TREATMENT OF MINORITY GROUPS
IN FIFTH GRADE SOCIAL STUDIES TEXTBOOKS
ADOPTED IN INDIANA 1964-1969

A THESIS
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by
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INTRODUCTION

How are minority groups in the United States treated in fifth grade social studies textbooks adopted in Indiana for 1964-1969?

The answer to this question is significant on all levels of society. Directly or indirectly it affects the individual, the community, the state, the nation, and even the world. Minority groups, as determined by race, religion, or national origin, have played an important part in society for centuries. A minority, by definition, is the consequence of the existence of a majority.

Minorities, however, gain especial significance in light of American democratic principles. Although the strength of the majority is often sufficient to achieve enslavement of the minority consciences, Americans, through their association with the Constitution and the Declaration of Independence, have embraced such ideals as "...all men are created equal...with certain inalienable rights."

This profession of democratic principle in conjunction with Christian love form the foundation upon which Americans seek to build their society. The type of society Americans are pledged to develop, one in which men respect the rights of others and live in an atmosphere of brotherly love,
can never be achieved so long as minority groups are not treated with concern and respect by the majority.

Minority groups are concerned with two things, an attitude of hatred—i.e., a person's disposition to regard the minority group negatively and with emotion—and manifestations of discrimination—i.e., harmful things done to people solely because of race, religion, or nationality. If this attitude of hatred or these manifestations of discrimination are permitted to prey on American society, democracy will perish. Herein lies the significance of the problem. The future of democracy in America rests largely upon her treatment of minorities; and, since American treatment of minorities deeply affects international attitudes toward democracy as a prospective pattern of life, treatment of minorities in America will affect the future of the peoples of the world.

The problem, hate and discrimination, rests not with the minority but with the majority. In order to combat the development of hate and discrimination against minorities, the majority must be prepared to meet the problems of and responsibilities to the ideal American way of life. Since attitudes and prejudices are developed early in life, the most practicable route to the majority mind is through the public school. Millions of children attend school annually until a minimal age of sixteen, thereby providing the necessary opportunity for education in those principles and practices which alone can save
democracy from the strangle hold of hatred and discrimination against minority groups.

In ten or more years of basic formal education, the child develops attitudes and prejudices which are difficult to alter as time passes. For this reason a positive beginning in the area of intergroup relations is essential. For most children in Indiana the first opportunity for formal study of intergroup relations in America coincides with the first exposure to American history. In Indiana this contact is made most often in the fifth grade. The prevalence and utilization of social studies textbooks designed for fifth grade pupils suggests a possible influence on the attitudes developed by individuals. The actual existence of such an influence would be difficult to prove, but it can be inferred. If textbooks exert no influence on pupils, why are they so widely employed in American schools? Thus it seems a basic assumption of educators that textbooks do influence the pupil's intellectual development. This study proposes to discover the favorable or unfavorable characteristics of ten fifth grade social studies textbooks adopted in Indiana for 1964-1969 concerning the treatment of minority groups in the United States.

A sturdy house cannot be built without a solid foundation. In the area of minority groups fifth grade social studies textbooks are capable of providing a solid foundation or an inferior one. The eleven fifth grade
social studies texts which comprise the Indiana approved texts for 1964-1969 were selected for study because of their wide-spread use and demonstrated acceptance by responsible State educators. The question under investigation is how do these texts meet their responsibilities in the treatment of minority groups.

Before an investigation could be conducted, the responsibilities of textbook authors required definition. Seven basic responsibilities of a textbook author in treating any subject were defined in terms of minority groups and employed as evaluative criteria. These criteria are as follows:

1. **Inclusion** - Information about these minority groups should be incorporated into all relevant portions of the respective texts.

2. **Validity** - Accurate statements should clearly present the pertinent information; they should not be misleading or ambiguous.

3. **Balance** - All aspects of the subject—both negative and positive—should be given reasonable attention; overemphasis on any one aspect to the neglect of another should be avoided to prevent distorted impressions.

4. **Comprehensiveness** - The range of human characteristics should be described in reference to any and all groups in order to eliminate stereotyping according to race, religion, or national origin or ancestry. Such matters as cultural assimilation and diverse factors affecting groups should be included where relevant.

5. **Concreteness** - The material should be primarily factual and objective. Generalizations, editorializations and platitudes should be avoided.
6. **Unity** - Information about each group concerned at any one time or place should be sufficiently concentrated to be meaningful, rather than fragmented into scattered passing references.

7. **Realism** - Social evils, such as the Nazi genocide of minorities and restrictive immigration, and unsolved problems, including prejudice and discrimination, should receive frank treatment, rather than being defended, minimized or ignored.

The textbooks which were examined with respect to the above criteria are listed below alphabetically by principle author.*


*Eibling, Harold H. **Our Country's Story**. Laidlaw Brothers, Inc., 1962, was not available for study.
While, by definition, any person or group which by numbers equals less than one half of the total is a minority, this paper will deal with minority groups as they are defined in terms of race, religion, or nationality and as they are designated by attitudes of hate and manifestations of discrimination on the part of the majority.

In the United States minority groups which may be categorized along the broad lines of race are the American Indians (not a race in the true sense but rather an ethnic group of the Mongolian race), the Eskimos (also an ethnic group), the Orientals* (Mongolian), and the Negroes. Within the religious group falls the Quakers, the Mormons, the conscientious objectors, the Catholics, and the Jews. Finally, those minority groups discriminated against by national origin or ancestry include the Chinese, the Japanese, the Puerto Ricans, the Mexicans and the Europeans. In the majority of texts these are grouped for discussion under the title immigrants.

Throughout the evaluation of the ten textbooks, each minority will be discussed as a member of one of the three categories above.

*In the body of this paper the Oriental will be dealt with under minorities of national origin.
EVALUATION OF TEXTBOOKS

Racial Minorities in the United States

Eskimos

In all ten textbooks the category of minority groups which was allotted the largest share of space was the group determined by race. The Eskimos, the first of this group, were mentioned in seven of the ten texts, and the coverage ranged from a one paragraph reference to five pages or parts of pages in two texts. The origin of the Eskimo is explained in only two texts, and only one of these distinguished the Eskimo from the American Indian.

Information about the life of the Eskimo is at best meager. A typical description of Eskimo life is one by Brown. Facts included give this picture. The Eskimos comprise "most of the people of the Arctic region." They "make a living by hunting and fishing." They "live in small villages scattered along the coast." Eskimo houses are made of "logs or chunks of earth" or a combination of the two. The Eskimos "dress very warmly in the winter." They wear two suits of skin. The inner suit has fur inside, and the outer one has fur outside. Each suit consists of pants, coat, and hood.
Hamer devoted several paragraphs to an account of Eskimo life at Point Barrow with no indication that Eskimos lived anywhere else. Hamer also included a description of the houses at Point Barrow. Summer houses were made of skins, while winter houses, partially below ground level, were constructed of wood and covered with dirt. The Eskimo diet consisted of seals, walruses, and whales. Hanna cited two contributions of the Eskimo: the kayak made of skin, and snow goggles to protect their eyes from the sun's glare. Cooper noted that all the peoples of Alaska, the Eskimos, Indians, and Aleuts, were American citizens.

Illustrations concerning Eskimos appeared in four texts. These included a photograph of an Eskimo in a polar bear parka standing over a harpooned seal, a photograph of two Eskimo children showing their winter clothing, a picture of two adult Eskimo "sculptors" carving ivory, and a photograph of an Eskimo boy with his dogsled. In this picture the boy wore a fur parka; but, notably, there was no snow on the ground. In the fifth text, there was an illustration of an Eskimo boy launching a boat. Cutright charged that the Eskimos had made no changes in the land, but she did devote a paragraph to the modern Eskimo.

Some Eskimos still live along the northern coast of North America. Summer is a busy time for them, as it was in early days. They work hard to store up food for the long, cold winter. They still depend mostly on hunting.
and fishing for their food and clothing. Those who live with white people live in villages and dress like the white people around them. 

The final line of the above quotation is one of two inferences that some Eskimos have been assimilated into American society.

The most complete reference to the Eskimo of today was found in Hunnicutt.

Eskimos live in towns on the Arctic Ocean, and they live in cities, too. They still build kayaks, but they also buy plywood and aluminum boats with outboard motors. They work at the airfields in radio and radar posts. Some of them send their children through college.

Long ago, the Eskimos learned to make the most of what their cold bare land offered them. . .

The Eskimos of today are just as clever at making the most of what they have.

This final statement by Hunnicutt was the only positive judgment made by an author of any of the texts. Other value judgments were inferred by selection of facts rather than stated.

No text referred to the tourist trade as it involves the Eskimo, or to the effects of the settlement of the Alaskan Territory by whites.

In treating this subject, no author exhibited any disrespect, or disdain for the Eskimos. Only factual material was presented with no grossly misleading statements. The weakness of all the texts was centered around the amount of information presented. As noted previously
the Eskimos were not mentioned in four texts and were
given only a paragraph or two in many others. The treat-
ment of the Eskimos in such brief terms lent strength to
the stereotype of the wrinkled Eskimo, harpoon in hand,
peering out of a mountain of fur. Also contributing to
the stereotype was the total omission of information about
Eskimos of the twentieth century in nine of ten cases.
The scope of every text was sufficient to include Eskimos
in modern context since none concluded their treat
ment of history prior to 1961. Finally, there was no individ-
ualization of the Eskimos, and no information about their
cultural contributions.

American Indians

The second group which is discriminated by race
was the American Indians. Coverage of this group was
much more extensive than coverage* of the Eskimo group.
Nevertheless, the range was great. Cutright devoted the
greatest amount of space, about one hundred fifty pages;
Cooper and Clark allotted approximately one hundred pages
each. Harper and Row gave no concentrated coverage
whatsoever. The majority of the books devoted about
twenty pages of concentrated information and in addition
dealt with the Indians as they affected the white explorers
and settlers.

*Estimates of coverage is very approximate and often
includes information about Indians in all the Americas.
Although the amount of coverage varied so widely, many of the same topics recurred in many of the texts. Especially popular were stories of specific Indians. Samoset and Squanto, who helped the Pilgrims, were mentioned with essentially the same story in seven of the texts, the rescue of John Smith by Pocahontas was told in six texts, the story of Massasoit and the first Thanksgiving was cited by six authors, and the story of Sacajawea was told in four texts.

Although these texts mentioned the same individual, the coverage and slant varied widely. In the case of Sacajawea, for example, Cooper did not emphasize the role of the Indian maid in the story of the Lewis and Clark expedition. The following quotation shows this:

Lewis and Clark hired her [Sacajawea] and her husband as guides. . . Sacajawea brought her young child with her. She carried him all the way to the Pacific coast and back. . .

Near the pass, Captain Lewis met a band of Indians with horses. As luck would have it, Sacajawea recognized the Indian leader as her brother.

In contrast Clark presents a much more vivid, heroic picture. Clark described her as the "most unusual person of the expedition." Only about sixteen years old, she marched as well as the strongest man for twenty months--and with a two months old baby on her back! Clark also included an episode in which Sacajawea displayed her heroism. When a boat with her husband and her in it began to sink, Sacajawea's husband "became so excited that
he did not know what to do, but the Bird Woman [Sacajawea] held onto her baby. She even saved valuable papers from being lost."23 Finally Clark reemphasized that despite the extreme hunger and arduous journey "little Bird Woman kept marching along with her baby tied to her back. Many thanks should be given to the woman who helped the explorers."24

In like manner, coverage of the Captain Smith-Pocahontas incident varied widely. Hunnicutt emphasized the story, even told it in first person.25 Clark gave liberal coverage to the adventure too. Pocahontas was described in a very human and interesting way. Pocahontas meant playful, and the name fit. It was Pocahontas who turned the first cartwheels ever seen in Jamestown. But Pocahontas at age eleven was a great help too. She saved Captain Smith's life and saved the settlers by bringing corn.26 Fraser, too, related the popular story of Smith's rescue, but added cautiously: "Historians doubt this story. They think it is a 'tall tale' which Smith sometimes put into his writings to make them more interesting."27 The remaining texts, even those which told about Captain John Smith, made no mention of Pocahontas.

The real significance of the coverage of the American Indians is in the total image which is created. In this respect too the ten texts varied so widely that it was necessary to evaluate each text separately.
Cutright, while giving the most attention to the subject, left an unflattering picture of the American Indians by stressing the achievements of the Indians of Central and South America and by omitting the contributions of the Indians of North America.

Some Indians lived in simple ways... They lived in much the same way as their parents, grandparents, or other ancestors had lived.

Others learned better ways of getting food, clothing, and shelter... Indians living in Mexico, Central America, and South America belonged to these groups who developed better ways of living and working.

Another comment which inferred the lack of development by comparison was this: "Unlike the Eskimos and Indians, Europeans made changes in the land." Cutright constantly referred to the threat of Indians to settlers. A frequently repeated phrase was "always in danger of Indian attacks." That "large," "fine," "better," "rich," "powerful," "beautiful," "pretty," "wise," and "important" were used many times more often in the description of Indians of Central and South America than in the description of North American Indians supported the negative image of the latter group.

The contributions made by North American Indians, as cited by Cutright, consisted of the development of maize and teaching Sir Walter Raleigh to use tobacco which he later introduced in England.

Through her references to Indian-white relations,
Cutright establishes a feeling that the white settlers were gentle, pious folk who tried to help the poor Indians, but unfortunately the beasts could not be tamed. The Navahos, she claimed, were warlike until the whites taught them to herd sheep and weave.\textsuperscript{33} The Pilgrims were fair with the Indians,\textsuperscript{34} and Governor Oglethorpe of Georgia paid the Indians for their land and dealt fairly with them.\textsuperscript{35} "Before marching against the Indians, the general [Anthony Wayne] offered peace. The Indians chose war."\textsuperscript{36} Reasons for the Indians' actions were never discussed! Other suggestions of the piety of the whites were found in these statements. "Our government knows that they have not always been treated fairly,"\textsuperscript{37} and "our government wanted to take care of the Indians."\textsuperscript{38}

The picture of the Indian today was brighter. Cutright's coverage of the Indian in the twentieth century was one of the better ones. Two examples follow.

Many Indians live in the South Central states today, especially in Oklahoma. Our government...is trying to improve conditions on the reservations. It has made laws to protect the Indians. They are now United States citizens and are free to live wherever they wish.\textsuperscript{39}

Most of the Pueblo Indians of today are farmers. The Navahos and Apaches still have flocks of sheep. But some Indians earn a living by making pottery, baskets, silver jewelry, and bright-colored blankets which tourists buy.\textsuperscript{40}

The treatment of the American Indian by Fraser contrasted sharply with the treatment by Cutright.
Fraser began by explaining the origin of the American Indian, and was careful to point out the lack of conclusive scientific evidence. The Indians were treated as human beings and their actions were explained in terms of human feelings and desires. For example, Fraser offered the following explanations of Indian aggression.

Often the Indians felt that traders had cheated them. When they got angry enough, Indian warriors would attack the western settlements.

The Indians were not as friendly to the settlers as they had been to the explorers the year before. The colonists did not help matters when they burned the Indians' cornfields because one of them had stolen a silver cup.

Fraser also stressed the differences among Indians. He differentiated more than two thousand tribes and categorized them into "four important groups of tribes," Indians of the Eastern Woodlands, Indians of the Great Plains, Indians of the Pacific Northwest, and Indians of the Dry Southwest. The customs of each group were described because "in the different regions, the Indians lived differently because they had to fit their way of living to the land."

A broader view of the Indian role was provided by these examples. "As they conquered the Indians, the Spaniards forced them to work in mines that had once belonged to them or to dig new ones." Involved in Braddock's defeat during the French and Indian War "were over two hundred Frenchmen...and about six hundred
This was the only text which indicated the part played by the Indians in this war.

Hamer's treatment of the Indians was especially sketchy. Only half a dozen references were made in the text, and all but one of these dealt with noted Indian-white dealings. One such passage was the following:

Captain Smith took soldiers with him when he traded with the Indians. The Indians were so afraid of the white men's guns that they gave the colonists as much food as their boat could hold.

This picture of Smith's dealings with Powhatan, father of Pocahontas, was vastly different from the usual rendition in which Captain Smith was at the mercy of Powhatan. But it supported the suspicion of Fraser that the heroic tale was false.

Also included were stories of Massasoit and King Philip, Massasoit and the first Thanksgiving, and Samoset and Squanto.

The only references to the Indian of the twentieth century were two short paragraphs which furnished the following information. Indians today live on reservations. Most are farmers; but many have gone to government schools, and some have become professional people.

Despite the shortage of material on the Indians in the text of this book, the subject was covered very well in illustrations. The sixteen illustrations in Hamer ranked third to nineteen in Clark and twenty-three in Hunnicutt. However, those in Hamer were larger and
more often in color than those of any other author. In nine of these pictures the Indians were shown in unfavorable light. They were attacking white settlers, or being duped by whites, or being civilized by whites. And in almost every case the Indians backs were all that could be seen. Two illustrations, however, were photographs of Indians of the 1960's. One showed an Indian family, dressed in cottons rather than buckskin and feathers, working together. The second photograph showed Indian boys in Oklahoma playing basketball with a white referee. The boys were dressed as American boys dress for basketball.

Brown too dealt very superficially with the Indians. They were mentioned only as their story paralleled—or interfered with—the white settlers. No information about the Indian culture was supplied. The total list of contributions of the Indians included teaching whites how to grow corn and tobacco, and how to preserve meat. However, Brown did recognize the Pueblos as being "very skillful at making baskets and pottery and at weaving clothing and bright-colored blankets." Illustrations numbered three in addition to small pencil sketches in the margins of four pages.

Despite just as brief a coverage by Harper and Row, as by Hamer, the total image was far different. Harper and Row credited the Indians with having helped the white settlers in many ways.
... the settlers learned from the Indians a quicker and easier way to clear the land.

The colonists also learned from the Indians how to grow corn and how to prepare it for eating. They learned that corn could be used in many ways.

Harper and Row also gave explanations for Indian aggressions.

The Indians used the animals of the forest for food. The settlers cut down parts of the forest and killed the wild animals or frightened them away. In this way they made it hard for the Indians to live. As a result, the Indians on the frontier often attacked settlers, killed them and burned their homes.

In the following quotation Harper and Row defended the Indians from the stereotype of savages who plundered and killed wantonly.

Indians on the plains did not attack many wagon trains... When they knew that the people did not plan to settle there the Indians did not attack... Balance was provided in statements such as this. "However, Indians did steal horses from wagon trains whenever possible."

Despite this sympathetic, humane picture of the American Indian, there was no information given on either the Indian culture or Indians of the twentieth century.

McGuire, too, devoted less than fifty pages to the Indians. Nor was information on the origin and culture of the Indians included. The overall view, nevertheless, was a sympathetic and broad one. According to McGuire, "to understand the Indians on the last frontier, you
need to know something of early Indians. You need to know why they lived as they did.\textsuperscript{65} This statement of the importance of understanding was followed by a typical explanation of the actions of Indians.

The Indians wanted to keep their land. They wanted to keep their old ways of living too. So they fought the whites. The Indians were making their last stand for their lands and the right to live in the old way.

McGuire differentiated between groups of Indians. She divided them into four basic groups as did Fraser, and she included the following explanation for her differentiations.

The Indians who lived in America when the white men came were not all alike. They had dark, straight hair, brown eyes, and brown skins. But their skins were of many shades. Some were very light brown, some were copper colored, and some were very dark.

The Indians did not speak the same language. There were more than two hundred languages spoken in what is now the United States.

The Indians' ways of living were as different as their languages. Like all native people, Indians fitted their ways of living to the land where they lived.

McGuire was the only author to devote even one paragraph to the reasons behind the friendly relations of the French and Indians and the reasons why the Indians fought with the French in the French and Indian War. McGuire explained that "the French had friendly ties with most Indian tribes"\textsuperscript{68} because French trappers lived among the Indians and spoke their language, French priests
taught and preached to the Indians, French traders supplied Indians with tools and weapons, and the French did not cut down the forests as the British often did.69

Finally McGuire included several paragraphs discussing the fate of the Indians. The United States government established reservations and forced the Indians to live there. In 1924, when all Indians became American citizens, "many Indians still lived on the reservations. They often lacked opportunities to improve their lot."70

Today conditions have improved for the Indians.

In recent years the United States government has adopted new measures to help the Indians. Many schools, hospitals, and health centers have been established. Factories and plants to provide jobs have been opened near reservations. Indians have received job training. Those who wish to leave the reservation may do so. After certain steps are taken, those leaving receive their share of tribal property.71

Hunnicutt was somewhat sympathetic in his treatment of Indian reactions to the usurpation of their land by settlers; and he praised the Indians for their skill as horsemen, hunters, and fighters.72 Discussion of Indians was divided according to the four geographical regions used by Fraser and McGuire; but unfortunately, the vehicle for presenting information was the tale of one day's activities in the life of one boy from each geographical area.73 This was very conducive to stereotyping life within the groups.

Notably, however, Hunnicutt was one of only two
authors who mentioned the Indians of Alaska; and, in addition, he contrasted the Alaskan Indian of early times with the Alaskan Indian in the twentieth century. In early days in Alaska the Indians lived in large cedar-board houses, and went to sea in huge canoes made of hollowed-out cedar logs. Today...

...many of Alaska's Indians live in the Panhandle section of the state. Most of them have grown up knowing the ways of the 20th century. Today many Indians work in the Fish canneries and pulp mills of southeastern Alaska. They work in a modern world.

Hunnicutt attempted to present a balanced picture of the life of non-Alaskan Indians by acknowledging that "there are tribes living in the desert country and elsewhere that are not well off." But, he added, the government is trying to help them in many ways. Hunnicutt terminated this discussion with this rather optimistic observation. "They are just like all the other citizens of the United States: Americans."

Hanna handled the subject of Indians very well. He added several ideas and facts which were not included by other authors. He credited the Indians with the contributions of the game lacrosse, he acknowledged the uncertainty of scientists about the origin of the Indians; and he noted that in 1492 there were about one million Indians in North America, north of Mexico. In addition, Hanna was the other author who dealt with the Indians of Alaska.
Significantly, Hanna was the only author to acknowledge the existence of a stereotype. Thus he says "if you, like many boys and girls have the idea that all the Indians were whooping savages, you have some interesting surprises in store for you."81

Hanna's treatment of the Indians was sympathetic, and he emphasized the Indian viewpoint. For example, when government delegates offered to buy some Indian lands, one of the old chiefs, according to Hanna, rose and said, "Why don't you pay the settlers to stay out? We only want to keep our land. Let them have the money, and let us have our homes in peace."82 Hanna further defended the Indians with the query, "How would you have felt if you had been an Indian...?"83

The fate of the Indians was related briefly, and the statement "Indians still live on reservations in many states"84 summed up the information on Indians today.

Generally, the picture of the Indians as sketched by Cooper, was one of dull-witted, over-grown children who were essentially harmless and—with concentrated effort—salvable, trainable, and useful. This image was reinforced by constant unfavorable contrasts with the white settlers. "The Indians were amazed at the new tools, weapons, and animals of the Europeans. They were amazed at the new European ways of working and living."85 The entire fifth page was devoted to these devastating comparisons repeatedly employing the phrases "before the Europeans arrived"
and "Europeans, on the other hand."

Before the Europeans arrived, none of the Indians had learned to use the iron ore buried in the earth. . . .

The Europeans, on the other hand, knew how to make iron and steel. . . .

Before the Europeans arrived, none of the Indians had ever seen a gun or plow. . . .

Before the Europeans arrived, the Indians had never seen a horse, a donkey, or an ox. The Europeans, on the other hand, used horses, donkeys, and oxen to pull their carts and plows. . . .

Before the Europeans arrived, the only writing most of the Indians had ever known was picture writing.

In addition to this the European contributions were re-emphasized by the paraphrasing of the same material later in the book under the subtitle "What Europeans brought to America."87

Great advances in civilization were emphasized at the expense of the Indians. The following subheadings indicated the divergence between Indians and whites. "Indian trails to superhighways, smoke signals to earth satellites, Indian villages to great cities, and corn patches to modern farms."88

Cooper stated that with the buffaloes gone, the Indians could no longer live as hunters. Therefore, the tribes had no choice but to move to reservations. But, he failed to mention that white settlement of the West was primarily responsible for the disappearance of the buffalo!
This text included the only reference to the role played by Indians in the Revolutionary War. Indians, Cooper claimed, comprised most of the second British army at the Battle of Saratoga.89

Cooper also included a unique reference to a social problem common to whites. The softened, impersonal image was represented by this statement.

After the Europeans came, the Indians killed the forest animals to get furs to trade. . . . Indian leaders warned the young men not to neglect their wives and children. But the young men would not listen. They wanted the things they could buy with the furs. . . . As a result, family life weakened, and the villages soon showed signs of neglect.90

This was the only evidence presented by any author that Indians shared problems common to whites!

Finally, Cooper described the coming of the Europeans as a great tragedy for most Indians because soldiers and explorers slaughtered thousands of them and forced many others into slavery.91

The most satisfactory treatment of American Indians was given by Clark. He included the widest variety of information and was accurate and sensitive in his presentation. The friendly encounters of whites and Indians were stressed, but the unfriendly encounters were not overlooked.

Both white and Indian viewpoints were presented whenever disputes were discussed. For example, Jim Bridger found few friendly Indians in the Rocky Mountains. Most
of them killed the white hunters whenever they had a chance to do it. "Most of the white hunters were just as anxious to kill the Indians."92

Two unusual views were presented by Clark. Clark observed that "strange to say, the white men of the settlement [Jamestown] gave the colony as much trouble as the Indians."93 Also "the Indians did not like these white neighbors, but they did want the bells and the strings of beads."94

The Indians posed a unique problem to the Pilgrims. They liked to eat too much! They wanted to visit Plymoutli sit down, and eat until the food was gone. The Pilgrims, however, did not have much food.95

The list of Indian contributions was long. A few of the items which were not mentioned by other authors included maple syrup, baked beans, and popcorn.96

Despite all the inclusions, Clark neglected the Indian of the twentieth century. As most other authors, he too did not mention the role of the Indians in the French and Indian War or the Revolutionary War.

Clark also included nineteen illustrations dealing with Indians. These, as well as the twenty-three found in Hunnicutt, the sixteen in Hamer, and the scattered illustrations in the other texts, created an interesting image which did not necessarily correspond to the one created by the written material. In the vast majority of illustrations Indians were placed in an inferior
position compositionally speaking. Their backs or profiles were most frequently in view. Their hair was almost invariably in two pigtails or in a Mohawk cut which featured baldness except for one strip in the center from forehead to nape of neck. The greatest number of Indians wore two or three feathers fastened in their hair. The most fashionable clothing appeared to be breech clouts with buckskin breeches and blankets vying for second place. The three most popular situations were a council fire scene complete with peacepipe, a hearty attack on a few, defenseless settlers, or a trading scene in which whites succeeded in duping the naïve Indian. In fewer than twenty pictures of the total number the Indians were in modern dress, busily engaged in activities congruent with twentieth century living, or with pleasant expressions. The majority of these were found in the text by Hanna. The result was an overwhelming support of the stereotyped image of the American Indian!

Negroes

Although Negroes comprised the largest racial minority in the United States, totaling ten per cent of the population, fewer pages were devoted to the Negroes than to the Indians by the majority of authors. The exact number of pages varied with individual authors, but the mean was approximately seven. In addition the topic
was included in subsequent discussions of Lincoln and the Civil War.

Throughout the ten texts, ten topics concerning the Negro appeared repeatedly. They included the origins of slavery, its purpose and popularity, treatment of the slaves, causes of the Civil War, Lincoln's attitude toward slavery, emancipation, post-war plight of Negroes, Negroes in society, and contributions of Negroes. Once again diversity characterized the treatments in the ten texts. In order to preserve the total image sketched by each author, the texts were studied individually.

Hamer devoted relatively little concentrated space to the Negroes. He noted that the first Negroes were brought to the colonies in 1619 as "workers." By 1660, however, Negroes were being bought and sold as slaves in Virginia. There was little slavery in the North, according to Hamer, because it was not economically profitable. In the South, however, it was profitable and it was thought necessary. Slavery was the only issue which Hamer raised in his discussion of the Civil War. The newly freed Negroes "hardly knew what to do," but they settled down as sharecroppers or went to towns if they had any special training. No mention was made of the Negro in modern life other than a heroic rendition of Booker T. Washington's life. Much of Hamer's space was devoted to illustrations. Four illustrations depicted scenes from the life of a slave. One picture, however,
showed a Negro worker of the nineteen hundreds gathering pine gum from trees. Finally a photograph gave the only evidence of Negroes in modern society. Pictured were a Negro doctor and nurse examining a Negro schoolboy.

Hanna, too, devoted very little attention to the Negroes. He claimed that the first Negroes were brought to the United States from Africa to replace Indians who had died as a result of the hard labor they had been forced to do. According to Hanna, the South became dependent upon slavery largely as a result of Whitney's invention of the cotton gin. Slavery was the only issue discussed in reference to the Civil War. In addition, the discussion was tied to Lincoln's attitude toward slavery. A Southerner supposedly said, "I don't think he [Lincoln] means to free the slaves. But he thinks that slavery can be forbidden by law in any new state that joins the Union." During the Civil War, according to Hanna, Lincoln freed the slaves because he hoped that freeing them might help the North win. No other information concerning the plight of the free Negro was included.

Harper and Row began with the most comprehensive treatment of the origins of slavery.

In 1619 a Dutch ship came to Jamestown carrying twenty Negroes, captured from a Spanish ship. The Negroes had been taken from their home in Africa to be slaves in the Spanish colonies. Significantly, Harper and Row noted that the plantation
owners bought the Negroes not as slaves but as indentured servants, much as Europeans who had earned their passage to America by serving as temporary servants. Only gradually did the colonists begin to consider these Negro servants as slaves who would never be free. Harper and Row carefully pointed out that, although Americans today feel that slavery is immoral, the early settlers saw nothing wrong with it.

The lot of the slave was presented in a twenty page fictional story about an imaginary Virginia family. The Negro slaves were depicted as good and loyal workers. In their spare time they cultivated private gardens or visited other slave families. Sometimes they sang and danced. The living quarters of the slaves were cramped. Each cabin had two rooms: a kitchen, and one room that served as a bedroom and living room combined. Their diet consisted mainly of boiled vegetables and meat. This type of generalization invited stereotyping of the slave for no contrasts were made with less fortunate slaves. Harper and Row did not mention the Emancipation Proclamation by name, but this statement was made.

"During the war, President Lincoln said that all the slaves were to be freed." That this proclamation affected only slaves in the states of the Confederacy was omitted. A brief mention of sharecropping constituted the sole treatment of the Negro after the Civil War. Unlike some of the authors, Harper and Row lifted the
responsibility for Southern secession from Lincoln's shoulders by stating that Southerners "were afraid that if a Republican were elected President, there would be no more slavery in the United States."\textsuperscript{114} The fear then, was of an entire political party rather than of an individual.

McGuire was the only author to acknowledge the existence of free Negroes in the South. She added that "in 1860 there were eighteen thousand free Negroes in New Orleans alone."\textsuperscript{115} McGuire emphasized that slavery was not prevalent in the North because it was not needed. She explained that many people thought that slavery was right, but many others thought that it was wrong. "A few such people joined together to work against slavery."\textsuperscript{116} Slavery once again was presented as the sole issue of the Civil War. A good point in her treatment of events during the war was McGuire's recognition of the fact that the Emancipation Proclamation changed the slaves' lives very little until after the war.\textsuperscript{117} She also stated that slaves in those border states which had not seceded were not freed by Lincoln's first proclamation.\textsuperscript{118} The Constitutional Amendments which gave the Negroes citizenship and suffrage were cited, but no mention of segregation or of discriminatory tactics which deprived the Negroes from exercising those rights was made.

While no specific information on Negroes as a group in the twentieth century was included, the contributions
of two individuals were mentioned. Percy Julian, grandson of a Negro slave, and successful research chemist, was credited with "many discoveries of benefit to people."\textsuperscript{119} The other individual named was George Washington Carver, founder of Tuskegee Institute.

George Carver gave his knowledge of science to help people. He shared with his students the things he knew. He did not take money for his discoveries. He was a great man and a great scientist.\textsuperscript{120}

In his presentation of opinions on slavery, Hunnicutt illustrated the emotional element. For example, those who opposed slavery said to those who upheld it, "'You are wicked. Slavery is wrong. You must put an end to slavery. If you will not do it yourselves, we will force you to do it.'"\textsuperscript{121} Those who wanted to preserve slavery replied, "'Mind your own business. We need our slaves. We understand them and they understand us. We treat our slaves better than you treat the people who work in your factories. You have no right to try to make our laws for us. We will make our own laws.'"\textsuperscript{122}

This final lashing out on the part of slave-sympathizers belied the issue of states' rights. Hunnicutt, however, failed to point this out.

On the whole, Hunnicutt minimized the cruelty of slavery. "On small plantations, where owners looked after slaves, the slaves were almost always kindly treated and well cared for."\textsuperscript{123} Overseers, hired to help manage a few extremely large plantations, treated the slaves
very cruelly. That Lincoln first freed only the Southern slaves was made clear and the issue of his motives was recognized.

Did Lincoln announce that he would free the slaves just to help the North get back on its feet? Was it all just a 'trick'? Or did the President offer to free the slaves because he thought it was the right thing to do? As long as the War Between the States is remembered, people will continue to discuss this question.

Hunnicutt was one of two authors who made direct statements in support of minority rights. He said,

It makes no difference if he is Negro or white. It doesn't matter whether he is rich or poor, or whether he is Catholic, Jewish, or Protestant. Every American has the same right to a voice in our government as every other American.

Cooper de-emphasized the whole issue of slavery. He merely termed it "another problem on which northerners and southerners did not agree." No mention was made of the origins or importance of slavery. The prevalence of the institution was limited to a few, large, out-of-the-way plantations. Most small farmers owned no slaves.

Lincoln's position on slavery was clarified.

Lincoln promised, however, that if he were elected he would not interfere with slavery in the states where it already existed. He also promised to do everything in his power to keep slavery from spreading to new states.

Cooper also exonerated Lee since Lee felt that slavery was wrong.
Finally Cooper enumerated the legislation which gave the Negro freedom, citizenship and suffrage. At no time after that were the Negroes discussed.

Fraser also acknowledged the small number of Southerners who owned slaves. These men owned a large portion of the land however. In her treatment of the Civil War, Fraser recognized the four slave states which did not secede. She presented slavery as only one of three issues which led to the Civil War. The other two were states' rights and the tariff. The Campaign of 1860, too, was fought on these issues instead of on Lincoln's personal attitude toward slavery. As in Cooper's book, Fraser explained the conflicting loyalties of Robert E. Lee and termed him a national hero.

Fraser was the one of two authors who acknowledged the minority or race problem in modern society. She cited the significant Supreme Court decisions relative to segregation in schools. She defined the term segregation as explained the deep feelings which people have concerning integration.

Some people have certain feelings against integration which go far back in our nation's history. Certain customs have existed for many years. People who have lived with these feelings and customs find it difficult to accept a new way of doing things.

Yet despite difficulties which have arisen and problems which still exist, segregation must be ended. Fraser concluded with this provocative statement: "Only if
each American learns to understand and respect his neighbor can solutions for such problems be found."\textsuperscript{139}

Originally slaves were brought to the colonies to work on the farms and to cultivate tobacco crops.\textsuperscript{140} The institution expanded, however, as a result of the switch to cotton which was caused by Whitney's invention of the cotton gin.\textsuperscript{141} Clark called this invention "a lucky thing for the South."\textsuperscript{142} Clark also pointed out that European countries had peacefully freed their slaves prior to the American Civil War.\textsuperscript{143}

There was no material on Negroes today, and only two individuals were mentioned. One was Malacca Henry, Magellan's slave, who was the first man to sail completely around the world.\textsuperscript{144} The other was a "brave Negro boy" who let Dr. Long operate, using ether as an anesthetic for the first time.\textsuperscript{145}

Cutright stated that Negroes were first brought to Virginia because Indians refused to work for the white men.\textsuperscript{146} The care of cotton was easy, and the Negroes could do it.\textsuperscript{147}

Slavery was not as profitable in the North as it was in the South after the invention of the cotton gin. If it had not been invented, Cutright surmised, slavery might have slowly disappeared.\textsuperscript{148} This idea was reiterated later in the book.\textsuperscript{149}

Slavery was presented as the sole issue of the Civil War,\textsuperscript{150} and Lincoln was pictured as a pious Northerner
whose "kind heart ached when he saw human beings being bought and sold." He decided to help the Negroes so he campaigned for the Senate. Eventually he issued the Emancipation Proclamation as a longed-for way to end the Civil War.

After the war, Southerners had the problem of the freedmen or freed Negroes, on their hands. They expected the government to care for them, just as their masters had cared for them before the war.

Here again the Thirteenth, Fourteenth, and Fifteenth Amendments were enumerated. Significantly, however, Cutright noted that when Southern men regained their voting privileges, they frightened the Negroes to get them out of office and to prevent their voting. No further explanation of the Negro position today was made.

George Washington Carver, the sole representative of the post-war Negro, was praised as a famous teacher, and scientist. His contributions included the discovery of more than a hundred uses for the peanut and the development of many products from the sweet potato. According to Cutright, "Dr. Carver's work...was a great gift to the South."

Brown, like Cutright, pointed out that in 1619 slavery was common in many parts of the world. However, she failed to distinguish the first Negro indentured servants from slaves. In eighteen pages of concentrated material Brown explained the problems and
development of slavery. She included a rarely mentioned topic, the Underground Railroad, in this section. 159

Lincoln announced the emancipation of "all slaves living in the Confederate states" when he felt the time was right. 160 Nevertheless, Brown pointed out, "most of the slaves remained loyal to their owners. Some even went to the army with their masters." 161 After their emancipation, the slaves had no place to go, they had no jobs, and they lacked both training and education. Some migrated to northern cities; but thousands, according to Brown, went to work for their masters as sharecroppers. 162

The total coverage of Negroes in the twentieth century included a picture of a Negro policeman, a picture of an integrated (two Negroes and eight whites visible) classroom, and the following statement:

Negroes have played an increasingly important part in American life. Negroes from all walks of life—scientists, lawyers, doctors, government workers, laborers—contribute to the welfare and prosperity of our country as a whole. 163

Religious Minorities in the United States

Although not distinguishable by such an obvious indicator as skin color, religious groups in the United States have been the target of hatred and discrimination since the first colonies were established on American soil. The irony of this intolerance centered in the reasons for most European colonization in America: the
desire for religious freedom. The number of religious minorities, i.e. those groups who are the target of hatred and discrimination solely because of religion, in the United States today is quite large; but in history the number which are acknowledged is small. They are, notably, the Quakers, the Mormons, the Catholics, and the Jews.

In the texts examined the largest amount of space devoted to a religious group dealt with the Quakers or the Society of Friends. Still no text devoted over three pages to the subject.

The most lengthy coverage was given by Hunnicutt. This religious group was founded by George Fox and was called the Society of Friends. Members of this group were called Quakers first by people who wished to ridicule them. The King of England owed a debt to Admiral Penn, William's father, and agreed upon William Penn's request to grant Penn land for a colony. The King requested that the colony be named in honor of Admiral Penn. Thus it was dubbed Pennsylvania. West Jersey was largely settled by Quakers too. For a time William Penn owned this section. Two things for which Quakers were remembered were their benevolence toward slaves or Negroes, and their part in the establishment of the now famous Mason-Dixon Line. The latter was attributed to a dispute between Pennsylvania and Maryland. The two disputants hired two surveyors, Mason and Dixon, to mark Pennsylvania's
southern boundary. Hence it was called the Mason-Dixon Line. 167

Despite the information presented, Hunnicutt omitted all explanations of Quaker beliefs or reasons why the group left England.

Cutright too devoted a comparatively large amount of space to the Quakers, and she cleared up the mystery of Quaker beliefs. According to her, the Quakers believed that each person had an "inner light" or conscience which told him what was right and wrong. They spoke in the language of the Bible, e.g. they used thee and thou; and they tried to follow the Bible exactly. For this reason they refused to fight even in self defense. They considered themselves equals to the King of England and would not show signs of respect to him. Therefore, the Quakers were persecuted. 168

William Penn became a loyal Quaker and obtained land from King Charles II to establish a colony for Quakers. Penn was a very democratic leader. He established policies of religious freedom, suffrage for all taxpayers, and no capital punishment except for treason or murder. In addition, prisoners were taught a trade so that they would be useful citizens when released. Penn also was well liked by the neighboring Indians because he was kind and honest, and paid them for their land. 169

Many pages were devoted by Cutright to Pennsylvania and Philadelphia in early times and today. However, she
failed to include information about how Penn secured the land in America, the Society of Friends, and its founder. According to Brown, the Quakers, like the Pilgrims, objected to attending the Church of England. When they worshiped in their own way, however, they were imprisoned or fined.170

Philadelphia was described by Brown as "one of the most beautiful towns in all of the colonies."171 It had carefully planned "straight wide streets and many parks and gardens."172 There were "tree-shaded avenues and...many neat red brick homes with...shining marble steps."173 It was Philadelphia, "City of Brotherly Love," that Benjamin Franklin helped to improve.174

Clark attributed the name Quaker to a leader of the Friends who said that people should 'quake' at the word of the Lord.175 He included the refusal of Quakers to fight or doff their hats to the King. William Penn, settlement in Pennsylvania, and relations with the Indians were also discussed.176 Fourteen pages were devoted to a colorful account of the adventures of a well-known Quaker, Daniel Boone.177

Fraser, too, discussed the religious views of the Quakers. He added that their way of worshiping was to meet in a plain room where they could think and talk quietly about God. They had no music at their services and no minister.178

No mention was made of the Quaker view on fighting,
but their kindness and fair dealings prompted this statement: "It will not surprise you that there was little fighting between settlers and Indians in Pennsylvania for many, many years."\[179\]

Harper and Row acknowledged the Quakers briefly on only one page. He stated that the Friends believed in living simple lives and did not want to follow the rules of the Church of England. The leader of the Quakers was William Penn.\[180\]

Cooper expressed the Quakers' feelings toward the King and the Church of England. He attributed the gift of land for Pennsylvania to William Penn's friendship with the King rather than to a debt owed to Penn's father.\[181\]

Harper included an illustration showing Quakers and Indians completing a peace treaty.\[182\] He also inferred that Daniel Boone was a Quaker.\[183\]

McGuire devoted a total of one full page to the Quakers, a religious group whose members refused to worship in the Church of England and refused to pay taxes to support that church. Land for the colony was granted by the King in payment of a debt to Penn's father. One reference was made to well-to-do Quakers who liked country homes as well as houses in the city.\[184\]

Hanna referred only to the King's granting of land for a colony to be called Pennsylvania after William Penn's father and where religious tolerance would prevail. Penn was described as a peaceful Quaker.\[185\]
Treatment of the Jewish minority in the United States or in the world bordered on nonexistence. Of ten authors, just three made any reference to Jews. Hanna mentioned that some Jews emigrated from Russia to the United States,\textsuperscript{186} Hunnicutt recognized Jews as being "among the colonial settlers,"\textsuperscript{187} and Clark acknowledged that millions of Jews were put to death by Hitler and other dictators during World War II.\textsuperscript{188} No other groups were mentioned as targets for Nazi extermination, and no mention was made of war atrocities during World War I.\textsuperscript{189} Not one author mentioned Jews as a group or individuals in American society. George Gershwin, Jascha Heifetz, James Oppenheimer, Edna Ferber, Eddie Cantor, Walter Lippman, Walter Winchell, Felix Frankfurter, and Albert Einstein were just a few notable Jews who have contributed to the betterment of American society,\textsuperscript{190} yet not one of these--nor any other Jewish individual--was mentioned by any of the ten authors!

The Mormons were more fortunate in the "race for space." Quite often they were mentioned on as many as two pages! Eight of the ten authors referred to the Mormons in at least one paragraph. However, the completeness and accuracy of the treatment varied. Brown called the Mormons "a daring group of pioneers, members of a religious group organized by...Joseph Smith, and led by wise Brigham Young."\textsuperscript{191} McGuire described them as "hard workers," and acknowledged both Joseph Smith and
Brigham Young. Hamer devoted four paragraphs to a description of Mormon travails, but distinguished them only as "a religious group." Harper and Row and Cooper explained that the Mormons had organized the Church of the Latter Day Saints. Fraser called the group the "church of the Mormons" and recognized the roles of both Joseph Smith and Brigham Young. Not one author explained what there was in the Mormon faith that was so feared by others as to force the Mormons to flee to the Great Salt Lake. Not one author mentioned one Mormon who contributed to American society. Only three authors acknowledged both Joseph Smith and Brigham Young. And only two authors mentioned the formal name of the Mormon church.

Catholics, too, were among the colonial settlers according to Hunnicutt. Because of the persecution of Roman Catholics in England, George Calvert, the first Lord Baltimore, secured land for a colony in which religious freedom would reign. The colony was named Maryland in honor of Mary, Queen of England. This information was presented not only by Harper and Row, but also by Clark, McGuire, and Hanna. In addition, Hunnicutt mentioned the Toleration Act of 1649 which gave religious freedom exclusively to Christians, and Clark pointed out that, when in power, the Catholics too were intolerant. Cutright cited France as an example of religious intolerance on the part of Roman Catholics. The only
Catholic to be named for his contributions was Father de Smet who, according to Fraser and Clark, set up a mission to help the Indians of Oregon. 204

At no time were Catholic religious beliefs clarified. Nor was any reference made to Catholics in the twentieth century.

Minorities of National Origin or Ancestry in the United States

Four groups of minorities stemming from differences in national origin or ancestry were discernible in the ten textbooks studied. They were immigrants, which connoted people of European lineage, Orientals which included Chinese and Japanese, Mexicans, and Puerto Ricans.

Much credit was given to immigrants by the majority of authors. Clark credited them with the "making of American tradition," 205 Cooper called immigrants the "builders of America." 206 The majority of immigrants, according to Fraser, "helped United States industry to grow because their labor was badly needed in steel mills, mines and factories." 207 Hamer included two paragraphs explaining how immigrants helped make the United States a great country. 208 Specific individuals who were singled out for their outstanding contributions to American society included Jacob Riis, Andrew Carnegie, Joseph Pulitzer, Edward Bok, Alexander Graham Bell, Michael Pupin, Arturo Toscanini, Samuel Gompers, Charles Steinmetz,
Enrico Caruso, and Albert Einstein. In addition, Cooper indicated that ancestors of Washington and Lincoln were immigrants;\textsuperscript{209} while Hunnicutt pointed out that "all Americans, even Indians, are or were immigrants."\textsuperscript{210}

Hanna discussed the national origins of immigrants, the rate of immigration and the life of a representative immigrant boy.\textsuperscript{211} Harper and Row stressed the variety of ways in which immigrants were assimilated,\textsuperscript{212} whereas Cooper emphasized the maintenance of group identities.\textsuperscript{213} McGuire was the only author to mention the problems arising from immigration and the laws which limited the number of foreign-born persons who could come annually to the United States.\textsuperscript{214}

Harper and Row used a fictional story entitled "Luigi's New Home" to give pupils an idea of what immigrants were like and how they lived. The principal ideas were these. Luigi loved his homeland and left only because of the lack of employment opportunities. When he arrived in New York, Luigi was frightened by the big city. He had very little money and owned a single suit of clothing. Luigi had come to the United States alone to earn enough money to bring his family to the new world. He met a cousin who had preceded him to the United States, he was advised by the Italian-American Friendship Society, and he decided that he liked America.\textsuperscript{215} The advantages of America, according to Harper and Row were that people were kind when one got to know them and the children could
go to good schools. The image of immigrants conveyed by this story was favorable but very conducive to stereotyping.

The sole reference to immigration in the twentieth century was Harper and Row's statement that "immigrants still come to New York, although not so many as when Luigi Bellanca came." Clark, Hanna, Hunnicutt, and Harper and Row credited thousands of Chinese with the construction of the famous Central Pacific Railroad. The Chinese were credited with bringing the first soybeans to America.

According to McGuire, many Chinese came to the California gold fields. Hanna, however, stated that the "Chinese crossed the Pacific Ocean and settled in the West, where they became railroad workers, cooks, and laundrymen." Both views seemed extremely narrow.

The Japanese in the United States were mentioned only by McGuire who noted that they settled on the West Coast and became good farmers and businessmen. No mention was made of any Japanese professional men. Clark gave a brief factual account of the Japanese attack on Pearl Harbor and Outright referred to Japanese cruelty to shipwrecked sailors. Clark referred to fear of Oriental population as a deterrent to Hawaiian statehood.

Orientals were featured by two authors in three pictures. Brown included photographs of Daniel Inouye, first Japanese-American Representative from Hawaii and
Hiram Fong, first Chinese-American Senator from Hawaii. Hanna included an Oriental boy in a photograph of a classroom election situation.

Mexicans were mentioned only with reference to the dispute over the independence of Texas and the hiring of cattle herders by John Sutter.

Puerto Ricans, too, were mentioned by only two authors. Cutright dealt with the relationship of Puerto Rico to the United States. Fraser acknowledged the existence of Puerto Ricans as a minority group in the United States today. She also included an explanation of the problems which confronted people who were poor, unskilled, and unable to speak English. She concluded that:

in recent years, . . . the Puerto Ricans have shown that improved education and job opportunities enable them to live better lives and to make useful contributions to our nation's life.
CONCLUSION

After a thorough examination of how individual authors reported specific minorities, generalized patterns appeared. Not all of the following criticisms apply to every author's treatment of every minority, but all of these criticisms express a tendency apparent in the majority of the texts. Conclusions were drawn with reference to the specific criteria cited in the introduction.

1. Inclusion - Was information about these minority groups incorporated into all relevant portions of the respective texts?

From a brief survey of the texts, it becomes obvious that minority groups were not always included in important parts of the texts. The most obvious omission lies in the coverage of modern society. Very few authors acknowledged the existence of minorities in twentieth century American civilization. Even then the treatment did not exceed three paragraphs. One of the most significant examples is the Negro problem. Despite the bitter memories recalled by such names as Little Rock and despite the hatred and violence rampant in New York City, only one author mentioned the Negro problem as it applies to
the twentieth century. And, even then, the treatment was minimal. It remains clear that even the most inclusive textbook provided adequate coverage neither of minority groups as a unit nor of specific minorities.

2. **Validity** - Was pertinent information accurately presented without being misleading or ambiguous?

For the most part, factual information relative to each minority was presented accurately; but selection of the information to be included plus descriptive elements prevented the entire treatment to retain the desired degree of accuracy. When dealing with the Indians, for instance, most authors presented accurate information but in context such that an erroneous impression could be derived easily. Once again the tendency was toward inferred fallacies as opposed to outright false statements.

3. **Balance** - Were all aspects of the subject—both negative and positive—given reasonable attention?

Lack of balance between positive and negative aspects was observed primarily with respect to the Negroes and the Indians. In the cases of these minorities the negative aspect far outweighed the positive in most of the texts. In the case of the remaining minorities the treatment rarely was sufficient to create a distinctly negative impression. Therefore, little information of a positive nature was required to maintain a balance.

4. **Comprehensiveness** - Was the range of human characteristics described in reference to all and any
group such as to eliminate the danger of stereotyping?

The predominance of stereotypes of Eskimos, Indians, Negroes, and immigrants provided ample evidence to condemn many of the authors on the criterion of comprehensiveness. In all the texts the range of characteristics was not sufficient to prevent the formulation of some degree of stereotyping.

5. Concreteness - Was the material primarily factual and objective? Were generalizations, editorializations, and platitudes avoided?

Throughout the texts the information was presented without deviation from the facts; however, it was not always objective. Once again selectivity on the part of the author promoted a bias which perhaps is inescapable but which should be minimized. Almost every author generalized by virtue of dealing with individuals as groups; however, fewer than half of the authors made generalizations which were not warranted by the facts. Clark was almost the only author who made any value judgments, and these were always positive in nature.

6. Unity - Was the information sufficiently concentrated to be meaningful?

Most of the authors presented information about each minority in a meaningful unit. The treatment of the Indians was, however, a notable exception. A few of the authors gave very little space to the Indians except as their activities affected the white settlers. This was
the result in textbooks which did not deal with the history of the Indian culture.

7. Realism - Did social evils, such as Nazi genocide, restrictive immigration, and unsolved problems, including prejudice and discrimination, receive frank treatment? Or were they defended, minimized, or ignored?

It is on this point that almost every author failed most alarmingly. In only one text were the Nazi war atrocities alluded to. In only one text was restrictive immigration mentioned. In only one text was the problem of prejudice and discrimination of minority groups in general referred to. In only a few texts was the Negro problem given the slightest attention. In no text was prejudice and discrimination mentioned in reference to any minority other than the Negroes and the Orientals. To say that these problems were ignored would be misleading, but to say that they were minimized would be an understatement.

The evidence is damning! If, as Mark Van Doren philosophizes, "the proper concerns of the teacher and the school are with truth," the textbooks examined in this study are a betrayal of educational principle. Instead of facilitating the teacher's attempts to present the truth about minorities, these textbooks to varying degrees impede progress. If textbook authors are pressured into compromising truth for economic solvency, education in Indiana and throughout the fifty states will suffer.
But it is the people of the world who eventually must bear the inevitable consequences if America fails to educate her people for responsible citizenship.
FOOTNOTES

1 Arnold Rose and Caroline Rose, *America Divided*, pp. 4-5.

2 Ibid., p. 7.


4 Thomas D. Clark, *America's Frontier*, passim.


6 Clark, *op. cit.*; Clarence Williams Hunnicutt, *This Is Our Land*, passim.

7 Clark, *op. cit.*, passim.


13 Hunnicutt, *op. cit.*, p. 221.


15 Cooper, *op. cit.*, p. 370


17 Ibid., p. 1.

18 Ibid., pp. 5-6.


21 Clark, op. cit., p. 224.
22 Ibid.
23 Ibid.
24 Ibid., p. 226.
26 Clark, op. cit., p. 58
27 Dorothy McClure Fraser, The Adventure of America, p. 127.
28 Outright, op. cit., p. 3.
29 Ibid., p. 1.
30 Ibid., passim.
31 Ibid., p. 3.
32 Ibid., p. 123.
33 Ibid., p. 8.
34 Ibid., p. 77.
36 Ibid., p. 241.
37 Ibid., p. 309.
38 Ibid.
39 Ibid.
40 Ibid., p. 335.
41 Fraser, op. cit., pp. 54-57.
42 Ibid., p. 189.
43 Ibid., pp. 115-116.
44 Ibid., pp. 58-61.
46 Ibid., p. 80.
47 Ibid., p. 221.
48 Hamer, op. cit., p. 69.
49 Clark, op. cit., p. 58; Brown, op. cit., p. 25; Hunnicutt, op. cit., p. 59.
50 Fraser, op. cit., p. 127.
51 Hamer, op. cit., p. 117.
52 Ibid., p. 112.
53 Ibid., pp. 112, 141-142.
54 Ibid., p. 300.
55 Ibid., p. 309.
56 Ibid., p. 301.
58 Ibid., p. 103.
59 Ibid., p. 845.
60 Ibid., pp. 59-62.
62 Ibid., p. 105.
63 Ibid., pp. 251-252.
64 Ibid., p. 252.
66 Ibid.
67 McGuire, op. cit., p. 255.
68 Ibid., p. 99.
69 Ibid.
70 Ibid., p. 256.
71 Ibid.
72 Hunnicutt, op. cit., p. 310.
73 Ibid., pp. 22-34.
74 Ibid., p. 226.
75 Ibid., p. 366.
76 Ibid.
77 Hanna, op. cit., p. 18.
78 Ibid., p. 8.
79 Ibid., p. 16.
80 Ibid., p. 23.
81 Ibid., p. 7.
82 Ibid., p. 81.
83 Ibid.
84 Ibid., p. 82.
85 Cooper, op. cit., p. 8.
86 Ibid., pp. 5-6.
87 Ibid., pp. 41-42.
88 Ibid., pp. 8-9.
89 Ibid., p. 95.
90 Ibid., p. 57.
91 Ibid., p. 44.
92 Clark, op. cit., p. 231.
93 Ibid., p. 56.
94 Ibid., p. 57.
95 Ibid., p. 72.
96 Ibid., p. 73.
97 Hamer, op. cit., p. 75.
98 Ibid.
99 Ibid., pp. 260-261.
100 Ibid., pp. 260-266.
101 Ibid., p. 266.
102 Ibid., p. 94.
103 Ibid., p. 267.
104 Hanna, op. cit., p. 53.
105 Ibid., p. 97.
106 Ibid., p. 98.
107 Ibid., p. 99.
108 Harper and Row, op. cit., p. 28.
109 Ibid.
110 Ibid.
111 Ibid.
112 Ibid., pp. 39-54.
113 Ibid., p. 286.
114 Ibid., p. 283.
116 Ibid., p. 220.
117 Ibid., p. 243.
118 Ibid.
119 Ibid., p. 299.
120 Ibid., p. 300.
121 Hunnicutt, op. cit., p. 337.
122 Ibid., p. 338.
123 Ibid.
124 Ibid.
125 Ibid., p. 345.
126 Ibid., p. 327.
127 Cooper, op. cit., p. 196.
128 Ibid., p. 163.
129 Ibid., p. 198.
130 Ibid., p. 200.
131 Ibid., p. 203.
132 Fraser, op. cit., p. 274.
133 Ibid., p. 325.
134 Ibid., p. 319.
135 Ibid., p. 324.
136 Ibid., pp. 328-394.
137 Ibid., pp. 393-394.
138 Ibid.
139 Ibid., p. 394.
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