because it made him a target (Skiba, et al., 2005, p. 324). The text notes that though Sojourner Truth could not read or write, she was skilled in preaching, which she employed to earn money to pay African American soldiers who were fighting in the Civil War without recompense. The text also notes that she led a defeated campaign to have part of the western U.S. given to African Americans who were freed, “many of whom were poor and homeless after the war” (Skiba, et al., 2005, p. 350).
EMC emphasizes how authors who wrote during the 20th century reflect a new view on race, complex with tension and not entirely optimistic, reflecting ongoing fallout of slavery’s degradation of African Americans. Countee Cullen was “proud of being African American, ‘of his ebony muse,’ but not surprisingly, he was bitter about the African-American experience in America” (Skiba, et al., 2005, p. 624). Stephen Foster, a songwriter, is noted as writing in ways that “reflected the social consciousness of the new nation” (Skiba, et al., 2005, p. 334). The text also documents his writing of songs for blackface performance, which the text notes was mimicry of African Americans. Richard Wright “read widely, getting books from Memphis’ ‘whites only’ public library by forging a note form a white patron” (824). There is one biography that mentions complications arising from a multiplicity of racial identities. Julia Alvarez, an American author born in the Dominican Republic, “uses her writing to discuss her experience as a person of two cultures” and her “treatment of [Latino] characters is not narrow” but “focuses on the intercultural idea of identity formation” (Skiba, et al., 2005, p. 980).

James Russell Lowell is recorded as “an idealist who devoted himself to a number of causes, including women’s rights, temperance… and abolition” (Skiba, et al., 2005, p. 307). A student could read this to imply that women’s rights and abolition are idealistic, or not achievable. Randall Jarrell, a White male author, was noted as being “particularly interested in the role of women in society, whom he saw as trapped or victimized” (Skiba, et al., 2005, p. 771). The support of a member of a dominant group can lend additional credibility to the argument for social justice. While the text often notes authors who fought for the rights of women or persons of color, the text is not silent
about those who did not. Of poet Wallace Stephens the text declares that “unlike other poets of the time, he was not interested in political and social causes” (Skiba, et al., 2005, p. 520). By noting that only one of many authors was not concerned with “social causes,” it makes the lack of concern abnormal.

The EMC text frequently expounds upon women’s history and rights. Louisa May Alcott fought for women’s suffrage. Anne Bradstreet “had the advantage of an education unusual for women of her time” (Skiba, et al., 2005, p. 114). The text not only notes that Abigail Adams was an early champion of women’s rights, but also notes that the particular way in which women were oppressed was by a lack of education (Skiba, et al., 2005, p. 171). However, when women’s education is mentioned, men take on the role of educating. Louisa May Alcott is noted as being “tutored by her father, Amos Bronson” and “studying under” (Skiba, et al., 2005, p. 301) Thoreau and Emerson. The text does, at times, place women and men in the same social or intellectual category. Robert Frost married his co-valedictorian (Skiba, et al., 2005, p. 508). William Carlos Williams was influenced by both Ezra Pound and Hilda Doolittle (Skiba, et al., 2005, p. 529). These instances acknowledge that a woman can be equal to or influence a man.

The textbook outlines distinct differences between women who were from economically privileged backgrounds and those who were impoverished. Of poet Amy Lowell’s wealthy family, the text notes that the men went to Harvard and then founded businesses or institutions and the women were philanthropists and raised the children. Amy Lowell was “miscast for the role assigned by her gender” but was able to pursue “an independent life… because she had… money” (Skiba, et al., 2005, p. 489). The text notes
additional women who pushed boundaries of acceptable gender roles in their time. Willa Cather is “remembered for her powerful female figures, who are often unconventional, as was Cather herself” (Skiba, et al., 2005, p. 539). Katherine Anne Porter “married so she could leave home” but only had a short marriage and was noted as being a “self-supporting woman” (Skiba, et al., 2005, p. 562).

Concerning persons with physical or mental disabilities, the textbook presents some disabilities in ways that do not draw attention away from the person and preserves their integrity. Zelda Sayre, whose husband was F. Scott Fitzgerald, “was frequently hospitalized for schizophrenia” (Skiba, et al., 2005, p. 548). T. S. Eliot “received intense psychiatric treatment for his depression” (Skiba, et al., 2005, p. 500). An “eye problem prevented” Ernest Hemmingway “from joining the army” (Skiba, et al., 2005, p. 572) and after a plane wreck he “never recovered his mental health or productivity” (Skiba, et al., 2005, p. 572). However, in other instances, the text does employ unnecessarily negative word choices. William Faulkner writes about “a mentally challenged man” and “a mentally deficient poor white family” (Skiba, et al., 2005, p. 585). Theodore Roethke “suffered from mental breakdowns” (Skiba, et al., 2005, p. 780). Anne Sexton was “plagued by depression” (Skiba, et al., 2005, p. 874). Sylvia Plath “suffered” (Skiba, et al., 2005, p. 883) a nervous breakdown. This negativity draws attention to the disability and implies that it was overpowering or handicapping.
Themes in Author Biographies in Holt, Rinehart, and Winston

Of the five texts, biography styles are usually quite different, mentioning unique attributes of and events from the lives of authors. However, the Holt and EMC texts contain very similar choices of authors and factual accounts about those authors, and are, in fact, the two most similar concerning minority issues in biographies in the five textbooks.

Holt’s textbook also consistently does not capitalize Black (Beers, et al., 2009, pp. 82, 951, 1,300) or White (Beers, et al., 2009, pp. 208, 954) when used as racial descriptors of people groups. The Holt text often mentions that authors’ writings often address the complexities of race or ethnicity. The Holt text begins with Gish Jen, a Chinese American author, who writes works that explore “themes of immigration, ethnic identity, and cultural diversity” (Beers, et al., 2009, p. 10). Pablo Neruda, a poet who is Chilean, is “celebrate[d]” for “his advocacy for peace and equality” (Beers, et al., 2009, p. 542). N. Scott Momaday, an author who is Native American “spoke loudly and clearly of loss, injustice, and prejudice” (Beers, et al., 2009, p. 30). The text also notes a number of authors who are from the dominant racial culture and who speak out against racial oppression. The writings of Alvar Nunez Cabeza de Vaca, a Spanish explorer, were said to be a “firsthand account” of racial oppression that “urges readers to respect the humanity of Native American peoples” (Beers, et al., 2009, p. 44). William Cullen Bryant, a White author in the 19th century, “supported social reform, free speech, and the growing movement for the abolition of slavery” (Beers, et al., 2009, p. 218). Frequently mentioning all types authors who fight injustice or explore issues concerning race and
ethnicity not only makes the issues visible to students but also implies that racial and ethnic relations in the U.S. are still problematic and in need of being widely addressed.

Rather than condemning Native Americans for their own domination by colonizers, the text explores the larger forces at work to cause their continued defeats. Concerning Chief Joseph, “a symbol of the heroic spirit of the Nez Perce” (Beers, et al., 2009, p. 488), the text noted that the Nez Perce were initially friendly in their relations with European settlers, but later were “remov[ed]… from their native lands” (Beers, et al., 2009, p. 488). When Chief Joseph refused to sign the treaty, “the United States responded with force” (Beers, et al., 2009, p. 488). Mary Rowlandson, a woman who wrote about her captivity after a colony was raided by Native Americans, was portrayed as “a victim of one of the raids, caused by land disputes” (Beers, et al., 2009, p. 62). By offering a reason behind the raids, the Native Americans are not portrayed as inflicting unprovoked violence. The text also explores the cultural values of Native Americans in non-judgmental, and at times, commendable, tones. The introduction of the Dekanawida, a Mohawk who inspired the “Iroquois Constitution,” plans a society which “grants women extensive political power” (Beers, et al., 2009, p. 152).

Holt’s text elevates abolition and repeatedly highlights the necessity of listening to the voices of the slaves themselves. While the text notes that one of the earliest slave narratives, that of Olaudah Equiano, may have been written “from memory, from hearing other people’s stories, or from a blend of the two” (Beers, et al., 2009, p. 80), the text concludes that whether the narrative was a completely autobiographical account or not, it still is important because it expounds upon “how Western greed damaged eighteenth-
century Africa” and “argues eloquently against the slave trade” (Beers, et al., 2009, p. 80). Harriet Jacobs, an author of a slave narrative, was willed to a niece upon the death of her “mistress” (Beers, et al., 2009, p. 424). She was “subjected to… repeated harassment” and “refused [her master’s] advances” and was therefore “sent away to do hard labor” (Beers, et al., 2009, p. 424) and later hid in the home of her grandmother, where her children had been sold, for seven years. The introduction to the Spirituals notes that the songs were written with intentional encoding to help slaves follow the stars to find their way to freedom (Beers, et al., 2009, p. 432). Sojourner Truth was called “a beloved national figure” (Beers, et al., 2009, p. 440) and noted to have escaped to freedom, helped other fugitive slaves find work, supplied African American soldiers in the Civil War, and speak sermons against those who argued that “men were entitled to superior rights because of intellectual superiority and religious reasons” (Beers, et al., 2009, p. 440).

There are themes of education and its intersection with empowerment. Frederick Douglass was first taught by those who he served and then self-taught to read, which angered those in the household because “education, they decided, was incompatible with being enslaved” (Beers, et al., 2009, p. 414). “After the Civil War, Douglass advocated for education as the surest way to rehabilitate his tragically scarred people” (Beers, et al., 2009, p. 414). Harriet Jacobs, a woman who was enslaved in the South, was “taught how to read and write at a time when teaching these skills to enslaved people was illegal” (Beers, et al., 2009, p. 424). By noting that educating slaves was illegal, the text highlights the historical policies that reinforced racial injustices.
The text also notes the hardships endured by pioneers of racial justice, as well as expounds upon the details of their causes. Mohandas K. Gandhi “was often arrested and imprisoned and urged his followers to hold to the principles of nonviolent resistance even in the face of violent tactics by those in power” (Beers, et al., 2009, p. 276). Martin Luther King, Jr. tried to “end racial segregation at lunch counters and discrimination in hiring” (Beers, et al., 2009, p. 276). The text also recounts the story of when Martin Luther King, Jr. and others were “on a peaceful march toward city hall, the police turned fire hoses on them and arrested them” (Beers, et al., 2009, p. 276).

The Holt text does not only focus on slavery as the defining characteristic of African Americans. In the biographies of more recent authors who are African American, the text explores issues that have confronted African Americans more recently. Zora Neale Hurston’s writings, which were criticized by other African Americans for “celebrating the life of black people rather than confronting the white community for its discrimination” (Beers, et al., 2009, p. 954) but are noted as being popular once again. Arna Bontemps was asked by the college where he worked to burn books written by African Americans in response to racial tension mounting from a court case. The case was of nine African American teens found guilty by an all-White jury of rape, only to have one of the victims later admit to lying. The re-trial found all nine teens not guilty. Bontemps refused to burn books written by African Americans, left his job, and moved to the west coast. Richard Wright, and author who was African American, felt culturally displaced in modern America, and after researching in Africa found that he felt displaced there, as well (Beers, et al., 2009, p. 1,268). Natasha Trethewey, an author who was born
in the late 1960s, was often stared at as a child because where she lived in Mississippi, her parents’ biracial marriage was illegal (Beers, et al., 2009, p. 1,376).

Holt is the only text that includes an account by a Japanese American of the internment camps set up by the U.S. government. Mitsuye Yamada recounts stories from her and her family’s forced internment in camps for Japanese Americans during World War. She and her brother renounced their country and leaders and were allowed to leave the camp, but her parents were not permitted to leave. She writes about both racial and gender discrimination that she experienced in the camps. (Beers, et al., 2009, p. 1,082).

Authors of color also are occasionally noted as defying the tendency of others to categorize them according to their races. An example is Bernard Malamud, an author who is Jewish, “preferred not to be pigeonholed” because “he wrote about Jews, but he wrote for all people” (Beers, et al., 2009, p. 1,172).

There are very few gender-based discriminatory statements or implications in biographies in the Holt text. Humankind is never referred to using male nouns and pronouns, and women are, for the most part, given equal treatment, illustrated by the passage noting that Amy Tan’s “mother, a nurse, was from Shanghai; her father, an engineer and Baptist minister, came from Beijing” (Beers, et al., 2009, p. 1,238). The text mentions her mother first and gives parallel amounts of information about both her mother and father.

In the introduction to the early American poet, Anne Bradstreet, the text poses the following question: “Who would have guessed that the writer who would set in motion the history of American poetry would be in immigrant teenage bride?” (Beers, et al.,
In so introducing Anne Bradstreet, the text elevates the accomplishments of one of the earliest American authors, not only noting her gender, but also her age, both of which indicate powerlessness in her time.

The Holt text also occasionally notes the fight for women’s rights, making their oppression visible. On Elizabeth Cady Stanton’s honeymoon to the World Anti-Slavery Convention, women were not admitted to the convention, so Stanton planned and organized a convention for women’s rights at which they called for equal rights for women (Beers, et al., 2009, p. 152). Katherine Anne Porter’s writings portray southern women “caught up in a web of custom and obligation” (Beers, et al., 2009, p. 912).

While 13% of the authors in the Holt textbook were persons who were reported as having been impoverished at some point in their lives, there is very little commentary about social class in the biographies. The text elevates the importance of voices of persons who were from working class backgrounds, noting that their voices and ways of speaking are valuable. Carl Sandburg was a “poetic spokesman for the toiling American worker who found his voice in the vernacular – slang, street talk, and common speech, with their clichés and plain expressions” (Beers, et al., 2009, p. 790).

The Holt text also portrays the hopelessness that poverty can cause. John Steinbeck’s “enduring empathy for the downtrodden” (Beers, et al., 2009, p. 892) produced a story of a family whose “forced migration” brings them to “the exploitation and poverty of labor camps” (Beers, et al., 2009, p. 892). “Gradually, they learn what Oakies really means – people who never even had a chance” (Beers, et al., 2009, p. 892).
Notably, the author portraying the poverty was not documented as having himself lived in poverty.

The text often refers to physical or mental disability using negative terminology, such as *suffer*, which over-emphasizes limitation. Jack London “suffered from kidney disease and depression” (Beers, et al., 2009, p. 692). F. Scott Fitzgerald “suffered from depression” (Beers, et al., 2009, p. 842). Zelda Sayre, whose husband was F. Scott Fitzgerald, “suffered a mental breakdown” (Beers, et al., 2009, p. 856). Flannery O’Connor “suffered from lupus” (Beers, et al., 2009, p. 938).

*Themes in Author Biographies in McDougal Littell*

The biographies of authors of color and female authors in the chapters on the Women’s Roles and the Harlem Renaissance were significantly shorter than biographies in chapters containing mainly White males. The text encourages students to explore their own heritages, customs, traditions, and family beliefs; they are encouraged to use this frame of reference to interpret works by persons from other cultural backgrounds. At the end of a colonization narrative, the text notes that the explorer/colonizer later protested to “the enslavement of Native Americans” (Allen, et al., 2008, p. 75). The text also mentions that historians doubt the authenticity of one slave narrative, and it prompts students to make a judgment on the historical value of the narrative. The text does, in the introduction, suggest to students that it is likely to have been written based on oral tradition and thereby has historical value. However, by offering students the chance to judge for themselves, the prompt could cause some students to conclude that if the
account is a lie, then it has no historical value and is simply propaganda against slave owners. This is not, however, the only accusation of lack of authenticity in historical narratives. John Smith, an early colonizer “called a boastful bully by some and an American hero by others” (Allen, et al., 2008, p. 88), is said to have most likely invented the story about Pocahontas’ rescue of him in order to “cash in on Pocahontas’ later fame” (Allen, et al., 2008, p. 88).

The McDougal text devotes an entire chapter to understanding and appreciating cultural contributions of specific people groups that are Native Americans. In the opening section called “The Native American Experience,” noted the exact people groups (Iroquois, Okanogan) whenever possible, and even noted the groups that made up those groups: “The Iroquois nation was made up of the Seneca, Cayuga, Oneida, Onondaga, Mohawk, and Tuscarora” (Allen, et al., 2008, p. 32). This specificity is preferable to a general title of “American Indians” or “Native Americans,” though these terms are also acceptable. The text attributes the 200 years of the Iroquois “league’s effectiveness” to have “stemmed in part from the nations’ shared culture” (Allen, et al., 2008, p. 32). The text then expounds upon some elements of the group’s way of life, such as housing, government, and daily life. The text attributes the Iroquois’ “weaken[ing]” (Allen, et al., 2008, p. 32) to their dispute over which side to support in the American Revolution. The text also notes that the Iroquois nation “shows renewed vigor as it fights for environmental protection and increased recognition by the U.S. government” (Allen, et al., 2008, p. 32). This not only concludes the text on a positive note, but it also vaguely conveys a sort of resurging success reminiscent of the Native American ancestors.
However, this account of the Iroquois excludes direct references to the history of oppression, though the fight for recognition from the government indicates some struggling. The text notes that the U.S. Constitution and the U.N. founding charter were based on the Iroquois constitution, as well as that Iroquois women “had many more rights than colonial American women” (Allen, et al., 2008, p. 32).

The McDougal text also recognizes common stereotypes surrounding Native Americans, noting that many view them as “stoic, or unfeeling” (Allen, et al., 2008, p. 42), and mentions a piece (which is not included in the textbook) that aims at dissolving negative stereotypes (p. 42). In a biography about a Spanish colonizer who lived among Native Americans for a number of years, the text notes that “his humane treatment of Native Americans may have lost him his job” (Allen, et al., 2008, p. 68). Students could read this as an acknowledgement that friendliness to Native Americans was atypical behavior.

The text also notes ongoing struggles for Native Americans in the U.S. Mourning Dove, a Native American author, was said to have “fought for [her people’s] rights in court… and paved the way for female participation on tribal councils” (Allen, et al., 2008, p. 42). This notation of fighting for rights alludes to a complex structure of oppression from the U.S. government toward the Native Americans and within the Native American culture, from men toward women. By mentioning that the author was fighting for rights, the text points out that there were unjust situations; the text also mentions a “native American-rights activist” (Allen, et al., 2008, p. 42) who helped Mourning Dove publish her writing. The documentation of this other activist presence does not leave her
alone in the text as the only noted representative for her people. The text did, however, note that she was the first woman to be elected to the Colville tribal council.

The text follows the heated debate about slavery in the U.S., noting both a founding father and a former slave who themselves owned slaves and adds complexity to the issue of slavery. Olaudah Equiano, a slave taken from Nigeria, a portion of whose narrative is included in the textbook, was noted as having bought his own freedom, having slaves in Central America, marrying an English woman, fighting in England to abolish the slave trade, and dying wealthy. The text documents Thomas Jefferson as owning possibly 600 slaves over his lifetime but also records that he “denounced slavery and tried unsuccessfully to include it in the Declaration” (Allen, et al., 2008, p. 234). The text explains that his “problematic stand on slavery mirrored the nation’s” (Allen, et al., 2008, p. 234). Many other authors are noted as being anti-slavery and -prejudice, notably nearly all of the African American authors. If the text noted African Americans as the only campaigners against slavery, readers may conclude that persons of European descent do not believe in or fight for anti-racism. As the text reads, there is a clear and strong support among White Americans for anti-racism. John Greenleaf Whittier risked his life to make a stand for the abolition of slavery and a founding member of the Anti-Slavery Society (p. 346). James Russell Lowell was also noted as opposing slavery (p. 346).

The McDougal text provides fairly extensive coverage of slave voices in the context of abolition. The text displays the following quote by Phyllis Wheatley, a woman who was a slave for most of her life, as “notable:” “Some view our sable race with scornful eye… Remember, Christians, Negroes, black as Cain, May be refin’d and join
th’ angelic train” (Allen, et al., 2008, p. 254). While the racial references to race are dated at best, this is an interesting choice to introduce the “first African-American poet to be published” (Allen, et al., 2008, p. 254). The hyphenation of African American is an outdated reference to a people group; elsewhere in the textbook, the authors are consistent concerning the use a hyphen when using a racial or ethnic adjective (Allen, et al., 2008, pp. 505, 831, 1,192) and no hyphen when using the term as a noun, even though the hyphenation is not proper in any instance. The text also documents that Ms. Wheatley was “encouraged” (Allen, et al., 2008, p. 254) by her owners to publish. And Wheatley was eventually freed and then ensued her “losing battle against poverty” because “living as a free black in a colonial city was as bad as being a slave” (Allen, et al., 2008, p. 254). Though this realistically portrays the plight of persons of color in the 18th century, whether enslaved or free, it continues to perpetuate the use of a color when referring to a person and does not capitalize when using “black” to refer to a people group. The text notes a number of White supporters of the education of slaves. Frederick Douglas authored slave narratives and was reported as having been taught by his owner to read until her husband discovered and forbade the teaching. Harriet Jacobs was also recorded as being taught to read by her owner.

The McDougal text also expounds on the intersection between race and gender in the 19th and 20th centuries, mentioning that Douglass was not only an anti-slavery spokesperson but also an advocate for women’s rights. Harriet Jacobs is noted as saying that “slavery is terrible for men; but it is far more terrible for women” (Allen, et al., 2008, p. 550). Her biography tells of sexual harassment, the dilemma of birthing and losing
biracial children to slavery, and fears and hiding associated with fleeing a slave owner. Zora Neale Hurston, an author who was African American, was said to have been inspired by her mother to excel. She was called “passionate” and “confident” “as a black female… at a time when that was not an easy role to play” (Allen, et al., 2008, p. 876). While this statement is doubtless true, readers could interpret this passage to imply that being a black female is an easy role today. Alice Walker was quoted as saying that “the black woman… has been oppressed beyond recognition” (Allen, et al., 2008, p. 1,214). Lorraine Hansberry is quoted as saying, “I was born a black female,” and the text proceeds to note that “she triumphed over the limits society placed on her race and gender” (Allen, et al., 2008, p. 1,112). The text cites an experience of hers in which her family bought a home in an all-White neighborhood and experienced racism as a result. African American author Alice Walker “defied state law” (Allen, et al., 2008, p. 1,214) when she married her White husband, because of which they received death threats.

The McDougal text expounded upon disagreements within the African American community of authors. Langston Hughes was criticized for not always portraying African Americans in a positive light; Zora Neale Hurston was accused of not taking racism seriously enough in her writing. Alice Walker was criticized for negative portrayals of African American men. James Baldwin was noted as “examining the psychological damage of racism and the search for black identity and self-realization (Allen, et al., 2008, p. 1,192).

The text includes some general facts about important figures from minority groups. Primo Levi is the only Jewish author in the text; his biography is two sentences
long, tells that he was a survivor of Auschwitz. The text does not note whether Levi has ever been to the U.S.; if he is not an American, the McDougal text has also excluded the American Jewish voice. Martin Luther King, Jr.’s biography is a series of numerical achievements: arrested 30 times, traveled 6 million miles, delivered 2,500 speeches, gathered a crowd of 250,000, and did all of this in less than 12 years. However, the text seems to be inconsistent when “I Have a Dream” speech was said in the introduction to have drawn 200,000 participants (Allen, et al., 2008, p. 1,095), but was said in his biography to have gathered 250,000 persons (Allen, et al., 2008, p. 1,144). He is lauded as a catalyst for social change, and he was recorded as being “particularly effective at organizing interracial coalitions” (Allen, et al., 2008, p. 1,144). Amy Tan and Gandhi are the only two authors in the text of Asian descent, though, more specifically, Amy Tan is Chinese American and Mohandas Gandhi is not American; therefore, Amy Tan is the only American author who is Asian American, and the text does not expound on any issues that are unique to Chinese Americans. Amy Tan and Gandhi are the only two authors in the text of Asian descent, though, more specifically, Amy Tan is Chinese American and Mohandas Gandhi is not American; therefore, Amy Tan is the only American author who is Asian American, and the text does not expound on any issues that are unique to Chinese Americans.

The McDougal text devotes space to exploring the injustices prompting and the complex situations surrounding the civil rights movement and does not condemn, but instead explains, the responses from the community of the oppressed or the supporters. While the introduction notes and briefly explains how Malcom X and Martin Luther
King, Jr. disagreed on whether to protest violently or non-violently, the introduction to a televised interview with Malcom X explains further why Malcom X was in favor of violent protests in response to “protestors being beaten, clubbed and tear-gassed” (Allen, et al., 2008, p. 1,166). The text continues, “White supremacists tried to squelch the growing movement with murder, rifle attacks, bombings, and arson, crimes the frequently went unpunished” (Allen, et al., 2008, p. 1,166). The text explains that Black anger over these injustices were said to have “chilled white listeners” (Allen, et al., 2008, p. 1,166), rather than encouraged them to join the cause. The text expounds upon further violence, including the murders of three civil rights workers by Klansmen with the help of the police. Anne Moody’s descriptions of her work as a civil rights activist were noted as “reveal[ing] the violent realities of nonviolent protest” (Allen, et al., 2008, p. 1,180).

When the mother of Anne Moody, an African American activist and author, told her to “act like you don’t know anything” (Allen, et al., 2008, p. 1,180) after she witnessed the racist burning of a home with a family inside, the text notes that “Moody was part of a new generation that would no longer be silenced” (Allen, et al., 2008, p. 1,180) such that she “faced constant threats on her life” (Allen, et al., 2008, p. 1,180). The McDougal text makes connections between the fight for civil rights for African American for the broader universal struggle against oppression. The text quotes Anne Moody as equating the Civil Rights Movement with “the fight for every ethnic and racial minority, every suppressed and exploited person, every one of the millions who daily suffer one or another of the indignities of the powerless and voiceless masses” (Allen, et al., 2008, p. 1,180).
The text has one reference to bilingualism. Sandra Cisneros, the only Mexican American author in the McDougal textbook, is quoted as saying, “If you’re bilingual, you’re doubly rich. You have two ways of looking at the world” (Allen, et al., 2008, p. 1,222).

In places, the text problematically chooses quotations about authors that are oriented toward men and exclusive of women. John Adams, referring to Ben Franklin, utters a very male-centered complement: “His reputation is greater than that of Newton, Frederick the Great or Voltaire, his character more revered than all of them. There’s scarcely a coachman or a footman or a scullery maid who does not consider him a friend of all mankind” (Allen, et al., 2008, p. 262). Henry David Thoreau’s most “notable quote” is that “the mass of men lead lives of quiet desperation” (Allen, et al., 2008, p. 370). The text does not offer commentary about the use of male-oriented words. However, at times, the text employs deliberately inclusive language when referring to persons. For instance, Ernest Hemmingway’s newspaper writing “told the public about every facet of the war, especially…its effects on the common man, woman, and child” (Allen, et al., 2008, p. 1,048). The text also occasionally includes women as influencers, even noting them by name, such as Henry Wadsworth Longfellow’s “mother, Zilpah Wadsworth, often read aloud to him, while his father, Stephen, supplied him with numerous books” (Allen, et al., 2008, p. 334).

The text specifically notes specific issues that women faced, as well as some of the resistance with which women’s rights activists were met. Anne Bradstreet, chronicled as “the first notable American poet, man or woman” (Allen, et al., 2008, p. 110), is
written of as “remarkable” because “Puritan women were not encouraged to improve their minds” (Allen, et al., 2008, p. 110). Charlotte Perkins Gilman is noted as perpetuating the idea that “women’s economic dependence on men made them veritable slaves in the U.S. economy” (Allen, et al., 2008, p. 766). Margaret Fuller, reported to have “spent most of her life fighting to make women equal members of society” (Allen, et al., 2008, p. 394) was noted to have “inspired Edgar Allen Poe to quip, ‘There are three species: men, women, and Margaret Fuller’” (Allen, et al., 2008, p. 394). However, her popularity was clear, in that her feminist work demanded that women should be viewed as “equal to men” and “sold out in two weeks” (Allen, et al., 2008, p. 394).

The McDougal text recounts details about women who did not conform to traditional gender roles. The text notes that Emily Dickinson “sometimes signed her letters ‘Uncle Emily’” (Allen, et al., 2008, p. 524). Eudora Welty, a White female author whose life spanned nearly the entire 20th century, was “a successful, unmarried woman at a time when single women in Mississippi were not allowed to buy a house” (Allen, et al., 2008, p. 1,002). Sandra Cisneros told of the men in her family wanting to control her and of her mother who raised her “in a non-traditional way” (Allen, et al., 2008, p. 1,222) and didn’t force her daughter to learn how to cook.

The McDougal text makes a number of implications about social class. The text equates “privilege” with wealth and prosperity when, for instance, it maintains that Thomas Jefferson was “born into a life of privilege” (Allen, et al., 2008, p. 234) and also noted as “the son of a gentleman farmer” (Allen, et al., 2008, p. 234). Incidentally, the text does not mention which woman he was the “son of” (Allen, et al., 2008, p. 234).
Thomas Paine was recorded as addressing “common men” (Allen, et al., 2008, p. 244) and portraying a “democratic message that all men were capable of understanding and participating in government” (Allen, et al., 2008, p. 244). A reader would likely interpret this passage as saying that democracy and government were only institutions in which men could participate, and that any of those men, no matter their economic position in life, could be involved in governing. Benjamin Franklin was credited as “pulling himself up” (Allen, et al., 2008, p. 262) into a prosperous career. There is no commentary on how not everyone is able to pull themselves out of poverty. The text notes that while Edgar Lee Masters, an author who is a White male, “admired the hard work and resilience of rural folk, he despised their small-mindedness and bigotry” (Allen, et al., 2008, p. 880). This is a stereotype of the values and habits of persons who live in rural areas, usually the working class.

There is only one instance of a possible addressing of sexual orientation; none of the other four texts handle sexual orientation at all in any biographies, pedagogical approaches, learning guides, or introductions. The McDougal text could be interpreted to make a subtle allusion to the sexuality of Willa Cather, who “formed lifelong relationships with her companion Edith Lewis and writer Sarah Orne Jewett” (Allen, et al., 2008, p. 692). While the text does not overtly state that Willa Cather was a lesbian, students may interpret the statement to confirm her sexual orientation toward women.

The McDougal text, when describing disabilities, uses negative verbs. Abraham Lincoln is reported to have “suffered from bouts of depression” (Allen, et al., 2008, p. 562). Katherine Anne Porter was “stricken by illness” (Allen, et al., 2008, p. 988).

Additionally, in one instance, the text uses the term “disabled” before the “children,” emphasizing the disabilities rather than the persons: Amy Tan helped “disabled children” (Allen, et al., 2008, p. 1204).

Student Learning Guides and Pedagogical Approaches

While none of the suggested pedagogical approaches are visible to students, the wording and concepts may be passed on to students through the teaching of the lessons. Teachers also may, however, choose to teach literature and history differently than the text suggests. Students ultimately never see the words that are written in the teacher’s editions, though they may hear varyingly similar concepts through their teachers’ presentations of the works. Suggested Pedagogical Approaches closely correspond to questions and learning guides for students, as all five texts provide possible answers for answering questions offered to students.

While suggested pedagogical approaches are about texts and may be bound to explore only content that is in the texts, the brevity of pedagogical approaches causes the text to diminish some elements of the literature and emphasize others. The following approaches represent what textbook authors found to worthy of emphasis in the literature.
Themes in Learning Guides and Pedagogical Approaches in A Beka

The teacher’s edition is a separate book from the student text. Therefore, the page numbers listed in the following passages are taken from the teacher’s edition, not the students’ edition of the A Beka text. There are no questions or pedagogical suggestions that deal with sexual orientation or physical or mental ability in any of the A Beka textbooks.

Early in the teacher edition, in the introductory section entitled “America for Me,” the text quotes Hector St. John de Crèvecoeur and suggests that teachers “stress the fact that America is called the ‘melting pot’ of the world” (Pendley, 2003, p. 2), upon which the text proceeds to expound: “In a melting pot, individual identity is lost, and the contents are strengthened by loss of impurities” (Pendley, 2003, p. 2). This statement implies that individual identity is problematic, or “impure,” and the best way to be an American is to assimilate. The students are not given a biography on the author of the “melting pot” phrase, Hector St. John de Crèvecoeur, but the teacher’s edition speaks of his retelling of incidents of “families fleeing from an Indian massacre” (Pendley, 2003, p. 3), which, along with the other negative references to Native Americans in the students’ editions, reinforces negative stereotypes of Native Americans as barbaric and heartless. The text does not ever make note of why the Native Americans became aggressive.

The text does not feature any literature by and about Native Americans, though it features a page of humorous quotes about ”American Life” by Will Rogers, an author who was part Cherokee (Anderson, et al., 2003, p. 31). However, there is literature written by white men about the Native Americans. After the account that John Smith, a
colonizer in the 16th century, gives of his being saved from death by Pocahontas, the text poses the question, “What strange Indian customs are mentioned here?” (Pendley, 2003, p. 30), to which the teacher guide offers the answers, “The Indians paint themselves red, deck themselves with the white down of birds, and wear a great chain of white beads. They also bring Smith feathers with which to dry his hands” (Pendley, 2003, p. 30). The term “Indians” is an inaccurate reference, and referring to Native American customs as “strange” further alienates students from a different culture rather than teaching them to understand and appreciate a different culture.

The text glorifies the British culture by noting the Native Americans’ desire to be like the British, and the text portrays the Native Americans as simple and admiring of the British. After some “Anecdotes from the Journal of John Winthrop,” the students are asked various review questions, the answers to which employ the inaccurate title of “Indian:” the missionary “preached in Indian” and “answered any questions that the Indians had” (Pendley, 2003, p. 31), implying that the Native Americans wanted to learn about the English, not that the English had any desire or need to learn about the Native Americans. Then, the missionary explained that “some of God’s children are poor because it is better for His children to be good than rich, and that if some of them had riches, they would abuse them and become proud” (Pendley, 2003, p. 31). The text had referred to “Winthrop and his group” as “Prosperous Puritans” (Pendley, 2003, p. 31). The teacher edition gave an answer to another question about the deportment of the Native Americans: “The Indians and their children were usually attentive, quiet, and caused no disturbance” (Pendley, 2003, p. 31). When the British man told the Native
Americans about a commonwealth the British man replied that the three principles on which to found a commonwealth were salt to cure meat, iron to cut trees and build houses and till land, and ships to transport goods. “The Indian was discouraged and said that Indians could never be a commonwealth because they cannot make salt, iron, or ships” (Pendley, 2003, p. 31). After a story by James Fennimore Cooper, an author who is a White male, the text poses the question whether Cooper’s “portrayal of the Indians is realistic?” (Pendley, 2003, p. 63), to which the provided reply is that the portrayal is unrealistic because the “Indians… have no distinctive Indian characteristics and seem no different from white men” (Pendley, 2003, p. 63). The text encourages students to understand Native Americans as fundamentally different from Whites, which could lead students away from empathy or toward dehumanization.

Several pieces in the text employ regional or ethnic dialogue, and the text consistently diminishes the cultural integrity of the dialects by teaching the students to view differences in speech patterns as humorous. After defining dialect as “words and pronunciations which are peculiar to a people in a certain section of a country of a certain class of people” (Pendley, 2003, p. 8), Artemus Ward “uses regional dialect” and “faulty logic, faulty coordination, immature, choppy sentences… in his writings for a humorous effect” (Pendley, 2003, p. 8-9). Josh Billings’ writings are also “funny” in part because of their “poor grammar” and “incongruous diction” (Pendley, 2003, p. 9), and James Russel Lowell’s poetry is “humorous because of its use of dialect” (Pendley, 2003, p. 129). Joel Chandler Harris’ stories were “told in the dialect of the slaves on the Southern plantations” (Pendley, 2003, p. 139); the text notes that some believe that his tales
“represent slaves surviving the hardships they faced in the old South” (Pendley, 2003, p. 129); the text records the author’s response to be that he “thought of his tales as trifles” (Pendley, 2003, p. 129). Thusly, the approach that the text encourages teachers to take concerning what should be treated as equally valid modes of communication is amusement.

The A Beka text does include voices of persons who were enslaved, but the text leads teachers to teach students that these slaves were generally happy and content; the text never mentions the problem of racism. After a poem by Phyllis Wheatley, who was captured in Africa, brought on a slave ship, and sold into slavery, the follow-up question posed asks students what the theme of her poem is. The answer that the teacher’s text gives is “thankfulness for being taught about God and Christ, for being able to be a Christian, and for living in America” (Pendley, 2003, p. 38). The second poem by Wheatley, a poem about a dead baby and the “advantages of the baby’s death” in that “he was spared a life of sin and that he was able to go directly to heaven” (Pendley, 2003, p. 39). The introduction to this poem suggests that the teacher “mention the poet’s ability to see the good in every circumstance” (Pendley, 2003, p.38). While these may have been the themes of her poems, Wheatley is one of the two former slaves who are given voice in this text. Therefore, the students’ only exposure to the voice of slavery is gratefulness for the opportunities that slavery has provided. The composition suggestion after the Wheatley selections are to “have the students write about Wheatley as a Christian poet” (Pendley, 2003, p. 39). The other former slave included in the text is Booker T. Washington. One of two questions about “Up From Slavery” asks students, “According
to Booker T. Washington, what is the secret of progress for Black Americans?” to which it offers the answer “to work hard and make important contributions” (Pendley, 2003, p. 106). This places all of the responsibility for “progress” on the shoulders of the oppressed and none on the shoulders of the dominant culture. The text vaguely alludes to the suffering of the slaves by noting that a dominant theme of the slave-composed Spiritual songs is “to ease the burden of their work” and “to bring them hope in the midst of tribulation” (Pendley, 2003, p. 100), but there is no notation of where the suffering originates, contributing to the invisibility of oppression.

The text does include a piece on slavery by an author who is White. Harriet Beecher Stowe, an author who is a White female, is noted as the author of a novel that is “a sympathetic portrayal of slaves” (69), and review of the story written by her is a derogatory and negative portrayal of a slave girl. The teacher edition summarizes the story in which St. Clare, a White man, buys Topsy, a slave girl, for his cousin, Ophelia, and when he brings the slave girl to her, Ophelia’s “initial impression is negative, but St. Clare explains that he wants Ophelia to educate young Topsy, and has Topsy demonstrate a few tricks she knows” (Pendley, 2003, pp. 68-69).

1: Describe Topsy. What kind of education had she had? What could she do?

_Topsy was a very black, goblin-like, slave girl..., had shining eyes, brilliant white teeth, and wooly hair braided in little tails. She had no education, but she could sing and dance._
2: Why did St. Clare buy Topsy for Miss Ophelia? He bought Topsy for Miss Opheila in order to rescue Topsy from drunken restaurant owners who beat her and swore at her. He believed that Miss Ophelia could make something out of her.

3: How did Topsy answer Miss Ophelia’s questions concerning her mother? How is her answer both amusing and sad? Topsy answered... by saying that she had never had [a mother]. It is amusing because it shows her complete honesty and naïveté, but it is sad that she was so ignorant and that her life had been so pitiful.

4: How does the writer gain the reader’s sympathy for Topsy? The writer gains the reader’s sympathy for Topsy by portraying her hard, pitiful, ignorant existence (Pendley, 2003, p. 69).

The physical description of Topsy reinforces stereotypical caricatures of persons of color. Topsy’s situation (being beaten and sworn at), while terrible, is a softened version of what many slaves suffered historically. St. Clare believing that Ophelia could “make something of her” (p. 69) implies that Topsy could not make anything of herself and needed the help of a White woman to become “something” (p. 69). In response to Topsy’s statement that she had no mother, the question encourages students to consider two emotional responses: humor and sadness. The suggestions may steer students’ emotional responses to slavery and the division of families away from outrage or empathy. The text guides teachers to lead students toward noting her “ naïveté and ignorance” (p. 69). The text does, however, encourage the students to feel sympathy, but it encourages the students to think about what the writer is doing to cause them to feel sympathy for Topsy. Students could understand this to imply that they are being coerced
into feeling sorry for Topsy. These questions and answers certainly reflect the piece that was chosen, and many of the problematic portrayals may be reflections of the text and could be blamed on the time in which the piece was written; however, the editors still chose to portray slavery through this text over the thousands of other stories by and about slaves. Also, the questions miss the opportunity to guide students toward a number of different ways of critically evaluating the messages in the story. The suggestion for written response is: “If you were Miss Ophelia, in ‘Topsy,’ how would you plan to educate Topsy?” (Pendley, 2003, p. 69), inviting students to theorize how they would educate a slave.

The text does contain a modern poet who is African American. It includes one poem by the poet, Countee Cullen, called “one of the finest Black poets” (Pendley, 2003, p. 168). The poem is introduced thusly: “Notice how the speaker lists unusual facts of nature and life to build up to the great wonder in the last line” (Pendley, 2003, p. 476, Student Edition). One of the questions also focuses on this last line: “What is the greatest marvel?” (Pendley, 2003, p. 169) to which the text offers the answer by quoting the final line of the poem: “that God made ‘a poet black, and then bid him sing” (Pendley, 2003, p. 169). While the text points the students to his “marvel” at being Black and still being bid to sing, the text does not encourage students to deconstruct the racial implications.

In the section called “Devotional Writings,” contains sermons and writings by nine men and one woman. Six of the nine men’s writings were sermons. The woman’s writing was poetry. The implication for students could be that roles of men are the public speakers and women are the poets. The A Beka text, at one point, offers “The People
Speak,” a page of quotes offered for student perusal (Pendley, 2003, p. 253). Twenty-two of the 23 quotes are spoken by males. All 23 are quotes by White people.

Later in the chapter entitled “America for Me,” while summarizing “The Portland Declaration,” a speech given by Erik von Kuenhnelt-Leddihn, the teacher edition consistently uses male pronouns when referring to mankind and highlights one of the main points of the speech: that “men and women are different biologically and psychologically, although both are equally important. Although they are suited to many of the same careers, there are careers for which they are not suited as according to their natures” (Pendley, 2003, p. 4). The only pedagogical suggestion in response to this speech is that students “write a précis” (Pendley, 2003, p. 5) of the speech. The text offers no additional commentary, and thusly upholds the theme of the speech, that there are restrictions on persons because of their genders.

After Henry Wadsworth Longfellow’s poem, “Hiawatha’s Wooing,” after “he asked for her father for her hand in marriage,” (Pendley, 2003, p. 77), the suggested writing prompt is for students to “explain how the first lines of ‘Hiawatha’s Wooing’ picture the roles of the husband and the wife in marriage” (Pendley, 2003, p. 77). The first lines of students’ text of the poem to which the prompt refers are, “As unto the bow the cord is,/So unto the man is woman;/Though she bends him, she obeys him,/Though she draws him, yet she follows” (Pendley, 2003, p. 183). The textbook leads students to repeat rather than critique that the woman’s role is portrayed as following and obeying the man.
One question following the story of “Ben-Hur” was, “Compare Esther with Iras, the Egyptian woman. Which would be better suited for Ben-Hur? Why?” (Pendley, 2003, p. 135). The teacher’s edition answer was, “Iras, the daughter of Balthasar, was beautiful and passionate, however, Esther, the daughter of Simonides, was just as beautiful, but younger, more childlike, and more tender. Esther would be better suited for Ben-Hur because she was a Jew” (Pendley, 2003, p. 135). The two women are named by their relation with men, their fathers, and evaluated based on their beauty, passion, youth, and tenderness. There is no reference to the women’s intelligence or distinctive character qualities; there are only subtle references to their sexuality and what they have to offer to a man.

The text encourages students to take responsibility for the care of the poor. One question after a story by Sarah Orne Jewett called “The Town Poor” asks students how the town poor were cared for, following up with a question about if the students can think of a better way to care for the poor. The answer offered in the teacher’s manual states that “perhaps a better method would be for the church to take care of the poor. Christians are given the responsibility to help others in need” (Pendley, 2003, p. 20).

After a portion of a biography about Ben Franklin, a question is posed: “According to Franklin, why would a poor person sometimes be inclined to give money away more rapidly than would a richer person? What character trait does this reflect? Is that trait good or bad?” (Pendley, 2003, p. 145). The text answers, “A poor person would sometimes be inclined to give money away more rapidly than would a richer person because the poor person fears being thought poor. This reflects the bad character trait of
pride” (Pendley, 2003, p. 145). The implication is that a poor person is the only class of person in danger of pride, a “bad character trait.” It also reinforces the notion that being poor is a state about which to be embarrassed.

**Themes in Learning Guides and Pedagogical Approaches in Bob Jones**

The textbook authors state that they believe that the messages to be conveyed through the study and teaching of literature are very influential over the students’ lives. The “To the Teacher” section of the Bob Jones text states that “nowhere are values and attitudes more clearly shaped than in literature” (St. John, et al., 2003, p. i). The only themes that emerged in the data from the Bob Jones text were related to race and ethnicity. There were no distinct themes related to gender, class, sexual orientation, or physical or mental ability that emerged from any of the learning guides or pedagogical approaches.

The Bob Jones textbook states a learning objective for one of the two authors of color in the textbook, that students would identify Phyllis Wheatley as “the first important black writer in the United States” (St. John, et al., 2003, p. 133). This passage does not capitalize Black in reference to a group of persons. Elsewhere, the text also does not capitalize White as a reference to race (St. John, et al., 2003, p. 336).

The text includes three poems by Roger Williams that the teacher’s edition notes as “contrast[ing]… the Englishman and the pagan Indian, with the Indian often emerging superior to the Englishman” (St. John, et al., 2003, p. 59). A follow-up question to the poems asks how Williams’ opinion of the Native Americans differs from those of other
Puritan writers in the textbook. The answer given by the teacher’s text is that Williams saw the “Indians as being ‘by birth as good’ as the English” noting that he calls Native Americans “‘as wise, as fair, as strong, as personal’” (St. John, et al., 2003, p. 60). The answer key then notes that other Puritan writers saw “Indians as barbarians” (St. John, et al., 2003, p. 60-61). This approach emphasizes Roger Williams as the only author in the textbook who sees Native Americans favorably and notes how all of the other Puritans viewed them as barbarians. Such a statement makes the barbaric viewpoint the norm and the equitable viewpoint the exception.

One of the textbook’s stated objectives for the study of Phyllis Wheatley is that students “describe Wheatley’s point of view on coming from Africa to America” (St. John, et al., 2003, p. 133). The only addressing of slavery or race occurs in two passages in the teacher’s answer key to reading questions. The first notes that Wheatley’s belief that God “has graciously brought her from a land of darkness to a new land” (St. John, et al., 2003, p. 134). The second deals with her poetic allusions to the color of her skin. The teacher’s text reads: “Wheatley uses a metaphor to say that some people compare the color of black to a ‘diabolic dye.’ In her allusion to Cain, she uses the simile ‘black as Cain.’ Since all men who have not experienced Christ’s redemption are in spiritual darkness, the phrases ‘benighted soul,’ ‘our sable race,’ and ‘black as Cain’ may apply to them” (St. John, et al., 2003, p. 135). Rather than addressing negative cultural associations with the color black and persons of color, the text encourages the teacher to draw out a metaphor between the “diabolic dye” of skin with spiritual darkness, a very negative association for a textbook written for Christians.
There is one example in the text of a piece written opposing slavery. John Greenleaf Whittier’s “Ichabod” is said to be mourning over Daniel Webster’s support of the expansion of slavery into the “territory gained during the Mexican War” (St. John, et al., 2003, p. 181). All of the questions and teacher guides for this poem lead students toward biblical allusions rather than toward the horrors of slavery and the Mexican War. There is also one notation of an author mourning over the changes brought about in the Sough by the emancipation of slaves. Archibald Rutledge, an author who is white, is quoted thusly: “Once stately white plantation homes stood on the banks of my Santee, and in the huge rice fields Negroes toiled and sang. But now all is changed…. The Negroes are but a handful of what they were” (St. John, et al., 2003, p. 643). The only commentary on this passage is that it is nostalgic in tone and that Rutledge habitually wrote about “beauty and tradition, the men and animals of the delta country” (p. 643). There is no notation that the term Negro is no longer a culturally acceptable term, nor are the students encouraged to deconstruct Rutledge’s statement through the lens of slavery and oppression.

James Whitcomb Riley’s poem, “When the Frost is on the Punkin,” is written in “a rural dialect” (St. John, et al., 2003, p. 391). In the analysis portion of the teacher’s text, the poem is noted as “fun to read” but “its light tone and dialect, however, tend to keep readers from regarding it as anything but an entertaining poem (though the very same topic treated in a different manner might be taken as a serious statement of life values)” (St. John, et al., 2003, p. 393). The text admits that the poem communicates a
valuable truth, but students are encouraged to view anything in a non-dominant dialect as nothing more than entertainment.

Themes in Learning Guides and Pedagogical Approaches in EMC

There are no instances of thematic references to social class, sexual orientation, or physical or mental ability in either the students’ learning guides or the teacher’s suggested pedagogical approaches.

After the slave song that aided escape through the Underground Railroad, the students are asked questions such as, “What can you infer about the challenges facing escaped slaves?” and “If you were a slave, how encouraging do you think this song would be in helping you decide whether to escape?” (Skiba, et al., 2005, p. 10). The teacher’s note reads that answers may vary. These questions could cause a reader to empathize with the fears of a runaway slave, but they could also incorrectly cause students to think that they can understand how a slave felt. Another section reinforces the same question: Students, are asked what they would do if they were enslaved. The teacher’s answer notes that students’ answers may vary, but the teacher should advise students that the outcome of either submission or resistance would “work to demoralize and destroy the will of the oppressed people” (Skiba, et al., 2005, p. 100). Once again, while it may be beneficial to allow students to attempt empathy, the text does not note that teachers should tell students that they can never truly now how it feels to be oppressed through slavery. The text makes important notations concerning abolitionist writers, but everything that is included about these authors is only included in the
teacher’s edition and as an appendix to the chapter on Slavery and the Civil War. When a teacher needs to cover a large amount of information, appendixes are possibly the most logical elements to eliminate. One such notation is about Angelina Grimke, whose family owned slaves, who wrote anti-slavery literature and set her family’s slaves free immediately when she inherited them (Skiba, et al., 2005, p. 389).

However, elsewhere in the text, the questions and pedagogical approaches encourage students to explore some of the details of the institution of slavery, expanding students’ understanding of how slavery worked. In conjunction with an excerpt from “Narrative from the Life of Frederick Douglass, and American Slave,” the textbook suggests that teachers instruct students to write a grocery list for all of the food that they think that they would need to live for a month; then, the students are to compare their lists with the month’s rations for a slave. Also, as an enrichment activity, students can make maps of the U.S. in 1820, 1840, and 1860, noting where slavery was legal and illegal and the numbers of slaves in each area. One question after the reading of the narrative is “What effect would you expect the separation of children from their mothers to have on family relationships? Why would this effect be desirable to the slaveholder?” (Skiba, et al., 2005, p. 328). The answer that the text offers is: “Many children did not know who their mothers were, and even those who recognized their mothers did not spend enough time with them to develop close relationships. If slaves did not know who was related to them, they might be less concerned about other slaves, raise fewer objections to mistreatment of others, and be more easily controlled by the slaveholder” (Skiba, et al., 2005, p. 328).
The text does note one powerful and successful African American figure, though the biography is only provided in the teacher’s edition and is not visible to students. Booker T. Washington’s mother was a slave and father was an unknown White man. The text notes that he was “a major power broker of his time” (Skiba, et al., 2005, p. 388) having earned his own way through school, becoming the president of the Tuskegee Institute, dining with Theodore Roosevelt, and having been awarded an honorary degree from Harvard.

A question following a selection by a Puerto Rican American woman reads, “Assess how ethnic prejudice affects the narrator” (Skiba, et al., 2005, p. 39). The teacher’s text, by way of answers, notes that the school girl’s peers ridicule her for eating Puerto Rican food, other adults refer to the residents of her building as “you people,” and children are not allowed to go to her house because of her ethnicity (Skiba, et al., 2005, p. 39). The previous question is followed up by, “If this story took place today, do you think the narrator would be treated the same way?” (Skiba, et al., 2005, p. 39). The teacher’s text suggests that the story took place in the 1960s and tells teachers to “encourage students to answer based on their own experiences and perceptions” (Skiba, et al., 2005, p. 39). This leads the teacher to teach that the problems of racism in the 1960s were different than they are now, and while this may be true in many cases, the text does not encourage teachers to lead students away from a discussion about the state of racism today.

However, elsewhere in the text, the questions lead students to explore racism today. After reading Countee Cullen’s poem with the final lines of, “What awful bring
compels [God’s] awful hand./Yet do I marvel at this curious thing;/To make a poet black,
and bid him sing!” (Skiba, et al., 2005, p. 626), the reader is asked, “Why is it curious
that a black poet would be bid to sing?” (Skiba, et al., 2005, p. 627). The teacher’s edition
offers the answer, “The black poet has to struggle against prejudice and discrimination
and this struggle makes it harder to find things to ‘sing’ about” (Skiba, et al., 2005, p. 627). If students do arrive at the proposed answer, this question forces them to
acknowledge the difficulties of living with racism.

The text encourages a number of approaches to discussions of race, all of which
are listed for the teacher’s perusal, but none of which are listed in the students’ textbooks.
Dorothy Parker writes a “semi-autobiographical account depicting middle-class blacks’
pursuit of false values that result in economic and psychological imprisonment” (Skiba,
et al., 2005, p. 652). Claude McKay “was radicalized by the racial prejudice he witnessed
and experienced” (Skiba, et al., 2005, p. 632); Jean Toomer’s “writing centers around this
longing for racial unity” (Skiba, et al., 2005, p. 636); Arna Bontemps “dealt in his work
almost exclusively with black life and culture” (Skiba, et al., 2005, p. 648); Dorothy
West’s writing “explores the important issues of race and class within the African-
American community” (Skiba, et al., 2005, p. 652). That these ideas are visible to
teachers is good, but teachers are not necessarily forced to confront these issues
surrounding race, as they do not appear so blatantly in students’ texts.

After a story about the journey of the Kiowas, the text directs students to
“Compare the experiences of the Kiowa and those of the African Americans expressed in
“Follow the Drinking Gourd” (Skiba, et al., 2005, p. 63); the answer offered in the
teacher’s edition is: “both Kiowa and the African Americans made a long journey and struggled to embrace a new way of life” (Skiba, et al., 2005, p. 62). While the question has potential to explore the complexities of domination and disregard for cultural roots, the answer directs the teacher to oversimplify and remove the oppressor from the story.

After reading Native American writings, one option for further study is for students to research one of 35 Native American groups listed in the text. This encourages students to research specific people groups, allows them to see that there are many different types of Native Americans, and encourages them to pursue understandings of the cultures.

The final piece and the accompanying learning guides do explore race, but the author, a White male, explores a shallow unrealistically hopeful view on race relations in America. After reading the final selection in the text, Daniel J. Boorstin’s “Why I am Optimistic about America,” students are asked, “Why was Boorstin unconcerned about ‘the relentless racial segregation, the brutal race riots,’ and the Ku Klux Klan when he was growing up?” (Skiba, et al., 2005, p. 1,011), to which the teacher’s edition offers the reply, “These problems were overshadowed by the civic accomplishments of Tulsa, a ‘grand’ new railroad depot, a university, an ‘elegant’ public library, a city hall, and art museums” (Skiba, et al., 2005, p. 1.011). Two questions later, readers are asked to “evaluate how realistic a portrait of the United States Boorstin paints in his essay” (Skiba, et al., 2005, p. 1,100) to which the teacher’s text replies, “Some students will point out that not all American cities can match the expansion of Boorstin’s native Tulsa” and that Boorstin’s view of American history does not take into account problems America has
experienced, such as the Great Depression, racial inequality, and McCarthyism” (Skiba, et al., 2005, p. 1,011). The final question leads students to acknowledge that Boorstin’s optimism may be overly-simplistic, but this acknowledgement begs the question of why such a piece was chosen as a closing statement.

After the letter from Abigail Adams to John Adams concerning women’s rights, the answer to a review question is that women weren’t being “equally represented by American leaders” and that women “should be granted equal rights in the new nation” (Skiba, et al., 2005, p. 174). The text does not expound upon or encourage students to think about why women were not given equal rights or about just which rights were not granted to women.

In response to Sojourner Truth’s “Ain’t I a Woman,” the text queries Truth’s feelings concerning slavery and women and men, to which the answer offered states that she believes that “women are men’s equals and thus deserve the same rights…and that slavery… is hurtful” and “cruel” (Skiba, et al., 2005, p. 352). A follow-up question asks students to “hypothesize whether Truth’s attitudes toward these thing might have been different had she been a wealthy, white woman how never worked, married happily, and saw her children thrive” (Skiba, et al., 2005, p. 352). The teacher’s guide notes that “experiences shape her attitudes” (Skiba, et al., 2005, p. 352); the text reads that answers may vary, but some students will answer that “women who support equal rights for women come from a variety of backgrounds” (Skiba, et al., 2005, p. 352). This statement excludes the men who may fight for women’s rights and reinforces the stereotype that
only persons of color should and do care about racism and only women should and do care about sexism.

The EMC text offers teachers additional information on the dual identities of race and gender, though these expositions are not visible in the student editions. One such teaching guide is in the appendix on slavery, Linda Brent, who took the pen name of Harriet Jacobs, when a teenager, “was seduced by her owner... and ... had two of his children” (Skiba, et al., 2005, p. 385). When publishers voiced moral objections to the inclusion of the seduction in her autobiography, antislavery campaigner Maria Child was noted as answering,

This peculiar phase of slavery has generally been kept veiled; but the public ought to be made acquainted with its monstrous features, and I willingly take the responsibility of presenting them with the veil withdrawn. I do this for the sake of my sisters in bondage, who are suffering wrongs so foul, that our ears are too delicate to listen to them. (Skiba, et al., 2005, p. 385)

**Themes in Learning Guides and Pedagogical Approaches in Holt, Rinehart, and Winston**

The first piece of literature in the textbook realistically portrays the difficulties of immigrants wishing to gain citizenship in the U.S. After reading a narrative and exposition of the issues surrounding immigration, readers are asked whether the author believes that the challenges of immigration into the U.S. are greater than the benefits. The teacher’s edition replies that the author did believe that challenges are greater than benefits for immigrants because “immigrants long for a place where they ‘belong more,
invent less’” (Beers, et al., 2009, p. 13). The teacher’s edition continues by noting that although the U.S. provides “freedom and opportunity,” immigrants “wish they did not have to lose themselves in order to have it” (Beers, et al., 2009, p. 13). In response to Richard Rodriguez’s “An Argument with My Mexican Father,” the textbook asks readers to name “conflicts” that are “intrinsic to the relationship between immigrant children and their parents” (Beers, et al., 2009, p. 1,433). The teacher’s suggested guide answers that parents perceive that their child’s assimilation into the dominant culture as “a rejection of their culture” (Beers, et al., 2009, p. 1,433).

The Holt textbook emphasizes the importance of hearing the voices of the oppressed. A question after a writing by a Native American author encourages students to ponder the difference if the story were told from another perspective, such as “a Kiowa warrior, a nineteenth-century U.S. cavalry soldier, or the narrator’s grandmother” (Beers, et al., 2009, p. 38). The teacher’s edition only notes that students must provide evidence to support their answers. Sandra Cisneros “tells the stories of Mexican women who don’t have the social power to tell their own stories” (Beers, et al., 2009, p. 1,315).

The learning guides emphasize the transformations of some Europeans’ opinions concerning Native Americans. After reading writings of Alvar Nunez Cabeza de Vaca, students are asked to explain the change in the author’s attitude toward the Native Americans. The teacher’s edition answers that at first the Native Americans were perceived as “‘wild, untaught savages’” (Beers, et al., 2009, p. 49) until the Native Americans save the European’s life, and he “begins to see them as caring individuals” (Beers, et al., 2009, p. 49). Of Mary Rowlandson, after being held captive by Native
Americans, the text queries concerning the change in her perspective through her experience of being taken captive. The text answers: “She discovers that [sic] are similar in many ways and not as savage as she once thought” (Beers, et al., 2009, p. 70). These realizations lead students away from stereotypes toward understandings of Native Americans as human beings.

The Holt text encourages students to understand the importance of one’s history and ancestral roots. The student text tells of genetic testing that can help an African American to discover what ancestry s/he has, noting that the knowledge of one’s ancestry beyond slavery may raise many new questions but also “has the power to help create a sense of identity that comes from understanding one’s past” (Beers, et al., 2009, p. 88). The text then instructs the students to “Ask Yourself” “why… some people want to know about their genetic origin” (Beers, et al., 2009, p. 88).

The Holt textbook emphasizes the brutality of slavery’s separation of families. A question at the end of a slave narrative guides students to think about the motives in separating families during the incipience of enslavement, to which the teacher’s edition answers that separation of families “takes cruelty to a new level” and “worsens the already horrible suffering of slavery” because without their familial connections, “the experience [is] far worse for the slaves” (Beers, et al., 2009, p. 90).

The text highlights the complexity of the civil rights dilemma by noting the irreconcilable tension between the law and justice; the text defends the cause of those who expressed rage or who broke the law in the name of justice. The teacher’s edition used student questioning to lead readers toward the teacher’s note that Arna Bontemps’
writings communicate that “although African Americans take care to develop a place in American society, they are not treated as equals. The speaker feels embittered by his inability to change the situation for future generations” (Beers, et al., 2009, p. 969). A teacher guide alongside the readings of Martin Luther King, Jr. and Mohandas K. Gandhi encourages the teacher to “discuss the injustices that exist in the world today” and direct students “to think about race and gender inequalities that are present in the United States and other places in the world” (Beers, et al., 2009, p. 276). A follow-up question asks how, according to Martin Luther King, Jr., do “strong people counter injustice, and what happens to them in the process?” (Beers, et al., 2009, p. 283). The text offers the answer that they do not cooperate and that “in the process, they put themselves in danger” (Beers, et al., 2009, p. 283). Another question leads students to discover that King believed that “breaking the law is a moral act when the law itself is immoral” (Beers, et al., 2009, p. 283).

When a piece of literature does not reiterate oppression suffered by persons of color, the teacher’s edition leads students to the realization of the unstated realities of oppression. For instance, after Zora Neale Hurston’s mild story about all-Black schools in segregated Florida, a question asks if the criticism “for not emphasizing the oppression of African Americans by the white establishment” (Beers, et al., 2009, p. 963) was a just criticism. The text offers the answer that the criticism is “unjustified” because “she shows through her own experience a sense of hope. Education can lift people out [sic] poverty and provide tools for fighting discrimination” (Beers, et al., 2009, p. 963).
The text takes opportunities to emphasize the historical suffering and injustices toward people groups, even when those histories did not unfold in the U.S. For instance, the historical oppression of Muslims and Jews is addressed through Edgar Allen Poe’s “The Pit and the Pendulum,” which was set during the Inquisition. Students are informed about the inquisition, that it was a device of the Spanish Catholic monarchy which employed “imprisonment, torture, and public execution” (Beers, et al., 2009, p. 347) to quell the influence and decrease the population and wealth of Muslims and Jews. Students are then asked why they thought Poe set his story during the Inquisition. Additionally, Edwidge Danticat published a story set in the 1930s when the dictator of the Dominican Republic massacred Haitians (Beers, et al., 2009, p. 1,418). Also, questions following a portion of Elie Wiesel’s Night leads students to recall that a German soldier called the Jews dogs and that many Jews were herded into cattle cars and transported with no knowledge of where they were going. Students are also directed to recount that there was not enough nourishment, air, or sanitation, and that some prisoners began to go mad during the journey. The text poses the following question: “When Wiesel accepted the Nobel Peace Prize, he said that ‘indifference’ is the ‘greatest source of evil and danger in the world.’ He also said that if humanity ever forgets the Holocaust, then ‘we are guilty, we are accomplices.’ Do you agree with this political point of view?” (Beers, et al., 2009, p. 1,057) The answer given in the teacher’s text is, “To forget the Holocaust is to participate, however remotely, in the same indifference that caused it” (Beers, et al., 2009, p. 1,057). Not only are students taught about the suffering of the Jews, but they are also given a chance to take responsibility to become passionate about suffering. The text
also includes John Hershey’s “A Noiseless Flash,” a story about survivors of the atomic bombing of Hiroshima, followed by the questions: “What made this account relevant to readers in 1946? What answers might readers have been searching for? Is our purpose for reading it today different? Explain.” (Beers, et al., 2009, p. 1,080) The teacher’s text answers that the story was germane to readers because the publication date was near the actual event, and that readers may read the piece “to find ways to justify their actions” (Beers, et al., 2009, p. 1,080).

Lest students think that understanding oppression is irrelevant since many of the movements for rights of oppressed people groups were in the U.S.’s past, the text offers a reading that helps students see the significance of past events in their country. After reading “Lesson Learned on the Road” by Leonard Pitts, Jr., an African American newspaper columnist, a review question quotes Pitts thusly: “‘When I was a teenager, I was pretty certain the past had nothing to do with me’” (Beers, et al., 2009, p. 409). The text proceeds by posing the question to readers, “What is your own attitude toward these historical events of half a century ago? Why is it important for us to study the past?” (Beers, et al., 2009, p. 409). The teacher’s guide offers the answer that “it is important for people to study the past so that they do not repeat the mistakes of those who came before them” (Beers, et al., 2009, p. 409). The teacher’s text also highlights the notion that “Pitts and his sons benefit from the changes brought about by the struggles of African Americans” and that “what they accomplish, in turn, will affect further generations” (Beers, et al., 2009, p. 409). However, this idea does omit the notation that oppression is still strong in the present, and students or teachers could interpret this passage to imply
that after rights were granted half of a century ago, oppression died, and the reason for studying the past is to make sure that the country does not reinstate slavery or rescind voting rights.

While Pitts’ passage may not direct students toward the acknowledgement of today’s racism, if read in congruence with other themes in the learning guides, students will understand that racism is still thriving. The textbook asks questions about Countee Cullen’s poem, “Incident,” in which a stranger utters a racial slur toward a young boy, and “Tableau,” in which a friendship that crosses racial lines confounds onlookers, of whether the students think that the poems are irrelevant today. The answer offered in the teacher’s text is: “The poems capture the persistence of racial prejudice. Neither the details nor the messages are outdated” (Beers, et al., 2009, p. 974). The teacher’s text also refers to “Incident” as “an illustration of [the boy’s] loss of innocence, when he is opened up to racial prejudice” (Beers, et al., 2009, p. 974). James Baldwin’s internal struggle was “learning how to place his experiences in a historical context and reconcile himself with his past” and his external struggle was “learning to live and work within a mainstream culture in which African Americans are considered a social problem” (Beers, et al., 2009, p. 1,306).

The text acknowledges the continual oppression that women faced historically and currently, and several instances examine the complications that exist in the intersection of race and gender. Before the slave narrative by Harriet Jacobs, the text encourages teachers to ask students, “How does the narrator’s gender impact her level of power in society?” Alice Walker writes about the “universal issue” (Beers, et al., 2009, p.
1,299) of the undervaluation of women. The Holt text consistently employs gender inclusion through the use of male and female pronouns (Beers, et al., 2009, p. 269). The text, while reinforcing the notion that persons of all races are equally capable of noble acts, also shows the prevalence of the objections against the oppression of women. A review question after the “Iroquois Constitution” directs students’ attention to who the Iroquois believed rightfully owned the land: “the women” (Beers, et al., 2009, p. 161). The textbook also helps students draw parallels among the Iroquois Constitution and the writings of Abigail Adams and Elizabeth Caddy Stanton by directing them to the discovery that “all three… say that no single group has the right to strip other groups of their freedom and equality” (Beers, et al., 2009, p. 161).

The text leads teachers toward not only helping students understand what groups are societal outcasts but also toward a social responsibility to act in the favor of those who have not. After an excerpt from John Steinbeck’s The Grapes of Wrath, students are reminded that “Migrant workers of the 1930s met with scorn, prejudice and outright hostility” (Beers, et al., 2009, p. 900). Students are then asked, “What social classes receive similar treatment today? Who profits form their situation?” (Beers, et al., 2009, p. 900). The answer offered in the teacher’s edition is: “Homeless people, immigrants, and the mentally ill all receive similar treatment. People ho have homes and jobs and feel like they are ‘part of the group’ already in place profit from this prejudice” (Beers, et al., 2009, p. 900). The follow-up question reads: “Who is Steinbeck’s intended audience? What is his attitude toward them?” (Beers, et al., 2009, p. 900); the teacher’s edition answers: “his intended audience is readers with homes and undisturbed roots in one
place. He wants to shame them for not sharing their own wealth. HE respects his subject, but accuses his audience” (Beers, et al., 2009, p. 900). Derek Walcott’s poem “Elsewhere” is noted in the teacher’s edition as communicating the theme that “many people aren’t aware of oppression because to them it always happens ‘elsewhere’” (Beers, et al., 2009, p. 1,394). These passages could encourage students to self-educate and/or become active in helping persons who are oppressed.

The Holt text is the only textbook of the five that contains a story that focuses on the realities that accompany a physical disability; Karen Breslau’s “Healing War’s Wounds” is an account of the use of extreme sporting adventures as a form of therapy for soldiers who have received wounds in Iraq. The questions and teacher’s guides suggest that teachers help students understand that a soldier’s “realiz[ing] that being paralyzed did not prevent him from participating in activities he enjoyed” and “learn[ing] that he could survive a terrible injury and still live an enjoyable life” (Beers, et al., 2009, p. 487).

The Holt text is also the only one of the textbooks to include informational literature as well as questions that develop students’ understanding of a mental disability. The article by Bill Glauber explains issues surrounding Alzheimer’s and includes follow-up questions that lead students to explore the stigma of Alzheimer’s, that “people suffering with Alzheimer’s might feel like others will view them with disdain and pity” (Beers, et al., 2009, p. 929).
The McDougal text provides an anticipatory question after each author’s or set of authors’ biographies and before the literary works, such as “Are you willing to pay any price?” (Allen, et al., 2008, p. 311), “How does someone become a stranger?” (Allen, et al., 2008, p. 457), and “What dream are you buying?” (Allen, et al., 2008, p. 964). Occasionally, these questions explore issues related to minority groups, but generally, even when minority authors are being introduced, the issues are unrelated to minority issues.

The text provides historical narratives that encourage students to ponder oppression. The McDougal text guides the teacher to offer a history of slavery through a discussion about slave narratives, which it notes “played a crucial role in winning people over to the cause of abolitionism” (Allen, et al., 2008, p. 67). The text encourages teachers to have students empathize with the traumatic situations described by slaves. Along with a narrative about colonization, the teaching guide suggests a supplemental notation of the Karankawa Indians, who “died out as a result of disease and American colonization” (Allen, et al., 2008, p. 71). The teaching guide notes that “as new settlers began encroaching on the Karankawas’ territory in Texas, confrontations became more frequent” and a group of settlers attacked the population in order to “destroy” it (Allen, et al., 2008, p. 71). A later pedagogical notation about the literature notes that the “Indians showed not unfriendly signs” (Allen, et al., 2008, p. 73). While these pedagogical notes use the literature as a reference point, they do not encourage the teacher to address or correct the language of “Indians.”
There are some instances where the McDougal text poses thought questions that explore some of the complexities of historical racial developments. The text encourages teachers to lead students toward the discovery that the Gilded Age was an experience of “oppression, discrimination, and poverty” (Allen, et al., 2008, p. 621) for persons of minority racial and ethnic groups. The McDougal text encourages students to think about why persons of similar race and/or ethnicity may thrive when gathered together into groups. Concerning the Harlem Renaissance, the text recommends that teachers question students about how “living in a neighborhood of African Americans [might] have contributed to the Harlem Renaissance movement” (Allen, et al., 2008, p. 831). The teacher’s edition offers the answer that that an oppressed people living together gave African Americans a “sense of pride” and “shar[ing]…cultural values… nurtured the expression of creative talent” (p. 831).

In the context of the civil rights movement and in response to a question as to whether “America will ever achieve true equality” (Allen, et al., 2008, p. 1,090), the teaching guide suggests that teachers lead students to a discussion on “how society as a whole can fight racism” (Allen, et al., 2008, p. 1,090). Five pages later, teachers are guided to ask students whether they agree that there is not equality in America for all people. While these questions and guides could lead toward profitable discussions, there is a chance that students and teacher alike, through lack of personal experience with or education about discrimination, conclude that a lack of equality exists, as hegemony makes the majority of discrimination invisible to the majority. The text does not seek to
educate encourage students or teachers to educate themselves further concerning discrimination.

Where the students’ learning guides include a few sentences on the Holocaust, the teaching guide suggests the question, “In what ways was World War II ‘a catastrophe of epic dimensions’?” (Allen, et al., 2008, p. 1,093), with one suggested answer being the Anti-Semitism that drove the Holocaust. Also, later in the chapter when the textbook includes an excerpt by Primo Levi, a survivor of Auschwitz, there is a paragraph explaining that between 1.1 and 1.5 million Jews were killed there and that many were subjected to “ghastly medical experiments” (Allen, et al., 2008, p. 1,133) and forced labor. This paragraph, however, is not visible for student consumption.

The textbook develops teachers’ understandings concerning an explanation for Malcom X’s philosophy of violence is provided for the teacher, summarizing his argument: “Despite his belief in law and order, African Americans are entitled to protect their lives and property when the government does not. He recalls that the U.S. founders were oppressed people who revolted, arguing that African Americans are entitled to claim their heritage in the same way” ( p. 1,166).

One assignment introducing the unit on the Civil War and slavery asks students to make a poster elucidating on the contributions of three African Americans. The assignment includes photographs of Barak Obama, Martin Luther King, Jr. and Oprah Winfrey. The exercise has the potential to help students become more familiar with the work of some African Americans, but the assignment’s vague expectation also has the potential to give students a shallow understanding of the contributions of African
Americans. However, the McDougal text also asks students to compare writings of authors who are African American, encouraging them to compare and contrast complexities within the African American community of thought. The text offers no answer guide for teachers.

The text emphasizes a few of the Okanogan’s customs, one of which was the oppression of women. After a piece on the Okanogan, the text poses the question, “What information… did you glean” about “the traditional role of women in Okanogan society?” (Allen, et al., 2008, p. 49). The teacher’s guide offers the answer that “women cooked and men waged war” (Allen, et al., 2008, p. 49). The text does not prompt further crucial thinking about the subject of gender until later in much later in the text.

The teacher guide highlights Abigail Adams’ belief that “men should not have absolute power over their wives” (Allen, et al., 2008, p. 254). This is not a quote of Ms. Adams, but a guide provided by the textbook authors. The use of “men and wives” is problematic in that it refers to the man as a person and the woman as her role. The teacher’s guide notes about Margaret Fuller, an advocate for the rights of the working class, women, and slaves, that some “complained that she was conceited, having too high an opinion of herself” (Allen, et al., 2008, p. 394). While her fight for women’s rights nearly two hundred years ago could have been perceived as conceited high opinions of herself, the text does not comment on this possible explanation for some persons’ dislike of her.

Another featured question posed to students concerning the Post-Civil War era was, “How are women’s roles changing?” (Allen, et al., 2008, p. 617). The explanation of
women’s roles at the time reads that women were “becoming more educated, politically aware, and ambitious” while still “not allowed to vote” (Allen, et al., 2008, p. 617) and harshly reproved for pursuing occupations outside of the home. The teacher’s guide encourages teachers to discuss with students the importance of voting, how women’s lives have become both easier and harder, and whether the term “women’s roles” is still appropriate today. The text seems to imply that it is still appropriate to speak of roles of women, because it continues to use the term as a heading and a chapter title. An introductory question to Margaret Fuller, an advocate of women’s rights, asks: “What does society expect of us?” (Allen, et al., 2008, p. 395). The text proceeds to note that 19th century women were expected to be “loving wives, adoring mothers, and expert housekeepers” and not “to be great thinkers; they were to leave the thinking to men” (Allen, et al., 2008, p. 395). A follow-up question queries whether there are still different expectations for men and women. This question is followed by a chart containing jobs (“kindergarten teacher, carpenter, hairstylist, surgeon,” (Allen, et al., 2008, p. 395) etc.) that the students are to classify into genders that would be typical, and then discuss the results.

The McDougal textbook encourages students’ understanding about poverty but encourages them to theorize about the government’s role rather than their own roles in reducing poverty. In the context of Post-Civil War America, the text features a question, “Why are there ‘haves’ and ‘have nots’?” (Allen, et al., 2008, p. 617). The text encourages teachers to explore the “government’s role in ensuring ‘opportunity for all’” (617). The text asks students to consider how the American Dream may be different for
new immigrants or working class people. The teaching guide suggests that teachers note for students the “growing gap between the rich and poor” (Allen, et al., 2008, p. 1,104).

The teacher’s guide about Margaret Fullerchronicles that “She was plagued by migraine headaches nearly every day” (Allen, et al., 2008, p. 394). Emotionally negative verbs describing physical disability “have negative overtones and suggest continued helplessness” (APA, 2001, p. 76).

**Introductions to Historical Eras or Thematic Units**

The following sections examine the implications of the histories as they are told in each textbook, except the history in the A Beka text. The A Beka text does not have any introductions or exposition about historical eras. The lack of historical context when reading literature causes readers to often read the literature without understanding the social, political, and philosophical roots from which the thought came (Tyson, 1999). Therefore, the other four texts encourage students to ponder cultural implications of texts according to the histories as they are recounted in each text.

*Themes in Introductions to Historical Eras or Thematic Units in Bob Jones*

The historical era introductions in Bob Jones, like the biographies, expound most extensively on theological and philosophical issues. Also, most of the historical recounts are of events and eras that were related to religious and church histories. Therefore, concerning histories that expose oppression and domination, the Bob Jones text offers the least information, second to the A Beka textbook. The text begins with a lack of
acknowledgement of Native American peoples and by claiming the land as a possession of England. The textbook account reads that when the travelers arrived in “New England,” they were “greeted by a barren, wintry wilderness and hostile savages” (St. John, et al., 2003, p. 3). Large numbers of Dutch, French Huguenot, German, and Scottish immigrants helped shape the national spirit as they pushed westward into the wilderness” (St. John, et al., 2003, p. 5). This overlooks the national spirit that already existed in the country and could lead students to believe that the Americas were a blank slate on which to write the White man’s story.

The textbook devotes two paragraphs to discussion of the Civil War, which, according to the introduction, was instigated by “regional diversity” (St. John, et al., 2003, p. 138) rooted in “economic, political, social, and historical differences” which “provided a rich diversity of American culture” (St. John, et al., 2003, p. 138). This description of “rich diversity” seems to imply that the clash of ideas that escalated into the Civil War were amoral; there is no commentary on the issue of slavery, though it is named as one cause of the war. The escalating issues named by the text were “economic security, slavery expansion, and political leadership” (St. John, et al., 2003, p. 138), none of which were further expounded upon. The text does, however, implicate an abolitionist-led “terrorist” uprising as a root of the war: “Fear increased following the terrorist acts of the radical abolitionist John Brown” (St. John, et al., 2003, p. 138); acts like this were noted as the root of the strife that ultimately escalated in what the text notes was “called the Civil War in the North and the War Between the States in the South” (St. John, et al., 2003, p. 139). The text notes only outcomes of the war as they concerned southern
Whites, stating that the war left “huge sections of the South devastated” and “left grim wounds of bitterness and hatred that would take years to heal” (St. John, et al., 2003, p. 139).

One paragraph addresses the “disappear[ance]… of the frontier” (St. John, et al., 2003, p. 336) rather than referring to the oppression of Native Americans, which the text paints as troublesome, at best. The text reads that “by 1880 the last rebels among the Western Indians… finally surrendered to the army” (St. John, et al., 2003, p. 336). The text notes in a tit-for-tat fashion that “the mighty Sioux nation… massacred” (St. John, et al., 2003, p. 336) General Custer’s army and that the “last rebellious remnant of the Sioux nation was itself massacred” (St. John, et al., 2003, p. 336) at Wounded Knee. The text notes that “Custer’s last stand” and the “capture of the wily Apache chief Geronimo…” ended Indian resistance in the Southwest” (St. John, et al., 2003, p. 336). The paragraph closes with the declaration that “the white man had unquestionably won the war of the West” (St. John, et al., 2003, p. 336).

The text differentiates between ethical and unethical ways of becoming wealthy and achieving fame. The first reference is to Carnegie, Rockefeller, and Morgan as “remarkable businessmen” (St. John, et al., 2003, p. 339) who ushered in a successful era of industry in the U.S. The text follows up the discussion on the “remarkable businessmen” with notation others from the era who earned money, referring to them as “robber barons” or “unscrupulous businessmen” who “unethically squeezed out the competition” (St. John, et al., 2003, p. 339). The implication is that some monopolies can be ethical, while others are not. The text also tells of popular fictional accounts of the
American Dream in which “even a poor boy could... become a millionaire or president” (St. John, et al., 2003, p. 340). The text notes criticism of the American Dream through portrayal of characters who are “not naturally gifted” or they “sacrifice integrity to gain affluence” (St. John, et al., 2003, p. 340). The text notes that by 1883 there were 400 millionaires in the United States and that by 1926 there were 11,000. There are several references to Americans pursuing wealth and optimistically playing the stock market (St. John, et al., 2003, p. 532-533). The text seems to imply, as well, that the poor were impatient and demanding of the government’s help, noting that when the Great Depression caused unemployment to soar, “armies of the unemployed insisted on having jobs” (St. John, et al., 2003, p. 534) which were provided by the New Deal. The text, under a heading called “Social Idealists,” addresses poverty by explaining John Steinbeck’s *The Grapes of Wrath* and notes that the 1930s was “a decade preoccupied with social issues” (St. John, et al., 2003, p. 574).

In five paragraphs documenting events of World War II, the Bob Jones text does not mention Jews or the Holocaust, nor is there any record of the U.S.’s atomic bombing of Hiroshima. The atomic bombing is mentioned twice, both times in the passive voice so that the reader would not be able to decipher from the text who dropped the bomb, except for the subtle reference that the U.S. “no longer holds a monopoly on [atomic bombs]” (St. John, et al., 2003, p. 536). The telling of the story of World War II featured accounts of conquests and battles and the U.S.’s attempts to avoid the war, which the text notes as ultimately costing 300 billion dollars and 22 million lives. The U.S. was noted as “generously helping its former enemies to their feet” (St. John, et al., 2003, p. 536);
however, there is no account of the actions of those enemies. The text simply notes Germany and Japan as “two of America’s most important allies” (St. John, et al., 2003, p. 536). The only time that an introduction in the book addresses gender is when it notes that “World War II is largely responsible for introducing women into the work force” and ”for stimulating the civil rights struggles by various minority groups” (St. John, et al., 2003, p. 536).

*Themes in Introductions to Historical Eras or Thematic Units in EMC*

The introduction to the EMC textbook explains a broad definition of *American* by dwelling on oral traditions and including them in the definition of *American*. It notes that the U.S. “is blessed with enormous diversity in its people” (Skiba, et al., 2005, p. 4) and therefore cannot have one single oral tradition. “Rather it has hundreds of oral tradition with origins in Native American cultures and in Europe, Africa, Asia” including such works as “the trickster tales of the Plains Indians to Yiddish tales told by European Jewish immigrants, from work songs and spirituals with roots in Africa to Scots-Irish ballads and western tall tales” (Skiba, et al., 2005, p. 4).

Introductions to pieces could reinforce the idea for students that there are persons of other races or ethnicities experience conflicts and difficulties because of their ancestry. Judith Ortiz Cofer’s protagonist “learns to balance the American and Puerto Rican aspects of her identity” (Skiba, et al., 2005, p. 39) and N. Scott Momaday “tells the story of a young Native American torn between his ancestral roots and twentieth-century mainstream society” (Skiba, et al., 2005, p. 56).
By way of introduction to early American writing, EMC’s textbook positively portrays the cultures of Native American people groups, not omitting the fact of their near extinction at the hands of Europeans. The text notes that there were possibly 240 people groups in North America before the Europeans arrived; the text notes that the cultures of these peoples varied widely but all generally “shared a common reverence for and connection with the natural world” while Europeans saw “the natural world as something to be subdued, owned, and turned to human ends” (Skiba, et al., 2005, p. 80). The text also notes that millions of Native Americans were stolen from, enslaved, and killed by Europeans (Skiba, et al., 2005, p. 81). The text details Iroquois culture, noting that the women elected the male officials who ruled the league. The text also notes that the founding fathers of the U.S. used the Iroquois Constitution as a guide for the writing of the Constitution.

The early texts do address the resistance toward women who challenged gender expectations during their times. The introduction to Anne Bradstreet’s poetry notes that she wrote poetry about men’s “distorted views of women” (Skiba, et al., 2005, p. 85). When Anne Hutchinson began to teach about the Bible from her home, the text records that she was “accused of being more a ‘husband than a wife’” (Skiba, et al., 2005, p. 84) and exiled from the colony.

Introductions to genres include quotations by famous authors to illustrate points. In such illustrations, the text is not careful to be gender inclusive. In one introduction to poetry, the text quotes 17 different authors who give unique definitions and examples of poetry; 16 of those 17 are men (Skiba, et al., 2005, p. 12). Of eight quotes introducing
early American writing, two are by Native Americans and only one is by a woman (Skiba, et al., 2005, p. 86). One of the 11 quotes opening the chapter was by a woman, and, incidentally, also a slave (Skiba, et al., 2005, p. 145). The quotations that introduce the New England Renaissance are by only men. Of the eight quotes introducing the chapter, “Slavery and the Civil War,” one is by a woman and two are by slaves (Skiba, et al., 2005, p. 323). Though the introductions to later chapters indicate that women were becoming more prominent on the literary scene, the introductory quotes at the beginning of each chapter do not have an increasingly greater percentage of women. Women included in quotes leading Chapter 9 were 4/14, Chapter 10 were 4/14, Chapter 11 were 2/9, and Chapter 12 were 0/9.

The era of the gaining of Independence is entitled “The Emergence of American Diversity” and notes that up until that time, the colonies had mainly been populated by the British but was now filling with Irish, Jewish, Germans, and enslaved Africans, “achieving a great deal of the social diversity that we now think of as distinctively American” (Skiba, et al., 2005, p. 140). The introduction also speaks of the “social consequences” (Skiba, et al., 2005, p. 141) during and after the period of slavery.

The text informs students extensively about the institution of slavery and its effects on slaves and former slaves. An introduction to writings about slavery and the Civil War documents a law in 1808 that ceased slave trade and that well over 1 million more slaves were still smuggled into the northern U.S. between the passing of the law and the Civil War. The introduction continues that many defenders of slavery argued that slave owners treated slaves well but that slaves were not treated well. The text lists the
following conditions of slave life, that slaves were: “fed meagerly; lived in squalid, flea-infested shacks; were often whipped for minor ‘offenses’ by cruel overseers; were forbidden by law to learn to read and write; were sold away from their wives, husbands, or children; and suffered the basic indignity of continual subservience to others” (Skiba, et al., 2005, p. 319). The text also names Denmark Vesey and Nat Turner as organizers of slave revolts, both of whom were squelched, resulting in a number of deaths. The text also documents the Fugitive Slave Act of 1850, quoted as dictating that “‘good citizens’” (Skiba, et al., 2005, p. 320) could aid authorities in the capturing of run-away slaves and that anyone aiding a runaway slave would be subject to fines. Also discussed is the Dred Scott decision, which allowed a slave owner to still claim ownership of another person, even in non-slave territory. The text cited these acts and an argument over the allowance of slavery in the new territories as escalating arguments that led to the Civil War.

The text also informs students about details of the exploitative history of relations between the Native Americans and the U.S. government. In a two-paragraph exposition called “The Displacement of Native Americans,” the text recounts the story of the deaths of 4 thousand of the 13 thousand Cherokee forced to march from Georgia to what is now Oklahoma. Further, the text notes the outrage caused concerning the U.S. “breaking numerous treaties and promises” (Skiba, et al., 2005, p. 407), about the open offerings of Native American lands and the selling of them all in one day, about unjust accusations and defeats (Skiba, et al., 2005, p. 432), and about the “massacres” (Skiba, et al., 2005, p. 407) of Native Americans at the Battle of Little Big Horn and at Wounded Knee.
The text partially implicates capitalism in the disastrous Great Depression and cites the government as delivering the country from a revolution. Concerning the Great Depression, the EMC text reads that “to many, the Great Depression, which put millions of Americans out of work, seemed proof that the unbridled capitalism of millionaire industrialists... offered little hope for the average worker” (Skiba, et al., 2005, p. 479). The text indicates that the U.S. was heading toward a socialist revolution but was kept from a revolution, in part, by the New Deal, “which provided Social Security, welfare, unemployment insurance, and federally funded jobs” (Skiba, et al., 2005, p. 479).

The EMC textbook calls the acquisition of women’s rights “one bright spot” (Skiba, et al., 2005, p. 480) among the difficulties of the 1920s and 1930s, noting the changes of women’s suffrage, attending universities, and working outside the home. The text notes that some male authors called the women’s “participation in the literary and artistic world… alienating and disorienting” (Skiba, et al., 2005, p. 481). The text highlights the changes that women’s rights victories brought to the literary world by noting that women had been famous authors before this time and listing by name 5 of the prominent 18th and 19th century authors who are women; the text then lists by name 32 other prominent 20th century authors who are women, 29 of which are included in this textbook. The listing of the women by name is an important inclusion, but there are not facts or achievements accompanying the list. However, the majority of the women are included later in the text.

The EMC textbook devotes six pages to an introduction of the Harlem Renaissance, which is described as an attempt by African Americans to “claim the
education, economic opportunity, and political liberty that slavery had long denied to them” (Skiba, et al., 2005, p. 612). The text recounts the lynching of 300 African Americans in four years around World War I, in which many African Americans fought; the text notes that these veterans had expected to return home to democracy after fighting for democracy in Europe. The text notes “widespread sympathy and support from progressive whites” (Skiba, et al., 2005, p. 613). Four out of ten quotes introducing this chapter are women (Skiba, et al., 2005, p. 618). The Great Depression was noted to have had a greater effect on African Americans because they were the first to be laid off of jobs, with 50% of the Harlem community losing their jobs and only 9% receiving government relief jobs. The outrage over the disproportionate loss of jobs and the preexisting racial tension were what the textbook cited as causes for the ensuing riots that left 3 dead, 30 hospitalized, and ended the Harlem Renaissance.

The text offers explanations for racial segregation among the urban poor, as well as gives histories of major events within the civil right movement. “As the white middle class prospered and moved out to the suburbs, many African Americans were left in the old and decaying inner cities” (Skiba, et al., 2005, p. 761). The introduction also recounts the Montgomery Bus Boycotts, Brown vs. Board, and the integration of Little Rock Central High School.

The text notes the shifting expectations of women around World War II and of their willingness to perform indifferent roles. After World War II, the women went back to being housewives and the men became the bread winners. “The days of ‘Rosie the Riveter’ were gone’ the ‘baby boom’ was here” (Skiba, et al., 2005, p. 759). In the
introduction to literature from 1960-1980, the text elaborated on the developments in the women’s movement, recounting that renewed vigor was applied to the questioning of gender roles and the reexamination and reconstruction of the literary canon (Skiba, et al., 2005, p. 864). The introduction to the concluding chapter called “The Contemporary Literary Scene,” highlights multiculturalism as the defining characteristic of contemporary literature and lists famous Hispanic American, Native American, African American, and Asian American authors (Skiba, et al., 2005, p. 947).

Themes in Introductions to Historical Eras or Thematic Units in Holt, Rinehart, and Winston

The Holt textbook acknowledges the cultures of Native Americans and Europeans as equally developed and valuable. The first section in the text, entitled “Encounters and Foundations” features a quote by J. H. Parry: “Columbus did not discover a new world; he established contact between two worlds, both already old” (Beers, et al., 2009, p. 5). The text explains that the original relationship between Europeans and American Indians was “interdependence” (Beers, et al., 2009, p. 5), a trading of knowledge of survival skills for European goods. The settlers were noted as being outnumbered by the Native Americans until they “unwittingly exposed” (Beers, et al., 2009, p. 5) Native Americans to diseases which killed entire villages.

The introduction to oral traditions of Native Americans takes a didactic approach, stating that “few peoples have been as appreciated and, at the same time, as misrepresented as the many different cultures today called American Indian or Native
American” (Beers, et al., 2009, p. 15). The explanation of Native American oral traditions continues for two pages, elaborating upon the beliefs and diversity among American Indians. The text introduces the Huron, Sioux, Nez Perce, and Blackfeet by noting qualities that were unique to those peoples; though the introductions are brief, all four accounts retell the history of the weakening and domination of each people group.

The Holt text traces the roots of stereotypes about Native Americans and shows the difference between a story about the oppressed compared to a story by the oppressed. Introductions to early American writings note that stories about Europeans being held captive by Native Americans “became one of the most widely produced forms of entertainment in North America” but “unfortunately… contributed to the decline of relations between American Indians the colonists” (Beers, et al., 2009, p. 43). The European narratives about Native Americans are set up against the narratives about slaves, by slaves, in which the voices of the oppressed are heard. The text also notes that slave narratives were one of the most powerful forces for “support[ing] the abolitionist cause by revealing the horrors of slavery” (Beers, et al., 2009, p. 43). “Slave narratives are fundamentally important both as historical documents that provide eyewitness accounts of the harsh realities of slavery and as autobiographies that give a voice to generations of enslaved people” (Beers, et al., 2009, p. 411).

The text recounts various protests against domination during the Romantic Era, as well. An introduction to Romanticism notes in only two sentences that “William Lloyd Garrison and other abolitionists struggled to put an end to slavery” and “Feminists such as Elizabeth Peabody, Margaret Fuller, and Emma Willard campaigned for women’s
rights” (Beers, et al., 2009, p. 206). The abolitionists interviewed former slaves and published the interviews, hoping that the “bone-chilling facts about the inhumanity of slavery” (Beers, et al., 2009, p. 411) would convert even more supporters to the growing abolitionist movement. The Holt text tells of W. E. B. Du Bois’ partnership with other African Americans in 1905 to strengthen the Niagara Movement, “an early step in the long quest to end segregation” (Beers, et al., 2009, p. 612) and of Elizabeth Caddy Stanton and Susan B. Anthony in their organization and protest against unequal treatment of women (Beers, et al., 2009, p. 612).

The Holt textbook expounds on many of the complexities of slavery. There is a differentiation between the experiences of women and men who were enslaved, noting that slavery stole what Frederick Douglass called “‘my manhood’” (Beers, et al., 2009, p. 411), and slavery stole women’s “self-respect…attempting to turn them into helpless and hopeless victims” (Beers, et al., 2009, p. 411). The text notes that many abolitionists were directing their efforts toward ridding the country of slavery and that southern slave owners opposed them to the point that violence erupted into the Civil War. The text quotes brief firsthand accounts of families being sold to different plantations and of the day that Northern troops walked down the road to call to the slaves that they were free.

Also noted is the Native Americans’ attempt to blend with the “dominant white culture” (Beers, et al., 2009, p. 208) by becoming farmers and attempting to live the way that the Europeans lived, but the Indian Removal Act forced them to leave their lands and walk 800 miles, during which approximately 4,000 Cherokee died. The text also notes that after the Civil War, slaves were free but African Americans “still faced a struggle for
freedom and equality” (Beers, et al., 2009, p. 400). The Holt text notes the “massacre” at Wounded Knee where a group of Sioux were surrounded by United States army soldiers who shot and killed over 200 (Beers, et al., 2009, p. 609). The text also notes that, ironically, although the Native Americans were driven off of the land by the government, millions of new immigrants were welcomed to settle the land (Beers, et al., 2009, p. 609).

The text also tells the history of children who worked under dangerous conditions and for little money in a mill, many of whom, the text notes, were girls who worked to send a brother to school (Beers, et al., 2009, p. 207). The text directs teachers to ask students about what child labor meant about poverty in the U.S. during the 19th century and how children are viewed differently today. The text also suggests that the teacher encourages interested students to research about child labor around the world today (Beers, et al., 2009, p. 207).

The Harlem Renaissance in Holt’s text notes that previously, the work of Black writers had been “ignored, patronized as ‘quaint,’ or otherwise relegated to the margins of American culture” (Beers, et al., 2009, p. 951) and that now “mainstream America was developing a new respect for African art and culture” (Beers, et al., 2009, p. 951). The text lists persons of color who contributed to or thrived within the artistic awakening of the African American community, such as the performers, Josephine Baker, Paul Robeson, and Florence Mills (Beers, et al., 2009, p. 951) as well as a number of authors that the textbook later includes. “They addressed inequalities of race, class, religion, and gender. Some writers attacked racism; others addressed social issues within black communities. The flourishing of African American writing helped affirm that black
dialects were a vital part of American English” (Beers, et al., 2009, p. 951). The text explores the cultural influences of the deterioration of Harlem but closes in a hopeful tone. “

Harlem has suffered from urban decay, becoming a dangerous center of crime and drugs. Many people live in poverty, and many buildings are in disrepair. In the past few years, however, Harlem has begun to recover as a fresh wave of creative energy as infiltrated the neighborhood. People are calling this new artistic movement a “second renaissance.” Recent renovations have restored many of Harlem’s historic buildings and brownstone houses, bringing the neighborhood back to life. (Beers, et al., 2009, p. 997)

The Civil Rights Movement was not included in any introduction to a historical era, but it was noted in many different biographies as authors’ personal lives were intertwined with the movement.

The Holt text is the only textbook of the five textbooks that recounts the United States’ acquisition of other countries: the U.S. “quickly snapped up Hawaii as a territory” (Beers, et al., 2009, p. 610) and later “added Cuba, Puerto Rico, Guam, and the Philippines to its territories” (Beers, et al., 2009, p. 610) and President Roosevelt “used American vigor and vision to complete the Panama Canal” (Beers, et al., 2009, p. 610). “The United States dominated the Western Hemisphere and was an important presence in the Pacific” (Beers, et al., 2009, p. 610). The text includes a map of the world with American flags positioned over all of these “territories” (Beers, et al., 2009, p. 610). Though the Holt text is the only of the five texts to acknowledge the U.S.’s possessing of
these lands, it does not expound on how the domination of the United States affected the persons living in the territories, and the text includes only one author who is Puerto Rican American and no other voices from any of these territories. The Holt text is the only of the five texts to mention that thousands of Japanese Americans were held in internment camps as victims of “fears and suspicions of war” (Beers, et al., 2009, p. 1,027). The text also notes the Tuskegee Airmen, a crew of African American military personnel who were, despite rules against persons of color performing such roles, permitted to fly and work on U.S. airplanes in World War II. These Tuskegee Airmen were noted as becoming “one of the most highly respected combat units” (Beers, et al., 2009, p. 1,043). The Holt textbook is one of two of the five to provide a Spanish glossary in the back of the book.

*Themes in Introductions to Historical Eras or Thematic Units in McDougal Littell*

The McDougal textbook asserts the greatest effort to educate students about stereotypes. After the section containing writings by Native Americans, the text provides examples of and strategies for detecting stereotyping of Native Americans in film. An accompanying DVD allows students to view Native Americans in film, including classic westerns, and to analyze the scenes for stereotyping. The strategies for detecting stereotyping include the lack of precision in references to “Indians” and in costuming; the use of complete or incomplete sentences and complex or simple ways of communicating ideas (“See far mountain. Smoke in sky. Me help Cherokee brothers.”) (Allen, et al., 2008, p. 63); positive and negative actions; and tone-setting music, lighting, and camera
angles. The text explains the origin of stereotyping thusly: “Perhaps [to] justify the taking of Native American lands and lives, the so-called good guys – cowboys and settlers – had to overcome the alleged bad boys – rampaging Indians or marauding outlaws. Thus was born a source for stereotyping that would endure in other forms” (Allen, et al., 2008, p. 62).

Among the introductions to historical narratives, a highlighted box notes that slave narratives are “among the most remarkable productions of the age” because they provide “pictures of slavery by the slave” (Allen, et al., 2008, p. 67). The text emphasizes the voices of the oppressed with examples of mis-told histories, such as that the widely accepted and reenacted version of Thanksgiving, not based on truth but on “holiday legends of Pilgrims and Indians” (Allen, et al., 2008, p. 99). Contradictory to this message, six pages later, there is a depiction of a painting of a 1914 painting called “The First Thanksgiving” (Allen, et al., 2008, p. 105). While the text suggests that the Thanksgiving story is myth, the picture conjures elements of the myth, picturing a long banquet table around which sit a number of integrated Europeans and Native Americans. There is, however, a pedagogical suggestion provided for the teacher edition that calls the painting “nostalgic” (Allen, et al., 2008, p. 105). There is, however, no such direction in the students’ version of the text.

McDougal’s commentary on the Civil War recounts the passion with which people defended or rejected the notion of slavery, noting that there were 4 million slaves that labored in the South. The text reports pro-slavery and anti-slavery violence such that people were killed and men hanged over disagreements; there is a citation of a
congressman beating a senator unconscious with a cane over the issue of slavery, due to which ensued a battle of the newspapers in the North and South. The text cited, concerning the Dred Scott decision, that “even free blacks ‘had no rights which a white man as bound to respect’” (Allen, et al., 2008, p. 496). The McDougal text records that the slave narratives were “urg[ed] on by abolitionists” in order to aid the anti-slavery cause. In reference to the Reconstruction, the text notes that while African Americans gained, under the law, citizenship and the right to vote, “Southern states resisted many of the protections granted to newly freed blacks, while blacks felt that too little was being done to ensure their civil rights and economic independence” (Allen, et al., 2008, p. 619). Not only does this passage not capitalize “blacks,” which refers to a people group and should be a proper noun, but it could imply that African Americans were alone in their opinion that the government was treating them unjustly.

The text comments on many aspects of social class during introductions. Edith Wharton was quoted as saying, “The only way not to think about money is to have a great deal of it” (Allen, et al., 2008, p. 620). After the Civil War, McDougal’s text notes that “a very small group of men controlled the vast majority of industry” (Allen, et al., 2008, p. 620). The text continues by describing the Native Americans being pushed off of “their land,” the African Americans working “as sharecroppers under conditions much like slavery,” and immigrants “working 16-hour days in airless sweatshops for subsistence wages” (Allen, et al., 2008, p. 621). The text also notes that during this time, Native Americans were isolated onto reservations and forced to go to schools that imposed dominant language and culture onto the students. The text describes a “progressive
movement” founded on the idea that “social change was possible and necessary and that it was the job of the government to make laws to protect people” (Allen, et al., 2008, p. 622). The text also documents the Great Depression, chronicling the nation’s 25% unemployment rate and the extreme poverty of many. The text speaks of the New Deal’s attempts lift the nation out of poverty but suggests that increased spending after World War II was actually responsible for the nation’s economic prosperity (Allen, et al., 2008, p. 826).

World War II was noteworthy for being the first war in which more civilians than soldiers died. The texts also cites that “around six million Jews [were] systematically murdered” (Allen, et al., 2008, p. 1092). In the student introduction, the Holocaust is referenced in the student text as a “genocide” (Allen, et al., 2008, p.1,098). The student text notes that Elie Wiesel was taken at 15 years old to a concentration camp where he was “beaten, starved, and almost worked to death” (Allen, et al., 2008. p. 1,098). The text notes that the majority of his family “did not survive” (p. 1,098).

The women’s rights movement is explored by noting the objections to women’s rights: that men of color should gain rights before women, the education would ruin women’s beauty, and that women’s power was in their elegance and their capacity to “preserve the order and decency of society” (Allen, et al., 2008, p. 626). The texts suggests that teachers explore these objections with students. There is a notation about women finally getting the right to vote, their changing, less restricting dress, and their newly accepted occupational pursuits outside the home.
The Harlem Renaissance was noted as resulting from a migration of African Americans desiring to flee from “oppression and racial hostility” (Allen, et al., 2008, p. 831). The text describes how the term “New Negro,” (Allen, et al., 2008, p. 832) a term denoting “a sophisticated, and well-educated African American with strong racial pride and self-awareness” (Allen, et al., 2008, p. 832) came to be an insult. Readers may interpret this to have been pejorative because it may imply that African Americans did not naturally possess any of those positive or strong traits. The text notes that even one hundred years after Emancipation, African Americans were still denied voting, education, and occupational rights, and though the civil rights movement “secured legal rights to equality, but in reality racism and injustice still linger on” (Allen, et al., 2008, p. 1,090).

Of the civil rights movement, a highlighted “key idea” listed at the heading calls the movement “perhaps the most important social change in modern time” (Allen, et al., 2008, p. 1,095). The text expounds upon Martin Luther King Jr. and Malcom X holding opposing viewpoints concerning non-violent protest. The text devotes four paragraphs to descriptions of nonviolent protest, police brutality, and imprisonment in the pursuit of creation and federal enforcement of anti-segregation legislation; the conclusion states that “America still has not achieved true equality and opportunity for all” (Allen, et al., 2008, p. 1,095). The text noted that in order to “change laws, first it was necessary to change minds” (Allen, et al., 2008, p. 1,098), which was achieved partially through writings by “getting the message of justice out to the rest of America – telling people what was happening and making them care” (Allen, et al., 2008, p. 1,098).
Conclusion

While the collection of data shaped many new questions and possibilities for further study, the themes within the data also produced a number of clear answers to the four original research questions. These answers will be stated in the following chapter.

Interlude

I am becoming apprehensive about publishing and disseminating the conclusions of this study because of the direct and vital connections that I have with some of the implications herein. I am acutely aware that these findings could be read as accusations of Christian culture. I did not set out to condemn the textbooks published by Christian publishers. I believe that many of the messages that they convey about theology and philosophy are very important for students’ competence in their faith. After all, that is the stated mission of the two texts published by Christian publishers. Whether these texts purposefully mis-represent minorities is also not an issue at hand. The issue is that they do mis-represent minorities, and to a shocking degree at times. They have the potential of teaching teachers and students to be competent in their faith but not in their relations to persons with whom they desire to share their faith.

I don’t want to create a stereotype – in my mind or in the mind of others – that some Christians willfully perpetuate negative messages about persons who are minorities. I don’t want to publish work that condemns so many people whom I respect. However, these texts have tremendous influence over a segment of an entire generation, and as having such influence, they have a responsibility to understand the power of implications
in their texts. I assume that Christian publishers would probably admit that they are far more concerned about discussing biblical and theological issues than accommodating for racism and sexism. However, the more that I study discrimination, and the more that I study the Bible, the more I see an inextricable link between Christ and the deliverance of the oppressed (Thurman, 1996).

James, the biblical author and the brother of Christ, tells us not to show favoritism, not to favor the rich over the poor (James 2:1-4) and notes that the wealthy are oppressors (James 2:5-7). Paul tells us that in Christ, there is neither slave nor free, male nor female, Jew nor Greek (Galatians 3:28). Christ himself chose to spend the majority of his time around social outcasts. While the Old Testament is full of restrictions about race and gender, Christ came to free humankind from many of the Old Testament restrictions.

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Lately, I walk into a room, and I cannot help but count and code the people that I can see: White female, African American male, unknown male, White unknown, White female, White female, ethnic male. This is what looking at hundreds of depictions in textbooks has done to my perceptions. I have to wonder, do high school students, teachers, adoption committees actually do this? Probably not, right? I didn’t consciously count persons and their color, gender, or other minority apparent qualities before this study, either. Not consciously. But I did know as a child when we walked into Pizza Hut, I did not feel safe with all of those Black college students eating dinner. I did know that my African American friend came to my house to play and that I never went to her house
to play. I did know that there was probably some sort of accommodation that I should make in my lesson since there was an African American student in American Literature during fourth period. I did notice when I was the only girl on the track team in high school. I did notice – and so did many who congratulated me, and who harassed the boys for being beaten by a girl – when I won a 4-H electricity project competition. Students may not count and code pictures of presidents that stretch around the perimeter of their Social Studies classroom, but they know that an African American female can’t play “president” in the school play. They get the implicit message. No one ever had to teach it.

I start to think while I examine photographs and artistic renderings of the history and culture of this country that it appears that there simply is not art or pictorial record that depicts minorities in less stereotypical ways. I have begun to think, for instance, that there simply must not be any art of African Americans that is more than one hundred years old and that does not caricature them or depict them being beaten or slaving in fields and plantation homes. Then I remember the account that Tatum (2006) describes, the one that I hear repeated again and again in the halls of the English buildings where I have taught: *I never read any African American literature in high school and general literature courses; I just thought that there weren’t any persons of color who could write well.* It is not that other art does not exist, art that does not depict women weakly leaning on men, naked African slaves, or only people who are physically abled. It is that this art is not mainstream. A depiction of a writing student who is not white is rare because it may cause students to wonder, for instance, “What could that man in a turban be writing? Certainly, he is not writing the same sort of paper that I would write.”
While this study finds both Christian and public school texts wanting, the Christian school texts are far more inappropriate. I do not plan to publish this information to damage the reputation of Christians but to say that not all Christians would agree with messages propagated by other Christians and to encourage Christians to “become all things to all people,” (I Corinthians 9:22) to adapt to the preferences of those who they would wish to love, to love them in ways that are culturally meaningful to those persons.
CHAPTER 5: CONCLUSIONS AND RECOMMENDATIONS

Conclusions

This study cannot conclude whether there are principles or driving forces that govern the adoption of texts by either Christian or public schools, a question that was posited at the beginning of this study; purposes behind the adoption of textbooks cannot be determined simply by examining those textbooks. While there are strong messages and gaping omissions in the textbooks, it is unlikely that representation of minorities plays a major role in the discussion about adopting particular texts. Many of the references to themes in this study can be subtle, and hegemonic influences have hidden themes about oppression in plain view. Critical Discourse Analysis is never complete, nor can this study be complete, though the five texts were studied exhaustively. There are still an infinite number of ways of interpreting insinuations and overt statements as well as inclusions and omissions. This study only has the capacity to report what the researcher finds to be the most significant findings about minority groups in these textbooks.

This study found very significant differences between textbooks published for public and Christian schools, though, at times, there were strikingly similar handlings of persons from minority groups. It is possible that the reason for such contrasting differences between Christian school and public school textbooks is that publishers of Christian textbooks purport to address literature through philosophical and theological ideologies, and both the A Beka and Bob Jones textbooks do this quite effectively. While these two textbooks are approximately one half of the size of the public school textbooks,
they still devote a considerable amount of space to introductions, pedagogical suggestions, and guided reviews; however, these sections are all geared toward achieving the goal of theological discourse rather than a focus on representing minorities. For this reason, the public school textbooks were found almost always to represent minorities more frequently and equitably. The following conclusions will revisit the specific research questions and offer answers to the degree that this study provided sufficient data.

Responses to Research Question 1

In order to answer the question, “How do teacher editions of American Literature textbooks adopted by Christian and public schools comparatively handle minority groups through the inclusion or exclusion of pieces, authors, or themes?” this study employed a variety of critical angles from which to examine texts. The genders of textbook authors revealed that there are approximately equal numbers of men and women who wrote textbooks for Christian schools and a far greater number of women who wrote textbooks for public schools. The genders of the authors may or may not have affected the writing of the textbooks; at times, each of the textbooks does not handle gender relations with equitable notations.

Concerning pictures, the public school texts picture proportionately far more Whites than persons of color and more heterosexual couples than do the Christian school texts. The Christian school texts picture proportionately fewer oppressed groups of persons of color, more males than females, and fewer persons with disabilities than do the public school texts.
Concerning treatment of minorities among authors, the study revealed that the Christian school texts include consistently lower percentages of authors from all types of minority groups. Christian school textbooks also have the least diversity of author races and ethnicities, as well as fewer chapters set aside that are devoted to minority groups. Christian schools devote proportionately fewer pages and smaller biographies to persons of color than do public school textbooks. Both public and Christian school textbooks devote proportionately fewer pages and smaller biographies to authors who are female. On the other hand, both Christian and public school texts devote proportionately more pages to authors who are from the working class and to authors with disabilities.

Christian schools devote more space to pictorial depictions but less space for biographies of authors from the working class. Both Christian and public schools devote more space to pictorial depictions of authors of color, to authors who are women and to authors without any disability. Public schools give proportionately more voice through direct quotes to authors of color but less biographical space to authors with disabilities. Both types of textbooks give more directly quoted voice to male authors, authors who are not from the working class, and to persons without disabilities.

The Christian school texts had unique themes which emerged among author biographies. The majority of the Christian school texts only included a small number of authors of color, most of whom were handled in archaic and derogatory manners. They mentioned abolitionists but did not explain their positions as thoroughly as the public school texts. Most of the Christian school texts refer to mankind using male-oriented pronouns and describe women passively and according to their relationships with men.
The majority of Christian school texts only provide brief commentary or examples of women’s abilities being equal to men’s. They also consistently refer to persons with disabilities using excessively negative language. Of the three Christian school texts, the McDougal text is the most sympathetic and realistic in its portrayal of authors of color.

The public school texts use some incorrect punctuation when referring to authors’ races and/or ethnicities. The texts also include a number of authors who are not from minority groups but who advocate for minorities. The texts also provide some information concerning specific Native American peoples and tracing the causes and events of their genocides. The public school texts also include a greater number of pieces from minority voices, such as Native American writings, slave narratives, women expounding on women’s rights, and persons of color concerning discrimination during every period of the nation’s past, often alluding to leaders in the movements by name. The public school texts also handle social class by portraying some of the difficulties experienced by authors who were from the working class. While the texts present some persons with disabilities in ways that emphasize the person rather than the disability, there are a number of instances where disabilities are mishandled.

Ultimately, the answers to research question one are: 1) more women authored public school textbooks than Christian school textbooks, 2) there were more pictures of minorities in public school textbooks, 3) there was better treatment of minority authors in public school textbooks, and 4) there was greater visibility of oppression in public school textbooks.
Responses to Research Questions 2 & 3

The proposal phase of this study did not set out to marry two of the four research questions, but in the midst of data collection, the answers to the following two questions proved to be inextricably linked: “How do teacher editions of American Literature textbooks adopted by Christian and public schools comparatively handle minority groups by influencing students’ understanding through learning guides and questions?” and “How do teacher editions of American Literature textbooks adopted by Christian and public schools comparatively handle minority groups through suggestions of pedagogical approaches surrounding history and literature?” These are linked because almost every learning guide provided for students is accompanied by a teaching guide in which answers or potential problems are anticipated and mapped out for teachers. Therefore, to study the questions without the answers leaves any understanding of the textbook’s purpose incomplete.

The majority of the Christian school textbooks do not acknowledge Native Americans’ culture or their rights to land and quality of life during the European colonization of the Americas. Instead they often portray Native Americans as belligerent and ignorant; however, one of the Christian school texts has the most extensive exposition revealing stereotypes of Native Americans. The majority of the Christian school texts reinforce the dominance of the white man without commenting on problematic implications about power, though not in all cases. Two of the Christian school texts also encourage students to view non-dominant dialects as humorous. The majority of the Christian texts are silent about the suffering of people held in slavery,
often portraying slaves as content and grateful; however, one text includes extensive commentary on slavery by slaves. While, at times, the Christian school texts encourage students to ponder gender roles and injustices, the majority of the gender discrimination in the literature is reiterated rather than challenged. Some of the Christian school texts encourage students to empathize with or care for the poor.

The public school texts, while sometimes exploring slavery and oppression in depth, at times, encourage students to imagine and empathize with the oppressed, while not giving them a framework for understanding oppression. The public school texts separate out writings by Native Americans, African Americans, and women, including the majority of some of those authors within the confines of subject matter about their own minority groups. The suffering of Native Americans at the hand of Europeans is a focus of each of the public school texts. The public school texts reiterate themes of discrimination, prejudice, and dehumanizing oppression throughout the texts, though the majority of these references do not prompt students to consider the implications of the statements; several pedagogical approaches lead teachers toward the invisibility or a dismissal of the current state of race relations. However, students are encouraged, at times, through the public school texts, to explore in provocative ways the intersection of race and gender or to examine the dilemmas that African Americans faced between the Civil War and the civil rights movement. There are many examples within the public school texts of persons of the dominant culture supporting persons who are oppressed, and students are occasionally prompted to consider their own roles concerning the oppressed. While one text does not prompt students or teachers to explore social class,
another suggests governmental solutions to poverty, and still another explores the hardships of poverty. Only one of the public school texts provides questions and answers directed toward understanding disability, helping students to view the abilities rather than the lack thereof; another of the public school texts handles disability by focusing on the limitation.

Ultimately, the answers to research questions two and three revealed that there was more consideration in public school textbooks of: 1) oppression and domination, 2) personal responsibility and social justice, 3) discrimination and prejudice, 4) majority support of minorities, and 5) humanization of minorities.

**Responses to Research Question 4**

The final question, “How do teacher editions of American Literature textbooks adopted by Christian and public schools comparatively handle minority groups by framing philosophies, historical eras, themes, or specific pieces?” was answered by examining and comparing histories as they are told in each text.

The Christian school texts did not all contain historical accounts; only two of the three had any introductions to historical eras, and the themes in histories of those two texts were often contradictory. One text focused on the conquering of the Americas, reiterating the dominance of the White man while demonizing the Native Americans, while the other text provides a critical examination and debunking of Native American stereotypes. One of the Christina textbooks speaks nostalgically and sympathetically about the South in relation to the Civil War while the other devotes substantial space to
passionate arguments for abolition, recounts unjust rulings, and expounds upon the 
horrors of slavery. One text vaguely refers to the Holocaust and the bombing of 
Hiroshima, scarcely condemning either; the other text notes, though briefly, some of the 
suffering of the Jews during World War II. One text mentions poverty in passing, and the 
other devotes substantial space to expositions on poverty. One text does not mention the 
civil rights movement at all, and the other text recounts specific events and arguments 
surrounding the civil rights movement.

The public school texts provide broad definitions of America while employing 
attempts at inclusiveness of persons of many races and ethnicities and not to restrict 
women, but they are not necessarily inclusive of persons who are from the working class, 
who are non-heterosexual, or who have disabilities. All three texts provide accounts of 
oppressed people groups in varying levels of detail: the genocide and stereotyping of the 
Native Americans, the resistance and backlash against women who did not conform to 
traditional gender roles, the brutality and the aftermath of slavery, the suffering of the 
poor during the Reconstruction and the Great Depression, the passion and hope of the 
Harlem Renaissance, and the fears and dilemmas for African Americans during the civil 
rights movement.

Ultimately, the answers to research question 4 were that there was more visibility 
and discussion of minorities in public school textbooks through examinations of: 1) racial 
genocide, 2) resistance and backlash against women, 3) brutality and aftermath of 
slavery, 4) suffering of persons who are poor, and 5) specific minority movements.
For Further Study

Since a Critical Discourse Analysis is never complete, and since the amount of data in this study are immense and the angles from which those data could be collected are infinite, there are a number of other examinations that could be made in a similar study. It would also be beneficial to study many biographies of authors included in the texts in order to determine minority statuses that are not mentioned in the biographies. For instance, many sources suggest that Michael Wigglesworth, a Puritan writer included in the A Beka textbook, was gay; however the textbook does not address his sexual orientation. By not mentioning minority statuses, they become invisible. Also beneficial would be an examination of religious texts written for religious schools other than the Christian religion.

The literature that is chosen for inclusion in the canon of high school literature is, alone, a fascinating study. There are infinite ways of examining these texts for messages about minorities. Hodes (1996) reported a study of pictures of characters in elementary math software, 88% of which were males; the study also found that occupations conformed to stereotypical gender divisions. An older but more extensive study examined stories from 134 elementary textbooks and readers and found that for every five stories about boys, there were two stories about girls; that there were three adult male characters to every adult female character; and that there were four male fairy tale stories for every female fairy tale (“Women on words and images,” 1975). More recent studies of current elementary basal readers and award-winning children’s books found two male characters and pictures to every female character and picture (Evans & Davies, 2000; Hamilton,
Anderson, Broaddus, & Young, 2006). While this study did not examine literary pieces, it would be an interesting study to examine characters in literary texts for stereotypes and frequencies of appearances.

Texts depicted authors differently, some as youths or adolescents, and others as older persons. Authors’ poses also varied from one pictorial depiction to another. Some authors were looking directly at the camera, while others were looking to a side or above or below the camera; still other depictions were silhouettes or statues. Some authors were smiling, and others looked ambivalent, melancholic, or angry. Also throughout the same text, authors were depicted from drawings to black and white photographs to full color high-resolution photographs. It would be an interesting study to note the occurrences of each expression by minority or majority status. Photographic and artistic depictions could be examined for caricature-like depictions or reinforcements of stereotypes. Also, while this study coded the number of times persons of majority and minority groups appeared, it did not code the sizes of those appearances. A study of the implications of the large, close-up full-color depictions of young and attractive White women and nearly none of men, persons of color, or persons who are elderly would also be very interesting. Also, a study could examine active and passive roles in photographs, coding for specific roles and actions in pictures, such as men shooting guns, giving speeches, carrying women, or showing emotion. Photographs could also be coded for multiple minority identities, such as women of color or persons of Asian descent in wheelchairs.

What makes the suggested pedagogical approaches unique from the rest of the textbook contents is that the students do not see the suggestions. Therefore, students may
or may not be exposed to the ideas contained in these suggestions. However, some teachers may teach exactly what the text recommends for them to teach, and they may skip over many of the literary pieces in the text. There is no way to quantify which part of the text is likely to be most widely used without further research. Also, since a content discourse analysis is a study that integrates who the researcher is with the interpretation of the data, a study that asks students and teachers how they interpret photographs, statements, and pedagogical suggestions in the textbooks would add texture to this study.

Recommendations

Sadker, Sadker, and Zittleman (2009) found that in one popular history textbook from 2005, there were 8 full-page biographies of famous males in history and only 1 biography of a female. Another older study found that out of 2,760 stories in elementary textbooks, male to female biographies were 6 to 1 (“Women on words and images,” 1975). This study reinforces findings of inequalities not only in gender, but in other minority groups as well. If students use textbooks during 80-95% of classroom time, and teachers design pedagogy based mostly on suggestions from teacher editions of textbooks (Fan & Kaeley, 2000; Starnes, 2004; Woodward & Elliot, 1990), these messages are as prominent as they are invisible. Since adolescents rarely notice hegemonic influences without being taught to see them (Tyack, 2003; Apple, 2004), teachers need to seek to educate themselves concerning minority representation in textbooks. Appleman (2000) demonstrates why and how high school students can be taught to use Critical Theory to read media and literature. While high school students can be resistant to Critical Theory,
they are very aware of the tensions that surround topics of diversity, and they desire the
tools to navigate what they realize is a complex world rife with oppression and
domination. While students can be resistant at first to exposing injustices, they can and do
come to deeper and clearer understandings when continually taught to see power
structures (Appleman, 2000).

While teachers and students can seek out ways of detecting and mitigating
inequitable representations of minorities, a more ideal situation would be if the authors of
textbooks understood and aimed to instruct about minorities. For instance, many times in
the textbooks for public schools, the pedagogical approaches and introductions teach
students and teachers how to detect and respond to discrimination or injustices. However,
the textbooks written by Christian publishers rarely do the same. Publishers of Christian
texts could begin by using language that is not outdated or discriminatory, simply by
adhering to the rules of use of non-biased language issued by the APA. Also, the
Christian textbooks could integrate more historical references to issues concerning
minorities so that both teachers and students can develop competencies in understanding
and fighting oppression.

Before students can receive a message, they need to believe that the message has
value significance in their lives (Appleman, 2000). An eager and poorly planned Ready-
Fire-Aim methodology is more likely to further alienate students when exposing those
students to material that may have negative implications about their families, their
friendships, and their comfort. They need to experience their own personal journey of
resistance and emotion and acceptance of unpleasant realities. Before students can
understand the gravity of the implications in a text, they need to be educated on the
history and present power structures through the use of resources such as Howard Zinn’s
*A People’s History of the United States* (2003), RethinkingSchools.org, Tolerance.org,
and Peggy McIntosh’s *White Privilege: Unpacking the Invisible Knapsack* (2008). There
is, however, no single course of study that will prepare students for critical
understandings, as every student comes into the classroom with a different set of
presuppositions than his/her classmates, and not every student will learn at the same rate
or with the same interest level. Some of the textbooks in this study are more helpful than
others in supplementing students’ understandings of social issues surrounding minority
groups.

However, the answers are not all in textbooks. One cannot expect a textbook to do
the job of developing competencies. If students are not exposed to persons who are
members of minority groups, their lack of competence concerning those groups will
continue unchecked. Teachers, school systems, and parents can seek out exposure both
for themselves and for students to persons with disabilities, interactions with persons who
are working class, women, persons of non-heterosexual orientation, and persons of
various races and ethnicities. These exposures, when accompanied by histories and
literature, have the potential of helping students from the dominant culture become more
empathetic and socially responsible citizens (Compton-Lilly, 2004).

Orenstein (2002), in the context of the problem of heterosexism, notes that the
root of discriminatory epithets or behavior among high school students is a lack of
education about power and oppression. The only way to curb discrimination is to raise
the students’ consciousness about the biases and hidden social discrimination that they do not naturally see (Orenstein, 2002). Teachers and parents can also supplement textbook readings with additional readings and film that can cause students to develop competencies that they would not otherwise possess (Appleman, 2000). Readings that expose power structures, when triangulated with education and exposure to persons who are minorities, has a greater potential to teach students a new way of seeing and to nurture empathy (Compton-Lilly, 2004).

Students, teachers, parents, adoption committees could all be educated to perform the data collection illustrated in this study. However, without the integral understanding of Critical Theory, the meaning-making of that data would not be possible. Understandings of domination and oppression and empathy with persons who are different do not necessarily occur organically. Teachers and parents would benefit from training to help students see bias in their textbooks and in the world around them; but that knowledge is meaningless unless those students understand why their biases threaten democracy and the equal rights of all persons.
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