is to real food. In addition, each publisher is very like the others—for example, there is little to distinguish one grade 3 book from another.

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

Treatment of Religion

To all intents and purposes, religion is excluded from these basal readers. There is not one story or article in all these books, in approximately nine to ten thousand pages, in which the central motivation or major content derives from Christianity or Judaism. Religious motivation is a significant, although quite secondary, concern in only five or six stories or articles—less than 1% of the stories. In a few instances, religion is part of a story in a minor or peripheral way but without any narrative importance.

No informative article deals with religion as a primary subject worthy of treatment. There are scores of articles about animals, archaeology, fossils, or about magic—but none on religion, much less any about Christianity. In contrast to the serious neglect of Christianity and also Judaism, there is a minor spiritual or occult emphasis in a number of stories about American Indians. One 55 page story featured a typical white American girl on a ranch in California who seeks to find her "Indian Heart" (Laidlaw:6). The girl makes several animal fetishes and understands a fetish as capturing the spirit of the animal, in this case, the coyote. She seeks ways to commune with animal spirits as part of her search for her "Indian Heart." Another story, "Medicine Bag," (Laidlaw:6; Lippincott:6) features an Indian medicine bag passed on from father to son; the bag is part of an Indian youth's "Vision Quest" in which he seeks the meaning of his name. An article about Comanche medicine art gives not only interpretation of the artist's paintings but also information about Indian spirituality (Economy, grade 6). In this article misleading comparisons are made with the Bible. For example, "A prophet (in the Bible) was said to have come from another world, or Heaven, to give People on Earth vision, or a reason for being...people you call saints or disciples wrote down what they 'saw' through your prophets" (p.87).

This quite implies that prophets come from another world—hardly an accurate representation of the Judeo-Christian concept of the prophet. Perhaps the author is referring to Jesus as a prophet, but if so this raises even more disturbing issues.

But for a more detailed picture of how religion is treated, consider the following descriptions of those few stories that do mention Christianity or Judaism. First, a biography of the Mayo brothers and their establishment of the Mayo Clinic mentions that an order of Catholic nuns was instrumental in setting up the Mayos' first hospital, called St. Mary's (Allyn & Bacon:3). Second, a story featuring Joliet and Marquette mentions that the latter was a Catholic priest (Heath:3), and a story on the animals of China mentions a French priest-naturalist, Fr. David (Houghton Mifflin:6). Third, one story mentions an Hispanic artist who, among other things, drew a nativity scene (Economy:6); an article on masks mentions masks in South American religious festivals at Mardi Gras and Lent (Allyn & Bacon:6). Keep in mind that in these stories the actual numbers of lines containing such a religious reference is small and that these references are descriptive—without reference to clear religious motivation. Thus these references are to secondary aspects of religion. The exception to this is a story about the famous battle at the Alamo, which is described as a mission church in Texas, and a young boy's mention of his family's church and Our Lady of Guadalupe. The boy's mother prayed for the safety of her Hispanic husband, the boy's father, during the battle (Houghton Mifflin:6). The religious meaning of these actions, however, is somewhat ambiguous since the mother's prayers were ineffectual and her husband is killed along with the rest of the defenders.

A story by the Jewish writer Isaac Bashevis Singer set in nineteenth century eastern Europe in a small village has something of a religious theme (Macmillan:6). It takes place during Hanukkah and involves a Jewish boy and the family goat who get lost for three days in a blizzard. The boy is saved by finding a haystack in which to sit out the storm and by the goat who keeps him warm and supplies milk. After the storm he returns home. The celebration of Hanukkah provides an important background for the story, but the religious and political meaning of Hanukkah is not given, and for most readers it could be just an unexplained ethnic holiday.

There is also a brief selection from a story about two Jewish girls hidden in the home of a Dutch farmer during World War II (Macmillan:6). That the girls are Jewish is mentioned once; there is no other reference to religion.

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

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

One piece has a preface explaining that the story is about a Mennonite family in America that fled Russia to avoid religious persecution (Houghton Mifflin:6)—but who the Mennonites are is not explained. A story about pioneer life on the prairie describes Christmas a warm time for special foods (Houghton Mifflin:6). This is really not a religious reference since the text calls Christmas a time for "thought and thanksgiving," and no religious meaning is given. One tale of King Arthur refers briefly to the Bible, a cathedral, and an archbishop (Holt, Rinehart & Winston:6).

In the preceding examples, one sees the same pattern found in the social studies textbooks: (1) no major Christian or Jewish religious motivation is ever shown, and there is virtually no serious representation of religion; (2) there is the complete omission of any typical active Protestantism, but a small number of "minority" religions, e.g., Catholic, Jewish, Black, Mennonite, do get a few positive representations; and (3) the rare references to religion are mostly descriptive and neutral, and they are secondary religious references. For example, even in the relatively religious biographical piece on Martin Luther King, Jr., there is no reference to how Christian ideas or the life of Jesus affected him. (The name Jesus doesn't occur once in these 670 stories.)

There are two stories that each contain one sentence mentioning a major character praying at a time of extreme danger: one, when two boys think they are lost on an iceflow; the other, when a boat carrying immigrants from Ireland has trouble in a storm (Houghton Mifflin:6, p. 427; Laidlaw:6). Again, no reference is made as to whom the characters are praying, however. And finally there is another story in which a man, delighted in being rescued after days of living alone on a large iceberg, shouts in German, "Gott im Himmel" (Houghton Mifflin:6). But the translation of the words is not given.

In addition, there are a few references to God or Christianity that are critical or implicitly negative. There is a story of Maria Mitchell, a woman astronomer in nineteenth century America, with a strong feminist message. When the character visits the Vatican Observatory, the story refers somewhat critically to Christianity in the context of the trial of Galileo. This story also refers to "The Book of Nature and the Book of God," implying that nature is not also the book of God (Lippincott:6).

In a story about Columbus's first voyage, he finally discovers, after much struggle and anxiety, the New World and names the island San Salvador. This expression is the only Spanish in the story, yet it is not translated or explained. A story on the life of the Spanish explorer Estevan mentions that every few days he sent a message back to the rest of his Spanish party by way of the local Indians. He sent a small cross (two sticks tied together) if he had found things of minor interest and a large cross if a major discovery had occurred. The cross is, in this case, a sign with no religious meaning. (Both of the above stories are in Harcourt Brace Jovanovich:3.) There is also a science fiction story (Holt, Rinehart & Winston:6), set in the southern mountains of the United States, that refers to church-goers in a critical context.

Religions other than Christianity or Judaism receive relatively frequent mention. For example, Greek or Roman religion is an important part of six stories; ancient Egyptian, Polynesian, and other pagan religions are featured in six additional stories; two stories, not especially religious, are attributed to Buddha. American Indian religion is emphasized quite positively in five stories and one article. But no Bible stories occur in these books, not even that of David and Goliath.

Curiously, there is something of an emphasis on magic in these books. For example, thirteen stories (2% of the total) feature magic, e.g., how to do it (Allyn & Bacon:6; Economy:3; Ginn:6; Lippincott:3,3; Lippincott:6; Scott, Foresman:3,3); magicians, e.g., Harry Houdini (Economy:3; Ginn:6; Harcourt Brace Jovanovich:6); sorcery, e.g., the "Sorcerer's Apprentice" (Allyn & Bacon:3; Lippincott:6). In addition many other stories have magic as central to the plot and story resolution. In short, stories referring to the occult, to magic, to Indian and other pagan religions are featured about five times more often than stories which mention anything of a Judeo-Christian nature.

Finally, let us note the books which are especially weak or strong in their treatment of traditional religion. The following texts either had no reference at all or only minor (neutral or negative) references to God, Christianity, or Judaism: Allyn & Bacon:6; Economy:3 and 6; Ginn:3 and 6; Harcourt Brace Jovanovich:3 and 6; Heath:3 and 6; Holt, Rinehart & Winston:3; Houghton Mifflin:3; Laidlaw:3; Lippincott:3; Macmillan:3; Scott, Foresman:3 and 6. **That is, 16 of 22 books, or 72%, completely fail even a minimum test with respect to reference to God, Christianity, or Judaism**. Of the remaining books, five contain a few very modest references. *Beacons* (Houghton Mifflin:6) had by far the largest number of stories presenting God and Christianity. It has nothing on Judaism or representative Protestantism, but it does introduce religion into eight of the book's forty pieces, and thus it is clearly the best of those analyzed.

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

1. Lack of patriotism. There are only five stories in all these books with any patriotic theme. Three of the five instances describe the story of the ride of Sybil Ludington in 1777. Dressed as a man, she warned local pro-Independence farmers about a British threat (Allyn & Bacon:6; Houghton Mifflin:6; Macmillan:6). This story is in many respects a feminist piece and it has little of a specifically patriotic character. There is another Revolutionary War story about Mary, a black girl who wants to join the army and who helps bring food to George Washington's troops during the harsh winter at Valley Forge (Holt, Rinehart & Winston:3); and a story about an American boy during the Revolutionary War who captures a British soldier who was stealing vegetables from his garden (Scott, Foresman:6). To summarize: of the 22 textbooks, 17 (over 75%) do not have one patriotic story. Furthermore, none of the patriotic stories has anything to do with American history since 1780—nothing for the last two hundred years. Four of the five stories feature girls and are certainly at least as feminist in orientation as they are patriotic. Only one book out of 22—one story out of 670—has a story with a patriotic theme that features a boy. These books do not have one story featuring Nathan Hale, Patrick Henry, Daniel Boone, or Paul Revere's ride.

2. Lack of support for business. Only two stories (or articles) have a business theme of any kind. There is an article about a black youth who buys a house in a run-down part of town, fixes it up, and becomes the youngest landlord in Michigan (Economy:6). Here, the emphasis is on good citizenship—and on succeeding as a young black teenager; the emphasis on business success in secondary.

There are no stories that feature helping others or being concerned for others as...meaningful and valuable.

There are no stories about Henry Ford, Andrew Carnegie, or any more recent examples of this type, such as Lee Iacocca. Neither is there a single story in which an immigrant to this country finds—along with religious freedom—happiness and success in business or in a profession. However, one long story (Holt, Rinehart & Winston:6, p. 143) refers disparagingly to money, profit, and free enterprise.

The only real business success story is one that features Maggie Mitchell Walker, a black woman from Richmond, Virginia born in 1867. This story, which appears in three different readers (Heath:6; Holt, Rinehart & Winston:6; Scott, Foresman:6), does make the point that she became a successful banker, but the major emphasis is feminist. Her accomplishment is in overcoming the prejudice of black men against black women. (No white prejudice against blacks is noted since all the characters in the story are black.) Even if these two stories are counted as pro-business or pro-free enterprise, they comprise less that 1% of the stories and articles. Three times more stories feature magic than feature hard work and success in business.

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

In conclusion, then, these stories grossly underrepresent this country's workers and, in particular, our entrepreneurial business spirit. Indeed, about those Americans who have built and are still building our major industries and businesses there is not a single word.

3. *Lack of altruism.* There are no stories that feature helping others or being concerned for others as intrinsically meaningful and valuable. The few stories that do involve concern for others—i.e., for family or country—really turn the spotlight on the individual and his or her accomplishment. For example, no one dies for his or her family or country, much less for faith. No character in any story articulates a strong belief in the intrinsic value of altruism. Over and over the emphasis is on individual success. The motivation expressed by a Charles Colson in his prison ministry, or by members of the Salvation Army, or by Fr. Bruce Ritter in his ministry to runaways, or by Dorothy Day or Mother Teresa of Calcutta is completely absent in all 670 stories. Surprisingly, not even the many secular saints, such as