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# Forgotten Feminine Foundations: Content Analysis of Secondary World History Textbooks' Inclusion of Female Agency in the Rise of Judaism, Christianity, and Islam

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FORGOTTEN FEMININE FOUNDATIONS:  
CONTENT ANALYSIS OF SECONDARY WORLD HISTORY TEXTBOOKS'  
INCLUSION OF FEMALE AGENCY IN THE RISE OF JUDAISM,  
CHRISTIANITY, AND ISLAM

by

Erica M. Southworth

A Dissertation Submitted in  
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ABSTRACT  
FORGOTTEN FEMININE FOUNDATIONS: CONTENT ANALYSIS OF  
SECONDARY WORLD HISTORY TEXTBOOKS' INCLUSION OF FEMALE  
AGENCY IN THE RISE OF JUDAISM, CHRISTIANITY, AND ISLAM

by

Erica M. Southworth

The University of Wisconsin-Milwaukee, 2015  
Under the Supervision of Professor Larry G. Martin

The state of Wisconsin mandates instruction in Judaism, Christianity, and Islam in world history courses for secondary students and content pertaining to students' understanding of these religions appears in national history frameworks provided by the National Council for the Social Studies. Many teachers use textbooks to teach this content; yet, if the textbooks fail to include women's agency in the rise of these religions, they reinforce the Eurocentric and patriarchal formal curriculum historically embedded in the teaching of history. In supporting the inaccurate view of women as passive spectators rather than as active change agents, textbooks may hinder students' achievement of state and national social studies standards and leave the dominant ideology unchallenged.

This study investigated women's agency in the three religions' emergence accounts in nine twenty-first century United States' world history textbooks through a feminist lens. The textbook sample included nationally available textbooks such as those recommended by textbook state adoption boards in Texas and Florida as well as the textbook utilized by the Milwaukee Public School District in Wisconsin. The collected data were analyzed via critical discourse analysis and content analysis to determine if

traditional patterns of female marginalization in content and imagery existed. The quantitative and qualitative findings in both text and imagery indicated that all textbooks in this sample supported a traditional content structure on both an individual and collective whole basis.

Regarding interpretations, this study concluded that these gender-imbalanced accounts of world religions may serve as an avenue in which distorted and/or incorrect information may be communicated to students regarding the interconnectedness of culture and religion, potentially misshaping students' knowledge cultivation processes. Additionally, "traditional content" may also reinforce existing negative stereotypes concerning women in religion and women overall, a curriculum concern previous textbook content analysis studies of women's agency have noted since the Women's Movement of the 1960s. To rectify this agency conundrum, this study offers educators insight on textbooks that may be academically harmful to Generation iY students and provides succinct, provocative information on seven prominent religious women whose contributions assisted in the rise of their religions for textbook authors and publishers to consider.

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## **CHAPTER 1: INTRODUCTION**

### **Introduction and Statement of the Problem**

While the Women's Movement of the 1960s and 1970s in the United States marked a wide-scale attempt to advocate for women's rights and reproductive liberation, it also marked a national effort by participants to dispel the overtly patriarchal tones of a male-dominated hierarchy embedded within American education's formal curriculum (Ashcraft, 1998; Broudy, 1987; Kane, 1970; Lerner, 1986; Marcus, 1963; Spring, 2007). Historically speaking, the formal curriculum employed in public schools since the nineteenth century emphasized the dominant ideology — or the hierarchal power of white men — and excluded women as agents of historical change (Sadker & Zittleman, 2007; Tetreault, 1989; 2007). The traditional Eurocentric perspective of "Great Men" historiography (Lerner, 1986, p.4), so pervasive in formal curriculum, is referred to in this study as the "traditional textbook content."

Believing a more gender-balanced curriculum would benefit all students, but especially female students, feminists conducted studies of existing educational materials and sought out government financial aid for projects related to curriculum revision concerning the problem of the omission of women (Bernard-Powers, 1997). Almost half a century after the beginning of these examinations, this study delved into the extent of progress achieved since the Women's Movement regarding the degree of women's inclusion in discussions of the western patriarchal religions within secondary world history textbooks, a topic not previously studied despite acknowledgement of the omission of women in social studies textbooks since the 1970s (Trecker, 1971).

The omission of women's agency in Judaism, Christianity, and Islam in world history textbooks structured in traditional content fashion might result in detrimental academic and psychological effects on students. More specifically, students who learn from gender-imbalanced textbooks might exhibit an inability to effectively grasp accurate understandings of culture and religion, potentially regarding women as religious spectators rather than historical change agents due to the textbooks' communication and validation of dominant ideological perspectives. In the interest of all students, the National Council for the Social Studies (2010) offers United States' educators ten standards as a framework for crafting a more holistic social studies curriculum. As part of this framework, "culture" — which includes religious beliefs — composes the first standard, and other standards specifically incorporate religion into their topics, as well (NCSS, 2010). These complement the Wisconsin Model Academic Standards which directly specify discussion of Judaism, Christianity, and Islam to facilitate students' understanding of culture (Wisconsin Department of Public Instruction, 2012). Because females and males construct and contribute to culture and religion, gender-biased textbook content impedes students' access to varied cultural perspectives, potentially causing knowledge-deficiencies in students' comparative historical analysis abilities (Bourdillon, 1994; NCSS, 2010; Romanowski, 1998; Wisconsin Department of Public Instruction, 2012). These three religions are patriarchal, but if textbook content portrays them as exclusively male domains, this not only leaves students with an inaccurate knowledge base about gendered contributions during the formation of these religions, but also conveys an inaccurate definition of "patriarchy" to them.

In reference, specifically, to female students, the omission of women's agency in the emergence accounts of Judaism, Christianity, and Islam might also render students more susceptible to the inaccurate belief that only men — not women — were active historical change agents. Thus, if women who served foundational, supportive roles in wide-spread patriarchal religions go unacknowledged in world history textbooks, this absence may lead females to perceive their gender and/or ethnic group as historically insignificant in this influential cultural area (Lowen, 2007). In turn, male students and students as a collective whole may interpret the absence of women from these three world religions as validation of males occupying the dominant group status in religion and historical confirmation of females as voiceless (Seguino, 2011; Sleeter & Grant, 2011); thus students may fail to question such hierarchal and stereotype constructs further.

Using a feminist lens (Glesne, 2011; Hesse-Biber, 2014), this study was conducted as a content analysis of twenty-first century United States' secondary world history textbooks to determine the extent of women's agency in their emergence accounts of Judaism, Christianity, and Islam. The employment of critical discourse analysis (CDA) (Fairclough, 2001) helped identify traditional patterns of female marginalization in textbook content and imagery during the content analysis process, and from this, more insight was gleaned regarding the continued utilization of a traditional content format in modern textbooks.

### **Purpose of the Study**

As revisionist historiography, the ultimate purpose of this study is not to replace one extreme ("Great Men" history) with another ("Great Women" history), but rather, to first determine and evaluate the extent of textbooks' discussion of the interwoven

historical actions of women — specifically Sarah, Hagar, Mary, Mary Magdalene, Khadīja, Fāṭima, and A'isha — and men (i.e., Abraham, Moses, Jesus, Paul, Muhammad) that led to the rise of Judaism, Christianity, and Islam. This initial step indicated whether students could acquire a meaningful, multi-faceted understanding of male and female contributions involved in producing religion and constructing culture after reading the evaluated texts. The omission of women's agency within the historical emergence accounts offered by textbooks potentially leaves students unable to achieve a proficient understanding of the religions and the cultures related to those religions, an understanding that is part of important educational goals outlined in both Wisconsin Model Academic Standards (Wisconsin Department of Public Instruction, 2012) and National Council for the Social Studies Standards (2010). Errors of omission within textbooks often result from the highly political and economically-charged process of publishing, where integrating women within traditional (formal) educational materials proves difficult at all, let alone within the polarizing topic of religion (Arlow & Froschl 1976; Baldwin & Baldwin, 1993; Clark, Ayton, & Keller, 2005; Commeyras & Alvermann, 1996; Guhlana, Chirimuuta, & Bhukuvhani, 2012; Jackson, 2011; R. Lerner, Nagai, & Rothman, 1991; Lowen, 2007; Osler, 1994; Ravitch, 2003; Sadker & Sadker, 1995; Schoeman, 2009; Sewall, 1995; 2003; 2004; Trecker, 1971; Weinbaum, 1979). Thus, and second, this study provided pertinent supplemental historical information regarding the active contributions of the seven prominent women within the religions to assist textbook publishers and authors in remedying gender deficiencies and achieving more accurate narratives in their books' content.



## **Agency of Seven Prominent Religious Women: Visibility, Voices, & Overall Inclusion**

The push for women's inclusion in United States history textbooks has fueled many studies since the beginning of the Women's Movement, although these studies define "inclusion" in multiple ways. Most frequently, the studies used the terms: "depictions," "roles," "positions," "representation," "visibility," "presence," and/or "portrayal of women" (Arlow & Froschl 1976; Clark, Allard, & Mahoney, 2004; Clark et al., 2005; Commeyras & Alvermann, 1996; Trecker, 1971; Jackson, 2011; R. Lerner et al., 1991). While the findings from these studies provided much insight and are expounded upon later in this study, the multiple terms used in defining how women's inclusion was documented and analyzed must be brought together under a more succinct term in connection with this study, a term that encompasses all of these definitions but also speaks directly to women's historical contributions as *active* agents of change. This study therefore used "agency" as an appropriate anthropological and feminist term that both anchors this study and connects it to previous applicable content analysis studies. From an anthropological perspective, the study of agency arises from the study of *why* an individual *choose* to act in the manner they did, connecting directly to study of culture (Geertz, 1973). According to Geertz (1973), this understanding proves especially applicable in religious contexts and patterns where agency exists not only in the actions of individuals but also in groups, relationships, symbolism, sacred texts, and sacred objects or creations. Drawing from feminist researchers Abu-Lughod (2008 and McNay (2000), the term "agency" further serves as an explanation of how gender identity is formed and potentially malleable in social contexts, especially concerning women's

beliefs, actions, and contributions. Thus, “agency” can connect all previous studies’ findings concerning women’s inclusion in history textbooks — some of which might be interpreted as more passive (e.g., depiction, portrayal, representation) — with the findings of this study, which communicated a more active agenda concerning the visibility, voices, and contributions of women as historical change agents.

Without the actions and contributions of Sarah, Hagar, Mary, Mary Magdalene, Khadīja, Fāṭima, and A’isha, the emergence of Judaism, Christianity, and Islam would not have occurred as rapidly and successfully. For the purposes of this study, historical reference points for the emergence and rise of each religion are defined as: 2000 –1300 BCE for Judaism (Delaney, 1989; Lerner, 1989; Niditch, 1998; Ozmon & Craver, 1999; Teubal, 1984; 1990; Wiesner-Hanks, 2011; Young, 1993); 1–50 CE for Christianity (Rubin, 2009; Ruether, 2006; Wiesner-Hanks, 2010; 2011; Young, 1993); and 570–650 CE for Islam (Ahmed, 1992; Bowen, 2011; Mernissi, 1993; 2004; Wiesner-Hanks, 2011; Young 1993). Working within these time frames my research provided ample documentation and detailed descriptions of the seven Middle Eastern women significant to the founding of their respective religions, along with condensed, succinct excerpts about each woman’s agency for textbook publishers and authors to consider as part of a more holistic historiography.

My study proposes the integration of the seven aforementioned women in discussion of the emergence of their respective religions in order to promote more accurate and gender-balanced historical accounts. Because of their pre-existing prestige and acknowledgement within their respective patriarchal religions, incorporating the historical contributions of these women should not be viewed as subversive, nor does this

integration rest upon turning patriarchal religions into matriarchal ones. Rather, patriarchal religions do not, and should not, imply a “sans women” message. The inclusion of women in the discussion of patriarchal religions will provide knowledge sources that more accurately portray diversified agency and better foster students’ ability to accurately conceptualize these religions and related religious events locally, nationally, and globally. This accurate and gender-balanced knowledge is also extremely important since over 70 percent of United States’ citizens align themselves with one of these three religions (United States Department of Commerce: United States Census Bureau, 2012).

### **Culture and Religion: Unobtainable National and State Standards with Negative Consequences for Female Students**

Culture, according to Geertz (1973), encompasses the historical nature, meaning, and study of how people “communicate, perpetuate, and develop their knowledge about and attitudes toward life” (p. 89). Banks (2007) has advanced this by defining culture as a consistent similarity of “shared beliefs, symbols, and interpretations within a human group,” a group that typically includes both females and males. Such interactions and interpretations include religion, a vital component of culture, and thus, understanding the conceptual relationship between culture and religion is part of national and state social studies educational standards. To assist educators, administrators, and districts around the nation, the National Council for the Social Studies (NCSS) has offered a list of ten social studies standards that serve as the framework for developing and implementing a holistic curriculum (NCSS, 2010). While these standards are quite broad in description and definition, “culture” represents the very first standard within the group of ten and an additional two standards specifically indicate the importance of students acquiring

conceptual knowledge pertaining to religions (NCSS, 2010). The Wisconsin Model Academic Standards are more specific, requiring students to receive social studies instruction about Judaism, Christianity, and Islam in particular in order to facilitate cultural understandings (Wisconsin Department of Public Instruction, 2012).

Although religion is integrated into History Performance Standards B.12.10 and B.12.14, and Behavioral Science Performance Standard E.12.4 which specify the need for secondary education social studies teachers to provide instruction on the identification, explanation, and analysis of religions, including Judaism, Islam, and Christianity (Wisconsin Department of Public Instruction, 2012). Educators and course curriculum must also convey how religion represents a source from which individuals seek symbolic means of interpreting the world around them, drawing upon religion to form a conception of reality in which to root their emotions (Geertz, 1966), and formulate how culture serves as a pattern of symbolic representation of feeling that separates one group of people from another (Langer, 1962). In doing so, students not only develop a comparative understanding of the culture and religion but may also “learn to see themselves as individuals and as members of a particular culture” (NCSS, 2010, p. 14) in the process. How they learn to see themselves, however, depends on the type of instruction and educational materials available. An inaccurate and deficient understanding of Judaism, Christianity, and Islam weakens students’ abilities to grasp the historical connections between not only the religious components of these cultures, but also the cultural components embedded within United States’ history (Gagnon, 1987) and possibly their personal histories as well.

To assist in this exploratory process, curriculum and textbook content offers students an avenue for defining “symbolic representation of the world and of society” (p.185) around them, avenues that contain specifically selected messages designed — purposefully or not — to encourage students to think or believe a certain way (Sleeter & Grant, 2011). Religion, both as a cultural and as an emotional concept, may comprise a solitary force of inspiration within an individual or group of people producing both positive and negative outcomes in human history (Lowen, 2007). With this in mind, only the integration of men *and* women as agents of religious historical change in world history textbooks presents students with the most direct and accurate depictions of cultural interactions pertaining to religion, a desired outcome according to both sets of standards (NCSS, 2010; Wisconsin Department of Public Instruction, 2012).

Yet, gender-biased textbook content renders historic analysis from multiple perspectives a highly formidable — if not impossible — goal for students to achieve (Bourdillon, 1994). Students’ ability to comprehend cultural perspectives from a variety of sources and engage in comparative analysis activities to develop an inclusive understanding of past and present cultures (Wisconsin Department of Public Instruction, 2012) is lost. Understanding the connectivity between historic and current cultural norms like religion and the influence such norms exert over students’ own identity (NCSS, 2010) also remains an unobtainable goal. Textbooks that fail to convey adequate (gender-balanced) content to students or integrate discussion of cultural conduits, like gender and religion, encourage negative individual and group reactions (Banks, 2007). Gender-imbalanced content may affect students’ internalization of gender and cultural stereotypes, along with possibly reinforcing the continued use of these slights (Baldwin

& Baldwin, 1993). Unfortunately, evidence of such negative effects produced from the continued implementation of patriarchal ideology in United States textbooks has already emerged; Skirboll (1998) has noted that this lopsided gender pattern has become so ingrained within Western culture that “many students believe women have never had, and cannot attain, significant social status and respect in society” (p. 169). These beliefs might lead to stereotype threat for female students — when an individual conforms to a “widely-known negative stereotype about one’s group” through “self-characterization” of it (Steele & Aronson, 1995, p. 797, 808). – Indeed, some academics believe the continued omission of women as important historical characters has detrimentally influenced girls’ perceptions and themselves and their capabilities (Brown, 2011; Sadker, Sadker, & Long, 1989). Such perspectives factor directly into this study as, because with the omission of the aforementioned seven women in these religions, textbooks offered no other female historical role models or icons for students personally practicing Judaism, Christianity, or Islam (Lowen, 2007). In addition, if the rich historical accounts of these women’s contributions remain absent from non-practicing students’ understanding of these religions, the omission of these women may continue the potential degradation of female students’ self-perceptions as equitable change agents when compared to males, even when those students are not adherents of any of the religions being studied.

### **Breaking into the Ideological Discourse: The Political-Economics and Taboos of Textbook Production**

The production of textbooks is a process shrouded in more political layers than Capitol Hill. While Apple (1991) and Apple and Christian-Smith (1991) astutely dubbed

textbooks both cultural and economic commodities, they also serve as political instruments that control the production and presentation of knowledge, as well as a means for preserving traditional ideological discourses. As Fairclough (2001) has noted, discourse represents the “whole process of social interaction of which a text is a part” of (p. 20). This strengthens the concept of reading a textbook as a deliberate and conscious task (Hawkins, 2012) done by students and educators who may then internalize that information via personal gender, religious, or ethnic lenses and accept the presented content as fact or truth (Apple & Christian-Smith, 1991). While political pressures by various groups over the decades and centuries have led to multiple reinterpretations of history within textbooks — and remain typically unaccounted for (Marino, 2011) — the traditional ideology of “great white men” remains pervasive. Thus, textbooks are tangible symbols and influences of “official language” in education (Apple, 1991, p. 22), composing a political enterprise of knowledge production and control, one whose actions reverberate throughout students’ academic progress and into their adult lives as they build upon lessons learned in school. The political control of knowledge production surrounding the textbook industry stands guard over the profit intake, which remains connected to publishers’ appeasement of key state textbook adaption boards (Lowen, 2007; Ravitch, 2003; The Textbook League, 2005; Tobin & Ybarra, 2008; Tyson-Bernstein & Woodward, 1991). This process begins with what content textbook publishers compile and how that content is produced.

**Politically-crafted knowledge.** Creating a completely unbiased textual history is an impossible task since personal life experiences influence every person of all genders, therefore creating biases. In attempting to come close to producing such a product,

however, editors responsible for textbook content typically enlist the assistance of academics and experts as credible authors in the content compilation process, although authors may not be privy to additional reviews of the textbook before publication, and publishers may subsequently sacrifice content to promote marketing (Jobrack, 2012; Lowen, 2007). Regardless of these limitations, the interjection of the views of publishers and authors into textbook content adds to the perception that such content is valid knowledge, just as publishers' selection of historical agents within the text body communicates the importance of those whose voices and actions created that history (Commeyras & Alvermann, 1996; Ravitch, 2003). External pressure on the mechanisms of content selection over the decades comes from the dominant ethnic and religious authorities in the United States, who advocate for the continuation of traditional discourse. In a similar manner, but with interests opposing traditional textbook content, special interest groups also weigh in on the power struggle in defining knowledge. Because educational materials in the United States must retain an air of legitimacy and authority in the eyes of the public, publishing company committees balance demands from groups — such as inclusivity concerns from feminists and religious organizations — who wish to ensure the visibility of their contributions to student populations (Altbach, 1991; Apple & Christian-Smith, 1991; Golden, 2006; Sewall, 1995; 2003; Tobin & Ybarra, 2008).

Textbook publishers, however, find it difficult to turn away from the Anglo-Saxon, Protestant, and conservative ideology that appeases important state adoption boards such as those in Texas and California (Broudy, 1987; Kane, 1970; Lowen, 2007; Marcus, 1963; Spring, 2007; Tobin & Ybarra, 2008). Even authors and publishers who



have a more moderate or liberal perspectives are aware of the political backlash following the Women's Movement that pushed for a return to traditional content in history textbooks (Commeyras & Alvermann, 1996). Tetreault (1989) has noted the way that the traditional Western perspectives responsible for many distorted anthropological understandings of cultural components over the decades mirror the biased perspectives infused into textbook content. Nor do publishers wish to produce texts with "complicated icons" (Lowen, 2007, p. 28), such as texts that present a balanced female-to-male ratio of leaders and influential historical agents, as this fails to reflect the traditional, male-dominated undertones of books (Baldwin & Baldwin, 1993). As a result, publishing companies rarely do more to address highly controversial yet vitally important topics like religion in world history texts, choosing instead to focus their attention on other content in the textbook production and design processes, and on incorporating visually-appealing graphics, imagery, and content that connects with standardized tests (Jobrack, 2012; Ravitch, 2003; Tyson-Bernstein & Woodward, 1991). As these processes are often constrained by production costs, the inclusion of such material communicates to the reader once again what information and whose voices were deemed worthy and important.

Due to the consolidation and business uncertainties in publishing, the current United States' industry retains only four large-scale companies, mostly the result of multiple mergers over the years (Jobrack, 2012; Ravitch, 2003; Sewall, 2004; Tobin & Ybarra, 2008). Three of these — Pearson, Cengage, and McGraw-Hill — are responsible for producing at least three-fourths of all educational materials in the United States (Jobrack, 2012). While the mergers reduce competition, these companies still desire to

produce a prime commodity to present to adoption boards to win sales from the remaining competition. Thus, by the end of the creation process, textbooks are ultimately politically-crafted products (Altbach, 1991) whose content reflects publishers' attempts at integrating just enough information to be appealing but not controversial (Provenzo, Shaver, & Bello, 2011; Ravitch, 2003).

**The sales pitch and promise of (little) revision.** In order to maximize sales, most textbook publishers try to please adoption boards — composed of parents, education administrators, teachers, community members, and academics — in states with extremely high purchasing power, such as Texas, California, and Florida (Apple & Christian-Smith, 1991; Jackson, 2011; Jobrack, 2012; Lowen, 2007; Ravitch, 2003; Wong & Loveless, 1991). As economic commodities, textbooks not selected by these states will be discarded or minimally produced, while those chosen by the three states will comprise a large portion of textbook offerings for the rest of the nation; and these represent those texts believed to encapsulate the “best” historical ideologies for students (Apple, 1991; Apple & Christian-Smith, 1991; Keith, 1991; Ravitch, 2003). Typically, in order to satisfy adoption boards and avoid negative encounters with special interest groups, publishers present textbooks specifically designed for the educational standards of the state they are courting and shy away from presenting anything but bland, general descriptions of controversial topics like religion (Bellitto, 1996; Jackson, 2011; Jobrack, 2012; Keith, 1991; Lowen, 2007; Mehlinger, 1991; Ravitch, 2003).

Calls for revisionist historiography typically occur due to ideological changes and technological advancements that shed new insights on a pre-conceived historical notion or concept. However, because of the highly lucrative market that textbook publishing

generates and the high cost of initial production, omissions and distortions in history textbooks may linger from edition to edition so as not to upset the adoption board members and to continue maximizing profits (Lowen, 2007; Ravitch, 2003; The Textbook League, 2005; Tobin & Ybarra, 2008; Tyson-Bernstein & Woodward, 1991). This proves salient in the area of world history textbook marketing as well, since over half of the nation's students now complete a world history course before graduation, as compared to approximately 33 percent in the late twentieth century, a distinct increase in both course popularity and textbook sales (Sewall, 2004). By deferring to dominant group ideology in both the creation and adoption processes, publishing companies market world history textbooks whose contents are largely similar so as to appeal to key adoption state boards, thereby communicating "subjective interpretations of reality and value judgments" (Sleeter & Grant, 2011, p.185) as truth or fact to readers. Because of Wisconsin's status as an "open territory" state without a central adoption board (Jobrack, 2012, p. 12), it — along with the rest of the open territory states — retains little influence on textbook publishers.

The omission of women's agency in Judaism, Christianity, and Islam implies that there is validity in women's traditionally negative or passive roles as property, temptress, harlot, reproductive vessel, "unclean" threat to males, harbinger of evil, and/or emotionally or mentally unstable in religious matters, thereby affecting both male and female perceptions of women (Bellis, 1994; Commeyras & Alvermann, 1996; Kloppenberg & Hanegraaff, 1995; Vermes, 1997). Such perceptions could be erased or lessened in world history textbooks in a non-threatening manner by publishers, as both Florida and Texas secondary world history standards call for the instruction on people,

events, and beliefs of Judaism, Christianity, and Islam (CPALMS – Florida State University, 2013; Texas Education Agency, 2012), and Texas holds the most sway in secondary textbooks (Jobrack, 2012). In addition, while California's standards place the emergence of these religions in standards for sixth and seventh grades, students cannot achieve their secondary world history standards regarding the influence of these religions in modern times if they lack an accurate understanding of the religions' emergence accounts (California State Board of Education, 2009). Unfortunately, however, given the political nature of textbook adoptions and the controversies which surround the discussion of religions and religious topics, such textbook content changes on the part of publishers are unlikely to occur.

### **Research Questions**

This study examined multiple research questions to determine to what extent (if any) discussion of women's agency occurred in world history textbooks' emergence accounts of the patriarchal religions of Judaism, Christianity, and Islam. To address whether or not a textbook maintained a traditional content structure in its description of each religion's emergence accounts, this study examined the following in each textbook: (1) what female-to-male text and imagery agency frequencies were evident via content analysis; (2) how females were qualitatively included and portrayed (i.e., full inclusivity, discussion/description extent of individuals, contribution box inserts) compared to the qualitative inclusion of male agency via critical discourse analysis (CDA); (3) what qualitative messages (e.g., cultural themes) were expressed in female agency imagery in comparison to imagery of male agency via CDA; and (4) how female and male agents of historical change in these religions were portrayed ethnically (e.g., accurate descriptions

and depictions of Middle Eastern individuals; whether the descriptions and depictions negate or imply Eurocentric influences) via CDA.

To determine whether or not secondary world history textbooks collectively retained dominant ideological constructs, the data derived from the above traditional content guiding questions in individual textbooks was combined and assessed as a holistic unit. In this process, the study examined: (5) what types of gendered patterns regarding the description of women's religious roles and men's religious roles emerged (e.g., described in terms of "group" or "individual," evidence of formal curriculum perspectives); (6) what types of gendered patterns in imagery associated with women in these religions emerged compared to those that emerged in imagery associated with men (i.e., whether individuals were portrayed as "active" or "passive"); (7) whether all world history textbooks utilized the same time frames for Judaism, Christianity, and Islam emergence accounts; and (8) whether the data — both quantitative and qualitative — indicated textbooks were communicating an accurate meaning of the term "patriarchal" in their emergence accounts of Judaism, Christianity, and Islam (i.e., whether they inferred a male-led cultural construct or a male-exclusive one).

### **Need for the Study**

Gender and religion represent two very powerful and inescapable cultural influences on every student's life, affecting both personal (self) and world perspectives. In terms of gender, and drawing from the psychological perspective of Erik Erikson, Doyle (1974) contends that the biological male-female binary — and the cultural conditions which surround it — serves as a child's first understanding of what is acceptable and what is not. While this socialization typically begins at home, students'

exposure to gender-imbalanced curriculum materials further facilitates this conditioning (Lowen, 2007; Rios, Stewart, & Winter, 2010), molding and solidifying students' perceptions and behaviors of the male-female binary with a dichotomous right-wrong perspective (Broudy, 1987; Seguino, 2011). In this same ideologically-constructed vein, religion exerts a large influence over individuals' construction of reality and often mediates their comprehension of that reality (Geertz, 1973). If such a reality arises from social conditioning that places specified and unequal value(s) on gender, the student may internalize the reality as concrete and therefore "correct" (Broudy, 1987). Thus, distorted, biased, and/or gender-imbalanced descriptions of religion in textbooks present a looming challenge to students' ability to integrate the influence of religion and religious historical agents into modern times, and possibly into their own lives (Sewall, 1995).

This poses a distinct dilemma for modern United States students born after 1990, or "Generation iY" (Elmore, 2010, p. 13), who characteristically build a more inclusive, diverse, team-like atmosphere compared to previous generations. Because the dominant utilization of and importance assigned to the textbook in coursework instruction and student learning has not waned over the decades, these students may be confused when exposed to the gender and ethnic imbalance found in the traditional textbook content of their parents' and grandparents' eras (Altbach, 1991; Apple, 1989; Keith, 1991; Ravitch, 2003). This generational conundrum in academic materials, sometimes forced upon students by their traditional-curriculum demanding parents, allows for the potential continuation of a "passive" and/or "inferior" stigma to remain attached to historical women, while issuing an overall negative impact on all students' ability to understand religion, gender, and their connectivity to culture (Jobrack, 2012; Romanowski, 1998).

As a potential solution, gender-inclusive content may serve as an avenue in which iY students — and their educators — find empowering discoveries and discussion alongside knowledge and skills (Osler, 1994), especially in terms of the impacts of patriarchal world religions.

### **Battling Stereotypes with More Gender-balanced World Religions Textbook**

#### **Content**

As previously noted, authors and academics have pointed out how world history textbooks attempt to keep religions and their emergence accounts as uncontroversial as possible by providing only general descriptions (Provenzo et al., 2011; Ravitch, 2003; Sewall, 1995). In addition to vague descriptions, world history textbooks usually forgo any attempts at gender inclusion as well, a pattern revealed upon the examination of relevant content analysis studies. To date, six studies conducted by four different authors who reviewed a total of 46 secondary world history textbooks included a discussion of results pertaining specifically to religious agency or religious representation in textbook content in their findings (Bellito, 1996; Douglass & Dunn, 2003; Jackson, 2011; Sewall, 1995; 2003; 2008). These studies found that all of the textbooks examined (100 percent) included descriptions of the male religious leaders Abraham, Jesus, and Muhammad in roles of: religious/divine founder, preacher, holy book interpreter, teacher, political leader, military leader, and/or prophet (Bellito, 1996; Douglass & Dunn, 2003; Jackson, 2011; Sewall, 1995; 2003; 2008). Only two studies (33 percent) mentioned women — Hagar and Khadija — and only in Islam's emergence account (Douglass & Dunn, 2003; Sewall, 2008).

Considering the overview of the above studies, and because “[c]urriculum can facilitate changes in students’ beliefs about social identity in general—and about gender in particular” (Rios et al., 2010, p.329), textbook publishers, authors, and educators should be aware of the possible impacts traditional content in highly global and personalized areas like religion may have on iY students. Secondary world history textbooks that offer religious emergence accounts structured in traditional content style (i.e., neglecting acknowledgment of women’s agency) might become a contributing factor to the emergence of stereotype threat regarding female students’ self-concepts and their ability to perform academically (Schmader & Johns, 2003; Steele & Aronson, 1995). Nor does gender exclusivity benefit any other student in knowledge and skill acquisition, as gender-imbalanced content prevents students from understanding the full extent of connectivity between gender, religion, and culture (Doyle, 1974; Romanowski, 1998). Traditional textbooks utilizing the divisional traditional content format might also hinder iY students by invalidating this generation’s group-inclusive tendencies (Altbach, 1991; Elmore, 2010; Good, Woodzicka, & Wingfield, 2010; Keith, 1991; Lowen, 2007; Ravitch, 2003; Rios et al., 2010). Because of their highly valued status as a main curriculum staple, however, textbooks could serve as instruments for invoking positive educational and personal exploration if they were gender-balanced.

**Relevance of religion and impact of omitting women’s agency: female students.** This study asserts that the inclusion of prominent Middle Eastern women who directly participated in the rise of their religion provides a more holistic historical picture of culture for students, one that also exemplifies women’s leadership and importance as agents of historical change. Without the inclusion of women in positions of importance,



leadership, and/or prestige, female students may — consciously or unconsciously — draw the conclusion that women’s absence was due to their gender or lack of ability (Lowen, 2007). Such thoughts reinforce the false authority of males as the only “qualified” or ideal religious leaders in a culture, while simultaneously excluding females from both religious and social spheres (Freedman, 2002; Young, 1993). The potential promotion of these distinct hierarchal divisions and omission of agency in religion stands in opposition to the more group-inclusive cognitive processes typically exemplified by the iY generation (Elmore, 2010). The continual exclusion of women from religious history might also promote negative self-conceptualization might, encouraging them to “define or redefine” (Steele & Aronson, 1995, p.797) themselves based on an identity framework void of religion and/or leadership.

On the other hand, incorporating prominent female icons within textbooks’ historical accounts of Judaism, Christianity, and Islam would communicate the importance of women in history in religion and other prominent cultural spheres. Regardless of a female student’s religion, she should not be deprived of the opportunity to learn about female agents of change within world religions and women’s historic contributions in other culture sectors (Kirby & Julian, 1981). Doing so provides that student with a more realistic perspective of the past and such academic experiences might even propel her further in self-identity searches and in the strengthening of her self-esteem (Baldwin & Baldwin, 1993; Noddings, 1997). Also, obtaining an understanding of religion affords all learners another means of conceptualizing the historical construction of power hierarchies and female oppression (Cahill, 1996), one of the main goals of the Women’s Movement. Ruether (1974) emphasizes this by noting that,

“religion has been not only a contributing factor [to understanding women’s liberation], it is undoubtedly the *single most important shaper and enforcer of the image and role of women in culture and society*” (p.9, my emphasis). With this awareness, learners might then move into more in-depth discussions, such as deliberating the reasons why male translations of the Hebrew Bible — which incorporate anti-female biases — became part of modern religious texts like the Roman Catholic Bible, allowing for these discussions to expound upon the historic impacts that the Bible has had on women and men (Meyers, 1988).

**Connectivity of religion and gender for all students.** Religion assists in uncovering differing gendered perspectives as it involves interpretation of the divine, a central building block of many cultures (Young, 1993). Yet textbooks which attempt to isolate or divide gender from religion in order to explain and interpret historical events may actually deprive students of the opportunity to fully understand the intricate connectivity of gender and religion in the construction of culture. While no doubt exists that the establishment of Judaism, Christianity, and Islam involved prominent male leadership, world history textbooks which fail to mention women’s contributions in these foundational actions echo the influence of Western formal curriculum. Under traditional content structure, textbooks convey these religious establishments as solely male-generated, thereby validating the dominant (male) group’s elite religious status as “natural” to student audiences (Seguino, 2011; Sleeter & Grant, 2011). As a result, the omission of female agency reinforces the inflated importance of males as the sole historical change agents and legitimizes the exclusion of approximately half of the world’s population from any event or action, posing a direct concern about historical

accuracy, since interactions and transformations occur collectively as well as individually (Doyle, 1974). Meyers (1988) further disputes the notion of women as spectators in history by noting how gender differentiation has been recognized as an important component of cultural systems by feminist anthropologists, leading to further insights on the different yet equitable roles of Israelite women and men. Because Judaism serves as a historic anchor for both Christianity and Islam, such findings offer transitions into more salient and gendered understandings of these three religions, insights which might only be brought to learners after disposing of white men's extensive grasp over Biblical scholarship (Bal, 1998).

Textbook learning about religions and the historical agents of change that affected those religions is necessary in order for students to gain a complex understanding of religion and gender as well as the connectivity of these to culture (Romanowski, 1998). As Young (1993) states, attempting to fully understand religion with the exclusion of women is simply "wrong-headed" (p. x). Rather, students' exposure to female contributions in religions serves as an important component of grasping a more holistic understanding of culture, history, and themselves. McNamara (1996) exemplifies this in her discussion of how expanding historical knowledge to include "female creativity and accomplishments" may open students to "enjoy[ing] a fuller humanity beyond the barriers of gender distinctions" (p.2-3), a concept that the iY generation may be more ready to accept than preceding ones have been (Elmore, 2010).

### **The Value of Textbooks: Continued Culprit or Potential Combatant?**

The omission of women's agency in religion reinforces traditional power hierarchies and binaries on both secular and sacred levels, resulting in education

functioning not as an institution for promoting inquiry but, rather, as one of social conditioning (Lowen, 2007). As Lowen (2007) states, classrooms and curriculum materials serve as readily-available avenues for “socialization, tell[ing] people what to think and how to act,” while instructors simultaneously influence students “to accept the rightness of society” (p. 350) by citing models taken from textual discourse as appropriate examples (Rios et al., 2010). Thus, the silent, socially conditioning process of reading textbook content devoid of women in religious history validates the formal curriculum’s negative perspectives on women.

Education serves as an exploratory mechanism for all students to acquire knowledge and analysis skills — especially in world history courses — to further explore gendered and religious perspectives. In this educational journey, textbooks serve as a vital component to world history curriculum to assist students with their exploration (Altbach, 1991; Elmore, 2010; Ravitch, 2003) and may even be regarded as the “real curriculum” (Apple, 1989, p.282). Many educators and students perceive the textbook as a “definitive” voice (hooks, 1989, p. 46) in the social studies classroom and the historical constructs textbooks communicate may be internalized as “authoritative” knowledge by these audiences (p. 48), a damaging concept when the content reflects the dominant but outdated ideology (Apple & Christian-Smith, 1991; Baldwin & Baldwin, 1993; Gagnon, 1987; Ravitch, 2003; Spring, 1991). Because over 70 percent of students in the United States use textbooks as their main source of information (Keith, 1991), the definitive guise surrounding textbook content is that what is left unprinted is unimportant (Gagnon, 1987; Rios et al., 2010). This potentially transforms textbooks from a means of inciting

student exploration into resources that inhibit students' ability to accurately explore history (Good et al., 2010).

Because textbooks greatly impact the selection of historic information presented to students, educators should be wary of any world history text with gender-imbalanced content pertaining to the historical accounts of world religion, as these may prove detrimental to females by reinforcing negative stereotypes and by denying all students a more holistic historiography. Additionally, educators should be cognizant of the positive outcomes which may result from gender-balanced textbooks for their students. Exposing students to non-stereotypic, mixed-gendered imagery and non-stereotypic examples in curriculum, for instance, helps repel gender stereotypes found in traditional content (Good, et al., 2010; Rios et al., 2010). Texts that present diverse role models may offer the same reassurance as well (Rios et al., 2010). Raising educators' awareness of textbooks that continue to promote traditional content in world religions may invite them and their students to critically examine how "our understanding of the past is inevitably shaped by the context in which we live and by our own ideological standpoint" (Osler, 1994, p.233). This serves as a salient transition for twenty-first century students into the connectivity of culture, gender, and religion both on a global and personal level.

### **Implications and Significance of the Study**

The information in this study will assist educators and administrators in selecting secondary world history textbooks that offer the most gender-balanced content in the emergence accounts of Judaism, Christianity, and Islam. Appropriate textbook selection will provide iY generation students with a more historically-accurate curriculum resource (Elmore, 2010), one that does not hinder students' academic abilities or condone negative

female stereotypes in these religions. For all students, acquiring a more accurate historical understanding of culture, religion, and gender through multiple perspectives in world history texts will also assist them in meeting state and national social studies standards (Bourdillon, 1994; NCSS, 2010; Romanowski, 1998; Wisconsin Department of Public Instruction, 2012).

Additionally, this study provides textbook publishers and academic authors with a core basis of provocative information on the seven prominent women whose contributions helped establish Judaism, Christianity, and Islam. The inclusion of this information serves as a means of encouraging revisionist historiography in gender-imbalanced textbooks and as a pro-active measure to prevent the future reoccurrence of such academic maladies as describing patriarchal religions as male-exclusive cultural domains or portraying Middle Eastern individuals as European.

### **Background of the Research and Presence of Reflexivity**

My specific positionality must be taken into consideration in order to better situate this study as an inherently subjective-vehicle for analyzing women's representation (hooks, 1989). To ensure that my work did not "reinforce and perpetuate [the existing] domination" (p. 43) of white authority in knowledge production, I offer a reflexive consideration of my cultural history and professional experiences which, together compose my current position as a feminist researcher and lend insight into how my subjectivity was located in the research process, while also recognizing my potential inability to provide accurate explanations and/or descriptions on behalf of the marginalized group in question (Mason, 2002; Weinberg, 2008). Through meaningful, recursive reflection, I acknowledge not only my ethnic and socio-economic privileges

and limitations, but also construct a historically- and culturally-sensitive avenue for the contributions of the seven aforementioned women to be properly recognized.

### **A Midwest Education: Home and Catechism**

As a woman of mixed European ancestry, my late-twentieth-century upbringing featured a nuclear family environment furnished by the wages of two lower-middle class heterosexual parents who held non-professional occupations and maintained the tradition of father as head of the household. While it did not lead to a high socio-economic status, my white ethnicity and permanent, semi-rural location in a central Wisconsin community ensured my access to quality public education — but one that presented a formal and traditional curriculum. The same is true of my exposure to religious education, as my personal history includes twelve years of moderate Catholic instruction, a religion defined by doctrines and dogma crafted by male leaders. Taken together, my childhood academic experiences and my religious ones offered no exposure to non-Christian religions and little exposure to diverse ethnic populations. Until I attended the University of Wisconsin – Milwaukee, I had gleaned no personal insights on Islam from my predominantly Polish-German hometown community, and the scant knowledge I possessed about Judaism came primarily from the Old Testament version found in the Christian Bible.

From an “inward” perspective (Rose, 1997, p. 309), I believe my research interests regarding women in religion represents a means for me to dig up skeletons from my past, despite my abandonment of Catholicism years ago (McCorkel & Myers, 2003). As a young adult, for instance, I never quite reconciled how the accounts of Christianity portrayed women in only two groups: as harbingers of evil and harlots (e.g., Eve) or as

saintly mothers (e.g., the Virgin Mary). These categories certainly emphasized the good-bad/right-wrong dichotomies of religious instruction so valued in Catholic tradition, and they also justified, again, the ascendance of male over female in both categories.

Successfully completing “Myths of Creation,” an undergraduate anthropology course at the University of Wisconsin – Stevens Point, which included women and men in the creation of sacred cultural constructs, solidified my interest in women’s agency within religious contexts. As an adult researcher, I now “outwardly” (Rose, 1997, p. 309) contemplate how to determine the degree of impact religions have on women’s individual and societal identity development. This coincides with my interest in what materials (vehicles) prove the most important in advancing or eliminating existing power hierarchies and in influencing knowledge production concerning identity development as well.

### **Back in the Classroom: Educator and Student**

In an adult context, my previous role as a professional secondary social studies teacher with over eight years of experience — six of those instructing world history courses — afforded me the opportunity to focus on the omission of women in textbooks. This, in turn, allowed me as a doctoral student to explore why the formal curriculum and “Great Men” historiography (Lerner, 1986, p. 4) remained so embedded within textual discourse, despite reform attempts by Women’s Movement participants decades earlier. Because I self-identified as one of the oppressed, I delved into literature reviews with naïve optimism and soon found myself torn between admiration for and disappointment in the Second Wave activists. Without a doubt, I am indebted to their strong dedication and push for women’s liberation and advancement of equal rights, which accounts for my



current professional and socio-economic position. However, I also realized that I derived the ability to indulge in these social privileges more from my white status than my hard work, as Second Wave advancements typically excluded non-white women (hooks, 2000; Wiesner-Hanks, 2011).

### **Keeping it Subjective: Religious Women in the Foreground, Researcher in the Background**

Due to my gender and occupation, I had no hesitation with employing critical discourse analysis (CDA) through a feminist lens in research concerning women and secondary social studies textbooks. Yet, although Judaism, Christianity, and Islam share origin roots and embrace similar patriarchal cultural stances, the doctrinal differences between them coupled with my limited exposure to Judaism and Islam clearly assigns me an “outsider” status (hooks, 1989, p. 45) in relation to the women I studied. This position was made especially tenuous by the fact that my study “participants” lacked the ability to review and correct my interpretations of them. Thus, as a white female and former Christian, I openly acknowledged my personal unease with deeming myself “qualified” to conduct research pertaining to ancient world, non-European females who helped found and followed religions of which I have only a Western, textbook understanding of.

This research anxiety reinforced my determination to practice a keen awareness of reflexivity, however, so that my “participants” consistently retained “subject” status and to ensure that my research invites academic interest and future research into traditional content in textbooks and the inclusion of women’s roles as change agents in religious history. In particular, I used a series of reflective questions to practice recursive reflexivity and remained cognizant of both the gender and ethnic power hierarchies

associated with dominant group social discourses and their position as “the authority” (hooks, 1989, p. 43), thus helping to keep their influence at a minimum during the research process (hooks, 1989; McCorkel & Myers, 2003). I reflected on my data interpretations with questions such as “Does what I’ve analyzed and/or researched reflect historical accuracy or formal curriculum influences?” followed with “How did I come to this conclusion?” which anchored my focus on women’s appropriate inclusivity in patriarchal religions and allowed me to scrutinize my own positionality (Mason, 2002). Such reflexive guides helped me determine how I categorized my data so that I maintained sight of the social transformation goals that have defined feminist research and did not inadvertently promote distortive revisionist historiography (Hesse-Biber, 2014; Mason, 2002).

Although I have employed my privileged position as a white researcher with professional experience and an “outsider/insider” dual status (hooks, 1989, p. 45) to propel the discussion of the omission of women’s agency in world history textbooks, I have done so with open declarations of my non-authoritative status and the non-definitiveness of my work (hooks, 1989). By incorporating these reflexive efforts, I accomplished two important tasks: (1) to acknowledge the inherent subjectivity of any research stance but at the same time prevent an over-whelming abundance of my personal subjectivity to seep into this study; and (2) to persistently remind us of how discourse is not innocent but, rather, involves a political edge which must be continuously and reflexively acknowledged for research to resonate in a meaningful way (Frost & Elichao, 2014; McCorkel & Myers, 2003).

## **CHAPTER 2: LITERATURE REVIEW**

### **Introduction**

My research did not uncover any published content analyses concerning women in religion in secondary world history textbooks nor did I find any published analyses regarding women in religion within United States history textbooks. Therefore, to provide the most salient and concise literature review possible, the sources I discuss within this chapter consist of analyses focusing either on women's representation in secondary history textbooks or the representation of Judaism, Christianity, and/or Islam in secondary world history textbooks. Geographically, the range of textbooks I analyzed include those from the United States concerning the representation of both women and religion, as well as Canadian, English, and South African world history textbooks regarding the inclusion of women.

To relate the findings in a succinct and meaningful manner, I begin with the foundational work performed by Trecker (1971) on content analysis concerning female representation, followed by pertinent findings of other studies in sequential decade format from the 1970s (Women's Movement) onward. Further division within the decade format includes women's representation in world history, United States history, and/or international history textbooks, followed by women's representation in religion, and the representation of Judaism, Christianity, and/or Islam within social studies textbooks. The general criteria utilized by the analyses in determining the extent of the depiction of women or religion included imagery, language, traditional and non-traditional roles or descriptions, and page or line content. The synthesis of findings described in this literature review clearly illustrates a need for further exploration into the inclusion of

women's agency in Judaism, Christianity, and Islam in secondary world history textbooks.

### **Specific Terminology**

**Feminism.** Before delving into the results of this literature review, the clarification of specific terms utilized in the content analyses and in further describing the impact of Second Wave feminism (Women's Movement) on women and religion in textbooks is necessary. To begin with, feminist research focuses on "women's issues, voices, and lived experiences" (Hesse-Biber, 2014, p. 3), and this paradigm serves as the theoretical lens for this review. Eight of the included content analyses also declared this same paradigm (Arlow & Froschl 1976; Clark et al., 2005; Commeyras & Alvermann, 1996; Greenberg, 1984; Lerner et al., 1991; Osler, 1994; Trecker, 1971; Weinbaum, 1979); however, no one-size-fits-all definition for "feminism" exists. Rather, academics continue to debate how to define this idea and its liberal, radical, cultural, and socialist branches. To adequately outline the components of feminist theory within the scope of this review, feminism will be defined broadly and according to a combination of radical and cultural feminist characteristics.

In general, creating equality between the sexes through research and political transformations is a shared goal among second and third wave feminists (Ashcraft, 1998; Evans, 1995; Hesse-Biber, 2014; Hoffman, 2002; Lerner, 1986; Mann & Huffman, 2005). Offend (1988) provides a succinct and relevant description of feminism that would be acceptable to second and third wave activists, declaring that feminism serves as a method for analyzing the levels of cultural influence wielded by the sexes to determine where balance should be celebrated and where the presence of female societal

subordination due to male privilege should invoke change. The content analysis performed by Commeyras and Alvermann (1996) — the qualitative model for this study — also used Offen's definition (1988).

Components of radical and cultural feminism extend this definition and provide supplemental descriptive support, although they have opposite perspectives. Radical feminism traditionally declares "masculine society" and patriarchal ideology as the origin of women's oppression (Ashcraft, 1998; Evans, 1995; Lerner, 1986; Meyers, 1988). Patriarchal ideology holds great relevancy for this study regarding the validation of women's agency in cultural settings. Cultural feminism asserts and celebrates the social and cultural differences between the sexes to encourage equitable, albeit different, social values (Ashcraft, 1998; Evans, 1995; Freeman, 2002). Cultural feminism also sometimes advocates a bifocal curriculum involving a dichotomous perspective, with equal study and value placed on the historical perspectives of men and women (Tetreault, 1989; 2007). Thus, both radical and cultural feminism provided important aspects of feminism for this review and study.

**Religion.** Like feminism, an all-purpose definition of religion also proved very elusive. Bowen (2011) describes religion from an anthropological perspective as a complex and ever-transformative set of beliefs and actions encased within and implemented by social institutions. It instructs children and guides individuals not only on beliefs and rituals, but also on how to define "female" and "male" via symbolic motivation, texts, and laws which promote the order and power of the religion itself (Geertz, 1966; Young, 1993). In regards to the more detailed examination of Judaism, Christianity, and Islam, religion represents a cultural construct designed and implemented

by a group of individuals with the purpose of explaining the world around them through a lens of faith, a lens enforced by the group leadership's instruction, thereby providing the leader(s) a measure of group control.

**Patriarchy.** As two cultural constructs of power, religion and patriarchy complement and reinforce each other as a means of asserting and validating the control of the dominant group over others (Freedman, 2002; Young, 1993). Patriarchy represents a cultural ideology promoting male dominance over others via the control and unbalanced distribution of societal influence and resources (Ashcraft, 1998; Bellis, 1994; Lerner, 1986; Meyers, 1998). This notion is implemented and supported in Hebrew Scripture (Old Testament), the Christian Bible, and the Islamic Qur'an, which all share a similar, if not the same, creation story of man and woman (Adam and Eve).

The collection of writings composing Hebrew Scripture illustrates the beginning of Jewish monotheism and provides religious justification for male dominance over females. Specifically, Hebrew Scripture depicts God as a male spiritual being who created man to be master of the earth and who created woman from man before appointing man as woman's master; ensuring woman's subordinate place in this historical narrative (Genesis 1:27, 3:16 New American Bible; Lerner, 1986). The accounts that describe these events of oppression are also referred to as the "Patriarchal Narratives" (Teubal, 1990, p. 20), which purposefully highlight male agency to the reader.

Although considered the revelations of Allah, as recorded by the Islamic prophet Muhammad, the Qur'an also incorporates a large portion of the Hebrew Scripture in its pages, including the establishment of Islam as monotheistic with the same male god as

the Hebrews (Qur'an 1:4). Beliefs concerning a woman's need to obey her husband in order to please God are infused within the foundations of Islam as well and support its patriarchal structure (Qur'an Introduction; 6:525).

Progressing from the Hebrew Scripture to the New Testament, or writings sacred to Christians, patriarchy continues. The premise of this text rests on the special emphasis placed on the life of Jesus, a male Jew (Hebrew) deemed the son of God sent to earth via immaculate conception with the purpose of saving humanity (Matthew 1:20-25 New American Bible). Within this religion, salvation occurs only with the belief in two male deities and, although Christians often convey a special reverence for Jesus' human mother, the Virgin Mary, the New Testament greatly marginalizes women. The importance of Mary in the New Testament, however, serves to exemplify one instance of how women within patriarchal and monotheistic religions (or cultures) were not necessarily rendered helpless or non-influential over others, including males (Lerner, 1986; Meyers, 1988).

**Formal and null curriculums.** As previously discussed in chapter one, the Anglo-Saxon, Protestant influence from Old World Europe (i.e., pre-1500s) entrenched itself in "New World" America (i.e., post-1500s) via immigration, and this entrenchment included becoming pervasive within educational materials (Ashcraft, 1998; Broudy, 1987; Kane, 1970; Lerner, 1986; Marcus, 1963; Spring, 2007). As a result, the approved or "formal" curricula that arose and became the socially accepted norm that emphasized the male experience as universal for all people while excluding half of humanity from the instructional materials and pedagogy employed by educators (Sadker & Zittleman, 2007; Stalker, 1998; Tetreault, 1989; 2007). Formal curriculum implies women's insignificance

and may contribute to female devaluation within student perspectives and social constructs (Frankenberry, 2004; Lippy, 2007; Sadker & Zittleman, 2007). More specifically, the utilization of a gender-imbalanced formal curriculum may reinforce students' acceptance and use of gender-biases and stereotypes both in historical content and modern social interactions (Stalker, 1998). The null (hidden) curriculum, however, inversely reflects this omission of women's agency and attempts to draw attention to how formal curriculum starkly ostracizes women, so that calls for social justice can be heard (Stalker, 1998).

**Contributionist theory.** The content analyses reviewed here have noted how efforts by Second Wave feminists to revise the parameters of formal curriculum resulted only in the production of segregated portions of textbook content addressing women's actions or lives. The contributionist theory, commonly referred to as fragmentation or the contributionist method, occurred most frequently as a solution to quell calls from Women's Movement activists concerning gender-biased textbooks. This method attempts to incorporate women's agency in texts by inserting a picture, a vignette, or a textbox isolating the information and suspending them in a "fragmented" form that is separated from the main body content (Sadker et al., 1989; Sadker & Zittleman, 2007; Stalker, 1998; Trecker, 1971). The contributionist theory should not be confused with the contribution approach in curriculum, which entails the insertion of only women who produced historical change by internalizing male expectations and succeeding according to those guidelines, such as achieving prominence in a public office (Tetreault, 2007; 1989). Of course, the achievements of the women included by the contribution approach would also, most likely, be included within a contributionist textbox. Nor are vignettes



synonymous with the contributionist theory, as these may help break up the monotony of the textbook content by displaying a variety of events and people (Lowen, 2007).

However, if textbooks include women *only in* vignettes, this would constitute as contributionist theory employment. Additionally, the segregated nature of fragmentation reinforces gender stereotypes of women's minimal influence in history and dismisses any regard for women's cultural significance as a group (Sadker et al., 1989; Sadker & Zittleman, 2007).

**“Filler feminism” and “cosmetic bias.”** The negative connotations suggested by the contributionist theory and the contributionist approach pale, however, when compared to the tokenizing approaches of “filler feminism” and “cosmetic bias.” R. Lerner, Nagai, and Rothman (1991) coined the term “filler feminism” (p. 30) and define it as the excessive inflation of the significance of minor individuals — specifically women — and events without the removal of other content pertaining to previously-determined historical characters and experiences. They offer many examples of what constitutes as “filler feminism” (p. 30), including extensive information on *one female scientist* while providing scant details on “Nobel prizewinning” *male scientists* (p. 33–34 my emphasis). This deviation from traditional content, they argue, may produce flawed historical knowledge and affect students' ability to create accurate reality constructs for modern times.

From an anti-traditional content perspective, students' reality constructs could also be influenced negatively by exposure to social studies textbooks that contain cosmetic bias. As noted in chapter one, textbook publishers have sacrificed content for design purposes and/or place special emphasis on visually-appealing graphics and

imagery, opting for enhancing the visual appeal or physical attractiveness, of a textbook rather than rebalancing gender-biased content (Jobrack, 2012; Ravitch, 2003; Sadker & Sadker, 1995; Sadker & Zittleman, 2007). Ultimately, these practices reinforce the power of the formal curriculum and leave unrealized the feminist goal of implementing a gender-balanced curriculum that integrates women's and men's agency into one cultural tapestry of equally valued contributions (Tetreault, 2007).

### **Theoretical Framework**

Employing the previously outlined understandings of feminism, religion, patriarchy, and formal curriculum, this study viewed women in religion as historical agents of change through a feminist hermeneutic ontological perspective. Bellis (1994) defines feminist hermeneutics as one in which text interpretation occurs while remaining cognizant of feminist principles, of how oppression is often rooted in sexism, and of the dominant Eurocentric ideology overall, so as to clarify the female experience. Additionally, because this literature review demonstrates the deficiency of content concerning women's historical agency in religion in world history textbooks, a feminist research theoretical lens is applied here as well. Feminist research offers an approach versatile enough for academic analysis when discussing connections between cultural constructs concerning women's agency in patriarchal religions within Western textbook content (Ackerly & True, 2010). Investigating areas of power contention between men and women, and advocating for social transformations if unequal divisions of power exist, comprise the central objective of feminist research (Crotty, 1998; Hesse-Biber, 2014). Since both women and men may be categorized as "cultural artifacts" (Crotty, 1998, p. 180), the gross under-representation of females in comparison to males evident

in social studies textbooks — as related in the following review — demonstrates how a substantial amount of traditional content continues to permeate these texts (Crotty, 1998).

### **Methodology: Literature Review Process**

A thorough investigation of JSTOR, EBSCO, ERIC, Google Scholar, Academic Search Complete, PantherCat, WorldCat, and Primo Central (Ex Libris) databases yielded over seventy-five salient resources, including twenty-three content analysis studies of United States secondary world history and/or United States history textbooks. Of these twenty-three, nine content analysis studies specifically pertained to women's representation and twelve studies specifically focused on the representation of religion (i.e., Judaism, Christianity, and/or Islam). The search for appropriate resources began in the spring of 2012 with a multiplicity of search strings as detailed in Table 1. Search string prefixes were combined with suffixes in columns one and two throughout the search process. In addition, the references of the sixteen content analyses in which world history textbooks comprised the focus of inquiry were also scrutinized for resource material pertinent to this literature review.

**Table 1**

*Key Word Search Strings*

<b>Search String Prefix</b>	<b>Search String Suffix 1</b>	<b>Search String Suffix 2</b>
Balanced portrayals of	<i>women, religion in world history textbooks</i>	<i>in world history textbooks, US history textbooks</i>
Contributions of	<i>women, religious women</i>	<i>world history textbooks, world religion</i>
History textbooks	<i>content analysis</i>	<i>women</i>
Islam	<i>in world history textbooks</i>	

Judaism	<i>in textbooks, in world history textbooks</i>	
Lack of	<i>women in world history textbooks</i>	
Portrayal of	<i>women, Judaism, Islam, Christianity, religious women</i>	<i>in world history textbooks</i>
Religious women	<i>missing in world history textbooks, in world history</i>	
Representation of	<i>women, Judaism, Islam, Christianity, religious women</i>	<i>in world history textbooks</i>
Social studies textbook	<i>content analysis</i>	
Textbook bias and	<i>women, Judaism, Islam, disunity, religion</i>	<i>in world history</i>
Women	<i>in world history textbooks, content analysis, religious roles in world history, in religion, religious contributions, religious roles</i>	<i>in world history</i>
World history textbook	<i>content analysis</i>	<i>of women</i>

Upon examination of the existing articles and resources produced by the database searches, only those involving a focus on women's agency, the representation of religion, or women's agency in religious roles and secondary social studies textbooks were examined. Because students' acquisition of culture and religion rest within secondary grade levels according to the Wisconsin Model Academic Standards (Wisconsin Department of Public Instruction, 2012), this search excluded any content analyses involving elementary social studies textbooks. The creation and maintenance of annotated bibliographies and matrices ensured organization and accuracy of pertinent

information and study findings gleaned from reviewed reference material. Synthesized visuals are located in Appendices A–D.

### **Women and Religion in History Textbooks: The Odd Couple**

The Women’s Rights Movement of the 1960s and 1970s advocated for more equality in social, political, economic, and educational areas, including formal curriculum revision to end gender stereotypes and the omission of female achievements and experiences in textbooks (Bernard-Powers, 1997). Even the federal government recognized how the school setting could incubate students’ acceptance of negative gender stereotypes and gender roles, often projecting negatively on young women and serving as a contributing factor to their low college enrollment numbers (Trecker, 1971). To reverse this trend, the Education Committee of the President’s Commission on the Status of Women examined how subordinate stereotypes affected female students by investigating the portrayal of females in all educational content (Trecker, 1971). However, American feminist Janice Trecker (1971) believed one material above all, the textbook, was the true culprit and instigator.

### **Mid-Twentieth Century Perceptions**

**Feminist Movement foundations (1960s–70s).** In the first feminist research-based content analysis of secondary social studies textbooks — and the foundational piece for this literature review — Trecker (1971) examined eleven United States history textbooks: nine published in the 1960s, two in the late 1950s, and two volume sets of document collections (one from each decade). Her analysis, conducted in response to the 1968 report from the President’s Commission on the Status of Women, produced overwhelming evidence that men were portrayed as the primary decision-makers and

family providers in contrast to women, who were only mentioned in terms of their lack of participation in “professional” areas. Trecker also noted that, despite the Second Wave’s political pressure for reform, true gender inclusion remained absent from social studies textbooks as publishers employed the contributionist method instead. Unfortunately, this fragmented format strengthened the notion of women’s agency as supplemental rather than as central to stories of historical change.

Generally, if they were mentioned at all, women were portrayed largely as passive wives who worked at domestic tasks that were deemed secondary to men’s political and economic roles (Trecker, 1971). Trecker inferred that the stereotypical image of female passivity and male action throughout Western history resulted from traditional patriarchal constructs. Additionally, the textbooks she evaluated tended to emphasize women’s obstacles in attaining goals while elaborating very little on women’s responses to overcoming such challenges (Trecker, 1971). Those textbooks that did, indeed, mention prominent women, posed their actions as transitional rather than as part of the natural progression of historic change and any positive reactions were communicated via broad, sweeping statements regarding white, middle class, or affluent wives’ lifestyles (Trecker, 1971).

Trecker’s (1971) findings drew attention to the omission of women in history textbooks and the existence of a null curriculum, revealing Western patriarchal attitudes embedded in the formal curriculum. By targeting social studies textbooks and their powerful influence in fashioning young people’s constructions of reality, she laid the foundations for subsequent feminist content analyses of high school history textbooks which continued to emphasize the need for reform of the male-defined curricula.

### **Women's representation in United States history textbooks: a domino effect.**

Spurred by Trecker's (1971) work and her findings concerning women's agency in textbooks, Arlow and Froschl (1976) conducted a content analysis of their own, which was soon followed by a re-evaluative study by Weinbaum (1979), all three researchers conducting their work under the auspices of The Feminist Press organization. Arlow and Froschl (1976) sought to follow in Trecker's (1971) footsteps, while Weinbaum (1979) replicated their study a few years later to further determine if reform efforts towards gender inclusivity had occurred within the decade. Unfortunately, Arlow and Froschl (1976) repeated the foundational study's failure to include descriptions of who interpreted the data and how this task was performed. Weinbaum (1979) more adequately addressed this qualitative requirement to provide descriptions of data by supplying a complete list of the research team participants, a list that included Arlow and Froschl.

When displaying their conclusions, both studies deviated from the foundational piece with the inclusion of statistical data, yet each reported different findings as depicted in Appendix C. While Arlow and Froschl (1976) verified the continued omission of women in history textbooks and an overt emphasis on female appearance, the findings of Weinbaum (1979) indicated an increase in imagery regarding women and an awareness of women's daily lives, despite the continued use of contributionist theory. A sharp decrease in sexist language marked another progressive step and an important finding, as Mahony (1982) indicates how patriarchal themes encased within stereotypical language threaten students' ability to fully understand historical perspectives. A study conducted by the Educational Products Information Exchange (EPIE) Institute (1976) in this same time frame further supports Weinbaum's (1979) linguistic claim as this analysis of

various educational materials used in the United States drew positive attention to two textbooks in which “biases [were] carefully avoided” (p. 34; 37). It should be noted, however, that change occurred slowly as *Inquiry USA: Themes, Issues, and Men in Conflict* and *Men and Nations* were the titles of the two applauded textbooks.

While the aforementioned studies concerning United States history textbooks of the 1960s and 1970s reported information about gender imbalance within content, no similar studies of secondary world history textbooks appear to have been published specifically during this time period. In their twenty-first century studies, however, Clark, Allard, and Mahoney (2004) obtained six United States history textbooks published in the 1960s and 1970s and Clark et al. (2005) obtained five world history textbooks (also published in these decades) which were then utilized in two multi-decade textbook content analyses investigating the degree of change concerning women’s agency. Providing ample study design descriptions and multiple visuals, the articles by Clark et al. (2004) and Clark et al. (2005) afford other researchers the opportunity for easy replication. In addition, unlike most content analysis articles reviewed, Clark et al. (2005) include the number of female textbook authors as part of the data set, suggesting a potentially positive connection between the number of women authors and textbooks that included a greater degree of women’s agency. Unfortunately, the conclusions by Clark et al. (2004) and Clark et al. (2005) found no statistically significant indications that steps towards gender rebalance in world history or in United States history textbook content had occurred, which remain consistent with the findings from the previous history textbook studies discussed (Arlow & Froschl, 1976; Trecker, 1971; Weinburg, 1979), and indicate the continued presence of a null curriculum.



Despite pressure applied by the Women's Movement, change in secondary education social studies textbooks towards gender-balanced content remained gradual if not non-existent. Arlow and Froschl (1976) echoed Trecker's (1971) statement that change occurred through both masculine and feminine actions, thus students who were taught from gender-imbalanced textbooks could potentially fail to fully comprehend all socio-political components of culture.

**Persistent perceptions of patriarchal religions.** Although her findings rest mostly upon women's overall representation in textbooks, Trecker (1971) comments briefly about how Christianity's patriarchal influence on content reinforced a negative image of women and validated the general restriction of female involvement in religious activities (although she does not explain why). In examining the spread of Christianity in North America during colonial times, Trecker notes that most United States history textbooks acknowledged men as missionaries yet failed to recognize women missionaries or instead portrayed them simply as the male missionaries' spouses. While Trecker specifically mentions the need for more information concerning women's involvement in various areas, including religion, my extensive search for content analysis studies centering specifically on religious content in history textbooks produced no publications during this time period. Nevertheless, as Kruger (1998) notes, the Second Wave served as the largest catalyst for challenging Jewish and Christian cultural frameworks, a challenge issued by feminists and female members of these religions. Thus, this review examined an analysis concerning the inclusion of women in 1950s–1970s Jewish textbooks used in the United States for religious education (Greenberg, 1984) and two content analyses

which comment on Judaism's inclusion in 1960s world history and United States' history textbooks (Kane, 1970; Marcus, 1963).

Greenberg's (1984) examination of women's agency reveals how the Women's Movement motivated some religious leaders to re-examine the role of women and their portrayal within texts as part of a strategy to combat the decline of religious membership. A total of thirty-two educational textbooks, ranging from elementary to high school levels from the 1950s to the 1970s, were analyzed in order to determine how the different branches of Judaism (Orthodox, Conservative, and Reform) responded to calls for revisions of male-biased content. The study found out that each branch responded with varying degrees of change, with Orthodox and Conservative Judaism making the least amount of revision and Reformed Judaism making the most. During this time of flux, Orthodox leaders demonstrated highly resistant attitudes toward pressures from Second Wave feminists as they continued to portray males as central figures in textbooks with females in domestic roles, and to support women's exclusion from some religious practices traditionally reserved for men (Greenberg, 1984). Orthodox Judaism did yield a little, however, when leaders agreed to welcome Jewish women who chose non-traditional lifestyles, such as higher education and careers, rather than shun them as tradition had previously required (Greenberg, 1984).

Slightly more adjustments came from within Conservative Judaism, as leaders revised their textbooks to portray women in roles which complemented the events and perspectives of the time period, thus transforming women from subordinate wives and invisible synagogue visitors to submissive wives, career women, and notable worshippers (Greenberg, 1984). Despite Conservative women's continued exclusion from the

rabbinical program, textbook content concerning women's representation improved considerably with the recognition of women as religious participants (Greenberg, 1984). Reform sect leaders, however, exceeded Conservatives' changes by initiating an aggressive educational stance in which all textbooks began to emphasize equality, and the traditional roles of submissive mother and wife evident in the 1960s books evaporated by the next decade (Greenberg, 1984).

To determine the representation of minorities (e.g., African Americans, Jews, and other minority groups that were persecuted during the Nazi period), Marcus (1963) first conducted a content analysis of almost fifty social studies texts, including sixteen world history and sixteen United States' history textbooks, under a framework provided by the Anti-Defamation League. No specific textbook emerged as one that offered a complete and accurate account of these minority groups. As a collective whole, the sample included stereotypical depictions of Jews including labels such as, "the persecutors of Jesus," and/or failed to acknowledge the evolution of Judaism from its ancient Hebrew origins into modern global cultures (Marcus, 1963). Examining updated versions of nineteen of the same textbooks from Marcus's study, Kane (1970) followed up with a replication content analysis and concluded that little change had occurred in the depiction of Judaism; stereotypes remained and texts still depicted the Jewish population as a "remnant of a past civilization" (p. 13). These findings resound with what the EPIE Institute (1976) deemed as a passing nod towards the discussion of world religions, a stark indicator of the continued social acceptance of the traditional content structure in United States textbooks.

While these three studies offer more insight into religious representation within textbooks, their deficiencies must also be noted. Greenberg's insights prove important to the overall view of the portrayal of women in religion, but the researcher failed to include any visual representation (e.g., charts, tables, lists, appendices) distinguishing the grade level of each book reviewed. Nor did she discuss the involvement of other researchers or external experts in the study's methodology. Similarly, the studies completed by Marcus (1963) and Kane (1970) failed to offer a holistic picture for this review as only half of the total textbooks analyzed in each study were used in secondary social studies classrooms and neither study even *mentioned* women; instead, all pronouns took the masculine form. Thus, only the brief mention of women's subordination in Christianity, the varying degrees of change toward gender equity in Jewish textbooks, and the failure to acknowledge Jews as a minority group in a sample of world and United States' history textbooks could be of relevance to this literature review (Greenberg, 1984; Kane, 1970; Marcus, 1963; Trecker, 1971).

### **Late Twentieth Century Offers a Hint of Revision: Fruits of the Movement**

**Change occurs in 1980s world and United States history textbooks.** More distinct changes in social studies textbooks emerged in the two decades following the Feminist Movement. Statistical findings demonstrated a climb toward gender equity, which some attributed to political and financial support provided by the Women's Educational Equity Act, Title IX, and the National Endowment for the Humanities (Bernard-Powers, 1997). More women also began occupying roles as editors at major publishing companies during this time as well. Riding the crest of the Second Wave, the content of United States' world history, United States history, and even Canadian history

textbooks underwent significant change in their representation of women's agency, as female imagery increased and sexist language decreased in most, although not all, texts (Baldwin & Baldwin, 1989; Clark, et. al., 2004; Clark et al., 2005; Kirby & Julian, 1981; R. Lerner et al., 1991). In their quantitative content analysis, Clark et al. (2004) further notes how females gained significantly more acknowledgement with each decade following Trecker's (1971) study; although the highest calculated statistic of 38 percent still came nowhere close to an equitable gender split. When compared with the previous decade, some textbooks examined in the 1980s also indicated an increase in textual lines and textbook pages devoted to the discussion of women as depicted in Appendix C (Clark et. al., 2004; Clark et. al, 2005; R. Lerner et al., 1991). Additionally, concerning the world history books examined, a change occurred within two of the titles. Although unnoted by Clark et al. (2005), two books brandishing male-biased titles in their 1960s–1970s sample, *A Global History of Man* and *Men and Nations: A World History*, donned the gender-neutral titles of *A Global History: From Prehistory to Present* and *People and Nations: A World History* in revised editions of the 1980s' sample.

While language and imagery reforms showed promise, the overall goal of a more inclusive and equally-balanced ratio of female and male agency in history textbooks remained elusive. Active implementation of the contributionist theory seemed to suffice for most textbook publishers regarding gender content concerns (Baldwin & Baldwin, 1989), with some of them even continuing to describe women's status as not quite that of a “full-fledged adult” (Kirby & Julian, 1981, p.206). Arguing distinctly against gender inclusivity, the study by R. Lerner et al. (1991) openly condemned the increases of female representation as examples of “filler feminism” (p. 30), which offset the

traditional historical information they deemed more pertinent. Out of all the relevant content analyses published in this decade and examined for this review, the study by R. Lerner et al. is the only one that asserts the potential for a reverse gender-biased textbook. As shown in Appendix C, the researchers determined approximately 42 percent of textual lines discussing women were attributable to the insertion of “filler feminism” (p. 30). This, they claimed, placed an excessive emphasis on women and diminished male historical actions, creating a potentially negative effect on students’ perceptions and constructs of history (R. Lerner et al., 1991). To arrive at these conclusions, R. Lerner et al., unlike Baldwin and Baldwin (1989), utilized a measure of reliability known as Scott’s *Pi* and provided a detailed description of how the study’s coders remained unaware of the study’s focus question in order to reduce bias. Additionally, the coding system included the documentation of the textbook subjects’ religion (if noted in the context), but no further information, data, or interpretations concerning the purpose behind this documentation was provided (R. Lerner et al., 1991).

Although the 1980s appeared to demonstrate some tangible fruits of Women’s Movement pressures to revise history textbook content, the results remained only cosmetic, limited primarily to increases in female imagery and title alterations, instead of moving toward a purposeful and equitable interweaving of women as historical change agents into textbook content. With the loss of federal funding for curriculum reform, social studies students of this decade continued to contend with the difficulty of sifting through textbooks that reflected male-defined curricula (Tetreault, 1989).

## **Ten Years before a New Era**

**See-saw action of female agency in 1990s history textbooks.** While findings from content analyses conducted in the 1990s on United States' world history high school textbooks confirmed the persistent utilization of the contributionist theory (Commeyras & Alvermann, 1996; Sadker & Sadker, 1995), Clark et al. (2004) and Clark et al. (2005) also reported significant statistical increases in percentage comparisons of women's agency in textbooks. Two increases specifically pertained to textual lines discussing women and textbook pages devoted to women (Appendix C), and these percentages surpassed the findings reported in previous studies (Arlow & Froschl, 1976; R. Lerner et al., 1991; Trecker, 1971; Weinbaum, 1979). Women's imagery climbed to 41 percent in United States' history textbooks (Clark et al., 2004), a distinct difference from less than four percent in international texts (Osler, 1994). This percent unfortunately decreased in world history texts (Clark et al., 2005); in these texts, content continued to refer to traditional topics such as reproductive accomplishments, social class standing, or cultural entitlements when acknowledging women (Commeyras & Alvermann, 1996). Sadker and Sadker (1995) found similar skewed results in their study, which indicated that the extent of women's agency in a world history text extended only to American women, while United States history textbooks blatantly omitted women completely. Upon contacting the textbook publisher about the omission, the company representative proved unable to provide an answer for these omissions to the researchers (Sadker & Sadker, 1995). Worth noting, however, is Clark et al.'s (2004) disagreement with the findings by Sadker and Sadker (1995), claiming these researchers may have reported an inflated gender disparity.

Although the 1990s witnessed an increase in textual lines and textbook pages discussing women, the use of the contributionist theory and the null curriculum persisted (Bernard-Powers, 1997; Osler, 1994). The gains achieved in female imagery were lost and the traditional formal curriculum appeared to remain as solid as ever in a decade that witnessed the defeat of the Equal Rights Amendment, the eradication of the gender and social justice committee in the National Council for the Social Studies, and the disappearance of Title IX curriculum committees (Bernard-Powers, 1997). This raises the question of whether women's exclusion from history books occurred because of gender or because of the traditional gendered emphasis on historically "male" events, such as war, where the reduction of this content would require extensive and expensive revisions (Jobrack, 2012; Noddings, 1997).

**The continuation of forbidden fruit: women's representation in religion.**

While no social studies textbook analyses concerning women in religion surfaced for this decade, some 1990s textbooks' portrayal of Judaism, Islam, and Christianity have been documented and discussed. Concerning world history textbooks, Douglass and Dunn (2003) noted how most of the textbooks in their analysis' sample reference Khadīja (Muhammad's first wife) in descriptions pertaining to early Islamic history. Commeyras and Alvermann (1996), meanwhile, indicated how the textbooks analyzed in their study referred to women in "Eve-like" depictions, based upon the negative connotation of women implied by the Judeo-Christian version of the Adam and Eve creation story. The repetition of formal curriculum values in textbook language, they concluded, stifles any hope of creating a gender-balanced content as originally desired by Trecker (1971) and Second Wave supporters (Commeyras & Alvermann, 1996). Unfortunately, Commeyras



and Alvermann put forth no discussion regarding how religion impacted women or gender.

Considering both world and United States' history content, Sewall (1995) declared the purpose of textbooks in this decade rested in providing a description of religion's historical place rather than in discussing religion's direct impact on historical change (Bellitto, 1996). Exactly which place and how much space, however, remains a source of contention among authors, especially in regards to Christianity and Islam. Within United States textbooks, for example, the unbalanced distribution of religious content and small space reserved for the discussion of Christianity emerged as a concern within three studies (Frey, 2012; Romanowski, 1998; Sewall, 1995). Interestingly, the study by Romanowski (1998) further noted how his sample placed a large emphasis on the actions of white, male, Christian leaders in the space reserved for this religion. This exemplifies how the formal curriculum, which constructs men as the wielders of religious influence, persisted in textbook content decades after the gender-balance content challenge was issued by Women's Movement participants (Kruger, 1998). Douglass and Dunn (2003) brought up similar concerns in their study, which focused on the detachment of Islamic content from the other Abrahamic Narratives and the need to portray the continuous connectivity between Judaism, Christianity, and Islam throughout global history. Despite the improved inclusion of Islam in 1990s texts, as compared to those from before the 1970s, many continued to situate the bulk of Islamic content in one section or chapter which prevented students from infusing events and people of this religion into a world event's chronology (Douglass & Dunn, 2003). While all authors noted valid concerns in their studies, the inclusion (or exclusion) of religion means little

if the concept of “religion” itself remains ambiguous or even omitted, as some scholars note in their commentary on history textbooks (The Textbook League, 2005).

Bearing these conclusions in mind, the articles by Frey (2012), Romanowski (1998), Sewall (1995), and Douglass and Dunn (2003) failed to adequately discuss their studies’ methodologies or provide any literature reviews; consequently most conclusions gleaned from these studies fall under the description of assertions rather than findings. Despite these failings, the male-biased perspectives in the portrayal of Christianity, as asserted by the majority of the aforementioned authors, in addition to the negative and stereotypical biases regarding women, indicate the perseverance of gender-biased messages in 1990s’ textbook content. The Second Wave’s goal of gender-inclusivity remained unattained. Additionally, the lack of information regarding study design in over half of the sources reviewed for this decade provided opinion-based writings rather than empirical findings.

### **The “Odd Couple” in the 21<sup>st</sup> Century: The Second Wave Recedes**

**Progress in women’s agency washed away.** With the emergence of the “accountability cult” and high-stakes testing in the 1990s and early 2000, interest in gender-balanced content declined, the resurrection of a united feminist force in education never occurred, and content ratios did not rebound. Instead, women’s agency actually began to recede from its brief elevation (Clark et al., 2005), and discussions concerning women and women’s issues in world history books remained hollow, often only found in contemporary topics and void of elaboration (Sewall, 2004). As Sadker and Sadker (1995) state in their late twentieth-century study, the purposeful exclusion, or near exclusion, of half of the world’s population in historical content cultivates an

environment allowing cycles of ignorance and apathy to remain unchallenged. When only one out of every five textbooks includes a women-centered theme (Marino, 2011), the constant exposure to inaccurate and gender-fragmented historic content prevents students from questioning gender-based exclusion from textbooks or acquiring realistic worldview perspectives.

**A global, post-2000 recession of women's agency.** International twenty-first-century studies revealed comparable findings regarding the omission of women and their historical significance in analyses of South African and modern Zimbabwean history textbooks, as well (Gudhlanga, Chirimuuta, & Bhukuvhani, 2012; Schoeman, 2009). Despite some improvement over gender disparity evident in pre-1990s textbooks, both studies reported the persistent employment of the contributionist theory and the depiction of females in traditional roles, communicating cultural approval of passivity and subordination as characteristics expected of women (Gudhlanga et al., 2012; Schoeman, 2009). These findings prove insightful and reputable, as the study conducted by Schoeman (2009) contains an excellent methodology section, including interview and participant descriptions, thus providing the opportunity for easy replication.

Unlike these international studies, however, the twenty-first-century study conducted by Ravitch (2003) found superfluous descriptions of women's roles in United States' world history textbooks, probably concocted to "improve the self-esteem of female students" (p. 143). Although members from The Textbook League (2005) support her claim, due to the absence of methodology and literature review sections, Ravitch's (2003) conclusion remains only an assertion for the purposes of this study.

From the beginning of the Second Wave in the 1960s to the close of the twentieth century, the content analyses of social studies textbooks concerning the inclusion of women and the portrayal of religion can ultimately be summed up in two words: continued imbalance. Neither world history nor United States (or even foreign countries') history textbooks witnessed enough content reforms to project a female to male agency ratio close to equitable percentages. As Schoemann (2009) argued, "One of the requirements of history textbook content is that it must shed new light on history" (p. 541), a goal applicable to the Women's Movement reforms aimed at gender-biased texts, yet left unrealized even decades later at the turn of the century.

**Traditional content and attitudes seep into the new millennium.** Post-2000 social studies textbooks continue to convey the traditional or formal curriculum perspective towards women in religious contexts. Distortions concerning Islam in old textbooks live on in new versions (The Textbook League, 2005) and Sewall (2003) describes how the contributionist theory surfaces yet again in world history textbook sections devoted to the description of Islam, with random inclusions of Muslim women in both traditional and nontraditional roles. One year later in his review of Christianity in world history texts, Sewall (2004) further condemns the inclusion of women in religious sections, claiming the inclusions falsify religious history and prevent the textbook from including more prominent male religious figures whose "valuable contributions to the faith" (Sewall, 2004, p. 21) greatly outnumbered those of women. Thus, although the cult of Mary or the establishment of convents "*might* be worth specifying" (Sewall, 2004, p. 21; my emphasis), omitting them provides a better solution than implying women made many "valuable contributions to the church" (p. 21).

The lack of representation of women's agency in history within textbooks perpetrates doubt and confusion among students while simultaneously calling into question women's ability to thrive in all cultural components of their society (Sadker & Sadker, 1995). While domestic, subordinate roles comprise the majority of total female representations found, women's actions pertaining to the foundation of Judaism, Islam, and Christianity were sparse and addressed with sweeping ambiguity in textbooks, if discussed at all (Jackson, 2011; Sewall, 2008). With specific reference once again to Muslim women, a world history textbook in one study included a reference to Hagar in the content regarding Islamic history, yet that same study failed to discuss Islam as a cultural structure which exerted direct influence over gender status (Sewall, 2008). In the instances where textbook content addressed Muslim women and their gendered status, some texts elicited generalized statements of Islam as a positive force for females, as noted in passing by Ravitch (2003) and more candidly by Sewall (2008), while other texts emphasized the cultural construct of female submission. Thus, only capricious statements void of discussion were ultimately communicated to students (Jackson, 2011).

All sources considered, Sewall (2003; 2004; 2008) and Jackson (2011) provide the only relevant studies for this section of the literature review and this proved problematic, as Sewall's (2003; 2004; 2008) analyses excluded pertinent methodology descriptions and literature reviews, with the exception of his own publications and selected inserts from academics holding similar perspectives. Nor does the study implemented by Jackson (2011) provide any solid empirical findings as her study failed to include methodology practice or a review of previous literature as well. Considering the absences of these important study components, all aforementioned assertions and

interpretations associated with the depiction of religion in world history textbooks from these two authors remain distinctly biased. Nevertheless, these assertions indicated the continuation of formal curriculum and traditional content by noting the employment of the contributionist theory, negative attitudes towards women's agency in religions, and the overall omission of women in new millennium social studies textbooks.

Unfortunately, the scarcity of content analyses pertaining to Muslim, Christian, and Jewish women in history textbooks provides little more than a whisper about the status of gender-biased textbook reform in this area and time period.

**Modern history rewrites depiction of religions in history textbooks.** Regarding the inclusion of Islam, Sewall (2003; 2004; 2008) conducted three content reviews of high school world history textbooks over the succession of the first decade of the twenty-first century. Although he initially applauded the significant content expansion for this religion, Sewall argued against its excessive proliferation on a yearly basis and of the over-simplification or inadequate discussion of militant Islam. These opinions differ drastically from Jackson's assertions (2011), which conclude that United States' world history textbooks communicate a negative stereotypical depiction of Islam and Muslims after September 11, 2001, a perspective unfavorably balanced when compared to the discussion sections on Christianity or Judaism (see Appendix D). While her study produced ample information concerning Muhammad and comparison activities between Judaism, Christianity, and Islam, Jackson states that post-2001 United States world history textbooks exhibited little to no evidence of peaceful Islamic populations or their actions condemning terrorism. Additionally, her study prophesies how the negative connotations surrounding Islam in textbooks would become the "norm" for future

publications if left unchecked. This is a rather ominous prediction when considering the findings from Marino's (2011) well-described study indicating how the majority of world history textbooks utilized religion and religious-based systems as integral, organizational themes.

Edging in a different direction, Tobin and Ybarra (2008) addressed the representation of Judaism in a qualitative analysis of almost thirty social studies textbooks, eighteen of which were world history. Mirroring the studies performed decades earlier by Marcus (1963) and Kane (1970), Tobin and Ybarra (2008) found outdated Jewish stereotypes in many of the texts and expressed concerns about “super-sessionism” (p. 63), or the apparent replacement of Jewish theology with that of Christianity. This highly intricate study — complete with interviews, surveys, and participant observations and conducted on behalf of the Institution for Jewish and Community Research — also expressed some anxiety over the lack of language consistency employed when describing the emergence of religions. More specifically, and although expressed less vehemently than Sewall (2004; 2008), Tobin and Ybarra (2008) disagree with the description of Islam's emergence as factual, which infers a “devotional tone” (p. 79) for this religion, while the phrasing of Judaism's emergence account resembles that of a “fable.”

The first decade of the new era affords little insight into the issue of the portrayal of religion in history textbooks with studies brought forth by only three different authors, reminiscent of similar search results for content analyses dated forty or fifty years earlier. Due to the cultural and global shock 9/11 presented to humanity, negative connotations regarding Islam surfaced both in terms of the argued stereotypes portrayed in textbooks

and in concerns about the space or language choice afforded this religion in texts. Also, due to the absence of methodology and literature review sections, the studies by Sewall (2003; 2004; 2008) and Jackson (2011), have distinct biases and are irreproducible, therefore their conclusions can only be considered “assertions.”

### **Summary of the Decades Indicates Little Change**

While no published content analyses exist concerning the inclusion of Judaism, Islam, and Christianity in secondary world history textbooks, this review examined twenty-seven studies that pertained to either women’s agency or the representation of the three religions in United States’ or international social studies textbooks. From these available sources, eleven recognized gender discrepancy in textbook content (Arlow & Froschl 1976; Baldwin & Baldwin, 1993; Clark et al., 2005; Commeyras & Alvermann, 1996; Guhlanga et al., 2012; R. Lerner et al., 1991; Osler, 1994; Sadker & Sadker, 1995; Schoeman, 2009; Trecker, 1971; Weinbaum, 1979) and fourteen discussed the representation of Judaism, Islam, and/or Christianity (Bellitto, 1996; Douglass & Dunn, 2003; Frey, 2012; Gagnon, 1987; Jackson, 2011; Kane, 1979; Marcus, 1963; Ravitch, 2003; Romanowski, 1998; Sewall, 1995; 2003; 2004; 2008; Tobin & Ybarra, 2008).

Fifty years after the Second Wave, public education has yet to succeed in securing more gender-balanced secondary social studies textbooks in either world or United States history, at least as indicated by the content analyses discussed in this review. Those studies that included women in religion noted either few reform efforts, such as use of the contributionist theory (Jackson, 2011; Sewall, 2003; 2004), or the employment of negative female stereotypes enhanced by dominant ideology-flavored curriculum (Commeyras & Alvermann, 1996; Trecker, 1971). Unfortunately, the discussions of



women in traditional, secondary roles via the contributionist theory (Arlow & Froschel, 1976; Greenberg, 1984; Osler, 1994; Sadker & Sadker, 1995; Sewall, 2003; Schoeman, 2009; Weinbaum, 1979) reflects a continued — albeit unsuccessful — focus on the quantity of females in social studies textbooks rather than on the quality or significance of their actions (Woyshner, 2006).

Similarly, the studies that examined one or more of the three religions, most of which were conducted by Sewall (1995; 2003; 2004; 2008), focused primarily on the quantity of page space designated for each religion, with an overall complaint of Islam receiving more than its fair share. Not surprisingly, in a nation whose history includes vast Christian influence, most studies reviewed declared the need for a heightened emphasis on this religion (Frey, 2012; Romanowski, 1998; & Sewall, 1995; 2003; 2004; 2008) — a conclusion advocated by three male authors — which could support the continuation of the formal curriculum and traditional content in textbooks. Only the study by Jackson (2011) made oppositional claims to this conclusion by advocating for a more favorable depiction of Islam in social studies textbooks.

Upon reflection on the aforementioned conclusions and Marino's (2011) statement of how "[w]orld history has thus come to represent a way of interpreting the past based on distinct approaches and perspectives" (p. 426), it appears more imperative than ever to work towards completing the Women's Movement goal of creating a gender-balanced curriculum. As this study argues, this goal should begin with the inclusion of women as historical change agents in three of the world's most important patriarchal religions. Conducting research to investigate this specific topic assists not only in the promotion of women's historical representation overall, but also provides social studies

educators with valuable insight concerning the instruction of religion as required by the Wisconsin Model Academic Standards and those offered by the National Council for the Social Studies (NCSS, 2010; Wisconsin Department of Public Instruction, 2012). This provides educators with the opportunity to offer a more holistic and beneficial learning experience for iY students, as well as help dispel potentially negative traditional content effects, such as stereotype threat, when learning about the connectivity between religion, culture, and gender (Elmore, 2010; NCSS, 2010; Steele & Aronson, 1995).

## **CHAPTER 3: METHODOLOGY**

### **Philosophical Framework of Qualitative Research**

A qualitative study with quantitative components serves as the best research approach in determining the extent of women's agency in the emergence accounts of Judaism, Christianity, and Islam to gauge whether or not textbooks retain dominant ideological constructs. By incorporating both qualitative and quantitative data collection processes and analyses, results from this study were compared to previous studies' conclusions (as described in chapter two) and allow us to delve deeper into how the construction of meaning by students who utilize the twenty-first-century world history textbooks might be affected. Because of the weighty emphasis on the construction of meaning and interpretation in culture and religion, constructionism and feminist hermeneutics epistemologically and ontologically framed this feminist research study in which critical discourse analysis (CDA) methodology via content analysis method was employed.

#### **Formation of Meaning via Interpretation: Constructionism and Feminism for Discourse Analysis**

**Epistemology: Constructionism.** With Enlightenment roots in the writings of John Locke and Immanuel Kant, constructionism encapsulates the derivation of meaning through cognitive interpretation of one's participation in the surrounding environment, potentially offering the researcher the opportunity to provide "voice to those historically denied it" (Weinberg, 2008, p.17). As Crotty (1998) further elaborates, conducting research within a constructionist epistemology means accepting that the formation of knowledge occurs differently for all individuals based upon interactions with their

environment from which meaning is cultivated and internalized. Only through cognitively interpreting our interactions can meaning, and therefore knowledge, be constructed (Crotty, 1998; Gubrium & Holstein, 2008). Because textbooks serve as a highly utilized medium of discourse from which social studies students interpret content and draw academic and personal meanings, the revisionist goals associated with social constructionist epistemology mesh well with this study's focus on women's agency in religion (Apple, 1989; Altbach, 1991; Lowen, 2007; Ravitch, 2003; Rios et al., 2010; Weinberg, 2008). Additionally, constructionism advocates the recognition and transformation of ourselves and our surroundings to promote a more respectful environment (Weinberg, 2008), aligning with this study's research questions concerning potential negative influences on all students academically and on the perception of women historically. Thus, constructionist epistemology effectively addresses the "practical workings of "what"... and "how" (Gubrium & Holstein, 2008, p. 5). The constructionist process unfolds in terms of *what* is being presented in world history textbook content regarding women's agency in religious emergence accounts and *how* the content is presented.

**Ontology: Feminist hermeneutics.** Building on constructionism, this study viewed women's agency through a feminist hermeneutic ontological perspective. Hermeneutics, with Greek philosophical roots, has experienced numerous revisionist phases through the ages by male Protestant religious leaders, men of the Enlightenment, and modern male philosophers — as well as twentieth century redefinitions and radicalization by Martin Heidegger — which Hans-Georg Gadamer used to create philosophical or universal hermeneutics (Gadamer, 1991; Grondin, 1994; Howell &

Prevenier, 2001). Gadamer (1991) generally defines this philosophical perspective as “the linguisticity of understanding” (p. 16) in which people strive to convey their exact meaning, or “Being” (Dasein), through dialogue and other communicative forms; yet discourse may not truly articulate that which the soul desires to be heard. As a result, this delays the realization of one’s “inner word” (Grondin, 1994, p. xiv). Through communicative practices, humans strive to create and transfer meaning, a process of understanding that involves examination of historical discourse with an interpretive intent, and one which premises itself upon purposeful reflexivity (Grondin, 1994). This ontological avenue engages in interpretive redefinition of existing forms of knowledge and the presentational manner of said knowledge — all the while remaining supple — so as to easily change with the discovery of new information (Grondin, 1994).

Advancing this ontology one step further, Bellis (1994) defines feminist hermeneutics as a perspective in which text interpretation occurs while one remains cognizant of: feminist principles, oppression rooted in sexism, and the dominant Eurocentric ideology, so as to clarify the female experience. This ontological perspective complements the constructionist epistemology with its focus on extracting meaning from interpretation, as well as the notion that “all varieties of feminism are constructionist on some level” (Marshall, 2008, p. 688).

**Theoretical lens: Feminist research.** Because feminist work aligns so well with constructionist perspectives, the employment of feminist research as this study’s theoretical lens served as the most logical choice (Marshall, 2008). Typically considered a constantly evolving theory, feminist research offered an approach versatile enough for academic analysis when discussing connections between cultural constructs of women’s

representation in patriarchal religions within Western textbook content (Ackerly & True, 2010). As previously stated in chapter two, since both women and men may be considered “cultural artifacts” (Crotty, 1998, p.180), the agency disparity of females in comparison to males evident in social studies textbooks supports the notion of traditional content serving as the continually-accepted format (Arlow & Froschl 1976; Clark et al., 2005; Commeyras & Alvermann, 1996; Crotty, 1998; Greenberg, 1984; Lerner et al., 1991; Osler, 1994; Trecker, 1971; Weinbaum, 1979). Investigating areas of power contention between men and women, and advocating for social transformations if unequal divisions of power exist, comprises the central objective of feminist research (Crotty, 1998; Hesse-Biber, 2014). This provided a framework for this study, as gender was employed as a means by which to investigate the socio-cultural concern of the omission of women in religious emergence accounts, as well as to determine the degree of gender-imbalanced content in a textbook (Hesse-Biber, 2014).

To further strengthen the rationale for a feminist research paradigm for this study, eight of the previously reviewed studies — particularly those by Clark et al. (2005) and Commeyras and Alvermann (1996), which involved world history texts — were also conducted under a feminist framework. This allowed for greater comparability between them and my study in both quantitative and qualitative conclusions. Building upon the social constructionism epistemological and feminist hermeneutic ontological foundations, feminist research solidified this study’s focus of providing an avenue of voice for the foundational women of Judaism, Christianity, and Islam when the omission of women’s agency in secondary world history textbooks was evident.

**Methodology: Critical discourse analysis (CDA).** As Crotty (1998) states, when matched with a feminist theoretical lens, a methodology becomes the means by which to bring forth female agency unhindered from patriarchy and other suppressive cultural constructs. In this study CDA was utilized in this manner, as Fairclough (2001), one of the early founders of CDA, defines this methodology as a means to determine “how language functions in maintaining and changing power relations in contemporary society” (p. viii). CDA also revealed how this linguistic process may be used for the purpose of increasing consciousness of social injustice within multiple areas — including gender and religion (Fairclough, 2001; Roy, 2008; Van Dijk, 1993). Analyzing the connection between ideology and how it may (or may not) be implemented as a tool to retain power over others via text manipulation additionally contributes to this methodology’s intent of rectifying any found inequality (Roy, 2008; Van Dijk, 1993). CDA incorporates interpretation and explanation guidelines specifically aimed at empowerment, while the researcher, as well as the methodology itself, have an emancipatory bias that should be publicly communicated, although such announcement need not necessarily identify the selected “side” of the researcher (Fairclough, 2001; Van Dijk, 1993). In this role, the CDA focus complements constructionism, feminist hermeneutics, and feminist research, as it rests on understanding how people invoke, sustain, condone, disregard, and repeat power and dominance inequalities through text while actively pursuing the eradication of found injustices by educating others (Van Dijk, 1993).

Concerning this study’s focus on determining whether or not secondary world history textbooks present the emergence of patriarchal religions in a traditional content

format or not, CDA implementation uncovered linguistic evidence pertaining to gender omission, since language serves as the primary vehicle through which to attract ideological support (Fairclough, 2001). In textual discourse, and especially with the incorporation of lists and/or metaphors in text, the author forces readers to create their own version of concept connectivity by threading concepts together via internalization and personal synthesis, an interpretation process that identified cases of the omission of women's agency (Fairclough, 2001; Gee, 2011; Le Roux, 2008). In this conceptualization process, the researcher became a participant and internalized the textual information, synthesized it with personal experience to fill in conceptual gaps left by the author, and then analyzed what inferences this produced and how these inferences might resemble the kinds of "common sense assumptions" possibly formulated by other readers (Fairclough, 2001; Gee, 2011). The participant-researcher then theorized how readers — unconsciously or not — might sustain a dominant social structure and/or ideology flavored by the author's or, more probable, the publisher's cultural perspective within the text (Fairclough, 2001, Le Roux, 2008).

Fairclough (2001) further describes the incorporation of the participant-researcher's experiences into the process as a key methodological pillar, a role which fits well with the constructionist epistemology perspective of how "we must live in the world if we hope to understand" (Weinberg, 2008, p.35). And although the role of participant-researcher did not directly increase this study's reliability or validity, this methodology has been applied to previous curriculum issues in education (Le Roux, 2008; Montgomery, 2006; Orozco, 2012). Successful CDA studies attest to agency concerns in curriculum materials, specifically the study conducted by Le Roux (2008), who found



instances where ignoring human agency in math materials directed students to only the authors' (or publishers') "correct" answer. These conclusions reverberate with this study's chapter on the roles of textbook publishers, authors, and textbook state adoption boards and their relationship to education in knowledge-production processes. Thus, CDA offered an emancipatory methodological avenue for detecting women's agency in patriarchal emergence accounts through discourse review of secondary world history textbooks, one further strengthened by the employment of the content analysis method.

**Method: Content analysis.** Content analysis, originally used as a quantitative scientific method in communication content studies, gradually evolved into a process applicable to qualitative and enumeration studies as well. Although its application quickly spread to a plethora of different disciplines, its basic definition remains grounded in frequency calculations derived from content review as first articulated by Berelson and Lazarsfeld (1948), calculations which were also employed in this study. Additionally, through its employment in other fields and studies, such as in education, quantitative content analysis complements qualitative findings in terms of thorough data review to generate the most succinct insights that emphasizes the role of a quantitative element as a means to strengthen new qualitative interpretations and inferences (Holsti, 1969). Modern content analyses commonly include a research focus on how to "describe the attributes of the [discourse] messages" (Holsti, 1969, p. 27), rather than attempting to determine the author's intentions or how the audience would be affected by the communication in question, all of which served as foci in this study. The ability to isolate the individual intentions of each author within every textbook is an impossible task due to the ambiguity that surrounds textbook content formation, as noted in this study's discussion of textbook

politics. Speaking to the multiplicity of perspectives within any given textbook audience, modern content analysis readily acknowledges this diversity; the implementation of this method encompasses efforts aimed at acknowledging this component as well as providing equitable content comparisons (Berelson, 1971/1952).

Unfortunately, however, content analysis offers no solution in determining cause-and-effect relationships, especially in terms of large-scale concepts such as popular attitudes and beliefs (Berelson & Lazarsfeld, 1948). Thus, employing content analysis in this study did not ensure my ability to argue that the omission of women in textbooks resulted from publishers' traditional content formatting, nor that this traditional content causes students to omit women in their historical or modern conceptualizations. In this respect, Berelson (1971/1952) advises that "interpretations of motive are always difficult, and there is nothing in the procedure of content analysis which guarantees against mistaken interpretations" (p.74); indeed cause-and-effect interpretations prove difficult to ground firmly in *any* qualitative study and this one was no different. Yet, the strengths of the CDA methodology and the combined qualitative and quantitative elements of content analysis helped compensate for such deficiencies.

Because of the flexible applicability of content analysis, no specific topic or problem may be studied solely by this method (Berelson, 1971/1952), nor is content analysis limited to only textual communicative items. Rather, all forms of media from artwork, musical compositions, voice intonations, and body language to symbols, historical records, and even navigational materials (e.g., maps), may be analyzed with the intent of yielding discourse insight (Berelson 1971/1952). In relation to this study, historiography supports this concept as well, with Howell and Prevenier (2001) citing

works by Berelson in their description of the dependency of cultural words and symbols on context when establishing meaning. This indicates yet another highly beneficial factor of this method, as world history textbooks incorporate many visual components (e.g., art images, photographs, maps) within their pages. Successfully published content analyses yielded important insights on educational topics and curriculum as well, specifically those by Clark et al. (2004) and Clark et al. (2005) who employed traditional, quantitative content analysis methods to history textbooks. This also proved true in the cases of the other twenty-four analyses heavily referenced in the previous two chapters of this study. In addition, other authors and academics continue to draw from Berelson (1971/1952) and Holsti (1969) and the utilization of content analysis when evaluating social studies curriculum materials (Bello & Shaver, 2011; Fischer, 1975; Polly, 1992). With content analysis enjoying a familiarity in the social studies discipline, the use of this method in conjunction with CDA within a feminist research paradigm and constructionist framework proved effective in answering this study's research questions pertaining to social justice.

### **Research Questions**

As previously stated, this study contained multiple research questions used to determine to what extent (if any) women's agency was omitted in the emergence accounts of the patriarchal religions of Judaism, Christianity, and Islam. To address whether or not a textbook maintained a traditional content structure in its description of the emergence accounts of these religions, this study examined the following in each textbook: (1) what female-to-male text and imagery agency frequencies were evident via content analysis; (2) how females were qualitatively included and portrayed (i.e., full

inclusivity, the extent of discussion/description of individuals, contribution box inserts) compared to the qualitative inclusion of male agency via CDA; (3) what qualitative messages (i.e., cultural themes) were expressed in female agency imagery in comparison to imagery of male agency via CDA; and (4) how female and male agents of historical change in these religions were portrayed ethnically (i.e., accurate descriptions and depictions of individuals that do not imply Eurocentric influences) via CDA.

To determine whether or not secondary world history textbooks as a collective whole retained dominant ideological constructs, the data derived from the above questions in individual textbooks was combined and assessed collectively. In this process, the study examined: (5) what types of gendered patterns regarding the description of women's religious roles and men's religious roles emerged (i.e., whether roles were described in terms of "groups" or "individuals;" evidence of formal curriculum perspectives); (6) what types of gendered patterns regarding women in these religions emerged from imagery compared to those that emerged from imagery of men (i.e., whether individuals were presented as "active" or "passive"); (7) whether or not all world history textbooks utilized the same time frames for Judaism, Christianity, and Islam emergence accounts; and (8) whether the data — both quantitative and qualitative — indicated textbooks were communicating an accurate meaning of the term "patriarchal" in their emergence accounts of Judaism, Christianity, and Islam (i.e., whether they inferred a male-led cultural construct or a male-exclusive one).

### **Design Considerations**

This CDA study was executed via content analysis through a feminist research lens and incorporated components from previously published feminist content analyses

and revisionist historiography studies. In addition, it also included original components intentionally formulated to articulately answer this study's research questions. Due to the specificity of this study, each textbook's cover, table of contents, introduction pages, author descriptions or short biographies, and bibliography(-ies) were analyzed in conjunction with the textbook's content pertaining to the emergence of Judaism, Christianity, and Islam. Corresponding chapter and/or section student questions as well as any relevant pages discussing the seven women in question were reviewed also. This thorough examination of each text resulted in the collection of textual content and imagery data which was then analyzed quantitatively and qualitatively to properly address each posed research question. Because a well-devised research plan ensures a high degree of quality in the study's results (Holsti, 1969; Krippendorff, 2004), the following discussion delves further into these specific components of this study in order to meet that heightened level of quality.

**An *a priori*.** This study's researcher reviewed four United States world religions textbooks, marketed both in the United States and internationally, to establish benchmarks for the analysis of the three religions' emergence accounts in United States secondary world history textbooks. As Berelson (1971/1952) notes, establishing a standard — or an *a priori* — to use as a value judgment method when analyzing textbooks to measure performance against “conformity with standards of balance or accuracy” (p. 46–47) proves both insightful and beneficial. With this in mind, the *a priori* was established concerning the information about each of the seven prominent women — Sarah, Hagar, Mary, Mary Magdalene, Khadija, Fāṭima, and A'isha — accepted as part of the emergence accounts of Judaism, Christianity, and Islam (Appendices E and F). All

four texts included, or at the very least mentioned, Mary, Khadīja, Fāṭima, and A'isha (Hopfe & Woodward, 2012; Malloy, 2010; Matthews, 2013; Young, 2013) while *Religions of the World* excluded Sarah, Hagar, and Mary Magdalene (Hopfe & Woodward, 2012). Thus, the *a priori* information included on each woman —and expounded upon in this study's conclusions — appeared in at least three of the four texts reviewed. Through this process, the *a priori* strengthened this study's comparative analysis focus and helped facilitate smooth data evaluations as it offered an external criteria source from which to evaluate textbook content (Berelson, 1971/1952).

**Connections to the literature.** Quantitatively, this study mirrored Clark et al. (2005) by including textual line, page, and imagery frequency percentage calculations of women and men discussed in each emergence account of the three religions for each textbook analyzed, as well as these comparative frequencies of textbooks as a collective whole. The microanalysis section of the qualitative study by Commeyras and Alvermann (1996) was tapped into regarding insight on the degree to which each textbook utilized sexist language in the three religions' emergence accounts and what definition of “patriarchal” was inferred from the language selected to describe it. This complemented Fairclough's (2001) CDA concept of intertextuality, since the participant-researcher examined knowledge production, dissemination, and utilization processes presented to the reader by separating out parts of language based on concepts such as genre, style, and activity (Le Roux, 2008). Employment of this conceptual tool proved especially advantageous when reviewing textbook authors' discourse, textbook imagery and text associated with it, and primary document insertions as well. Because no previously published study exists concerning the women's agency in religion in social studies

textbooks, the components from Commeyras and Alvermann (1996) and Clark et al. (2005) — the only qualitative and quantitative analyses found regarding women in world history texts — served as a means for some comparison of women's inclusion with this study.

**Unique design components.** Additionally, this study included original qualitative components centering on linguistic microanalyses of how the seven prominent women within these three religions (Sarah, Hagar, Mary, Mary Magdalene, Khadija, Fāṭima, and A'isha) and/or women as a collective whole in each religion were discussed in text (i.e., as family members, first religious converts, ethnic group members) and portrayed in imagery (i.e., as passive or active change agents and the cultural messages / implications conveyed by this). A comparative analysis ensued regarding these women's inclusions compared to each textbook's discussion and portrayal of prominent men and/or men as a group. Because CDA focuses on the author (or the textbook publisher) as the source of the knowledge of the text, as well as the means by which it is disseminated and utilized, these microanalyses of existing historiographies assisted in determining publishers' acceptance or rejection of the dominant ideology (Fairclough, 2001; Le Roux, 2008; Lowen, 2007). Linguistic microanalysis of any text and imagery implemented via the contributionist theory was also incorporated, in addition to the quantitative components of page space devoted to each religion's emergence account. The quantitative and qualitative data regarding the textbook's section review questions for each religion, its inclusion of primary sources, its use of the term "patriarchal," and the textbook authors' biographical information also underwent linguistic microanalysis review.

### Sampling and Sampling Rationale

This study analyzed the most recent editions (2011–2014) of United States secondary world history textbooks. Although most content analysis studies typically favor a large, random sample as part of their design, the limited assortment of world history textbooks published made this as an impossible expectation to fulfill. Therefore, this study focused on reviewing nine of the most recently published world history texts – a large portion considering the small selection pool. The Director of Social Studies Education in the School of Education at the University of Wisconsin – Milwaukee (UWM) currently retains access to all nine (Appendix G); thus, there were no sample accessibility concerns during this study’s implementation. With such a well-selected sample, the intent of this study rested on gleaning results equally valid as those derived from a larger pool, a not uncommon occurrence in well-designed content analyses (Berelson, 1971/1952).

Additionally, this compiled sample included three very important textbooks: the text used by Milwaukee Public Schools (MPS) and three of the four texts used in Texas and Florida public schools (which included the text used by MPS). *World History: Patterns of Interaction*, the text available to MPS high school students as per confirmation with Ms. Michelle Wade, the MPS Social Studies Curriculum Specialist, represented Wisconsin textbook use so that conclusions for this study’s research questions concerning state academic standards were aptly drawn (M. Wade, personal communication, February 10, 2014). Nationally speaking, Texas serves as the leader in textbook adoptions for secondary education materials and it exerts a tremendous amount of influence in text availability nationwide (Jobrack, 2012; Ravitch, 2003; Texas



Education Agency, 2013). Although both of the texts used in its public schools, *World History: The Human Journey* and *World History: Connections to Today* (Texas Education Agency, 2013), were considered for this study's sample, only the *World History: Connections to Today* textbook was included. The most "recent" publication date of 2005 was one reason for the exclusion of *World History: The Human Journey* for this study, along with the fact that the publisher of this text refers educators to *World History: Patterns of Interaction* as its available secondary world history text (Houghton Mifflin Harcourt, 2013). Also noteworthy is that, according to the Texas Education Agency Instructional Materials Adoption Bulletin, Texas public high schools will continue to use these two world history textbooks until the 2016-2017 academic year; thus, the information produced from this study may be of potential benefit well in advance of the next adoption cycle (Texas Education Agency, 2013).

*World History: Patterns of Interaction* and *Prentice Hall World History* serve as two of three world history texts available to Florida students; both of these will be included in this study, although the third text will not, as it doubles as a geography textbook (Florida School Book Depository, 2014). The California state adoption board and education department did not indicate which textbooks are currently available to their world history high school students (California Department of Education, 2013b); however, four of the five K–8 social studies textbook publishers with which California maintains close ties include Harcourt, Holt McDougal, Pearson, and Teacher's Curriculum Institute (TCI) (California Department of Education, 2013a). With the exception of TCI — due to extreme textbook content brevity — this study's sample included all of these publishers.

### **Data Collection**

Textbooks serve as “multimodal texts” (Gee, 2011, p.187), a combination of writing and imagery discourses that communicate messages within a specified context. Given this fact, quantitative and qualitative data extracted in this study were based on thirteen coding categories that included ties to previous content analyses regarding women’s agency in textbooks as well as new categories specifically crafted for research purposes. Based on these categories, all textbook components which might offer important data related to the research questions of this study were individually reviewed by the researcher without use of technology (i.e., no software programs or devices), coded appropriately, and accurately recorded in custom-designed Microsoft Office templates to assist in expediting the analysis processes.

### **What, Who, and How? Coding Categories in Context**

**Content explored.** To appropriately and fully answer the aforementioned research questions, the researcher personally reviewed by hand each textbook’s cover, table of contents, introduction pages, author descriptions or short biographies, content pertaining to the emergence accounts of each of the three religions, additional content or pages relating to the seven aforementioned women, and the textbook’s bibliography(-ies).

The inclusion of all these textbook components proved necessary as multimodal texts might convey various meanings on macro and micro levels; thus, this twenty-first-century study extended beyond the analytical footsteps of previous feminist researchers who analyzed textbook content based solely on guidance from indices and table of contents (Arlow & Froschl, 1976; Clark et al., 2005; Gee, 2011; Trecker, 1971; Weinbaum, 1979). The investigation of these additional textbook sections enhanced this

study's compilation of qualitative and quantitative data via "cross-sectional indexing" (Mason, 2002, p.150), which assisted in the analysis and inference-generating processes by identifying repetitious imagery and text.

**Historical agent categories.** Following the advice of Berelson (1971/1952) and Holsti (1969), thirteen simple categories arranged in five sections assisted in the data collection process concerning the degree of women's agency in the emergence accounts of Judaism, Christianity, and Islam to ensure that all appropriate information was gleaned (Appendix H). Four categories composed the first section, which specifically related to the identification of an individual subject being discussed in the textbook content and the potential role the content portrays that subject in: religious leader, convert, advocate, or veneration symbol. In the context of this study, "religious" was considered synonymous with either "Jewish, Christian, and/or Islamic" and it, as well as the term "leader," drew from the definition of religion discussed in chapter two (i.e., a cultural construct of faith enforced by a dominant group member). Thus, the "leader" represented the person who was directly referenced by name in the text and acknowledged as a dominant voice for and/or in the rise of the religion discussed.

In relation to a "leader," a "convert" represented an individual whom the text described as rejecting their former religion (or one who held no prior religious ties) and accepted the beliefs and cultural constructs of Judaism, Christianity, or Islam. This differed from an "advocate" who assumed a position of seeking out others and interacting with them on the basis of a religious intent, such as convincing others to convert. In some cases, the subject considered for coding fit into more than one of these categories, including the fourth, or "veneration symbol." This described any subject depicted as an

icon for worship by members of the religion in question within the textbook content. Additionally, all of the above definitions applied to the categories with “group” — or more than one individual — as the subject being investigated as well since this section purposefully repeats in order to account for the pluralized discussion of religious agency in textbooks.

**Gender-based textbook inquiries.** Textbook content that asked the reader to reflect on one or more of the three religions fell under the “textbook-posed question” category. Questions that included reference to women or a specific woman in a Jewish, Christian, and/or Islamic context were coded as “textbook-posed question focusing on female religious agency,” and those referencing men or a man fell under “male religious agency.” Little ambiguity resulted when coding data within these categories, since textbook questions prompt students to respond with information previously communicated in the same text; thus, the coder referred back to the content for agency clarification as needed. In the cases when an inquiry regarding one of these religions spoke to a topic without referencing a form of female or male agency, it became part of the “textbook-posed question focusing on religious other” category, and typically encompassed tenets, beliefs, or expansion of the religion in question. Although this coding process proved supple enough for additional category development to emerge during the data collection process, the need for further category generation did not surface in this study.

**All else worthy of analysis.** As noted previously in chapter one, the perspectives of textbook authors usually become incorporated into sections of the text those authors’ craft, even when some of their work winds up being rejected due to publishers’

prerogatives (Jobrack, 2012; Lowen, 2007). Because of this influence, information reviewed in the specified textbook sections which directly related to a textbook author, such as a biographical sketch or preface musings, were regulated to the “author information” category. Once again, this code did not prove difficult to apply as such information was found in few, select areas, and the analysis of this data proved insightful for addressing this study’s research questions concerning the (dis)employment of traditional content.

With these twelve categories, this study garnered as much viable data as possible from secondary world history textbooks in order to generate appropriate inferences answering the research questions and providing rich insights for educators and the academic community. Nevertheless, this study erred on the side of caution and maintained a relatively moderate degree of openness by recording any data found of importance regarding women or men’s agency in the foundational accounts of the three religions under the category of “other” when it didn’t fall under any of the predetermined categories. This allowed for category expansion and/or collapse, and the “other” category brought attention to interesting discourse nuances which would have been overlooked otherwise.

### **Categorical Data Recording: Microsoft Office as a “Friendly Face”**

In the collection procedure, quantitative data were catalogued in Microsoft Excel Spreadsheet charts and qualitative data in Microsoft Word templates according to the appropriate coding category, as exemplified in Appendices I and J. The utilization of these recording and categorizing tools proved most important as a relatively sound data coding structure is advantageous when determining frequencies and inferences, especially

since the content analysis method permits room for the emergence of additional themes and/or categories during and after the collection process (Berelson, 1971/1952; Holsti, 1969). Also, while the literature remains relatively mute on topics pertaining to validity and/or reliability in CDA, Orozco (2012) notes how a clearly communicated study design, methodological procedure, and direct acknowledgment of the participant-researcher position may increase the validity of a study. Thus, in both qualitative and quantitative terms, the establishment of a sound — albeit flexible — data coding system in this study proved advantageous in terms of interpretation resiliency, as this rested upon the researcher's ability to effectively describe the manner in which those interpretations were derived (Krippendorff, 2004; Mason, 1997).

To increase this study's validity as much as possible with regard to the methodological procedure, data collection tools composed in Microsoft Office were utilized as these were most salient to my research experience, particularly in regards to a pilot test implemented during the 2012-2013 academic year. In this research test run with Dr. Jeffrey Hawkins concerning textbook imagery of Muslim women, an Excel Spreadsheet was designed to encompass four separate recording documents containing frequencies of Muslim women, men, and mixed gender images. A portion of this data was further utilized successfully in a course with Dr. Raji Swaminathan for an analysis assignment in that same year. Following a best practice format, the Excel sheet crafted for this study resembled the original pilot study prototype. Lastly, although a new addition to my analysis toolkit, the Word Document template created for this study was utilized in spring 2014 for qualitative data collection and analysis in a Women's Studies

course. All concerns and necessary modifications to this tool were addressed before data collection commenced for this study.

### **Data Analysis**

In the data analysis process, this study employed Fairclough's (2001) three stages of CDA in conjunction with Gee's (2011) twenty-plus toolkit components for both text and imagery discourse analysis. These guides facilitated the integrated qualitative and quantitative analyses of data recorded and categorized on Excel Spreadsheet and Microsoft Word documents, organizational tools which expedited the data analysis process as well. With the utilization of these tools, the data analyses effectively progressed beyond the mere identification of gender binaries and into this study's research questions regarding the investigation of text and imagery as a means of determining *why* omission may have occurred and potentially *how* it may affect students (Mehta & Nannes, 2003; Van Dijk, 1993). The two analysis matrices specifically created for this study assisted in obtaining these insights during the CDA process and assisted in connecting these insights with former feminist research studies involving secondary social studies textbook content analyses.

### **Words, Sentences, and the Big Picture: Qualitative Data Analysis**

The textual data, categorized and recorded on Word Document templates, were analyzed via CDA and Fairclough's (2001) three-step analysis procedure: description, interpretation, and explanation. The description stage utilized ten analysis questions beginning with the microanalysis of the words from the collected data, specifically pertaining to their experiential, relational, and expressive values, and then addressed grammatical and large-scale structures related to reader's interpretive interactions with

the text (Appendix K). This allowed for investigation of potentially sexist language in each data excerpt, indicating if traditional content structure existed.

Building upon the description step, the interpretation stage involved the analysis of data by infusing what Fairclough deems “member resources” (p.9), or the reader’s background assumptions, into the text internalization and conceptualization processes. As with a student reader, the participant-researcher constructed potential meaning and coherence from the discourse examined — albeit critically aware of the process, unlike the student reader — to infer how the progression of this construction melded into personal, inter-textual, and situational contexts. Paired with quantitative data, this stage yielded inferences on patterns of women’s inclusivity in the emergence accounts of the three religions, determined the accuracy of ethnic depictions conveyed versus those which students might conjure, and deduced what textbooks’ imply with their use of the term “patriarchal.”

The discussion of how these constructed conceptualizations might be reproduced, possibly unknowingly, by the reader — and the ramifications of these reproductions as a social process — highlights Fairclough’s last stage: explanation. This part of the analysis involved the investigation of the degree to which world history textbooks included traditional content (omission of women’s agency) in the religions’ emergence accounts, what cultural messages might be conveyed with textbooks’ use of the contributionist theory, and how the cultural messages might maintain and/or alter existing Western social ideologies related to women as change agents.

At this point, it is important to note that while the CDA stages described above could have also been used to analyze consumer imagery (e.g., advertisements), the ability



to apply them to other types of imagery remains a bit ambiguous (Fairclough, 2011). This study therefore also drew from Gee's (2011) *Discourse Analysis for Images and Multimodal Texts* (p.187) and *Discourse Analysis Toolkit* (p.195) for the imagery analysis process, as they offered additional analysis support when further clarification was needed (Appendices L and M). Like text, imagery can identify patterns of silence and the way in which an author assigned importance or meaning within specific areas of text, yielding valuable insights into the heart of omission investigation (Howell & Prevenier, 2001). The aforementioned guides assisted in the cultivation of thorough qualitative analyses whose findings were reviewed in conjunction with quantitative analyses to produce sound interpretations regarding traditional content in textbooks and the potential ideological influence on students' academic performance and psychological conceptions of women's historical agency.

### **By the Numbers: Quantitative Data Analysis**

Quantitatively displaying the frequency data via multiple well-organized charts helped analyze not only statistical information, such as the ratio of females to males discussed in the rise of each religion, but thematic information as well. The Excel visuals aided in the process of sifting out cases where one female was discussed more often in each textbook compared to the other six women and if the number of female textbook authors might have influenced the gender-inclusivity of the book's content, for example, and thus assisted in addressing the study's research questions.

As stated previously, the content analysis method allows for the expansion and/or collapse of coding categories to occur in a natural progression with the analysis process. During last year's pilot study with similar data, for example, no matching data emerged

in two coding categories so these categories were eliminated. Additionally, a sub-category was added for clarification purposes in this study. Based on previous successful utilizations of this tool in the data analysis processes performed in 2013, this procedure succinctly identifies pertinent caveats regarding research information, which draw attention to the potential messages conveyed by the purposeful distribution of the content being researched (Berelson, 1971/1952). These caveats supported or refuted qualitative conclusions drawn from the same data excerpt and/or textbook, thereby generating sound interpretations and inferences while making every attempt to maintain the integrity of the data source, a distinct advantage of content analysis (Krippendorff, 2004).

### **Building a Bridge: Connecting to Previous Feminist Studies and Beyond**

To facilitate the CDA analysis process, collected data were subjected to two analysis matrices — one focusing on gender comparisons and one on religious comparisons — to ensure both quantitative and qualitative inferences were drawn (see Appendices N and O). As mentioned in the Design Considerations section of this chapter, these matrix-based analyses also connected with previous feminist research content analysis studies concerning world history textbooks, as well as expounded upon specificities vital to the research questions of this study. Gender frequencies in terms of number of lines, pages, and images of agency representation were quantitatively determined, similar to Clark et al. (2005), and qualitatively microanalyses reminiscent of those employed by Commeyras and Alvermann (1996) to detect sexist language were included as well.

Additionally, the qualitative column of the Gender Comparative Analysis Matrix further connects to previous studies with the inclusion of whether or not the section

reviewed supported the contributionist theory (Arlow & Froschl, 1976; Trecker, 1971; Weinbaum, 1979). The historical use of contributionist boxes in formal curriculum formats by textbook publishers to achieve the appearance of more balanced gender representation without actually including women in main body texts has helped reinforce the conceptualization of females as historical supplements (Arlow & Froschl, 1976; Trecker, 1971; Weinbaum, 1979). In examining contributionist boxes in twenty-first century textbooks, this study shed some light on the continuation of this pattern regarding gender, and offered salient insight for educators with struggling readers who might employ literacy strategies such as Read Around the Text (RAT). RAT learners tackle reading by first examining imagery, captions, and other elements found on a page *before* reading the main body text in order to “give [students] a reason to read” (Goodman, 2005, p.14). This, in turn, further emphasizes the “supplemental” status of information located outside of the main body content. The extended analysis of contributionist theory in twenty-first century textbooks proves imperative to assisting modern educators as well as to connecting with previous studies.

Through the utilization of Fairclough’s (2011) CDA stages, the guidance from Gee’s (2011) imagery and discourse analysis tools, and the analysis matrices which catered to both the research questions for this study and connected to those in the past, this study conducted detailed qualitative and quantitative analyses involved in “reading beyond the data” (Mason, 1997, p.109). The interpretations and inferences generated here should reassure others of this study’s rigor and promote confidence that “responsible and well-founded assumptions” (p.145) were concluded, thereby increasing the validity of

this study and encouraging academic consideration of the influence secondary world history textbooks might have on students (Berelson, 1971/1952, Mason, 1997).

### **Quality Control**

Due to the qualitative nature of this study, attaining a high standard of quality required the acknowledgement of this study's predisposed low validity and reliability with efforts to compensate for these deficiencies when possible. The CDA participant-researcher position I maintained and my status as the sole content coder and analyzer further decreased validity and reliability of this already-subjective study (Berelson, 1971/1952; Fairclough, 2001; Holsti, 1969). And, while the content analysis method assisted somewhat in the compensation process, additional checks were installed to assure that the highest level of quality possible in this research design was achieved.

#### **Check One: Following the Guidelines**

To contend with low validity and reliability, both CDA and content analysis literature repeatedly stressed how well-founded study conclusions remain linked to an articulately communicated research design, including category and coding processes, which establish a pattern of data, interpretations, and inferences more acceptable to the academic community (Berelson, 1971/1952; Childers, Rhee, & Daza, 2013; Galvan, 2006; Holsti, 1969; Krippendorff, 2004; Mason, 1997). Thus, this study's salient and succinct category definitions and coding procedures helped preserve some validity, as they safeguarded against interpretations being created simply "to fit the data" (Holsti, 1969, p.67). Conducting research along the prescribed CDA interpretation guidelines also increased this study's quality in these areas. Additionally, this study's conclusions offer significant insight on the creation or replication process of dominance via linguistic

properties and propose a potential solution to the injustice discussed, all of which circulate back to this study's feminist research goals which increases study quality (Mehta & Nannes, 2003; Van Dijk, 1993). Conclusive results from this study are followed by the open encouragement of other academics and instructors in the social studies, multicultural, and history disciplines to weigh in on the proposed interpretations, as well as conduct further analyses to increase this study's quality (Mehta & Nannes, 2003; Van Dijk, 1993). Replication ability proves especially important in this study as its qualitative research goals reside in communicating a perceived and subjective reality — one which might also convey inter-subjectivity between historic and psychological components in education — rather than an objective reality as typically found in strictly quantitative (i.e., traditional content analysis) studies (Galvan, 2006).

### **Check Two: Support from Content Analysis and Cohen's Kappa**

With the incorporation of both qualitative and quantitative measures, inferences and interpretations generated from the content analysis method helped establish some validity because the responses were derived directly from the text (Holsti, 1969). This component, however, is not enough to counter-balance the low validity and reliability associated with my role as sole content coder and data analyzer; responsibilities typically assigned to at least two or more people (Berelson, 1971/1952; Fairclough, 2001; Holsti, 1969). To compensate for these circumstances, three UWM professors served as religious experts and participated in a Cohen's kappa coefficient coder reliability statistic to ensure that the interpretations generated in this study would sufficiently address what the textbook content was portraying as related to the research questions (Appendix P). Cohen's kappa serves as an improved statistical measure in comparison to Scott's *Pi*

(Neuendorf, 2002), a measurement tool utilized in the textbook content analysis by R. Lerner et al. (1991).

In the first step of the Cohen's kappa process, I utilized the Researcher-Participant Coding Sheet for Cohen's Kappa Statistic (Appendix Q) to code sections which discussed the emergence of Judaism, Christianity, and Islam in the textbook *World History: Patterns of Interaction* (approximately eighteen pages). *World History: Patterns of Interaction* was selected as the best textbook for this process due to its use by MPS, its approval by the Florida State Textbook Adoption Board, and its referred use by Texas educators as their previous textbook is phased out (Florida School Book Depository, 2014; Houghton Mifflin Harcourt, 2013; M. Wade, personal communication, February 10, 2014). Upon completing this coding step, I then submitted my Coding Sheet to the three, pre-selected religions experts who reviewed my coding and completed an Expert and Researcher-Participant Coder Cross-check Sheet (Appendices R & S). From these completed cross-checks, the Cohen's kappa statistic was applied.

As a measure of agreement, the Cohen's kappa formula was utilized in this study to calculate the percentage of inter-coder reliability between Rater 1 (the researcher-participant) and Rater 2 (Judaism expert), Rater 3 (Christianity expert), and Rater 4 (Islam expert). To determine Cohen's kappa, or "K," for each of these situations, I first used the total number of excerpts coded (Total) and the number of actual agreements (AA) and disagreements between two coders (DD) to determine the agreement proportion (P) (Cohen, 1960). In formula form, this is written as:

$$P = \frac{(AA + DD)}{\text{Total}}$$

Next, I determined the number of agreements between two coders that might occur by chance ( $P_e$ ), as outlined below (Cohen, 1960):

$$P_e = \frac{[(AA + AD) / \text{Total}] + [(Row\ 2\ total \times Column\ 2\ total) / \text{Total}]}{\text{Total}}$$

Both  $P$  and  $P_e$  were then inserted into the Cohen's kappa formula ( $K$ ) in order to determine inter-coder reliability percentages (Cohen, 1960).

$$K = \frac{P - P_e}{1 - P_e}$$

Based on these calculations, I maintained inter-coder reliabilities of 100 percent with Dr. Lisa Silverman (Judaism expert) and Dr. Anna Mansson McGinty (Islam expert), as well as 93 percent inter-coder reliability with Dr. Judith Beall (Christianity expert) (Appendix S). Each of these percentages successfully met the minimum 80 percent inter-coder reliability agreement established by my methodologies professor in spring of 2014 to serve as a benchmark before I began data analysis processes.

### **Check Three: Record, Record, Record**

Last, but not least, I maintained an electronic daily log to document actions and decisions implemented during each research work day which ensured a recorded rationale in each step of the study and eliminated confusion or forgetfulness of a procedure during the inference-generating process. This record also provided an informational body from which to draw detailed methodological procedures so as to encourage study replication, as stressed in this study's conclusions and upon this study's publication. The importance of replication is further noted in Weinbaum (1979), Arlow and Froschl (1976), and Clark et al. (2004) who modeled their studies after Trecker (1971), and Clark et al. (2005) who

re-assessed the study by Sadker and Sadker (1995). Taking a cue from these textbook analysis studies which built upon each other through replication, the inferences generated from this study would witness a quality increase if future academics find interest in examining the world history textbooks in this sample as well.

### **Research Timeline**

With the consideration that the best laid plans typically find themselves prone to multiple changes, the following discussion provides a brief timeline overview of this study's initiation in spring of 2014 through its tentative completion via a successful dissertation defense in spring of 2015.

I officially began the dissertation process in the spring semester of 2014 and successfully defending dissertation proposal in April. Also during this time, I sought and gained my committee's approval of potential academic participants for the Cohen's kappa inter-coder reliability statistic and contacted these academics, enlisting two the experts before the end of the semester. During the summer months, I collected, categorized, and recorded most of the pertinent from the secondary world history textbook sample. Additionally, I acquired the four world religions textbooks I utilized to establish an *a priori*.

By the end of September 2014, I established an *a priori* measure and I collected the Cohen's kappa statistical measurement information from the third expert by the start of October. After meeting the necessary inter-coder reliability percent agreement (>20%) and completing the data collection process, I devoted the remainder of the fall semester to data analysis.



By the end of January of 2015, the start of the next semester, I finished the data analysis and generated the inferences and conclusions encapsulated within chapters four and five of this dissertation. Finalized edits and reviews by my advising professor took place in March, followed by communications to my committee members for a dissertation pre-defense in early April and a dissertation defense at the end of April 2015.

## **CHAPTER 4: RESULTS OF THE STUDY**

### **Introduction**

As stated previously, this study examined to what extent women's agency in the emergence accounts of the patriarchal religions of Judaism, Christianity, and Islam was present in recently published secondary United States world history textbooks. The results of this study concerning this problem are outlined within this chapter according to the research questions presented in chapter one. The first section communicates this study's findings for research questions one through four, addressing individual textbooks in the sample. The second section presents this study's findings for the textbook sample as a collective whole, addressing research questions five through eight.

Findings concerning the status of historical agents as "active" or "inactive" are expounded upon in both the section analyzing individual textbooks and the section analyzing textbooks as a collective whole. An agent was coded as "active" if she or he were engaged in activity (i.e., preaching, building, or reading) within the analyzed data excerpt. Additionally, a historical agent's status was coded as "active" if the text referenced the individual via phrases such as "message of," "gospel of," and/or "life of," since these reference the agent's previous activity. A historical agent was coded as "inactive" if the individual was not engaged in activity within the analyzed data excerpt. The individual was also coded "inactive" if the selected text analyzed referred to the agent in possessive grammatical form (i.e., "son of," "mother of," "death of," "birth of") or when the agent was the recipient or object rather than the subject of the action being performed (i.e., the agent "received" God's message). When only the name of the agent

appeared, meaning insufficient context existed to code the agent as “active” the agent was coded as “inactive” as well.

Additionally, the findings for research questions one through four discuss historical agents’ ethnicity (i.e., skin color). Findings regarding the ethnic portrayal of agents in the textual body relate whether or not a textbook noted the distinction between terms which could indicate both a religion and an ethnicity, if such terms were used (e.g., Hebrew, Jew), or if no discussion about ethnicity was present. To address the ethnic portrayal of the prominent historical agents of Judaism, Christianity, and Islam in textbooks, three coding categories were used. Due to the Middle Eastern origins of these three religions, “tan/Middle Eastern” and “dark/African” coding categories for skin color were used to assist in ascertaining the most accurate ethnic portrayals of the agents, especially during imagery analysis. The third category, “white/European,” represented the most inaccurate coding for the agents but was necessary to include in order to determine if, and to what extent, the Eurocentric perspective historically embedded in United States world history textbooks existed in this sample.

### **Findings: Investigating Traditional Content Structures in Individual Textbooks**

After examining each textbook according to the analysis parameters outlined in research questions one through four, the findings indicated that all of the textbooks modeled the traditional content structure. An unequal representation in female-to-male textual lines and imagery as well as the portrayal of females as mostly inactive (and males as mostly active) historical agents existed in all texts. This was supported by the qualitative messages in imagery in which females were depicted as passive and subordinate to males, while males were portrayed as active change agents and central

figures to their religion. Additionally, the female historical agents included within the textbooks were typically portrayed and described according to their reproductive/sexual status and/or relational connections to a prominent religious male. Portrayals of male agents were grammatically structured to describe them in terminology related to leadership roles, occupations, and religious dominance qualities. The Western patriarchal view of religious leaders as being predominantly white males was also emphasized in the majority of textbooks in this study's sample, indicating Eurocentric biases. The following sections further detail how each textbook maintained a traditional content structure in its description of the three religions' emergence accounts via an intimate look at the findings of the specified components which composed each research question.

### **Research Question 1: Female-to-male Text and Imagery Frequencies in Each**

#### **Textbook**

The first research question of this study aimed at examining what female-to-male text and imagery representation frequencies were evident via content analysis of each textbook. This section first identifies each textbook and then provides research question one findings in the following order: prominent individual women and men's religious agency in Judaism within the text, prominent individual women and men's religious agency in Christianity within the text, prominent individual women and men's religious agency in Islam within the text, and prominent individual women and men's religious agency in all religions within imagery. Information on findings for question one is further broken down in Appendices U–W.

**World History: Patterns of Interaction (Beck, Black, Krieger, Naylor, & Shabaka, 2012).** Sarah and Hagar's historical agency in the rise of Judaism went

unmentioned in this textbook. The only women noted during this time period was Deborah, with a short description of her role as a judge and leader in which she was depicted as both active and inactive. Concerning male religious agency in Judaism, *World History: Patterns of Interaction* had a total of forty-four textual lines: twenty-three lines about Abraham and nineteen about Moses as an adult and one line about him as an infant. Over 75 percent of the time, men were depicted as active.

In its discussion of the rise of Christianity, this text included seven lines that pertained to women's agency over the course of four pages, all centered on Mary (the Virgin), who was depicted as inactive over 85 percent of the time. Men's agency in the rise of this religion was represented over twelve times as much as women's, with a total of eighty-six lines portraying seven different men who were depicted as active 52 percent of the time.

Within the textbook's account of Islam, men were portrayed as active 57 percent of the time and were afforded one hundred and forty-six lines in the text. The discussion of women's agency fell across four lines of text: three to Khadīja, who was depicted as active in all of them, and one to an inactive Fāṭima.

The imagery found that pertained to this study was all produced in the Middle Ages or later. The textbook included one picture each of Moses, the Angel Gabriel, and Mary (the Virgin), all in inactive positions, as well as two active pictures of Jesus and one active picture of both Jesus and Peter. Each of the five images analyzed portrayed the female and male agents as European.

**The Heritage of World Civilizations (Craig, Graham, Kagan, Ozment, & Turner, 2011).** No discussion of female historical agency in the rise of Judaism was

found in this text. Twenty-eight lines spread across fourteen pages addressed men's agency in the rise of Judaism, with a specific focus on Abraham and Moses. Over 80 percent of these lines portrayed the males as inactive.

Women's agency in the emergence of Christianity was accounted for in thirty-three lines, which were split almost evenly among Mary (the Virgin), Mary Magdalene, Mary the mother of James, and Salome; portraying them as active 90 percent of the time. One hundred and forty-three lines addressed the historical agency of nine men, with Jesus described in one hundred and eleven of them. Male agents were depicted as active approximately 60 percent of the time in the text.

*The Heritage of World Civilizations* was one of two textbooks that discussed all three prominent women in the emergence of Islam in a total of ten textual lines. They were portrayed as active 55 percent of the time. Out of the one hundred and sixty-seven lines that detailed the agency of eight men in Islam, ninety-eight of these lines were attributed to Muhammad. Men were depicted as active approximately 70 percent of the time.

Concerning this textbook's imagery, one picture of Mary (the Virgin) was included, which depicted her as inactive, along with one inactive and three active pictures of Jesus. One active depiction of Muhammad and his disciple and son-in-law Ali was used in the textbook as well. The inclusion of this image was surprising as it contradicts the Islamic tradition of aniconism, or forbidding sacred images of humans in artwork; a belief rooted in the Hadīth (narratives of Muhammad's life) as recalled by Aisha (Allen, 1988; University of Southern California, 2011). Skin tone could only be determined in five of the six images analyzed and those five images all portrayed historical agents with

white skin, including an image of God, which the textbook positioned on the same page as its description of the rise of Judaism. The image also depicted the deity as active.

**World History (Duiker & Spielvogel, 2013).** No discussion of female historical agency in the rise of Judaism was found in this text. Ten textual lines concerning the agency of Abraham and Moses were included and they were portrayed as active over 80 percent of the time.

Mary (the Virgin) was the only woman mentioned in relation to the rise of Christianity, and she was portrayed as inactive over 90 percent of the time in her fourteen lines of text. The findings of men's agency in Christianity were similar to those of men's agency in Judaism; Christian male agents were depicted as active over 80 percent of the time. With an average of ninety-six lines unevenly divided between nine males, Jesus was discussed in the majority of these lines.

With one line of text, Khadīja served as the only woman mentioned in the textbook's account of Islam, and she was portrayed as active. Seven Muslim men were discussed over the course of one hundred and forty lines, with Muhammad holding the majority of the lines at one hundred and twelve. Males in Islam were portrayed as active 65 percent of the time in *World History*.

Of the religious images found within this text, three of them (20%) depicted one female historical agent, Mary (the Virgin), and portrayed her as inactive and white-skinned. These images originated in either the sixth or seventh centuries. Twelve images (80%) depicted males with nine of these images depicting Jesus and two portraying Muhammad. Eight of the nine images of Jesus depicted him with white skin and as active

in five of the images. Both images of Muhammad portrayed him with white skin as well and as active.

**World History (Ellis & Esler, 2014).** No discussion of female historical agency in the rise of Judaism was found in this text. Rather, Abraham held eighteen textual lines and Moses had eleven in this textbook's discussion of the emergence of Judaism. Over sixty percent of the time these men were portrayed as inactive and their lines spanned fourteen pages.

In this text's discussion of women's agency in Christianity, only Mary (the Virgin) made an appearance, with eight lines, and she was largely portrayed as inactive. Jesus (seventy-five lines) and Paul (twenty-six lines) comprised the greater share of the one hundred and sixteen lines afforded to the seven men associated with the rise of Christianity, and they were portrayed as active 84 percent of the time.

Two out of the three prominent women associated with the rise of Islam were mentioned: Khadija in three text lines and Fāṭima in one, with a fifty-fifty split between active and inactive portrayals. Four males were associated with Islam in this text as well, Muhammad with eighty-six lines and Gabriel, Abu Bakr, and Ali with eight or less lines. Over 60 percent of the time these men were portrayed as active.

Imagery within *World History* included one picture each of Moses, Mary (the Virgin), an unknown Christian woman, and the disciples Peter and Paul. The text also included two pictures of Jesus. In his image, Moses was depicted as active. Mary and the unknown woman were depicted as inactive, and all of the male figures were shown as active in their depictions. Additionally, all female and male historical change agents were portrayed with white skin.



**Connections: A World History (Judge & Langdon, 2012).** No discussion of female historical agency in the rise of Judaism was found in this text. Instead, twenty-one textual lines described male historical agency in Judaism, and these lines addressed the contributions of four different men. Moses, who was represented as both an adult and an infant, was the focus of sixteen lines, while Abraham had three lines, and Jacob and Ishmael each had one line. Almost 60 percent of the time these agents were portrayed as active.

The Christian account discussed both Mary (the Virgin), with ten lines, and Mary Magdalene, with two lines. These women were portrayed as inactive 60 percent of the time. Eight Christian male agents were discussed and, out of the one hundred and fifteen lines devoted to them, three men held over ten lines: Jesus (sixty-nine lines), Paul (twenty-one lines), and Peter (eleven lines). Christian males were depicted as inactive about 28 percent of the time.

In the emergence account of Islam, three pages included a brief discussion of the contributions of Khadīja and Fāṭima, in which each woman received two lines and both were depicted as inactive. Muhammad was discussed in twenty-nine of the forty-eight pages (one hundred and seventeen lines) and men were portrayed as active approximately 78 percent of the time.

Of the three religious images pertaining to this study found in *Connections*, one depicted an active Mary Magdalene, one an inactive Jesus, and one an inactive St. Michael. Skin color could only be determined for the males; Jesus was depicted as white and St. Michael as tan-skinned.

**A History of World Societies (McKay, Hill, Buckler, Ebrey, Beck, Crowston, & Wiesner-Hanks, 2012).** No discussion of female historical agency in the rise of Judaism was found in this text. With a total of eighteen lines given to men's agency in the emergence of Judaism, Abraham was afforded seven lines and Moses eleven. Male agents were portrayed as active over 70 percent of the time.

The textbook only noted Mary (the Virgin) in reference to women's agency in the rise of Christianity. In seven lines of text, she was portrayed her as inactive over 70 percent of the time. The six Christian male agents portrayed were depicted as largely active (83 percent) and discussion of male agency spanned over forty-four pages. Two agents held lines in the double digits: Jesus with ninety-four lines and Paul with ten.

*A History of World Societies* served as the second textbook in this sample to mention all three prominent women associated with the rise of Islam. The textbook included seven lines on Fāṭima and one each on Khadīja and A'isha. These women were described as active over 75 percent of the time. Muslim male agency was quite similar to Christian male agency as discussion of males in the rise of Islam spanned forty-two pages. With one hundred and forty-two lines total, approximately one hundred and five were devoted to Muhammad. Muslim men's agency was split evenly between active and inactive portrayals.

A total of five images pertinent to this study were found in this text and all concerned male religious agency. These included one picture of Moses positioned as active and four images of Jesus, one active and three inactive. Four of the five images portrayed the male agents as white-skinned with production timeframes ranging from the tenth to the sixteenth centuries. Only one of the images, a depiction of Jesus, was

produced in an earlier time frame (i.e., the third century) and skin tone for this image was undeterminable.

**Crossroads and Cultures: A History of the World's Peoples (Smith, Von De Microop, & von Glahn, 2012).** No discussion of female historical agency in the rise of Judaism was found in this text. Male agency had a total of eleven lines in the account of Judaism, however, with Abraham in ten lines and Moses in one. On average, these men were portrayed as active 60 percent of the time.

Concerning Christianity, Mary (the Virgin) represented the only prominent religious female figure discussed in this textbook. She received thirty-five lines, which was the most lines a prominent female agent received out of all the textbooks in this study's sample. She was portrayed as inactive over 80 percent of the time. Male agency in the emergence of Christianity was divided among five men: Jesus, Paul, Matthew, Peter, and John. Overall, the textbook devoted sixty-two of its seventy-six total lines to Jesus and men were portrayed as active over 60 percent of the time.

Female agency in the rise of Islam included the mention of Khadīja and Fāṭima who were afforded two lines each and portrayed as inactive 75 percent of the time. Men's agency in Islam averaged a total of ninety-seven lines, with the textbook's discussion of Muhammad encompassing sixty-seven of those lines. Ali served as the only other male with textual lines in the double digits, approximately eleven lines, and over 50 percent of the time men were portrayed as active.

This textbook contained five original images that related to this study, with one of those images appearing four times in the text and another appearing twice, for a total of nine images. In the analysis of the nine images, depictions of Mary (the Virgin) appeared

seven times and pictures of Jesus appeared eight times, with six of these images portraying Mary and Jesus together. Mary was depicted as active in two of the images, which accounted for 28% of the time, and Jesus was portrayed as active 50% of the time. The other images included one each of John and Matthew who are both depicted as active. All of the imagery within this textbook portrayed these female and male historical change agents with white skin except for one image depicting Mary and Jesus where their skin appeared tan.

**World History in Brief: Major Patterns of Change and Continuity (Stearns, 2013).** Both women's and men's agency in the rise of Judaism was absent in this textbook.

In regards to Christianity, Mary (the Virgin) was described in two lines of text and portrayed as 100 percent inactive. Thirty-three lines of text were split almost equally between Jesus (sixteen lines) and Paul (seventeen lines). Over 70 percent of the time these two men were portrayed as active.

Concerning female agency in the rise of Islam, only A'isha was noted and portrayed as active in one line of text. Out of the eighty-three lines of text pertaining to male religious agency, Muhammad was afforded seventy-three lines and the remaining textual lines were unevenly split between the Angel Gabriel, Abu Bakr, and Umar. Overall, male agents were depicted as active 85 percent of the time.

Of the six religious images found in this text which pertained to this study, three (42%) were of Mary (the Virgin) and these images all portrayed her in inactive poses. Two images portrayed Christian males – an inactive Jesus and an active Paul. The remaining image depicted an active Muhammad. Skin color could not be determined as

no color images were presented in the textbook; all images were printed in black and white.

**Worlds Together, Worlds Apart (Tignor, Adelman, Aron, Brown, Elman, Kotkin, Liu, Marchand, Pittman, Prakash, Shaw, & Tsin, 2011).** No discussion of female historical agency in the rise of Judaism was found in this text. Moses with five lines and Abraham with two comprised all of the text regarding male agency for this religion in this textbook, and they were portrayed as active 100 percent of the time.

Mary (the Virgin) represented the sole female historical agent for the rise of Christianity with two lines of text, one which depicted her as active and the other as inactive. Eighty-two lines of text comprised male agency in Christianity and was unequally divided among nine different male agents. Jesus was given sixty-one lines, Paul ten, and the remaining lines distributed among the other seven agents. These men were depicted as active in approximately 67 percent of their textbook descriptions.

Khadīja, with four lines, and A'isha, with one line of text, comprised the total amount of prominent women's agency found regarding the rise of Islam. Khadīja was depicted as active 75 percent of the time, while A'isha was portrayed as inactive in her one line of text. The findings indicated that Muhammad received a total of sixty-six textual lines in this book with three other male agents contributing to the final number of eighty-two textual lines. These male agents were depicted as active over 70 percent of the time.

Of the three religions in this textbook relevant to this study, all depicted male agents only. The three images included two of Jesus: one portrayed him as active, the

other as inactive, and both images portrayed him with white skin. The third image portrayed an inactive Muhammad with white skin.

**Question 1: Summary of findings.** The findings for research question one, revealed four important conclusions regarding frequencies and frequency patterns within this study's textbook sample. First, in each textbook, both text and imager, Sarah and Hagar were absent in the emergence accounts of Judaism, and Hagar was absent from the emergence accounts of Islam.

Second, prominent males in Judaism, Christianity, and/or Islam received at least ten times more lines than prominent females and appeared on more pages than females in all textbooks. In addition, the majority of textbooks in this study portrayed women agents as overtly inactive and male agents as overtly active: out of the nine textbooks analyzed, only three depicted female agents of change in these religions as active at least 50 percent of the time or more in textual lines (Craig et al., 2011; Ellis & Esler, 2014; Tignor et al., 2011), and just two depicted male agents as inactive 50 percent of the time or more in textual lines (Craig et al., 2011; Smith et al., 2012).

Lastly, regarding historical agency in imagery, prominent males in Judaism, Christianity, and/or Islam were depicted more frequently in the imagery of all the textbooks in this sample, although most images portrayed the males as inactive. Two textbooks contained no imagery of any of the seven prominent female agents (McKay et al., 2012; Tignor et al., 2011) and, out of the total textbook sample, six texts depicted male agents as inactive 50 percent of the time or more (Beck et al., 2012; Duiker & Spielvogel, 2013; Judge & Langdon, 2012; McKay et al., 2012; Stearns, 2010; Tignor et

al., 2011). All of these findings indicate the existence of a traditional content structure within each textbook concerning the focus of research question one.

### **Research Question 2: Qualitative Inclusion of Women Compared to Men**

The second research question of this study examined how females were qualitatively included and portrayed (i.e., full inclusivity, discussion/description extent of individuals, contribution box inserts) compared to the qualitative inclusion of males in textual content via critical discourse analysis. The findings for this question were determined using the Critical Discourse Analysis (CDA) that Description Stage Questions List (Fairclough, 2001, p.94–114) (Appendix K) and are reported below according to each textbook analyzed in this study. How individual prominent women in Judaism, Christianity, and Islam were portrayed textually in each book is addressed first, followed by how individual prominent men in Judaism, Christianity, and Islam were portrayed textually.

Additionally, contributionist box findings as they pertained to the textual inclusion of individual men and women for each book are also reported in this section. It is important to note here that text regarding a historical agent which was part of a timeline, chapter review section, chapter preview section, suggested reading section, key terms box, chapter or section questions, map, and/or notes or bibliography section was not included in the line count for contributionist boxes. The rationale for this decision rested on the following premise: if an agent's information was included in one of the previously identified sections, then the information must be, and indeed was, already provided in the main body text of the book. Information on findings for question two is further broken down in Appendices U–Y.

**World History: Patterns of Interaction (Beck et al., 2012).** This textbook included mention of Deborah, a Hebrew woman associated with early Judaism, as well as Mary (the Virgin) in Christianity, and Khadīja, and Fāṭima in Islam. The qualitative portrayals of these women varied based upon their religion. Deborah’s leadership as a community elder and judge in early Judaism, for example, was noted by the textbook as “unusual” since the primary role of Israelite women was to “raise children” and offer them “moral leadership,” not to participate in “religious ceremonies” (p. 80).

In Christianity, Mary was consistently portrayed in relational value to Jesus as “his mother,” emphasizing the importance of familial connection to a prominent religious male via possessive adjectives (i.e., “his”). Also, one of Mary’s textual lines was found in a contributionist box and this counted for approximately seven percent of textual women’s agency information located outside the main body text.

Possessive grammatical structures were used in the account of Islam and discussion of Khadīja and Fāṭima as well. Khadīja was described as “the wife of” Muhammad and then further depicted as financially well-off due to her active participation in business (p. 264). Unlike the other prominent Muslim women or men discussed, Khadīja was further described as being “about forty” (p. 264), which emphasized her seniority in terms of age to Muhammad. Like Khadīja, her daughter Fāṭima was only affiliated to her father in the possessive noun phrase of “Muhammad’s daughter” (p. 272), although the textbook did stress her direct bloodline to Muhammad instead of to Ali, her husband and the cousin of Muhammad, when it discussed the formation of the Fatimids and the selection of her name for their sect.



Approximately one percent of men's agency pertinent to this study was located in contributionist boxes and was comprised of four lines of textual information on three males, Moses (adult), Muhammad, and Jesus. The textbook depicted prominent male agents like Abraham, Jesus, and Muhammad as religious founders, teachers, and preachers. More specifically for Judaism, the textbook incorporated a primary document excerpt from Genesis as authentic reinforcement of God divinely selecting Abraham to be the "father" of the Hebrews (p.77). Throughout the emergence account of Judaism, the textbook consistently utilized the possessive adjective "his" in reference to Abraham and Moses (i.e., "his" people, "his" descendants), and these two men were described as being intermediaries between God and the people. Expressive verbs, pronouns, and possessive adjectives such as how "he [the God of Abraham]...promised" (p.79-80) to watch over Abraham, served as linguistic features that legitimized the patriarchal belief of male divinity and male religious authority.

In the rise of Christianity, *World History: Patterns of Interaction* portrayed Jesus as one who gained "fame" while ignoring "wealth and status" (p. 169) and who also performed good works and miracles. It further noted him as the only religious figure "baptized" (p. 168) by a prophet, who was also male. The textbook reinforced this depiction of Jesus with a primary source excerpt from the Gospel of Luke and with Paul's description of a self-sacrificing Jesus. The textbook then described two of Jesus' followers, Peter and Paul. The experientially-valued title of "apostle" appeared in the description of both men, with Peter further portrayed metaphorically as the "first Bishop" and "the rock" of Christianity (p. 171). The main body of the textbook portrayed Paul as an "influential" teacher of Christianity (p. 170).

The specific experiential words used to describe Muhammad included that of him as a triumphant “religious leader” (p. 263–5) with “impressive leadership skills” (p. 265) who united many in both political and religious areas. Portrayed as an intermediary between Allah and the people, action verbs and possessive adjectives such as how Allah “expressed” and “revealed his” will to Muhammad (p. 264–5), served as linguistic features that again legitimized the patriarchal belief of male divinity and male religious authority. These textbook portrayals of Muhammad also further stressed the importance of male-to-male connections in Islam for legitimizing purposes when it came to succession. The selection of caliphs, for example, was determined by a male’s bloodline connection to Muhammad and via possessive nouns (e.g., Muhammad’s son-in-law).

**The Heritage of World Civilizations (Craig et al., 2011).** As noted in the findings for research question one, no prominent female religious agents in the rise of Judaism were discussed in this textbook.

Women discussed in the context of Christianity included Mary, who was portrayed textually with the titles of “the virgin” (p. 494) or “mother of Jesus” (p. 293). She was not depicted as a “prophet” (p. 293) despite her name being grouped with other male historical agents in reference to Biblical characters of this status. She, along with Mary Magdalene, Mary the mother of James, and Salome were also noted as witnesses to Jesus’s death in a primary document excerpt (Gospel of Mark); however, none were described as disciples (p. 200). All of the textual lines for Mary Magdalene, Mary the mother of James, and Salome, as well as over half of the lines for Mary (the Virgin), were found within one contributionist box and comprised 65 percent of textual women’s agency information pertinent to this study.

Women discussed in Islam included Khadīja, A'isha, and Fāṭima. The textbook described both Khadīja and A'isha experientially as having “influential roles” in Islamic history: Khadīja was “instrumental in defining aspects of Islamic law,” and A'isha had “commanded troops in warfare” (p. 297). Both were also relationally connected to Muhammad as his wives (possessive adjective “his”). Further description of Khadīja portrayed her as the “older, wealthy widow and entrepreneur” who made Muhammad’s business career a success and who also became one of his Islamic converts (p. 292–4). Mentioned very briefly, Fāṭima was noted as “Muhammad’s daughter” (p.303–4), reinforcing the importance of male connection via possessive noun structure, and her importance was stressed in terms of being a direct blood descendant of Muhammad in relation to the rise of the Fatimids.

Individual prominent men portrayed within these three religions included Abraham, Moses, Jesus, Paul, Peter, Muhammad, and Ali and approximately 10 percent of men’s agency pertinent to this study was located in contributionist boxes. In Judaism, both Abraham and Moses were portrayed as intermediaries who received divine messages and moral guidance to pass on and with which they were to instruct the Hebrews (Israelites) (p. 60; 72). The experiential value of grammatical features employed within the text body favored a patriarchal structure when portraying these men, such as how the textbook referenced the Hebrews as “Abraham’s people” (p.52). Also, the possessive grammatical structures of “his/him” were used consistently in reference to male-to-male connections between humans and the divine, as well as to the divine overall (i.e., “his God” and “Moses promised to serve only him”). Both Abraham and Moses were portrayed as the agents who potentially began a “monotheistic revolution” (p. 59),

although the text attributed more credit to Moses as a leader who made history than Abraham. A primary document insert further described Abraham as the “founder” of Judaism and the “father of the faithful” or “symbolic founder” for those who follow the monotheistic religions that stemmed from Judaism (p. 58). From a CDA perspective, these positive expressive word values hint at the text’s support of male religious leadership as more than just a recollection of accounts. This became more evident with the text’s statement of how the reader “need not reject” the “tradition” of the Abrahamic accounts (p. 57), which encouraged the reader to not dismiss the information presented as fiction.

Within the rise of Christianity, experiential portrayals of Jesus included his role as an “effective teacher” on a “divine mission” who spoke to others of moral codes concerning “love, charity, and humility” (p. 199). The text further emphasized Jesus’s “amazing story” by noting how Gospel authors believed their writings served as “striking proof” (p. 199) of the life of this prophet and son of God. Two additional Christian male leaders, Peter and Paul, were also portrayed in the textbook. Peter, described as a disciple of Jesus and as the first bishop of Christianity (p. 199–202), was referenced to metaphorically with the Biblical excerpt: “upon this rock I will build my church” (p. 202), which discussed Peter as Jesus’s successor. This depiction also emphasized the importance of male succession. Paul, portrayed as a “zealot” before becoming a Christian saint, was described as the one whose missionary actions were responsible for the longevity of Christianity (p. 199–202). The textbook also discussed the status of both men as Christian martyrs (p. 199–202).

Muhammad, portrayed as the prominent male leader in Islam, was granted many titles in the textbook including those of “preacher,” “moral leader,” “final prophet” of God, “messenger of God,” and “divine spokesperson and gifted leader” (p. 293–4; 295; 301; 822). Experientially portrayed as the one who founded Islam in order to end the moral corruption he witnessed around him, Muhammad was depicted as one tasked to protect “widows and women” (p. 293) via religious and political means. His actions as religious leader included exerting his religious “authority” and “cementing alliances with marriage” to ensure that religious conversions occurred (p. 295). According to the text, Muhammad established in the Qur’an a connection between Islam and the Abrahamic accounts and Christianity accounts; this grammatical feature emphasized the legitimacy of Islam as well as of Muhammad’s religious authority.

Relationally, and through possessive grammatical structures, the textbook emphasized the male-to-male succession of religious authority as Muhammad had “no sons” and, therefore, his “son-in-law,” Ali, claimed legitimacy as successor according to Shi’ite beliefs (p. 303). Additionally, descriptions of Ali as “imam” (p. 303–4) supported a patriarchal format in the text. The constant utilization of grammatical structures such as possessive nouns (e.g., “Muhammad’s”) and the possessive adjective “his” when the text connected prominent females and males of lesser historical status to Muhammad further strengthened the traditional content format.

**World History (Duiker & Spielvogel, 2013).** As noted in the findings for research question one, no prominent religious female agents in the rise of Judaism were discussed in this textbook. In the data collected for analysis, Mary (the Virgin) and Khadija were the only prominent women portrayed in *World History*.

In reference to Mary, six of her fourteen text lines, or 40 percent, were found within contributionist boxes. The textbook first mentioned her in its discussion of the eleventh century and referred to her primarily in terms of her reproductive status (i.e., the “virgin” or “Jesus’s mother”), although at times it also added the title of “saint.” The use of possessive grammatical sentence structure was not limited to women, however, as it was also employed when identifying Jesus as *the son of Mary*. Mary’s importance to Christianity was also marked in the textbook according to the number of churches named after her.

The portrayal of Khadīja noted her status as a wealthy widow and then wife of Muhammad. Further discussion of women’s agency was done in abstract nouns and relational connections to males, such as noting that Muhammad’s wives (possessive noun) had to accept his rules concerning their attire and how they communicated with non-family males.

Concerning male agency in religion, some information about Abraham, Moses, Jesus, Muhammad, and Ali was found in contributionist boxes, equating a total of thirteen text lines, or approximately five percent. Overall, men’s agency was emphasized in experiential value of grammatical features consistently employed in this textbook, including the possessive adjective “his” and pronoun “he” when referencing God/Allah, thereby noting the deity as male.

In the rise of Judaism, Abraham and Moses were portrayed as prophets, and prophets, according to the textbook, were defined as “men of God” (p. 28). In CDA terms, this definition legitimized their leadership authority in religion and their related actions. Moses was further depicted as a conduit between God and the Hebrews.

The textbook discussed Jesus as both a prophet and the son of a deity whose religious message was “simple” and full of “ethical concepts” (p. 143). In an attempt to strengthen this description, the textbook embarked on a discussion of whether or not the Gospels served as the “authoritative record” (p. 144), offering the Gospel of Thomas, another male-authored scripture, as an example of an account not included in the New Testament. The sentence structure of this discussion regarding Jesus underscored the patriarchal belief of males as proprietors and dispensers of religious knowledge. The textbook’s description of Peter as “chief apostle” (p. 329) to Jesus, in conjunction with previously used phrases like “son of God,” further emphasized the legitimacy of male leadership positions in religion as well as their relational connection to the divine.

From a possessive grammatical perspective, the textbook’s description of Muhammad noted how he connected Islam and his role as the Prophet of Allah to the Abrahamic accounts, and to Christianity as well, in order to reinforce his religious authority. The textbook further described how Muhammad, a “deeply concerned” citizen (p. 183), cultural transformer, and visionary who brought hope and stability (p. 184), had many daughters but no sons, thus creating succession problems after his death. This emphasis on the secondary status of women was further stressed in the text via a primary document insert quoting Ali, son-in-law of Muhammad, as asserting that women were more susceptible than men to sexual temptations because Allah created them this way.

**World History (Ellis & Esler, 2014).** Pertaining to women’s individual religious agency, Mary (the Virgin), Khadīja, and Fāṭima were specifically mentioned in this textbook, but no women were discussed in the rise of Judaism. No information pertaining to women’s agency in these religions was found in contributionist boxes either.

In the Christian account, Mary was portrayed with experiential titles such as the “biblical Mary” (p. 415), the “queen of heaven” (p. 227), and as Jesus’ mother. The textbook further noted Mary’s depiction as a “religious figure” (p. 412) who served not only as an intermediary between the divine and humans, but also as the “ideal” model of “modesty and purity” (p. 227) for Christian women. From a CDA perspective, this strengthens the Western religious perspective of Christianity as embedded within a patriarchal ideology.

In the Islamic account, Khadija was also described with religious connotations, as she was “the first convert” (p. 305) to Islam. Additionally, the text noted her martial and financial status by portraying her as a “wealthy widow” and “prosperous” businesswoman (p. 304). Fāṭima was portrayed in relational terms and with the use of possessive nouns: the textbook described her as “Muhammad’s daughter” (p. 311) and as the one who married Ali.

Depictions of individual prominent religious men in *World History* included Abraham, Moses, Jesus, and Muhammad — all of whom were dubbed as “prophets” (p. 306) — as well as Peter, and Paul. As the divine, God/Allah was referred to as male through the use of the pronoun “he” in descriptions of both the rise of Judaism and Islam, as was the Angel Gabriel who acted on behalf of the divine. Some of men’s agency information was elaborated on in contributionist boxes and surmised approximately thirty-five lines or 14 percent of the overall content regarding men’s agency.

Abraham, noted as the “father of the Israelite people” (p. 58), was also relationally portrayed as an intermediary between the divine and the Hebrews, authenticated via his covenant, or “special relationship” with “his” God (p. 58). The



portrayal of males as divine intermediaries continued with the depiction of Moses as one who spoke to God and as the leader of the Israelites who delivered God's commandments (p. 60).

In its discussion of the rise of Christianity, the textbook portrayed Jesus as a Jewish man who remained "obedient" to the teachings of Moses and other prophets (p. 168), thus establishing religious authority via relational connections. He was also depicted as a teacher, preacher, carpenter, healer, and overall "religious figure," as well as one who was perceived as a threat to Roman rule (p. 167–8; 412). The text further noted how his followers believed him to be the "son of God" (p. 168), an experiential grammatical feature emphasizing male leadership and divinity, and supported this feature with references and excerpts from the four Gospels of the New Testament.

The textbook portrayed Peter and Paul, two of Jesus's followers, with positive experiential words pertaining to their religious status as advocates and converts. Peter was noted not only as the "chief apostle" (p. 170) of Jesus and a missionary, but also as the one who officially "established Christianity" in Rome (168–9). *World History* included the metaphor "thou art Peter, and upon this rock I will build my church" (p. 170) as well, thereby legitimizing Peter's religious leadership as this religion's first bishop via New Testament writings. Although Paul lived after the time of Jesus, the textbook legitimized his religious leadership role through the account of Paul "having a vision" of Jesus and then engaging in missionary work to "spread Jesus' teachings" to others (p. 169–170). He was further described as a "tireless traveler," "judge," Christian community "founder," and Christian teachings interpreter (p. 169; 172). His letters and writings became integrated into the New Testament, which further emphasized Paul's

authenticity as a religious leader and advocate, and the textbook titled him as the “most influential” (p. 168–9) agent in the expansion of Christianity.

Muhammad was depicted in financial and familial statuses with descriptors such as “successful merchant,” honest businessman, and “devoted husband and father” (p. 304), followed by the religious experiential titles of teacher, “messenger of God,” and “the last and greatest prophet” (p. 304–306; 336). The textbook further portrayed him as a “pious” and “powerful leader” who unified tribes after destroying idols from traditional religions (p. 305; 310). As noted previously in the depiction of Fāṭima, the textbook utilized grammatical structures such as the possessive adjective “his” and possessive nouns (e.g., “Muhammad’s daughter”), which served to reinforce Muhammad’s role as a male religious leader. Possessive nouns were further employed when the textbook discussed successors or caliphs, noting them as “pious males...of Muhammad’s tribe” (p. 311), and often mixed with relational structures such as the successors being Muhammad’s father- or son-in-law (p. 311; 316). In regards to the connection of caliphs, both structures indicated the importance of a blood tie to Muhammad and highlighted the male-to-male succession of power. The account of Islam also further emphasized the relational value of Abraham in the role of “father” (p. 1054), to which Muhammad linked himself to in order to authenticate his religion. Additionally, this provided the basis for God as having “revealed” (p. 306) divine insight for the Qur’an to Muhammad, thereby legitimizing Muhammad’s leadership authority as a divine intermediary.

**Connections: A World History (Judge & Langdon, 2012).** As noted in the findings for research question one, no prominent religious female agents in the rise of

Judaism were discussed in this textbook. Also, no information pertaining to women's agency in the three religions was found in contributionist boxes in this text either.

In the Christian account, the textbook emphasized the reproductive status of the two prominent Marys, in which Mary was referred to as “Mary the Virgin” or the “Virgin Mary” and Mary Magdalene referred to as the “repentant prostitute.” The relational value of “mother” was also stressed in the text in terms of connecting female agents to prominent male religious leaders. The phrase “mother of” appeared most often in the Christian account in reference to Mary (the Virgin). Out of the twenty-two pieces of data coded for women's agency, 13 percent — one of the highest in coding for women in this textbook — was due to the use of “mother” in the coding categories of “veneration symbol” and “other.”

Khadīja was qualitatively described as a “wealthy widow,” referencing her relational status to a man, and also as a business owner who employed others, stressing her independent financial status. No other descriptions were included in this text concerning Khadīja and her connection to Islam.

Regarding male religious agency, approximately thirty-three lines of text were found in contributionist boxes which accounted for about 10 percent of the textbook's content concerning the focus of this study. Some of the information found in these boxes pertained to the perception of God as male (p.41) and also to the qualitative portrayal of Moses as a religious leader. Moses' importance to the textbook's account of Judaism was stressed through proper noun usage, as the text specifically referred to him by name, even as an infant, while others (i.e., women) were noted in abstract nouns. The textbook noted Abraham in terms such as “patriarch” and “father” to both the Hebrews and Muslim

peoples (p.240-1), which qualitatively portrayed him as a great religious leader of nations. These depictions of Abraham were further stressed with the use of possessive grammatical phrases linked directly to male relations, such as “son of,” “grandson of,” “son-in-law of,” and “his God” (p. 41; 248). These grammatical features also served to strengthen the patriarchal ideology of religious power and succession via males.

Within the rise of Christianity, the textbook portrayed Jesus as a “man of peace” (p. 178) teacher, and minister, and then focused on how his followers perceived him as the messiah. Depicted as Jesus’ successor through the metaphoric reference of his being “the rock” and recipient of “the keys of the kingdom of heaven,” Peter was described as one who wished to keep Jesus’ teachings within Jewish circles (p. 180; 193). Paul, according to the textbook, served as the catalyst agent or transformer whom brought about modern Christianity and cited Jesus as the son of God (p. 180). In both instances, the textbook used terminology and grammatical features which implied the legitimacy of males as agents for religious power transference and religious leadership roles.

The textbook portrayed Muhammad as the founder of Islam and qualitatively as a transformative leader who was “one of the most influential figures in history” (p. 238) destined “to be the last and greatest of the prophets, the messenger of God” (p. 239). With this particular grammatical structure, the verb usage of the word “was” indicates an authenticity claim (Fairclough, 2001). Religious authority for Muhammad was further detailed in the textbook’s discussion of his alignment with previous patriarchal religious leaders including Moses and Jesus, while also declaring that Allah had “asserted” and “directed” (p. 240–1) Muhammad to the path of Islam. Once again, these terms and structures reinforced the role of males as religious leaders within the textbook.

**A History of World Societies (McKay et al., 2012).** Contributionist boxes were not employed in this textbook concerning text presentation for either females or males specifically related to this study. No prominent religious female agents in the rise of Judaism were discussed in this textbook, only Mary (the Virgin) in Christianity and Khadīja, A'isha, and Fāṭima in Islam.

In its account of the rise of Christianity, the textbook offered little in terms of qualitatively portraying Mary other than an emphasis on her sexual status. Described as “the Virgin” Mary, the textbook noted how groups of women choose to follow “her” example of chastity.

The qualitative portrayal of prominent women in Islam presented Khadīja in the position of “wealthy widow” (p. 235), a description of both her financial and marital status. Relationally speaking, this text — the only one in this sample — directly credited Khadīja’s financial position as the reason for Muhammad’s ability to engage in his religious quest. The textbook portrayed Aisha as one who played a “leading role” (p. 249) in religious politics after Muhammad’s death. Each of these qualitative portrayals supports women as religious agents of change. Additionally, both women were depicted as Muhammad’s wives (possessive noun) and as “mothers of the believers” (p. 249), a title Muhammad gave to his wives, who, as a group, were held as examples of “piety and righteousness” (p. 249).

Although only mentioned once in the text, Fāṭima was specifically noted for her direct bloodline to Muhammad during the textbook’s discussion of the rise of the Fatimids. This reference maintained a patriarchal format within the textbook in terms of relational values of words (e.g., Fāṭima as “belonging” to Muhammad or “Muhammad’s

daughter”). However, it also placed the emphasis on her as a female or daughter, rather than on her husband Ali, as other textbooks did, regarding the origins of the Fatimids.

Regarding the experiential value of words employed when describing prominent men, the textbook utilized terms such as “charismatic” (p. 53) in describing the leadership of Moses. Then, linking Jesus to Judaism and the Abrahamic accounts of a male God, the textbook qualitatively portrayed Jesus as not only a “moral teacher,” but also as a freethinker who “loved” and “forgave” all (p. 160; 166–7). The textbook then portrayed Paul as the “well-educated” “catalyst” who served as the “first important figure” to transform Christianity into a world religion (p. 168). The utilization of these descriptors reinforced the perspective of males as positive religious change agents.

Portrayals of Muhammad in Islam’s emergence accounts continued a patriarchal trend with the textbook describing him not only as an “extremely pious” and “devoted” person, but also “the perfect man” who was the very “embodiment of the will of God” (p. 235–6). By connecting him to the Abrahamic accounts, and also a male God, the textbook further reinforced Muhammad’s religious leader status. Additionally, the text described Muhammad’s “genius” as a “political strategist” which allowed him to first challenge the old, traditional ways and then successfully unite many tribes under Islam (p. 237).

The textbook employed a consistent use of the possessive adjective “his” and grammatical features like “son/father of” in the emergence accounts of all three religions, which further authenticated males’ right to religious leadership. Also, in its discussion of the divine, *A History of World Societies* specifically noted the “singularity” of God who

had “no female deity” counterpart, despite the feminine description of *Sophia* (wisdom of God) (p. 56); once again, communicating textual support of the divine as male.

**Crossroads and Cultures: A History of the World’s Peoples (Smith et al., 2012).** As noted in the findings for research question one, no prominent religious female agents in the rise of Judaism were discussed in this textbook. However, one prominent woman from Christianity, Mary (the Virgin), and Khadīja and Fāṭima from Islam, were noted.

Nineteen textual lines about Mary were found in contributionist boxes in this text, which factored out to approximately 48 percent of textual information regarding women’s agency. The majority of data excerpts analyzed that focused on Mary’s historical agency made reference to her as “the Virgin Mary” or Mary “the mother;” which served to emphasize her historical status in terms of reproductive ability. In stressing Mary’s virginity, for example, the textbook noted how she served as a “role model for women” of the church, especially in regards to “her obedience and virginity in contrast to biblical Eve” (p. 277), directly correlating with the Western patriarchal perspective of Christianity.

Additionally, by emphasizing her status as “mother,” the textbook embarked on a discussion of how this related to Mary’s connection with her son on a human relational level (p.276-7), and also how this was synonymous with her additional title of “mother of God,” strengthening the belief of Jesus as divine (p. 224; 276). In other words, her qualitative portrayal with this title directly linked her to Jesus and also stressed *his* importance as divine. In other excerpts, the textbook advanced the discussion of Mary as a “maternal figure” (p. 277) in the Americas where she was portrayed as a divine figure

in her own right. *Crossroads and Cultures* was as the only textbook in this study which portrayed Mary in a divine status and it used experiential words linked directly to religious divinity including “Christian deity” (p. 563) and “devotion” (p. 277) when describing her.

In the rise of Islam, Khadīja was portrayed in both financial and reproductive terms, as well as in reference to her age. More specifically, the textbook described her as “a rich widow older than Muhammad” (p. 289), who later had “borne Muhammad four daughters and two sons” (p. 292). No further explanations or connections to religious roles or activities were made, however, thus reinforcing the patriarchal content structure of the textbook. Fāṭima was mentioned briefly in *Crossroads and Cultures* via possessive nouns that related directly to male religious leaders (i.e., “Muhammad’s daughter”). This demonstrated the strong patriarchal tones of the relational value of the words utilized in the text and also experientially explained how the Fatimids paid homage to Muhammad and Fatima by selecting her name for their religious sect (p. 298).

In consideration of all the findings regarding male religious agency, approximately fifteen lines were found in contributionist boxes, which equated to about eight percent of men’s textual agency. Some of these lines included the discussion of Abraham in the historical account of Judaism, for which the textbook used information excerpted from the Book of Genesis. The analysis of this information found that the excerpt portrayed Abraham in terms of religious familial status, with the title of “father of a multitude of nations” bestowed upon him by God with whom he had entered into a “relationship” (p. 134). This excerpt also noted Abraham’s age of “ninety-nine” at this time (p. 134). *Crossroads and Connections* was the only textbook in this sample to



include an age status for Abraham. The only other historical agent discussed in the rise of Judaism was Moses, and the text briefly referred to him as a traditional figure in the Hebrew account (p. 132).

Jesus, Peter, and Paul all were portrayed in positions of leadership within the account of the rise of Christianity discussed in this textbook. Predominantly depicted in the role of teacher, Jesus was also noted as a religious transformer, “preacher,” “messiah,” and “liberator of the Jews” by to his followers, and as one who “reached out” to “women and the poor” (p. 220–3). The utilization of possessive nouns in reference to Jesus (e.g., “Jesus’s disciples”) further emphasized the text’s patriarchal view of Christianity. This was true in the descriptions of Peter, dubbed as “Jesus’ leading disciple,” and Paul, portrayed as “Jesus’ disciple” (p. 221–2). The text further elaborated on Paul, describing him as a missionary and one who advised women “how to teach the new religion” (p. 222–3; 226).

Through the utilization of experiential grammatical structures, the textbook portrayed Muhammad as one who “rooted” (p. 289) Islam in Jewish and Christian traditions so as to reflect the authenticity and authority of his religion. Relationally, the textbook noted how Muhammad declared himself a “direct successor of the first and greatest prophet, Abraham” (p. 290), thereby authenticating his own leadership position, and as one who founded Islam with the intent of correcting moral corruption (p.289). The text also grammatically associated Muhammad’s religious intentions with the actions of Jesus, indicating how both agents favored interactions with lower social classes (p. 290).

In addition to his status as prophet, Muhammad was also qualitatively portrayed as a “religious teacher” and visionary whose teachings were a “powerful inspiration” (p.

289) to others. As a preacher with an “egalitarian vision” of religion, Muhammad served as a “pariah among the affluent and powerful” and, according to the text, became renowned for his qualities of “holiness and fairness,” which united communities and provided him with great political authority as well (p. 290). The positive connotations of these portrayals of Muhammad stressed the textbook’s patriarchal perspective on the emergence of Islam, as did the constant utilization of possessive nouns and adjectives in reference to other agents’ connection to Islam. Concerning the caliphs, for example, these successors (or candidates for succession) were selected based upon their “personal relationships with the Prophet Muhammad” (p. 292), such as being a blood relative (e.g., *Muhammad’s* cousin).

**World History in Brief: Major Patterns of Change and Continuity (Stearns, 2013).** As noted in the findings for research question one, no prominent religious female agents in the rise of Judaism were discussed in this textbook. Additionally, no information pertaining to women’s agency in the three religions was found in contributionist boxes. Qualitative portrayals of female historical agents by name included Mary (the Virgin) in Christianity and A’isha in Islam. The text alluded to Khadīja as well; however, her name was never actually mentioned.

Mary was noted as “the Virgin” and depicted as either mother to Jesus or as accepting that role in the Christian account. These titles further emphasized the patriarchal perspective of females’ need for relational connections to prominent males in the Christian religion. The text also portrayed her agency as the turning point in Christianity in which Mary “reversed” the sinful actions of Eve, thereby accentuating Mary’s “real cultural prestige” (p. 224).

As the one female religious leader portrayed in this textbook, A'isha was described as the only woman who led an army into battle for religious purposes, but her leadership and “her example” (p. 164) came into discussion after the battle was lost. The emphasis here rested on the textbook’s use of the possessive adjective “her” (i.e., female leadership) which others (i.e., Muslim males) questioned.

While the textbook also included a very brief description of Khadīja, she remained unidentified by name, as the text referred to her only with the relational and descriptive words of wife, wealthy widow, and married, all which emphasized her sexual status and connection to Muhammad.

In the data pertaining to men’s religious agency, the textbook enclosed twenty-nine lines of text (approximately 25 percent) in contributionist boxes. The text further emphasized patriarchal ideology via the use of the possessive adjective “his” when referencing God and the specific mention of male religious leaders of non-prominence by name. Both conveyed to the reader the support of male authority and leadership in these three religions. Prominent male agents qualitatively portrayed in the text included Jesus and Paul in Christianity and Muhammad in Islam.

The relational value of words used to depict Jesus included familial connections with the divine (i.e., “son of God”), as well as experientially-valued words, such as “extraordinary gentleness of spirit” and one who had “great charisma” (p. 130). The textbook also regularly used possessive adjectives to strengthen the perceived masculine roots of Christianity by describing Jesus’ ability “to preach *his* holy word... through *his* sacrifice... to prepare *his* followers” (p. 130).

After referencing his prominent political status, the textbook credited Paul with taking on a leadership role in Christianity and advancing it into a world religion (p. 130). Additionally, he was portrayed as a champion of women and guide for early Christians, as well as author to New Testament writings (p. 130–1). The expressive value of words within these descriptions promoted positive connotations of males as successful religious leaders, ones who not only advanced religions but who also continued to impact modern Christians via historical documents.

Qualitatively portrayed as a “camel driver then a businessman” (p. 145) who became a prophet, Muhammad’s life was described in detail within *World History in Brief*. His description included how he incorporated the Abrahamic accounts into Islam (p. 145), a grammatical feature which legitimized his religious leader position. The text also depicted him grammatically as one who spoke *for* women in terms of their potential for spiritual equality with men (p. 157) and utilized the verb “is” for modality purposes in affirming to the reader male leaders’ authenticity as prominent historical figures.

**Worlds Together, Worlds Apart (Tignor et al., 2011).** No information pertaining to women’s agency in the three religions was found in contributionist boxes and no prominent religious female agents in the rise of Judaism were discussed in this textbook. In Christianity, qualitative portrayals included that of Mary (the Virgin), and in Islam those of Khadīja, A’isha, and Fāṭima.

Mary, who was noted only during discussion of the Renaissance period, was described as “the Virgin” and further noted as being “beautiful” rather than “just a symbol of chastity” (p. 435). The experiential value of these words emphasized both her

physical characteristics and her sexual status, despite the grammatical attempt to deflect attention away from her reproductive state.

Khadīja and A'isha were specifically noted in the emergence account of Islam and were both connected to Muhammad via possessive grammatical features (i.e., “wife of”). Additionally, the terms and phrases of “senior,” “independent trader,” and “first convert” (p.328–30) also described Khadīja. In this manner, the experiential value of these words noted her age, economic status, and religious connection in relation to Muhammad. Little was discussed further in the text regarding A'isha, outside of the statement that she was both the youngest and most favored wife of Muhammad, descriptions that emphasized her age in relation to Muhammad and marital status among his other wives, with the exception of Khadīja. The text embarked briefly on a discussion of how Khadīja held the position of first (and only) wife to Muhammad and how this position afforded her the additional status of Muhammad's religious confidante after he received his first revelations.

Mentioned very briefly, Fāṭima was portrayed through possessive nouns as the “Prophet's daughter” (p. 337) and as married to Ali, although their children were referred to as “his” (i.e., Ali's) possessions. Through the utilization of these possessive grammatical features, *Worlds Together, Worlds Apart* reinforced a traditional content structure in the text.

Prominent religious men were portrayed with more powerfully-charged words, with only four lines of text (two percent) contained in contributionist boxes. The noun “father” and possessive adjective “his” were employed in depictions of God which, as relational values of words, emphasized male gender exclusivity regarding the divine as

well as the divine's connection to male religious leaders. The qualitative portrayal of prominent male religious agents, however, remained brief.

In the account of Judaism, the text only mentioned Moses and depicted him as the author of the Hebrew Scriptures (p. 150). The portrayal of Jesus and Paul in Christianity was also sparse, as the textbook described Jesus as a preacher and man with an “awesome, hidden identity” (p. 275), who had successfully traversed human boundaries into the divine. Relationally, the text also utilized the phrase “son of” when connecting Jesus to his human father, not to God. Paul was portrayed as a preacher, apostle, devote missionary, and author whose actions brought Christianity forth as a world religion (p. 275). Expressively, these descriptors for Jewish and Christian leaders — especially the title of author for Moses and Paul — promoted positive connotations towards males as successful and legitimate religious leaders.

Portraying Muhammad as a “charismatic” leader and “proselytizer of a new faith,” the textbook expounded upon his role as a “great prophet” and as “God’s perfect instrument” in the rise of Islam (p. 323–4; 327). Grammatically, the text portrayed Muhammad as one who linked his religious leadership to the Abrahamic accounts and to Christianity as a means of legitimizing his role and religion. The positive experiential and expressive value of these titles and words stressed the textbook’s support for patriarchal ideology and male religious leaders as successful agents of change.

On a final and unique note regarding the qualitative portrayal of Muslim women and men, the text touched on the establishment of a patriarchal society in the Middle East before Muhammad’s time. From a large scale structural perspective regarding textual format, it appeared that the textbook provided this information as a means for explaining

male dominance as a pre-existing “norm” before expounding upon the emergence of Islam.

**Question 2: Summary of findings.** Qualitative portrayals of Sarah and Hagar, the two prominent women in the emergence account of Judaism, proved non-existent in the findings for this study, as neither woman was included in any of the textbooks in this sample. In Christianity, all textbooks referred to Mary as ‘the Virgin’ and/or “mother of Jesus” and portrayed her in one or both of these roles. Experientially, these words emphasized her reproductive/sexual status and relational connections to a male, which was then used to define her historical agency. Mary Magdalene, who was mentioned in only two textbooks, was portrayed as either one of the women who witnessed the death of Jesus, stressing her connection to a male religious leader, or as a prostitute seeking penance, which defined her according to sexual status.

Sexual or marital status also determined how prominent Muslim women were qualitatively portrayed, as Khadīja and A’isha were consistently defined relationally as wives of Muhammad and Fāṭima as Ali’s wife. Relationally, possessive grammatical features were also employed to consistently link Fāṭima to Muhammad (e.g., “Muhammad’s daughter”). Only Khadīja received additional descriptive words repetitiously, such as “widow” and “wealthy,” which further defined her according to marital status but also experientially via financial status. In consideration of prominent religious women’s agency overall, an average of 32 percent of women’s agency in these religions was communicated to the reader textually in contributionist boxes.

In all three of the religions, possessive grammatical structures (i.e., expressive verbs, nouns, and adjectives) were employed by all textbooks which legitimized the

patriarchal belief of male divinity while also stressing the authenticity of males in positions of religious authority. In Judaism, textbooks qualitatively portrayed Abraham as a prophet, intermediary between the divine and the Hebrews, and as the “father” of the Hebrews and/or other nations. Moses drew similar depictions as texts portrayed him as a leader and as an intermediary also. These descriptions emphasized the male agents’ religious and political roles.

Descriptors and titles that portrayed prominent Christian males also emphasized religious and political qualities with positive expressive and experiential words like teacher, preacher, prophet, and son of God (for Jesus). Peter was depicted as a (chief) apostle, missionary, disciple, and the first bishop of Christianity, with an emphasis placed on the positive Biblical metaphor of him as “the rock” of Jesus’ church. Like Peter, Paul was also identified consistently according to his connection to Jesus (i.e., apostle), and texts then expounded upon his actions as a missionary who established modern Christianity as a world religion.

In the emergence of Islam, textbooks portrayed Muhammad as a teacher, preacher, prophet, and Messenger of God whose piety legitimized his role as religious visionary and powerful political leader. The use of such titles and words conveyed to the reader positive connotations regarding patriarchal ideology in the rise of Islam, and additional discussion of how Muhammad linked his religion to the Abrahamic accounts further strengthened this concept.

In consideration of prominent religious men’s agency overall, an average of seven percent of men’s agency in these religions was communicated to the reader textually in contributionist boxes.



### **Research Question 3: Qualitative Imagery Messages of Women Compared to Men**

The third research question addressed what qualitative messages (i.e., cultural themes) were expressed in imagery portraying females in comparison with images of male agency via critical discourse analysis. The findings for this question were determined using the Summary of “Discourse Analysis for Images and Multimodal Texts” and the List of Tools from “Discourse Analysis Toolkit” (Gee, 2011) (Appendices L and M) and are reported below according to each textbook analyzed in this study. How individual prominent women in Judaism, Christianity, and Islam were portrayed within the imagery of each book is relayed first, followed by how individual prominent men were portrayed. Contributionist box findings as they pertained to the inclusion of imagery of individual women and men for each book are also reported. Additional information regarding the findings for question three may be found in Appendices W–Y.

**World History: Patterns of Interaction (Beck et al., 2012).** All imagery included in this textbook that depicted prominent religious women and men was produced in the twelfth century or later. No images of prominent women in Judaism or Islam were included in this text. The only image of a prominent religious woman was one of Mary (the Virgin) and it portrayed her holding a baby Jesus, which emphasized the figured world (“norm”) role of mother. Contained within a contributionist box, this image was separated from the main body text and stressed a passive or subordinate cultural theme for women as the image portrayed Mary’s eyes in a downcast position while the baby Jesus she is holding makes eye contact with the other male figure in the artwork.

The remaining four images all depicted male historical agents, including Moses, the angel Gabriel, Jesus (adult and infant), and Peter. The images of Moses and Gabriel

both portrayed each agent alone and as the focal point of the artwork, stressing the importance of male religious agency as determined by the identities and connections building tools.

All images of Jesus depicted him as the center or focal point of the artwork, thereby conveying the message of him as the focal point of Christianity, both figuratively and contextually. Additionally, in one image, Jesus is positioned as selecting Peter to be his successor which strengthens the cultural theme of males as legitimate religious leaders. Finally, approximately 16 percent of male imagery was found in contributionist boxes.

**The Heritage of World Civilizations (Craig et al., 2011).** No images of prominent women in Judaism or Islam were included in this text, nor did contributionist boxes use imagery to present women or men specifically related to this study.

Of the six images included in this textbook that pertained to this study, only one image included a woman, Mary (the Virgin), and it depicted her in a seated position with a baby Jesus on her lap surrounded by (male) warrior saints. Qualitatively, this image emphasized the patriarchal perspective of women as mothers and as inactive historical change agents in Christianity. The men took on the active role (i.e., as warriors or saints) and the textbook assumed that the reader would understand or “fill in” the importance of warrior saints in Christianity.

Additional images of male leaders included two images pertaining to the crucifixion story of Jesus, one of Jesus giving blessings to little children, and one of Muhammad and his son-in-law Ali engaged in a religious ceremony. No imagery of prominent men in Judaism was included in this text. All of the images of Jesus,

Muhammad, and Ali emphasized male leaders as the focal point of both the artwork and the religion being depicted. The emphasis stressed on patriarchal discourse was determined in the CDA process via the Big “D” Discourse and the Figured Worlds tools which reinforced the creation of an existing “norm” (Gee, 2011).

**World History (Duiker & Spielvogel, 2013).** In the artwork and imagery included in this textbook, Mary (the Virgin) was the only woman depicted; no images of prominent women in Judaism or Islam were included. The three images found of Mary were encased within contributionist boxes and accounted for about 66 percent of female agency in imagery. All of the images portrayed her in the role of mother, supplemented with the title of “virgin mother,” which reinforced her reproductive identity as a religious norm in Christianity.

Of the ten images portraying men, two of them (16 percent) were found in contributionist boxes and none portrayed prominent men in Judaism. The images stressed qualitative male-to-male connections, both human and divine. In the Christian imagery, Jesus always served as a central figure which clearly identified him as the focal point and central religious agent. Typically males were depicted around him as devout followers which served to legitimize the figured-world, patriarchal perspective of Christianity as male-centered and male-constructed.

Contrary to traditional Islamic tradition, imagery depicting Muhammad was also included within this text and emphasized Muhammad’s connection to the divine. He was depicted as being surrounded by angels and supplemental text discussed how the image represented Muhammad’s ascent to heaven to receive divine insight directly from Allah, thereby legitimizing his role as religious leader (prophet) on earth.

**World History (Ellis & Esler, 2014).** This textbook included six images pertaining to this study, although none that included images of prominent women in Judaism or Islam, and only two relating to Christianity. Of the images that included women, qualitative cultural themes expressed included the identity-building or importance of Mary (the Virgin) as the mother of Jesus. This was expressed in a passive image depicting her with arms folded across her chest on an ornately decorated cross, which served to emphasize the “norm” of passive females in Christianity according to the Big “D” Discourse tool.

The second image that contained a woman portrayed her sitting passively at Jesus’ feet, as are other people, most of which appear to be men due to their extensive facial hair, and they all are listening to Jesus as he speaks. She is positioned directly on Jesus’ right side and, qualitatively, this potentially represents the situation of Jesus having both female and male apostles. No supplemental text describing the origins or artist of the image was included with this image. This particular image was found in a contributionist box and accounted for 50 percent of the representation of women’s agency and 20 percent of men’s agency.

Of the remaining images, qualitative cultural themes emerged concerning males as religious leaders in Judaism and Christianity, while no images of prominent males in Islam were included. An image of Moses holding stone tablets above his head reinforced his significance as an intermediary between the divine and the Israelites. Multiple images placed Jesus as the central focal point in artwork, as did one image of Peter, which emphasized Christianity as a male-dominated religion. Finally, the portrayal of Paul as a

literate man who conveyed Jesus' teachings to prominent men further reinforced this religious "norm," or Figured World (Gee, 2011), in the textbook.

**Connections: A World History (Judge & Langdon, 2012).** Contributionist boxes this textbook did not include images specifically related to this study of either females or males. The textbook did not contain any images of prominent women or men in Judaism or Islam either, rather, the three images analyzed for this study all were Christian-themed.

The one image of Mary Magdalene, a statue carved from wood, portrayed her as a morally corrupt individual with a religious or spiritual status inferior to that of men. The imagery depicting male agents included one of Jesus and one of St. Michael. The image that depicted a crucified Jesus coupled the cultural theme of a man in a leadership role with the concept of self-sacrifice. The image of St. Michael reinforced the portrayal of angels as divine male intermediaries. The qualitative depictions of each of these agents within *Connections* stressed the patriarchal ideology of males as religious leaders and women as incapable of this status.

**A History of World Societies (McKay et al., 2012).** No images portraying women's agency in the emergence accounts of Judaism, Christianity, and Islam were included within this textbook. Five images portraying prominent male agents were included: one of Moses and four of Jesus. Of these male images, one was found in a contributionist box and this accounted for approximately 25 percent of the total male imagery related to this study.

The image of Moses depicted him as receiving divine intervention and, according to the textbook, as forcing the Red Sea to drown the Egyptians, an account from the Old

Testament. This particular artwork was taken from a tenth-century Mozarabic Bible. Its inclusion within this textbook assumes that the reader knows what a Mozarabic Bible is, and its inclusion also served to reinforce the textbook's perception of the Red Sea event as factual. These depictions lent authenticity, via the Figured Worlds and Situated Meaning tools, to Moses' position as (male) religious leader.

The oldest image of Jesus included in this textbook dates to circa 235 CE and illustrated the account of Jesus as a healer. Contextually, this image provided more authentic representation of early Christian art and representation of early Christian stories of Jesus. Because healing was not previously discussed in the textbook as a trait associated with Jesus, however, the reader must fill in this knowledge gap with previous information they may have about Jesus and the New Testament, or decide whether or not to blindly accept the textbook's qualitative message of Jesus as a religious leader and healer.

Three of the four images that depicted Jesus were produced after the thirteenth century and portrayed him in a crucified position. The textbook assumes that the reader understands the importance of this position and its representation of male self-sacrifice in Christianity. These images, through symbolism (i.e., Sign Systems and Knowledge Building), reinforced the Western patriarchal norms (i.e., Big "D" Discourse) of men as the only legitimate religious leaders.

**Crossroads and Cultures: A History of the World's Peoples (Smith et al., 2012).** This textbook did not contain any images of prominent women or men in Judaism or Islam, as all nine images pertinent to this study were Christian-themed. One image of Mary (the Virgin) and Jesus was located outside the main body text and this factored out

to approximately 14 percent of women's imagery and about nine percent of men's imagery located in contributionist boxes.

Mary represented the only prominent religious female depicted in imagery within this text. Qualitatively, the three original images that included her reinforced her role of "mother" and her status as "virgin mother" according to the Identities Building and Big "D" Discourse tools. The imagery accentuated the cultural theme of the Christian "mother" by positioning Mary as holding an infant Jesus on her lap or in front of her body. More specifically, one of these images also included two other men (Byzantine emperors) in the scene's foreground and depicted them as bowing to Jesus and attempting to make direct eye contact with him. Mary was not part of this process rather she was positioned in the background. This image was reprinted on three other pages in the textbook.

A second image of Mary with an infant Jesus and an infant John also placed her in the background and the males in the foreground. This image, *The Virgin of the Rocks*, was reprinted on one other page in the text as well. These positions and titles of Mary presented in the textbook's imagery — and reprinted multiple times — stressed her reproductive and/or familial role as passive. It also supported the Western (patriarchal) perspective of Christianity by identifying Jesus as divine and the focal point of both the image and the religion.

Other imagery within *Crossroads and Cultures* that pertained to this study included one image of Jesus and one of Matthew. The image of Jesus, on an ornately decorated cathedral ceiling, qualitatively portrayed him in the role of teacher and reinforced his identity as divine. Utilizing the Big "D" Discourse and Figured World

tools, this image also underscored the European (patriarchal) perspective of Christianity as male-centered because the images were produced during the Middle Ages.

These same discourse analysis tools were applied to the image of Matthew, which portrayed him as a scribe. This artwork, and the supplemental text that accompanied the art, emphasized his authorship of one of the Gospels, thereby stressing the cultural perspective of males as the only ones who held authority in “legitimizing” the life of Jesus via knowledge production.

**World History in Brief: Major Patterns of Change and Continuity (Stearns, 2013).** No images of prominent women or men in the emergence accounts of Judaism were found in this textbook nor were any images of women in the account of Islam. No contributionist boxes included images of female or male agency. Of the six images analyzed, three portrayed Mary (the Virgin), two portrayed Jesus, one portrayed Paul, and one portrayed Muhammad.

The qualitative theme of “mother” in Christianity emerged with images of Mary as mother to Jesus in this textbook. Her consistent depiction in this role, along with her bowed-head posture and “virgin” label in the imagery’s supplemental text, emphasized the Situated Meanings of her as the submissive and chaste woman/mother who accepted the directives of males (i.e., God, angel Gabriel, Jesus). These images communicated her example as the Christian “norm” for women as defined by the religious patriarchal ideology that influenced these artworks which were created after the fourteenth century.

Regarding qualitative messages produced by male agent imagery, *World History in Brief* stressed Jesus’ status as divine royalty and Paul’s status as a Christian saint. Through these images, the text reinforced the perspective of male agents as those



privileged with religious leadership. Additionally, the supplemental text which accompanied the image of Paul also noted his actions in advancing Christianity towards the status of world religion, emphasizing the theme of males as religious activists.

Active male leadership proved to be the cultural theme in the one image of Muhammad within this textbook as well. Although normally forbidden in Islamic tradition, an undated Persian image depicting Muhammad building a mosque with his male followers further stressed the patriarchal theme of males as religious change agents via the Activities Building tool.

**Worlds Together, Worlds Apart (Tignor et al., 2011).** No imagery pertaining to the seven prominent religious women in this study appeared in this textbook, nor did any imagery of prominent religious men in Judaism. Additionally, no images of male agents were placed in contributionist boxes. Of the three images found, two portrayed Jesus and one depicted Muhammad.

From a qualitative perspective, the two fifteenth century images of Jesus portrayed him as either the central figure/ focal point of the image or positioned in heaven observing the actions of Protestant male leaders. The overtly male gendered-crowds and disciples in both images combined with a male deity as the central figure of Christianity, served to legitimize the patriarchal theme of this religion as male-centered and male-constructed via the Figured Worlds tool.

The one image in the textbook that portrayed Muhammad, which goes against Islamic tradition, attempted to rectify the transgression by making Muhammad's facial features indistinct. Regardless, he is positioned as a leader, elevated above his Muslim army and in discussion with a (male) angel. Through this image, the textbook emphasizes

and legitimizes Muhammad's connection to the divine, further supporting patriarchy as the dominant ideology and authenticating males' privilege to serve as religious leaders.

**Question 3: Summary of findings.** Qualitative messages regarding female agency expressed in imagery pertaining to Judaism and Islam proved non-existent in the findings for this study. Artwork depicting Sarah, Hagar, Khadīja, Fāṭima, and A'isha were not included in any of the textbooks in this study's sample.

Through implementation of the Figured Worlds, Big "D" Discourse, Situated Meaning, and Identities Building tools, the most overt cultural theme to emerge from imagery of prominent Christian females was the importance of the role of mother and the reproductive status of virgin as deduced from sixteen pieces of art depicting Mary (the Virgin). Additionally, Mary was seen as passive or subordinate to males, a theme also expressed in the one image of Mary Magdalene. An average of 25 percent of prominent women's religious agency captured in imagery was contained in contributionist boxes in this study's textbook sample.

Although Christian-themed imagery also dominated in male religious agency in the textbook sample, Judaism and Islam were represented by at least one male agent. Imagery analysis via the Figured Worlds, Big "D" Discourse, Activities Building, Identities Building, and Sign Systems and Knowledge Building tools revealed two main patriarchal cultural themes. Five of the six prominent male agents — Abraham, Moses, Jesus, Peter, and Muhammad — were positioned as central figures or focal points in textbooks' imagery. This stressed the legitimacy and accepted "norm" of only men serving as religious leaders and divine intermediaries in all three religions. In addition to being male-centered, these images portrayed the male agents as active, thereby

reinforcing the perception that each religion was constructed by males, and placing men in the privileged role of knowledge-producers. Overall, an average of nine percent of prominent men's religious agency captured in imagery was contained in contributionist boxes, almost three times less than women's agency, which further supports these patriarchal themes produced by the imagery.

#### **Research Question 4: Ethnic Portrayal of Women and Men**

The fourth research question addressed how female and male agents of historical change in Judaism, Christianity, and Islam were portrayed ethnically (i.e., accurate descriptions and depictions of individuals, and whether they negate or imply Eurocentric influences) via critical discourse analysis (CDA). This section first provides the results of how each textbook portrayed prominent historical agents' ethnicity in the main body text with an emphasis on whether or not a textbook noted the distinction between terms which could indicate both a religion and an ethnicity (if such terms were used). If a textbook employed the term Jew or Hebrew, for example, the findings' discussion for this question noted whether or not the textbook specified the term as an ethnic portrayal of the agent being described (i.e., Middle Eastern). If no such specification was present, the reader might assume the text was using the term as a religious descriptor only, according to the CDA process, since that term was used in defining and explaining a religious event (i.e., the emergence of Judaism). These results are followed by how the textbook then represented the agents ethnically in imagery. As noted in the introduction of this chapter, three coding categories were utilized in imagery to determine ethnic depiction: "tan/Middle Eastern," "dark/African," and "white/European." For additional information on findings for question four, please refer to Appendices X and Y.

**World History: Patterns of Interaction (Beck et al., 2012).** This textbook did not directly discuss ethnicity within its textual body. In the emergence account of Judaism, Abraham was described as the “founder of the Jewish people” who came from Ur (p. 77–8) and Moses lived in Egypt and was of “Israelite birth” (p. 78–9). A map of the Middle East (p. 78) — outside the textual body — included the geographic location of Ur and Egypt. In the emergence account of Christianity, Jesus was “a Jew” from “Bethlehem in Judah” (p. 168). The same map of the Middle East used in the emergence account of Judaism, 90 pages prior to the emergence account of Christianity, included the location of Judah. The text did not elaborate on the terms “Jew/Jewish” or “Israelite” as both religious and ethnic descriptors. In the emergence account of Islam, the textbook described Muhammad as “a Meccan” (p. 264). A map of the Arabian Peninsula (p. 264) — outside the textual body — identified the geographic location of Mecca.

Concerning imagery, all five of the images which depicted prominent agents of historical change in the three religions pertinent to this study were depicted as white/European. These agents included Moses, the Virgin Mary, Jesus, Peter, and the Angel Gabriel. Every image was produced in the twelfth century or later, with most originating in the early Renaissance period. Because the imagery reflected a dominant European cultural influence, the inclusion of these five pieces within *World History: Patterns of Interaction* conveyed the Western patriarchal belief of white males as religious agents in Judaism and Christianity.

**The Heritage of World Civilizations (Craig et al., 2011).** No direct textual descriptions relating to ethnicity were included within the pertinent data extracted for analysis from this textbook. With the emergence account of Judaism, the “Hebrew

Abraham [who] came from Ur” (p. 57) was used to describe Abraham and the text portrayed Moses as a man who came from Egypt. In the emergence account of Christianity, “Jesus of Nazareth” (p. 199) was “a Jew who lived in Palestine” (p. 494); the textbook did not elaborate on the terms “Hebrew” or “Jew” as both religious and ethnic descriptors in either the Jewish or Christian accounts. The text described Muhammad as “a Meccan” in the emergence account of Islam and Khadīja, the only female agent whose ethnicity was alluded to, was described as a “Meccan widow” (p. 292). A map of the Middle East (p. 298) — outside the textual body — included the geographic location of Mecca.

In regards to the six images included in the analysis process, four of them depicted Mary, Jesus, Muhammad, Ali, and God as white/European, while skin tone was undeterminable in the remaining two images. The inclusion of these images, almost all of which were created during the Renaissance period or thereafter, contributed to the textbook’s overall perspective of historical change agents and the divine as being European and predominantly male.

**World History (Duiker & Spielvogel, 2013).** No direct textual descriptions relating to ethnicity were included within the data analyzed from this text for this study. Abraham was noted as a man “who had migrated from Mesopotamia to the land of Canaan” (p. 26) and he was the only historical agent whose ethnicity was alluded to in the emergence account of Judaism. In the emergence account of Christianity, the text described Jesus as a “Palestinian Jew” (p. 143), no other historical agents’ ethnicity was alluded to. The textbook did not elaborate on the term “Jew” as both a religious and ethnic descriptor. In the emergence account of Islam, the textbook described Muhammad

as “born in Mecca” (p. 185). A map of the Arabian Peninsula (p. 185) — outside the textual body — included the geographic location of Mecca.

Out of the ten images in this text, the majority of them portrayed prominent historical agents with white skin. The imagery portraying Mary (the Virgin) and Muhammad depict them as white/European and most (88 percent) of the images of Jesus depicted him as white/European as well. An early image created in the fourth century, which portrayed Jesus and half of his male disciples as tan/Middle Eastern and the other disciples as white/European, was the one exception. Utilizing discourse analysis, this textbook’s overt emphasis on white skin in imagery supports the western patriarchal ideal of Christianity and implies a Eurocentric origin for Muslim historical change agents as well.

**World History (Ellis & Esler, 2014).** No direct textual descriptions relating to ethnicity were included within the data extracted for analysis from this textbook. In the emergence account of Judaism, Abraham was described as a man who “lived near Ur and Mesopotamia” and who became the “father of the Israelite people” (p.58), while Moses was described as an “Israelite” (p. 59). The textbook’s emergence account of Christianity described Jesus as “a Jew” and Paul as “a Jew from Asia Minor” (p. 168-9). The text did not elaborate on the terms “Israelite” or “Jew” as religious and/or ethnic descriptors. In the emergence account of Islam, the textbook described Muhammad as Meccan-born (p. 304). A map of the Middle East (p. 315) — outside the textual body — included the geographic location of Mecca.

Concerning applicable imagery, all of the religious agents were depicted as white / European in the six images included within this text. These agents included Moses,

Mary (the Virgin), an unknown Christian woman, Jesus, and Paul. One of the images of Jesus was produced during the Renaissance period and this could account for his inaccurate ethnic portrayal. The image of Paul depicts him in European attire from the Middle Ages, although a timeframe for this painting was not provided, nor were timeframes given for any of the remaining images. Nevertheless, the ethnic totality of Hebrew and Christian historical agents portrayed as white/European again supports Western religious perspectives.

**Connections: A World History (Judge & Langdon, 2012).** The ethnicity of one religious historical change agent was indirectly discussed in the emergence account of Judaism, no ethnic descriptors were found for any agents in the emergence account of Christianity, and an ethnic descriptor was indirectly discussed for one agent in the emergence account of Islam in this textbook. Abraham came from “Ur in Mesopotamia” and his descendants were known as “the early Hebrews” and later as the “Israelites” (p. 41) in the emergence account of Judaism. The textbook did not elaborate on the terms “Hebrew” or “Israelite” as religious and ethnic descriptors. A map of the Middle East (p.43) — found outside the textual body — included the geographic location of the Kingdom of Israel. In the emergence account of Islam, the textbook described Muhammad one who was “born in Mecca” (p. 238).

Of the images depicting Mary (the Virgin), Jesus, and St. Michael, ethnicity could only be determined in the images portraying male religious agency. The image of Jesus depicted him as white/European which proved as no surprise since it was produced during the early Renaissance period by Italian artist Giotto. The image of St. Michael

portrayed him as tan/Middle Eastern, although no other findings could be deduced regarding ethnic accuracy as the text failed to include a creation year or artist.

**A History of World Societies (McKay et al., 2012).** Within the textual body of this book, ethnicity was not discussed for any historical change agents in the emergence account of Judaism, it was indirectly discussed for two agents in the emergence account of Christianity, and it was directly noted for one agent in the emergence account of Islam. Both Jesus and Paul were described as Jewish men, with a more specific description of Jesus as a man from the region formerly referred to as “the Jewish kingdom of Judah” (p. 166; 168) in the emergence account of Christianity. The textbook did not expound upon the religious and ethnic meanings of the term “Jew” or “Jewish.” Muhammad was directly described as a man from Western Arabia, or an Arab, in the emergence account of Islam (p. 234).

All five of the images pertinent to this study depicted only male religious agency and ethnicity was determinable in four of these five. Of the four — one of Moses and three of Jesus — all male agents were portrayed as white/European. Notably, these images were produced in Europe between the Middle Ages and the sixteenth century. These images, through symbolism (i.e., Sign Systems and Knowledge Building), reinforced the Western patriarchal norm (i.e., Big “D” Discourse) of white males as religious leaders.

**Crossroads and Cultures: A History of the World’s Peoples (Smith et al., 2012).** Ethnicity was not discussed textually for any historical change agents in the emergence account of Judaism, it was indirectly discussed for one agent in the emergence account of Christianity, and it was directly noted for one agent in the emergence account



of Islam. In the emergence account of Christianity, Jesus was “a Jewish preacher in Palestine” (p. 220). The textbook did not elaborate on the term “Jewish” as both a religious and ethnic descriptor. In the emergence account of Islam, the textbook described Muhammad as “the Arab prophet” (p. 289).

The nine images analyzed from this text, all of which were Christian-themed, revealed that Mary (the Virgin) was depicted as white/European in five of her six images and Jesus as white/European in six of his seven images. Due to repetitious image printing in the textbook, four images of Mary and Jesus were produced in the sixth century while two of Mary’s images and three of Jesus’ images were created in the Middle Ages or thereafter. Only one image of Mary and Jesus, produced in 1131, depicted them as tan/Middle Eastern, and this image appeared only once in the text. The remaining Christian historical change agents, Matthew and John, were depicted as white/European.

Of the five original images, two were produced in Russia, two in Europe, and one in Eastern Europe. With the majority of both female and male agents portrayed ethnically as European or Eastern European, the imagery within this textbook reinforced the perspective of Christian agents as being European.

**World History in Brief: Major Patterns of Change and Continuity (Stearns, 2013).** The ethnicity of religious historical change agents in the emergence accounts of Judaism and Christianity were not discussed in the textual body of this book, however, the ethnicity of one agent in the emergence account of Islam was. This textbook directly described Muhammad as “Arab” (p. 144).

Although the imagery included depictions of Mary (the Virgin), Jesus, Paul, and Muhammad, ethnicity could not be determined for any of these six images as all imagery were printed in black and white or shades of gray rather than in color.

**Worlds Together, Worlds Apart (Tignor et al., 2011).** In the textual body of this book, ethnicity was indirectly discussed for select historical change agents in the emergence accounts of Judaism, Christianity, and Islam. The text's emergence account of Judaism described Abraham as a man "from Ur on the Euphrates" (p. 145). A map of the Middle East (p. 146) — found outside the textual body — included the geographic location of the Euphrates River (but not of Ur). In the emergence account of Christianity, Jesus was described as a member of "a sect of Judaism" (p. 275). The textbook described Muhammad as one who was "born in Mecca" (p. 324) in the emergence account of Islam. A map of the Middle East (p. 329) — found outside the textual body — included the geographic location of Mecca.

Of the three images depicting religious agents in this text, all of them portrayed males: two images of Jesus and one of Muhammad. All three images also portrayed these men as white/European. The two images of Jesus were produced between the fifteenth and sixteenth centuries, which could account for the inaccurate ethnic portrayals. The image of Muhammad provided no production date or information about its origins in supplemental text; consequently, further findings remained elusive. Through the use of discourse analysis, this textbook's emphasis on portraying male agents as white/European in imagery supports the western patriarchal ideal of Christianity and implies a Eurocentric origin for Muhammad as well.

**Question 4: Summary of findings.** None of the textbooks analyzed for this study included a direct or indirect textual discussion of the ethnicity of prominent female agents of change from the emergence accounts of Judaism or Christianity. One textbook indirectly noted Khadīja’s ethnicity when it described her as a “Meccan widow” (Craig et al., 2011, 292) in the emergence account of Islam.

The male historical change agents from the emergence accounts of Judaism and Christianity who were discussed – Abraham, Moses, Jesus, and Paul – were all referenced indirectly regarding their Middle Eastern ethnicity. Abraham’s ethnicity was indirectly described in six textbooks and Moses was indirectly described in three. Seven textbooks alluded to the ethnicity of Jesus and two textbooks indirectly described Paul’s. The textual descriptors employed for agents in the emergence accounts of Judaism and Christianity included one textbook’s usage of the term “Hebrew,” six texts that used the term “Jew” or “Jewish,” and three texts that used the term “Israelite.” None of the textbooks that used these words, however, expounded upon them as both religious and ethnic descriptors. All nine of the textbooks analyzed in this study either directly or indirectly noted Muhammad’s ethnicity in the emergence account of Islam. Four texts directly stated Muhammad’s ethnicity as “Arab” and five indirectly alluded to this.

Concerning female religious agency in imagery, Mary (the Virgin) served as the only agent portrayed in a majority of the textbooks, and she was depicted as white/European in twelve of sixteen of them. Christianity also dominated imagery regarding male agency, with thirty-five images depicting Jesus and twenty-eight portraying him as white/European. All three of the images of Moses indicated his

ethnicity as white/European and four of the five images of Muhammad depicted him in this manner as well.

The findings for this research question indicated an exclusive emphasis on textual discussions of only male change agents in the emergence accounts of Judaism, Christianity, and Islam concerning ethnicity. Their Middle Eastern ethnicity was mostly communicated indirectly to the reader, with the exception of four texts that directly stated Muhammad as being Arab. The findings from the analysis of imagery of female and male agents both support and contradict the textual findings. The Western patriarchal view of religious leaders as being predominantly males coincides with the textual results. The overt Eurocentric emphasis in the perception of religious agents as predominantly white, however, was clearly emphasized in the imagery. Because the majority of the images in these textbooks were produced centuries after the lives of the actual historical agents, this could account for the strong showing of this ethnic inaccuracy.

### **Findings: Investigating Traditional Content Structures in Textbooks as a Collective Whole**

The findings regarding from research questions one through four were reviewed and analyzed as a unit, and the following chapter section relates this analysis of whether or not the dominant ideology pervaded the textbook sample analyzed. Overall, two themes supporting the persistence of patriarchal ideology in textbook formatting surfaced, while one theme remained ambiguous. First, textual analysis showed gendered patterns that portrayed Christian and Muslim female religious agents as predominantly inactive and subordinate to males, and described them primarily according to their reproductive and/or martial statuses. Terminology associated with leadership and/or

personality traits was employed to depict male religious agents and possessive grammatical structures utilized to communicate the message of males' legitimacy in holding positions of religious authority. Second, similar gendered patterns arose from the Christian imagery included within the textbook sample, as Mary (the Virgin) was most frequently portrayed as the inactive "virgin mother of Jesus," while imagery of Jesus conveyed the message of active males in religious leadership positions who instructed other males.

Lastly, although only general agreement among the textbooks surfaced regarding the timespans of the three religions' emergence accounts, six of the nine texts used the term "patriarchy" or "patriarch" when referencing the Abrahamic accounts (2000-1000 BCE). Due to the absence of definitions or further utilization of these terms in the other religions' accounts, it could only be deduced in context that the use of these terms portrayed Judaism as a male-led cultural construct, not a male-exclusive one. Because the purpose of this study was not to replace "Great Men" history with "Great Women" history, this finding failed to support either side of the dominant ideology concern in textbook formatting. The information communicated below further details all findings through both qualitative and quantitative data and follows the order of the research questions numbered five through eight of this study, as outlined in chapter one.

### **Research Question 5: Gendered Patterns in Religious Roles**

Research question five addressed what types of gendered patterns emerged in the description of women's and men's religious roles emerged (i.e., whether roles were described in "group" or "individual" terms, evidence of formal curriculum perspectives). A pattern existed if similar information regarding religious roles was found in four or

more of the textbooks in this study. Findings regarding the gendered patterns for individual prominent women in religious roles are discussed first, followed by women's religious roles as a collective whole. This format is then repeated to detail findings for men's religious roles individually and as a group. In addition to the findings presented in Appendices U and V, Appendices Z, AA, and BB provide cumulative insight on findings for question five regarding coding categories by gender for individuals, groups, and textbook-posed questions.

**Inactive women: “Wife of,” “mother of.”** Eight of the nine world history textbooks which composed this study's sample portrayed prominent religious women as more inactive than prominent religious men; *The Heritage of World Civilizations* (Craig et al., 2011) served as the only exception. In six of the texts, the religious roles of women extended only as far as their sexual and/or reproductive status was concerned (Beck et al., 2012; Craig et al., 2011; Duiker & Spielvogel, 2013; Ellis & Esler, 2014; Judge & Langdon, 2012; Stearns, 2013). When specifically mentioned by name, the women were acknowledged in terms of their familial or reproductive connection to male religious figures. The most frequent examples of these titles included: Mary, the mother of Jesus; Mary the Virgin; the widow Khadīja; and Khadīja, wife of Muhammad. While most often referred to as “wife” or “widow,” Khadīja was also described according to her financial status in all nine textbooks. The descriptor “wealthy” typically accompanied the term “widow” in her textbook depictions, although *A History of World Societies* (McKay et al., 2012) also linked her financial status to her religious role as the first convert to Islam. The extensive use of these titles or depictions accounted for the high percentages found in

the “veneration symbol” and “other” coding categories for individual women in this study’s analysis process.

**Religious women: A subordinate and abstract collective whole.** In the emergence accounts of both Christianity and Islam, women’s roles as a group were portrayed as subordinate to or under the direction of prominent religious men (Craig et al., 2011; Duiker & Spielvogel, 2013; Judge & Langdon, 2012; McKay et al., 2012; Smith et al., 2012; Stearns, 2013; Tignor et al., 2011). This pattern emerged regardless of whether the women were engaged in activity, such as missionary work or offering financial assistance to male leaders (Ellis & Esler, 2014; McKay et al., 2012; Smith et al., 2012) or were to passively obey a male leader’s instructions (Tignor et al., 2011). Additionally, these women were referenced to as abstract nouns in the texts, such as “(early) female Christians” (Ellis & Esler, 2014; McKay et al., 2012; Stearns, 2013), “women” (Smith et al., 2012), or “wives” (Tignor et al., 2011) in lieu of other nouns such as disciples, apostles, or converts, which were more frequently used when describing the religious roles of males.

**Individual men: Divinely chosen historical agents of vision and transformation.** Seven of the textbooks analyzed for this study portrayed the prominent men of Judaism, Christianity, and Islam (i.e., Abraham, Moses, Jesus, Paul, Muhammad) as having received the religious role of leader from a male deity (Beck et al., 2012; Duiker & Spielvogel, 2013; Ellis & Esler, 2014; Judge & Langdon, 2012; McKay et al., 2012; Stearns, 2013; Tignor et al., 2011). Seven texts also utilized relational words and/or expressive grammatical features in their emergence accounts of Christianity and/or Islam as a means of connecting these religions to the Abrahamic accounts and thereby

strengthening the authority of the male leaders discussed (Craig et al., 2011; Duiker & Spielvogel, 2013; Ellis & Esler, 2014; Judge & Langdon, 2012; Smith et al., 2012; Stearns, 2013; Tignor et al., 2011). Additionally, all nine of the textbooks portrayed the prominent males as active change agents in history that either constructed or transformed their respective religion. One way in which this pattern emerged was through the frequent use of positively-charged terminology that emphasized a male's leadership skills, such as the portrayal of Jesus, Paul, and Muhammad as "influential preachers or teachers" (Beck et al., 2012; Craig et al., 2011; Ellis & Esler, 2014; Judge & Langdon, 2012; Smith et al., 2012; Tignor et al., 2011). Referring to Moses, Jesus, and Muhammad via personality traits, like descriptions of them as "charismatic" men with strong "ethics" and "morals," highlighted a second manner in which this pattern emerged (Duike & Spielvogel, 2013; McKay et al., 2012; Smith et al., 2012; Stearns, 2013; Tignor et al., 2011). Finally, prominent religious men extending their religious message to include women also surfaced as a transformative pattern in four of the textbooks. Descriptions of Jesus, Paul, and Muhammad captured how they strived to include women within their teachings of Christianity and Islam (Craig et al., 2011; McKay et al., 2012; Smith et al., 2012; Stearns, 2013).

**Prophets, church fathers, and caliphs.** As a collective whole, the religious roles of men in all three religions were communicated to the reader via specific titles that emphasized the religious authority and authenticated men's legitimacy in these positions (Beck et al., 2012; Craig et al., 2011; Duiker & Spielvogel, 2013; McKay et al., 2012; Stearns, 2013; Tignor et al., 2011). Descriptors that texts specifically cited as male-exclusive, such as "prophets," "church fathers," and "caliphs," and/or noted males'



purposeful blocking of female participation in religious events (Beck et al., 2012; Craig et al., 2011; McKay et al., 2012), further confirmed this pattern of male religious authority.

**Question 5: Summary of findings.** The findings indicated that the specific gender patterns that emerged from four or more textbooks in this sample supported a traditional curriculum format. Individually, Mary (the Virgin) and Khadīja were the two most frequently discussed women and textbooks portrayed them as more inactive than men and overtly identified the women according to reproductive and/or marital statuses. Additionally, all texts used financial terminology to describe Khadīja. As a group, religious women were portrayed as subordinate to men and referred to grammatically in abstract nouns. Prominent men on an individual basis were depicted as divinely-selected, active religious change agents whose roles were defined based on leadership skills and/or personality traits that, some of the texts noted, included addressing women's spirituality as well. Overall, as a group, men were depicted as those who held and exercised religious authority legitimately.

#### **Research Question 6: Gendered Patterns in Imagery**

Research question six addressed what gendered patterns emerged from imagery of women in the textbook accounts of the rise of Judaism, Christianity, and Islam compared to those that emerged from men's imagery (i.e., whether individuals were portrayed as "active" or "passive"). Due to the paucity of imagery in textbooks concerning Judaism and Islam, gendered patterns only emerged in Christianity. Findings from the analysis of women's agency in Christian imagery are detailed first in the following section followed

by patterns from men's agency in Christianity. For further insight into the findings generated for research question six, please refer to Appendices W, X, and Y.

**Mary: The passive virgin mother.** In five of the textbooks analyzed in this study, Christian imagery depicted Mary in a passive manner and as accepting of the religious role of "mother" bestowed upon her via male interaction (Beck et al., 2012; Craig et al., 2011; Duiker & Spielvogel, 2013; Smith et al., 2012; Stearns, 2013). The titles of "virgin" and "mother" were included in the supplemental text of each image. Visually, Mary was portrayed in imagery as receiving news of her motherhood from the male angel Gabriel and, even more frequently, holding an infant Jesus or positioned near Jesus as an adult. The message communicated via this imagery indicated that Mary was not a religious historical agent in her own right and thus further emphasized her passivity (Gee, 2011).

**Jesus and his (male) followers.** Depicted as instructing his followers, this portrayal of an active Jesus emerged most often in the Christian imagery within the textbooks (Beck et al., 2012; Duiker & Spielvogel, 2013; Ellis & Esler, 2014; Smith et al., 2012; Tignor et al., 2011). This imagery strengthens the traditional patriarchal perspective of males as active historical change agents and as religious leaders, while also emphasizing Christianity as male-centered through the portrayal of Jesus's followers as being all men (Gee, 2011).

**Question 6: Summary of findings.** Without sufficient imagery depicting religious women and men of Judaism and Islam, only gendered patterns in Christian imagery could be determined when addressing research question six. Based on this study's findings, the one pattern that emerged from the textbooks' imagery concerning

female agency was that of Mary depicted most frequently as the passive virgin mother of Jesus. Regarding male religious agency, Jesus portrayed as an active religious instructor to male followers served as the one pattern which surfaced in this study. Both of these patterns concerning Christian imagery support a traditional format within the textbooks.

### **Research Question 7: Time Frames Utilized in Religions' Emergence Accounts**

Research question seven in this study addressed whether or not all world history textbooks utilized the same timeframes for Judaism, Christianity, and Islam emergence accounts. Based upon the quantitative data analyzed, a precise consensus failed to appear within the findings regarding the timeframes utilized in these textbooks (Appendix CC). In general, however, all textbooks noted the rise and establishment of Judaism by 1200-1000 BCE, the largest timeframe in this study, with the exception of *Crossroads and Cultures* (Smith et al., 2012). This text only described the emergence of this religion as occurring Before the Common Era. The smallest timeframe of 1 to 30 CE was agreed upon by eight of the nine texts for the rise of Christianity, only *World History in Brief* (Stearns, 2013) failed to provide a numerical timeframe. Finally, six of the texts placed the emergence of Islam as having occurred about 610 CE or post-600 CE (Craig et al., 2011; Ellis & Esler, 2013; Judge & Langdon, 2012; McKay et al., 2012; Smith et al., 2012; Tignor et al., 2011).

**Question 7: Summary of findings.** Although no agreement on precise timeframes existed within this study's sample of textbooks concerning the three religions' emergence accounts, general time spans were found. The largest time disparity existed regarding the establishment of Judaism (2000-1000 BCE) and the smallest for

Christianity (1-30 CE). The majority of texts determined the rise of Islam occurred in post-600 CE.

### **Research Question 8: The Meaning of “Patriarchal”**

Findings for research question eight focused on whether the data — both quantitative and qualitative — indicated textbooks were communicating an accurate meaning of the term “patriarchal” in their emergence accounts of Judaism, Christianity, and Islam (i.e., whether the reader would infer it to mean a male-led cultural construct or a male-exclusive one). Because the majority of the textbooks only employed the term “patriarchal” or “patriarch” in reference to the emergence of Judaism, the following section details only those findings.

**Indirectly defining “patriarchal”: Judaism as a male-led construct.** Six of the textbooks analyzed in this study used the term “patriarchal,” or one of its derivatives, such as “patriarch,” with five using it within the emergence account of Judaism, (Craig et al., 2011; Duiker & Spielvogel, 2013; Judge & Langdon, 2012; Smith et al., 2012; Tignor et al., 2011) and one textbook referencing it as a source of modern Middle East conflicts, not in an emergence account (McKay et al., 2012). In all six of the textbooks, no definitions or explanations of the term (or its derivatives) were evident in the surrounding text (i.e., main body, contributionist boxes, and vocabulary words located in page margins). Three textbooks did not include the term “patriarchal” or its derivatives within any of the three religions’ emergence accounts (Beck et al., 2012; Ellis & Esler, 2014; Stearns, 2013).

The use of “patriarchal” (or “patriarch”) in textbooks’ discussion of the rise of Judaism communicated the religion as a male-led cultural construct. Specifically, the

phrase “the patriarch Abraham” or “Abraham the patriarch” was employed and then followed by a description of Abraham as a religious leader of the Hebrews (Duiker & Spielvogel, 2013; Judge & Langdon, 2012; McKay et al., 2012; Smith et al., 2012; Tignor et al., 2011). The Hebrew title “patriarch” was not capitalized in any of the six textbooks in which it appeared (Craig et al., 2011; Duiker & Spielvogel, 2013; Judge & Langdon, 2012; McKay et al., 2012; Smith et al., 2012; Tignor et al., 2011). Although these phrases were not used in *The Heritage of World Civilizations* (Craig et al., 2011), this text included other descriptions of Abraham referencing his covenant with God, which portrayed Judaism as male-led.

**Question 8: Summary of findings.** Six textbooks in this sample used the word “patriarchal” (or one of its derivatives), but only five within the emergence account of Judaism. No definitions or explanations of the term (or its derivatives) were found in any of the surrounding text. The remaining three textbooks did not include the term “patriarchal” (or its derivatives) within any of the three religions’ emergence accounts. Overall, the findings indicated that the use of “patriarchal” (or “patriarch”) in textbooks’ discussion of the rise of Judaism communicated a male-led cultural construct.

### **A “Traditional” Conclusion**

The findings of this study’s examination of the extent of women’s agency in the emergence accounts of Judaism, Christianity, and Islam in current secondary world history textbooks indicated prominent women’s agency as non-existent in Judaism and strictly limited in Christianity and Islam. The findings that revealed a traditional content structure in individual textbooks emerged in research questions one through four and in questions five and six of section two regarding the textbook sample as a collective whole.

Findings for research questions seven and eight neither supported nor negated the persistence of a traditional content structure with regard to women's religious agency.

On an individual basis, no textbook included the religious historical agency of either Sarah in the rise of Judaism or Hagar in Judaism or Islam, while only one textbook excluded mention of Abraham or Moses in the rise of Judaism. In quantitative terms, unbalanced textual line frequencies favored prominent male religious agents over the prominent Christian and Muslim religious women in all textbooks. Six of nine textbooks portrayed female religious agents as more inactive than active in both quantitative and qualitative findings, but only two texts portrayed men as more inactive than active. Concerning textbook imagery, qualitative messages of prominent female agents as passive and subordinate to males appeared most frequently. Males, however, were portrayed as active change agents and central figures to their religion. Possessive grammatical structures and terminology related to leadership roles, occupations, and religious dominance were also employed in descriptions of male agency. The Western patriarchal view of religious leaders as being predominantly white males was also emphasized in eight of the nine textbooks, indicating Eurocentric biases.

Due to the similar findings in each textbook regarding the unbalanced representation of women's religious agency compared to men's agency, gendered patterns that supported a traditional content format emerged from the analysis of the sample as a collective whole. The nonexistence of women's religious historical agency in the emergence account of Judaism served as the starkest pattern in the sample. Additionally, gendered patterns from textual and imagery analyses overtly portrayed Christian and Muslim female religious agents as inactive, subordinate to males, and

recognized them according to their reproductive and/or martial statuses. This contrasted with how male agents were portrayed via textual descriptions and/or imagery depictions of them in leadership roles and/or as having personality traits. This portrayal was combined with the use of possessive grammatical structures that legitimized their religious authority claims.

Finally, general agreement among all of the textbooks regarding the timespans of the three religions' emergence accounts occurred, although no precise year or decade was strongly preferred in any one religion. The rise of Judaism, dated approximately 2000-1000 BCE, was favored however, in five of the nine texts as the appropriate timeframe to utilize the term "patriarchy" or "patriarch." The term "patriarchy" (or any of its derivatives) did not appear in the emergence accounts of Christianity or Islam nor were any definitions found within the contextual placement of the term(s) in the Judaism accounts. These findings portrayed Judaism as a male-led cultural construct, not a male-exclusive one, and since replacing "Great Men" history with "Great Women" history was not the purpose of this study, this conclusion neither supports nor negates the persistence of traditional content format in textbooks.

## **CHAPTER 5: DISCUSSION**

### **Introduction**

As previously mentioned, this study examined to what extent prominent women's agency in the emergence accounts of the patriarchal religions of Judaism, Christianity, and Islam was present in recently published secondary United States world history textbooks. The final chapter of this dissertation restates the research problem and reviews the major methods used in this study and summarizes the study's results before delving into a discussion of their implications. Specific connections between the results of this study and those of the studies by Clark et al. (2005) and Commeyras and Alvermann (1996) follow the discussion, and this chapter then offers carefully researched caveats for each prominent religious woman based upon an *a priori* measure. Finally, this chapter concludes with how professional educators might utilize the findings of this study in both their selections of future textbooks and their pedagogical practices before suggesting avenues for future research.

### **Statement of the Problem**

Using a feminist lens (Glesne, 2011; Hesse-Biber, 2014), this study conducted a content analysis of twenty-first-century United States secondary world history textbooks to determine the extent of women's agency in their emergence accounts of Judaism, Christianity, and Islam. The employment of critical discourse analysis (CDA) (Fairclough, 2001) helped to identify traditional patterns of female marginalization in textbook content and imagery during the content analysis process, and from this, more insight was gleaned regarding the continued (dis)utilization of a traditional content format in modern textbooks.



### **Review of the Methodology**

As explained in chapter three, this study analyzing women's religious agency in world history textbooks was designed under a constructionist epistemology, framed ontologically by feminist hermeneutics, and conducted via critical discourse analysis methodology. Constructionism and feminist hermeneutics provided ample support for this feminist study's emphasis on the construction of meaning and interpretation in culture and religion. Critical Discourse Analysis (CDA) methodology, as discussed by Fairclough (2001), and imagery Discourse Analysis, as outlined by Gee (2011), were utilized to reveal how text and imagery analysis could increase awareness of socially unjust representations in gender and religious agency within the textbook sample (Roy, 2008; Van Dijk, 1993).

In the CDA conceptualization process, the researcher became a participant and internalized the religious textual and imagery information found in all nine textbooks before synthesizing it with personal experience to fill in conceptual gaps left by the author (Fairclough, 2001; Gee, 2011). This process consisted of the researcher reviewing the cover, table of contents, introduction pages, author descriptions or short biographies, and bibliography(-ies) of all nine textbooks in this study's sample in conjunction with the each textbook's content pertaining to the emergence of Judaism, Christianity, and Islam. Corresponding chapter and/or section student questions as well as any relevant pages discussing the seven women in question were included as well. The information was then analyzed for what gendered inferences this process could produce regarding female and male agency and how these inferences might resemble the kinds of "common sense assumptions" possibly formulated by other readers (Fairclough, 2001; Gee, 2011).

### Summary of the Results

Overall, the results of this study implied that women's agency in the emergence accounts of Judaism, Christianity, and Islam in current secondary world history textbooks was non-existent in Judaism and strictly limited in Christianity and Islam. These conclusions were supported by the findings for research questions one through six, with findings from research questions seven and eight neither supporting nor negating women's religious agency or whether or not the textbooks utilized a traditional content format.

On an individual basis, all textbooks in this study's sample contained unbalanced textual line frequencies that favored prominent male religious agents, and most portrayed female religious agents as more inactive than active. Qualitatively, prominent female agents were portrayed as passive and subordinate to prominent religious males. Additionally, the perspective of religious leaders as being predominantly males was enforced textually in all of the textbooks, with imagery in eight of the nine textbooks emphasizing them as *white* males — an indicator of Eurocentric biases.

As a collective whole, gendered patterns of female marginalization in text and imagery emerged from the textbooks as well. First, the complete absence of women's religious historical agency in the emergence accounts of Judaism suggested that the textbooks employed traditional content formats. Second, Christian and Muslim female religious agents were overtly portrayed as inactive, subordinate to males, and were identified in the textbooks according to their reproductive and/or martial statuses. Male agents in all three religions, in comparison, were depicted in leadership roles and/or described with individual personality traits; this, combined with the use of certain

possessive grammatical structures, implied that their religious authority claims were legitimate.

Lastly, neutral results were gleaned regarding this study's last two research questions. Concerning religious timeframes, there was general agreement among all of the textbooks regarding the timespans of the three religions' emergence accounts, although no precise year or decade was strongly preferred in any one religion. The "patriarchy" or "patriarch," however, was favored in over half of the textbooks in the accounts of the rise of Judaism (2000-1000 BCE), although no definitions of the term(s) were found within the contextual placement in the textbooks' accounts of Judaism. Neither this term, nor any of its derivatives, appeared in the emergence accounts of Christianity or Islam. These results, therefore, only indicated the depiction of Judaism as a male-led cultural construct rather than a male-exclusive one, neither supporting nor negating women's religious agency or the utilization of traditional content format in textbooks.

### **Discussion of the Results**

On the basis of this study alone, it cannot be determined if all available United States secondary world history textbooks utilize a traditional content format when discussing the emergence accounts of Judaism, Christianity, and Islam, nor if traditional content formatting in textbooks causes students to omit women's agency in their historical or modern conceptualizations. However, the results from this study involving nine textbooks — two from lead textbook adoption states, Texas and Florida, and one from a Wisconsin urban school district, Milwaukee Public Schools — do offer current social studies educators a glimpse into the extent of female agency omission and

marginalization in these religions' emergence accounts within nationally-selected world history textbooks. The results indicate that, in these areas of the textbooks, religious women's agency is omitted and multiple examples of marginalization exist that clearly support the traditional curriculum's inaccurate perception of women as passive observers of history rather than historical change agents. These conclusions directly relate to the quantitative and qualitative conclusions found in previous content analysis studies on secondary world history textbooks conducted by Clark et al. (2005) and Commeyras and Alvermann (1996) regarding female agency omission, marginalization, the use of sexist language, and the employment of the contributionist theory.

### **Interpretation of Findings: Omission, Marginalization, and Traditional Content Formats**

While it comes as no surprise that the results of this study indicated that the three patriarchal religion's emergence accounts in the majority of the textbooks in the sample included more information regarding male agency than they did about female agency, the extent of the omission or marginalization of religious female agency in all texts proved unsettling (Beck et al., 2012; Ellis & Esler, 2014; Judge & Langdon, 2012; McKay et al., 2012; Smith et al., 2012; Stearns, 2013). Half a century after the Women's Movement, the world history textbooks in this study's sample all exemplified the omission and marginalization of prominent religious women in the emergence accounts of Judaism, Christianity, and Islam, thereby reinforcing the traditional perspective of women as observers of history rather than historical change agents. The most blatant example of this was demonstrated by all textbooks' failure to include Sarah or Hagar in their emergence accounts of Judaism. Additional textual examples in Judaism included descriptions of

Moses as an infant in some texts, yet those same texts remained silent regarding contributions from any prominent female agent (Beck et al., 2012; Judge & Langdon, 2012). Stressing the importance of *infant* males over *adult* females further communicated a distinctly gender-biased religious message regarding the unimportance of women in religion and of religion as a male-dominated sphere.

When prominent Christian and Muslim women were mentioned, their agency was frequently overshadowed by religious males of lesser prominence. In six of the nine texts, for example, the agency of Paul was afforded more recognition than Mary (the Virgin), and the male sect of the Fatimids was given more textual lines than Fāṭima (Beck et al., 2012; Craig et al., 2011; Duiker & Spielvogel, 2013; Ellis & Esler, 2014; Judge & Langdon, 2012; McKay et al., 2012; Smith et al., 2012; Stearns, 2010; Tignor et al., 2011). More specifically in the Christian emergence account, Paul was depicted as an active Christian convert, saint, and the one credited with launching Christianity into world religion status, and textbooks gave him up to eight times more textual lines than Mary (Beck et al., 2012; Ellis & Esler, 2014; Judge & Langdon, 2012; McKay et al., 2012; Stearns, 2010; Tignor et al., 2011). In contrast, Mary, the woman who birthed Jesus, served as his first religious teacher, and later became his follower, was portrayed in texts as inactive with non-saint status, which only served to stress further the perceived secondary status of women in Christianity. Two of the six texts in which this occurred had male authors who specialized in early Christianity (McKay et al., 2012; Tignor et al., 2011), one of the authors had previously served as a Benedictine monk (McKay et al., 2012) and one author focused on male agency (Tignor et al., 2011), which could account

for some of the gender disparity in these textbooks. This explanation does not apply to the other texts, however.

Textbooks repeated this scenario with the Fatimids, a Muslim male political organization (dynasty) that maintained religious allegiance to the descendants of Fāṭima because of her direct bloodline to Muhammad. Despite being established centuries after Fāṭima's death, this male group received up to ten times more textual lines than Fāṭima herself, a woman who was one of the first converts to Islam (Beck et al., 2012; Craig et al., 2011; Duiker & Spielvogel, 2013; Judge & Langdon, 2012; Smith et al., 2012; Tignor et al., 2011). As with the situation previously described in Christianity, one of the texts' male authors specialized in Islamic history and culture, possibly explaining why such a strong emphasis on male agency was employed, at least in this textbook (Craig et al., 2011). Regardless, this example of gender-biased textbook content not only reinforces the marginalization of religious women but also leaves a significant gap in knowledge concerning the connection or relationship between Fāṭima, the Fatimids, and Islamic history.

Additional examples of the marginalization of women surfaced in textbooks via the extensive use of reproductive words (e.g., virgin, mother) and familial grammatical descriptors connecting females to males (e.g., mother of, wife of). The employment of these terms, coupled with the depiction of prominent religious women as subordinate to men in imagery, occurred in seven of the nine textbooks within this sample and served to underscore the concept of women as secondary, passive observers of history (Beck et al., 2012; Craig et al., 2011; Duiker & Spielvogel, 2013; Ellis & Esler, 2014; Judge & Langdon, 2012; Smith et al., 2012; Stearns, 2013; Tignor et al., 2011). These descriptions

and portrayals strongly contrasted with how prominent religious men were depicted in these same textbooks, in which traditional positions as active historical change agents were the norm for men, and they were always described in leadership or personality terms (e.g., charismatic, divine, leader, saint), not by reproductive statuses. Textbooks that consistently employed this terminology communicated approval of the patriarchal beliefs of women's confinement to domestic roles and the acceptance of these roles and titles as appropriate, while simultaneously supporting the belief that the religious domain and authoritative roles are designated for men.

### **Traditional Content Formatting Endures**

Advancing religious women's marginalization one step further, textbooks communicated that the rise of patriarchal religions occurred because of religious males' actions in terms of leadership, succession, and membership, all of which reflect traditional curriculum perspectives. Evidence supporting traditional content formatting arose in textual frequencies, imagery, and grammatical structure within the majority of textbooks, serving to emphasize the importance of male agency in the area of religion, as no text included an equitable or even semi-equitable frequency or grammatical balance between male and female religious agency. Within this context, textual frequencies provided the most candid support for traditional content formatting. Religious male agents in six textbooks, for example, received over ten times more textual lines than females in two of the three religions (Craig et al., 2011; Duiker & Spielvogel, 2013; Judge & Langdon, 2012; Smith et al., 2012; Stearns, 2010; Tignor et al., 2011) and over ten times more textual lines in all three religions in the remaining three texts (Beck et al.,

2012; Ellis & Esler, 2014; McKay et al., 2012). Religious female agents were also portrayed as mostly inactive in all but one textbook (Craig et al., 2011).

Imagery contained within the textbooks analyzed for this study further emphasized traditional content formatting through the dominant inclusion of artwork produced in the Middle Ages or thereafter (Beck et al., 2012; Duiker & Spielvogel, 2013; Judge & Langdon, 2012; McKay et al., 2012; Tignor et al., 2011; Smith et al., 2012). Religious male agency accounted for 60 percent or more of textbook imagery related to this study (Beck et al., 2012; Craig et al., 2011; Ellis & Esler, 2014; McKay et al., 2012; Smith et al., 2012; Tignor et al., 2011), although this was ironically not the result with the one textbook that had a male author with a strong professional background in European history and the Reformation (Duiker & Spielvogel, 2013). Regardless, however, none of the pieces included were completed by Renaissance female artists who were renowned for their Biblical works such as Artemisia Gentileschi, Irene Parenti Duclos, or Suor Plautilla Nelli, a Dominican nun. Despite textual indications of religious agents being Middle Eastern, the perspectives that emanated from the textbooks' imagery were largely patriarchal and Eurocentric with regards to gender and ethnic depictions, with the strong prevalence of religious leaders depicted as *white males*.

Finally, all textbooks employed the use of abstract nouns (e.g., Hebrews/Israelites, Christians, Muslims, followers, disciples, converts), and all except one, *Worlds Together, Worlds Apart* (Tignor et al., 2011), did so without an explanation of or emphasis on the groups' gender composition. (In the case of *Worlds Together, Worlds Apart*, Christian disciples were referred to as men.) Repetitiously referring to groups of people in abstract nouns without balanced examples of gender agency may



affect how the reader understands and interprets their contextual meanings (Fairclough, 2001). This is especially important when over half of the textbooks in this sample emphasized the male relational value of words (i.e., son of, grandson of, son-in-law of) when discussing religious succession (Craig et al., 2011; Duiker & Spielvogel, 2013; Judge & Langdon, 2012; McKay et al., 2012; Stearns, 2010). Coupled with the results from research question eight of this study regarding textbooks' failure to define the term "patriarchy" or "patriarch," the overt emphasis on male religious agency in text, imagery, and grammatical structures overall invited the reader to interpret abstract nouns as "groups of men."

**Interpretation of the findings summary.** Almost fifty years after the Women's Movement, evidence supporting traditional curriculum formatting can still be found in the world history textbooks in this study's sample, as they all exemplified the marginalization or omission of prominent religious women in the emergence accounts of Judaism, Christianity, and Islam. Concerning the omission of women's agency, all of the textbooks' failed to include Sarah or Hagar in their emergence accounts of Judaism, thereby communicating the unimportance of women in religion and further emphasizing religion as a male-dominated sphere. The perceived secondary status of women also emerged when prominent Christian and Muslim women were marginalized in the textbooks in comparison with religious males of lesser prominence, as textbooks afforded males and male religious groups more textual lines than the individual women.

Textbooks also referred to these women consistently by reproductive titles (e.g., virgin, mother) and/or familial grammatical descriptors connecting them to males (e.g., mother of, wife of), all the while portraying them in mostly subordinate positions to men

in imagery as well. Because a majority of religious imagery included in the textbooks was produced during the European Middle Ages or thereafter, the imagery also assisted in fostering a distinct pro-Western male perspective in the textbooks. All of these factors reinforced the traditional perspective of women as observers of religious history rather than as historical change agents.

Lastly, through the utilization of abstract nouns, textbooks within this sample communicated that the rise of patriarchal religions occurred because of religious male agents' leadership skills, succession patterns, and membership. The prolific use of abstract nouns (e.g., Hebrews, Christians, Jews, followers) in the majority of textbooks without gender-balanced examples or definitions of these groups invited the reader to interpret these abstract nouns as groups of men, once again stressing the importance of male agency and supporting a traditional content format.

### **Relation of this Study's Themes to the Literature Review**

Previous content analysis studies on secondary world history textbooks included quantitative conclusions regarding textbooks' representations of female and male agency (Clark et al., 2005) and qualitative portrayals of female and male agents (Commeyras & Alvermann, 1996). In consideration of these studies, the present study's conclusions confirmed the continuation of gender frequency disparities, as noted in Clark et al. (2005), and textbooks' continued inclusion of sexist language and the contributionist theory, as discussed by Commeyras and Alvermann (1996).

### **Quantitative Connections**

As noted in chapter three, this study mirrored Clark et al. (2005) by calculating the textual line, page, and imagery frequencies and percentages of women's and men's

agency in each religion's emergence account within each textbook, as well as the comparative frequencies overall. In their study, Clark et al. discussed the agency disparity of females in comparison to males in their textbook sample and how these findings supported the notion of traditional content format as the accepted, or "norm," format for late twentieth-century world history textbooks. The large disparity between the number of textual lines for women's agency in comparison to men's agency in the emergence accounts of Judaism, Christianity, and Islam in this study — as well as the imbalanced gender ratios in the textbooks' imagery — reflect similar traditional content conclusions as those found by Clark et al. The conclusions from this study confirm that, at least in the emergence accounts, twenty-first-century world history textbooks in this sample modeled the same format "norm" as textbooks published decades before.

Clark et al. (2005) also suggested that a possible positive correlation may exist between the quantity of female agency information included within a textbook and the number of female textbook authors. As noted in Appendices V, Y, and DD, this study's findings indicated no such correlation existed between religious female agency in textual lines and imagery and the number of female authors. Rather, *Heritage of World Civilizations* (Craig et al., 2011), with five male authors and no female authors, held the smallest textual gap between female and male religious agency with a ratio of 43 female lines to 338 male lines. And the textbook with one male author, *World History in Brief* (Stearns, 2010), held the smallest imagery gap with female agents portrayed in three images and male agents in four images.

### **Qualitative Connections**

For this study, the microanalysis section of the qualitative study by Commeyras and Alvermann (1996) provided insight on three linguistic elements: (1) the degree to which each textbook utilized sexist language in the three religions' emergence accounts, (2) what definition of "patriarchal" was inferred from the language selected to describe it, and (3) if the contributionist theory was employed. In their study, Commeyras and Alvermann noted a distinct qualitative disparity in the portrayal of females in comparison to males, which supported the notion of traditional content serving as the continually-accepted format in curriculum materials. In this study, the consistent utilization of sexual and/or reproductive titles to identify and describe prominent religious women in seven of the nine textbooks served as a stark reminder that traditional content formatting remains pervasive in more recently published texts (Beck et al., 2012; Craig et al., 2011; Duiker & Spielvogel, 2013; Ellis & Esler, 2013; Judge & Langdon, 2012; Smith et al., 2012; Stearns, 2010). Prominent religious women in Christianity and Islam were referred to as "virgin," "widow," "mother," and/or "wife" in most of their textual and imagery depictions; however, the title "father" was typically applied to prominent religious men when referencing them in a leadership capacity, such as "father of a people," "father of a nation," or "church fathers." Not one textbook referred to any of the prominent religious men as "virgins" or with the title "husband of," nor did any of the texts refer to women in leadership positions such as "church mothers."

Additional examples of sexist language emerged in the accounts of Christianity, making it the one religion out of the three in this study that overtly portrayed women as superfluous and stressed their placement in traditionally negative and passive roles.

Specifically, and in addition to sexual/reproductive titles, textbooks focused on physical appearance to describe Mary (the Virgin), using terms such as “beautiful” (Judge & Langdon, 2012; Tignor et al., 2011), and emphasizing her chaste status as “pure,” “ideal,” and a model for other women (Ellis & Esler, 2013; Smith et al., 2012). Two texts also took the opportunity to delve into how Mary’s chastity atoned for the actions of Eve, the Biblical woman blamed for allowing sin to enter into the world (Smith et al., 2012; Stearns, 2010). This directly relates to the study by Commeyras and Alvermann who found that textbooks in their sample also employed negative, “Eve-like” depictions when discussing women’s agency.

Nor was Eve the only Biblical woman depicted negatively, as one text included a portrayal of Mary Magdalene as a “gaunt, aging, and repentant prostitute” (Judge & Langdon, 2012, 361) rather than as a disciple, follower, or apostle of Jesus. Again, in comparison with these examples of sexist language regarding female religious agency, religious males were never described in terms of age, physical appearance, or sexual status. The evidence of sexist language employed in these textbooks confirmed the repetition of formal curriculum values in twenty-first-century textbook language and, according to Commeyras and Alvermann (1996), this cycle stifles any hope of creating a gender-balanced content as originally desired by Trecker (1971) and Second Wave supporters.

**“Patriarchal.”** As noted in the findings for research question eight of this study, six texts used the term “patriarchal,” or one of its derivatives such as “patriarch,” and all except one text employed it in the emergence account of Judaism when referencing Abraham (Craig et al., 2011; Duiker & Spielvogel, 2013; Judge & Langdon, 2012;

McKay et al., 2012; Smith et al., 2012; Tignor et al., 2011). This term was not used in textbooks' accounts of the emergence of Christianity or Islam, and no definitions were provided within the contextual descriptions of Judaism or Abraham. While these results indicated the depiction of Judaism as a male-led cultural construct, no further qualitative inferences may be made based upon textbooks' employment of language or terminology. Thus, no connections concerning this part of the study may be made to the study by Commeyras and Alvermann (1996).

**Contributionist theory.** In addition to Commeyras and Alvermann (1996), two other studies noted the inclusion of the contributionist theory in late-twentieth-century world history textbooks specifically pertaining to women's agency (Appendix C) (Sadker & Sadker, 1995; Sewall 2003). These three studies note how more information on women's agency than men's agency was found outside the main body text (i.e., in contributionist boxes). Similar results emerged from five of the texts in this study as well (Appendices V and Y). Three of the textbooks in this study incorporated more textual information and imagery concerning religious women's agency into contribution boxes than they did men's (Beck et al., 2012; Duiker & Spielvogel, 2013; Smith et al., 2012), while one text enclosed more textual information in contributionist boxes (Craig et al., 2011) and another text contained more in imagery in contributionist boxes (Ellis & Esler, 2013). In sum, over half of the textbooks analyzed in this study employed the contributionist theory, once again supporting a traditional content format in modern world history textbooks.

**Literature connections: Qualitative and quantitative highlights.** From a quantitative perspective, the present study provided conclusions that agreed with the

conclusions regarding gender disparities in text and imagery ratios found by Clark et al. (2005). However, no positive correlation existed in this study between the amount of female agency information included within a given textbook and the number of female authors for that textbook.

Qualitatively, the majority of this study's results also resonated with the conclusions found by Commeyras and Alvermann (1996) regarding world history textbooks' inclusion of sexist language and the contributionist theory. Descriptions of female agents consistently contained titles and terminology referencing sexual and/or reproductive statuses, physical appearance, and/or negative stereotypes, factors that were not part of depictions of religious males. Use of the contributionist theory was evident in the majority of textbooks in this study, supporting the employment of traditional content format as noted in the studies that analyzed late-twentieth-century textbooks (Commeyras & Alvermann, 1996; Sadker & Sadker, 1995; Sewall 2003). Only the qualitative discussion of the term "patriarchal" remained unconnected to the literature, as the textbooks in this study failed to offer definitions for this word and no other inferences could be gleaned. In sum, connections made from this study to the literature indicate the continuation of female agency marginalization and utilization of traditional content formats in modern, secondary world history textbooks' emergence accounts of Judaism, Christianity, and Islam.

### **Moving Forward: Promoting Woman's Historical Agency in Judaism, Christianity, and Islam**

Since the results from this study indicated both the omission and marginalization of female agency in the emergence accounts of Judaism, Christianity, and Islam in this

sample of world history textbooks, deciding what information about the seven prominent women that *should* be included deserves discussion. In order to promote knowledge of women's historical agency in these three religions, a careful review of four World Religions textbooks used in United States' and international secondary and post-secondary classrooms was conducted as part of this study. From this review, an *a priori* was established for each of the seven prominent women — Sarah, Hagar, Mary (the Virgin), Mary Magdalene, Khadija, Fāṭima, and A'isha — and served as agency benchmarks regarding their roles in the emergence accounts of Judaism, Christianity, and Islam (Appendices E and F).

This section addresses each woman's agency by first providing *a priori* benchmark information followed by extensively and carefully researched caveats on each woman that textbook publishers and authors may consider for inclusion in textbook revisions and/or future editions. The information composing the *a priori* for each woman appeared in at least three of the four world religions texts, and the caveats comprise a core basis of provocative information on how these women's contributions helped establish their respective religion. Each caveat section also offers suggestions on imagery and/or artwork for consideration which more accurately portray the women's Middle Eastern ethnicities. It should be noted, however, that the world religions textbooks utilized for this *a priori* were produced by some of the same publishers of the world history textbooks analyzed in this study's sample. Therefore the *a priori* itself may contain political and gender biases as discussed in "The Political-Economics and Taboos of Textbook Production" section of chapter one in this study.

## **Judaism**



**Sarah: *a priori* benchmark.** Consistently identified as the primary wife of Abraham, Sarah was always discussed in terms of marital rank, demonstrating her elevated status over Hagar, despite their shared roles as mothers of God’s chosen patriarchs Isaac and Ishmael (Malloy, 2010; Matthews, 2013; Young, 2013). She is included in the religious emergence accounts of Judaism as a historical figure in the covenant with God, just like Abraham.

**Hagar: *a priori* benchmark.** Like Sarah, Hagar is included in the religious emergence accounts of Judaism and in the accounts of Islam for her role as mother of Ishmael (Malloy, 2010; Matthews, 2013; Young, 2013). She, in addition to Abraham, is portrayed as entering into a covenant with God who saved her and Ishmael in the wilderness after being forced to leave Abraham’s dwelling. This is significant because she is depicted as the one woman who had a direct relationship with God rather than an understanding of God via a male religious leader (Malloy, 2010; Matthews, 2013; Young, 2013).

**Sarah and Hagar: Caveats to consider.** Sarah and Hagar are represented as the first women to convert to the monotheistic religion of Abraham in the Hebrew account; and this narrative also briefly describes the domestic and religious splintering that occurred between the two women due to ancient Hebrew cultural practices (i.e., polygamy). The inclusion of their actions in textbooks would not only provide insight into the establishment of Judaism via female support, but would also give students socio-cultural insight into ancient family structures and provide a more succinct description of the interconnectedness of Judaism and Islam. Scripture recounts, for example, how Sarah was both the primary wife of Abraham and a Hebrew woman with a “barren” womb

enmeshed in a polygamous family situation (Genesis 11:30; 15:3; 16:1), indicating the importance of women's reproductive abilities within the dynamics of ancient Hebrew culture and the family unit. Because of her reproductive hindrance, the account further depicts her insistence that Abraham have intercourse with her subordinate (handmaiden), Hagar, so that Hagar may serve as the vessel with which to bring forth a male heir (Genesis 16:2).

Concerning motherhood, Sarah birthed Isaac years after Hagar birthed Ishmael, yet both sons were considered blessed by God. Becoming a mother marked a woman's foothold in maintaining her cultural honor and security, although the primary wife often took measures to ensure her domestic power was not usurped (Bird, 1974; Teubal, 1990; Tribble, 2003). The account of Hagar and Ishmael's banishment from the tent of Abraham exemplified such measures. The most intriguing portion of this account, however, is God's positive reinforcement of women's domestic roles in Jewish society which worked within the confines of the polygamous family dynamics to produce two mothers — both physically and religiously. As a solution to the domestic competitiveness wrought by the situation, God affirmed the existing cultural framework for ancient Jewish women through the emphasis on Sarah's role as primary wife and mother to the Hebrew/Jewish nation brought forth by Isaac's descendants, while also protecting Hagar who became mother to the Muslim nation rendered by Ishmael's descendants.

More specifically in reference to Hagar, Muslims honor her as mother to Ishmael and mother of the Arab nation and as providing an exemplary model of a follower of Allah, as her faith saved both her and Ismael (Hāshimī, 2005; Ibn Hisham & Guillame, 1967). She anchored Islam's monotheistic validity, as Muhammad traced his lineage back

to Hagar, Abraham, and Ishmael centuries later in order to strengthen his religious advocacy for Islam (Ibn Hisham & Guillame, 1967; Qur'an 3:383-385; Stowasser, 1994). Hagar remains the first female to receive the divine promise of multiple descendants typically reserved for patriarchs of Israel (Eskenazi & Weiss, 2008; Genesis 16:10; Tribble, 1984), as well as the first biblical character to name God (Genesis 16:13; Tribble, 1984).

The two matriarchs and their actions represent the importance of women in religious accounts and exemplify “the strength and courage of God’s chosen agents” (Stowasser, 1994): Sarah as Abraham’s first follower, and Hagar as both convert and an integral part of God’s plan to purify religion like other prophets (Stowasser, 1994). Thus, action of the male divine occurred on behalf of females as well as males (Niditch, 1998), and the concept that neither Judaism nor Islam would have been established without Sarah and Hagar should be expressed in textbooks. Imagery of these women to supplement this message could be taken from modern media, such as the History Channel’s (2015) “The Bible” series, and from artwork, like “Hagar and Ismael Seeking Water” (1964) by Hermine F. Schäfer (Women in the Bible, 2008) and “Hagar and Ismael” (1879) by Frederick Goodall (The Goodall Family of Artists).

### **Christianity**

**Mary (the Virgin): *a priori* benchmark.** Mary, always identified by both her role as a mother and her sexual status as a “virgin,” serves as an integral component of the Christian emergence accounts since the story of Jesus cannot be related without also discussing her (Hopfe & Woodward, 2012; Malloy, 2010; Matthews, 2013; Young, 2013). Important to note here is that three of the four textbooks emphasized this

information about Mary not only in text but also in imagery (Hopfe & Woodward, 2012; Malloy, 2010; Young, 2013). Because of her historical importance to Christianity, she serves as a divine veneration icon — the only woman out of the seven discussed in this study to maintain such a status (Hopfe & Woodward, 2012; Malloy, 2010; Matthews, 2013; Young, 2013).

***Mary (the Virgin): Caveats to consider.*** This study recommends that textbooks include a brief discussion of how Mary became the first Christian disciple through motherhood and then further expound upon the emphasis placed on the sexual status of Jewish women during this time period. Mary's role as the virgin mother, for example, resulted from how scripture emphasized her faithful acceptance of divine intervention — or divine annunciation — in converting her young chaste womb to that of a pregnant one (Luke 1:26-38, 46:55; Matthew 1:18-25; Qur'an 3:367, 14:1321); yet it sparingly mentions her role as mother and caregiver (Luke 2:44-48), her faith in her son's ministry (Luke 2:34-35), or her presence at Jesus's death (John 19:25-26). Mary's intermittent insertions throughout the life of her son allows the bulk of her account in Christianity to rest on her virgin sexual status since this — in addition to the account of her immaculate conception added centuries later (New Catholic Encyclopedia, 2003, 331; Qur'an 3:355-356) — legitimized the divinity of Jesus in human form. Thus, when she accepted the responsibility of a divine being born of only *her* flesh (Galatian 4:4; McNamara, 1996; Rubin 2009), Mary became the first convert to this new religion.

Textbooks might also incorporate more in-depth descriptions of how Mary is an integral symbolic component of Catholicism in order to assist students in more thoroughly grasping the cultural transitions involving Christianity on both a local and

global scale regarding the beliefs of different sects. Her inclusion and actions supporting Christianity created the foundation for the religion itself and from this base, what has been recalled in the brief patches of scripture depicting Mary's persona has swelled over the centuries to embody Mary herself as a demi-goddess (Anderson & Zinsser, 1998). Through the spread of Catholicism and missionary work, she became a feminine icon, one whom believers could identify with, and this symbolism aided in religious conversions around the world. Belief in Mary's divine experience, for example, formed a line of demarcation between followers of Christianity and Judaism as some Christian sects portrayed her as a medium through which to gain spiritual access to her son (Rubin, 2009). Throughout history she has served as a representative of motherhood, purity, victory, consolation, and protection, as well as a female intercessor to whom mortal women could relate (Anderson & Zinsser, 1998; McNamara, 1996; Rubin, 2009; Young, 1993; Wiesner-Hanks, 2010). This knowledge would assist secondary world history students in understanding the interwoven actions of female and male agency in religion establishment as well as the interconnectivity between religions, such as the high status that Mary retains not only in Christianity but also in Islam.

The inclusion of imagery which more accurately portrays Mary should be included in textbooks to reinforce these caveats about her. Rather than limiting depictions strictly to those produced during the Renaissance period, for instance, early artwork such as the oldest image of Mary found thus far in the Catacomb of Priscilla, Rome (Academia, 2015) which dates to around the second century could be included in the textbook. Strong consideration of the "Black Madonna of Częstochowa" (Catholic Tradition, 2011) dating back to the sixth century or earlier is advised as well.

**Mary Magdalene: *a priori* benchmark.** Although excluded in one of the reviewed world religions texts, Mary Magdalene's status as a devote disciple to Jesus and one of the first, if not *the* first, to see him in his resurrected state in the Christian accounts was the depiction of her included in the other three textbooks (Malloy, 2010; Matthews, 2013; Young, 2013).

**Mary Magdalene: *Caveats to consider.*** Mary, a woman from Magdala, was more than an interested party in the ministry of Jesus according to Christian scriptures and texts. She served as a devoted disciple, the one favored by Jesus above all others (*The Gospel of Mary*), and as one of a small group of women (Luke 24:1-11; Matthew 28:1-10) or the first disciple (John 20:14-18; *Gospel of Mary*, 2006; Mark 16:9-11) to see Jesus resurrected after his crucifixion. Her actions as a disciple, teacher, and preacher solidified the foundations of Christianity as much as — if not more than — the male disciples who might appear in textbooks' description of this religion. According to the *Gospel of Mary* (2006), her status as “beloved one” indicated that her actions as a woman preacher, prophetess, teacher, and Christian leader were due to her unwavering acceptance and understanding of Jesus' teachings. The overt theme to understand within this account, however, is how the prominent symbolism of Mary in these religious roles justified the actions of women in proceeding centuries to connect with the divine and work as instructors of faith grounded in Christian scripture. Thus, any textbook which discusses one or more of Jesus' male disciples and/or portrays them in imagery should, therefore, also include a discussion of the disciple Mary Magdalene and her image. Depictions of Mary Magdalene as a prostitute, however, should be avoided. Incorporating

artwork like Robert Lentz's twentieth century "Mary Magdalene" (Jenkins, 2013) would be more appropriate and ethnically accurate.

## Islam

**Khadija: *a priori* benchmark.** Similar to Sarah, Hagar, and Mary (the Virgin), the *a priori* concerning Khadija also rested on her status as a wife and mother; however, her status as Muhammad's older and only (or first) wife served as distinctly unique descriptions (Hopfe & Woodward, 2012; Malloy, 2010; Matthews, 2013; Young, 2013). Additionally, her economic status as a wealthy business owner who provided her husband with the financial ability to pursue his religious inclinations and who also offered him religious support as his first convert and spiritual nurturer resounded in the texts.

**Khadija: *Caveats to consider.*** Khadija, a wealthy Arab widow who sought Muhammad out as a husband, became not only his first wife but also his confidant and supportive pillar in his religious journey. These roles define her as the first female follower of Islam and Muhammad's first convert. Economically speaking, part of her amassed wealth may be traced back to her previous husband, yet Khadija increased her monetary worth on her own via shrewd business investments before she hired and later married Muhammad (Mernissi, 2004). The economic stability provided by Khadija allowed Muhammad to fully immerse himself in his religious revelations.

When Muhammad experienced his first sacred revelation, Khadija offered emotional and spiritual support as well. He spoke only to her about it, and she encouraged him to embrace the spiritual events and then followed his example, establishing the foundations of monotheistic worship by both sexes in public (Ahmed, 1992; Hāshimī, 2005; Ibn Hisham & Guillame, 1967; Mernissi, 2004; Wiesner-Hanks,

2011; Young, 1993). With her acceptance of Islam, Khadīja has been revered as not only the primary source of comfort, confidence, and encouragement for Muhammad, but also as the first disciple and confidant with whom he discussed the meanings of his spiritual visions and the one who bore a share of the burden he encountered with spearheading this fledgling religion (Ahmed, 1992; Hāshimī, 2005; Ibn Hisham & Guillame, 1967; Mernissi, 1993; 2004; Stowasser, 1994; Young, 1993).

Once again, textbooks that include the actions of Khadīja in conjunction with those of Muhammad would provide a more succinct overview of the importance of female and male agency in religious emergence accounts, as Islam might not have emerged (or emerged so rapidly) without the support of Khadīja. The inclusion of images of her in textbooks would further support this concept, although such images are difficult — if not impossible — to find due to Islam’s negative stance on human figures in religious depictions. Instead, the use of images depicting Arab women from the fourth through sixth centuries (The History of Costume – Index) or other artwork depicting Arab women of this time period (The Goodall Family of Artists) could be used.

**Fāṭima: *a priori* benchmark.** Although she was the sole surviving daughter of Khadīja and Muhammad, and despite her historical connections to the Fatimids, little concerning Fāṭima was expounded upon in the world religions textbooks used for this study’s measure (Hopfe & Woodward, 2012; Malloy, 2010; Matthews, 2013). Instead, the trend of female identification via male kinship continues in the *a priori* for Fāṭima, as she is noted only as Muhammad’s daughter and Ali’s wife (Hopfe & Woodward, 2012; Malloy, 2010; Young, 2013).



***Fāṭima: Caveats to consider.*** Fāṭima's familial ties to Islam should be included in textbooks, as she devotedly practiced Islam (Ibn Hisham & Guillame, 1967; Young, 1993). Although her gender disqualified her for the caliphate, Fāṭima's position as Muhammad's daughter and, later, as Alī's wife, vaulted her socio-cultural status to one of great importance in Islam, as supporters of Alī believed his familial connections to Fāṭima helped justify his claim to the caliphate. More important, these Muslims, or Shi'ites, referred to Fāṭima as "the first lady of Islam and its most edifying model of womanhood" (Mernissi, 2004, p.108).

In this vein, the perception of Fāṭima as an exemplar of appropriate social and religious actions for Muslim women persisted over the centuries (Hāshimī, 2005) and the belief of her influence on the development of Islamic practices remained strong (Young, 1993). Shi'ite scripture, for example, referred to her as the "Lady of Light" and placed her in direct succession after Muhammad, followed by her husband Alī who is noted as the first caliph rather than Abū Bakr (Yazdi & Ali, 1995). She later reached the pinnacle of iconography in the tenth century when a Shi'ite man, al-Mahdi al-Fatimi, declared Fāṭima's status as that of semi-divine and established an alternative caliph dynasty dubbed "the Fāṭimids" (Mernissi, 1993).

The results from this study show that textbooks such as *World History* (Duiker & Spielvogel, 2013) and *Worlds Together Worlds Apart* (Tignor et al., 2011), which discussed the Fatimids yet never mentioned Fāṭima, can create confusion and disconnections in students' historical understanding of Islam. The omission and marginalization of female agency further constricts students' application of historical knowledge to current global cultures as well. In modern day gendered circles, for

example, Shi'ite Iranian women of lower socio-economic status believe Fāṭima to be a divine intercessor with whom they may connect through specific domestic rituals such as the *sofreh*; a syncretic blend of Zoroastrian and Islamic religious practices involving food consecration (Jamzadeh & Mills, 1986; Wiesner-Hanks, 2011). Therefore, to increase students' awareness of Fāṭima, textbooks should include discussion of her and include imagery of Arab women from her time period — as previously noted in the caveat section for Khadīja — since depictions of Fāṭima are not readily available due to Islam's negative stance on human figures in religious depictions.

**A'isha: *a priori* benchmark.** Similar to the description of Fāṭima, the texts divulged little information on A'isha. Besides being identified as Muhammad's favorite wife after Khadīja's death, A'isha was only further mentioned as the daughter of Abu Bakr, Muhammad's successor according to Sunni belief (Hopfe & Woodward, 2012; Malloy, 2010; Matthews, 2013; Young, 2013).

**A'isha: *Caveats to consider.*** As a child bride and the youngest of Muhammad's wives, A'isha became not only the highly favored wife of the Prophet but a devoted follower of Islam as well (Ahmed, 1992). In her role as wife, accounts credit her with recording, firsthand, between one and two thousand hadīth from Muhammad (Ahmed, 1992; Ascha, 1995; Hāshimī, 2005; Young, 1993). The Hadīth collections, narratives of Muhammad's life recorded by the Prophet (or his companion), shed light on topics not discussed in the Qur'an and they represent integral cultural resources for followers to consult about Muslim traditions approved by Muhammad and practiced by his early followers (Ahmed, 1992; Guillaume, 1966; Hassan, 1999; Musa, 2008; Young, 1993). In this study's sample of textbooks, the Hadīth are mentioned a total of thirty-eight times (in

comparison to a total of only fifteen lines for A'isha), with the exception of three textbooks which did not include discussion of the Hadīth at all (Beck et al., 2012; Ellis & Esler, 2014; Judge & Langdon, 2012) (Appendix EE). Because of her pious example and immense involvement with the Hadīth literature, A'isha became the first *faqeeha* (female jurist) in Islam and Muslims of high status solicited her input on Islamic fundamentals and interpretations of the Qur'an (Hāshimī, 2005), projecting her position as a religious intellectual to new heights of influence in the political sphere.

Additionally, accounts indicate that A'isha may have advanced into a position of political leadership concerning later successors. More specifically, historical sources describe civil strife between the fourth (Sunnī) and fifth (Shi'ite) caliphs during which she emerged as a commander in the Battle of Camel on behalf of the Sunnī sect, although discord surrounds the debate about whether A'isha's presence in the political realm was a unifying or polarizing factor (Ahmed, 1982; Ascha, 1995; Mernissi, 1993; 2004). Inclusion of this caveat and the image of the "Battle of the Camel" artwork from the Umayyad Caliphate (Ballandalus, 2014) in textbooks would prove most useful to help facilitate student discussion of female and male agency through critical analysis of historical perspectives. Textbooks that fail to do so or, as is the case with some textbooks in this study, those that provide statements directly labeling A'isha's political actions as either positive or negative (Ellis & Esler, 2013; McKay et al., 2012), remove this potential learning opportunity for students and instead continue to control academic discourse.

**Promoting women's historical agency: Best approach for textbooks.** Through the implementation of *a priori* for each prominent religious woman noted in this study,

benchmarks were established concerning the justification for including them in their respective religion's emergence accounts. Additional research consisting of the review of a plethora of sacred and secular sources further provided a core of caveats disclosing more detailed descriptions of each woman's actions and the historical interconnectivity these caveats would provide students if included in secondary world history textbooks.

The largest omission to be corrected in textbooks is that all seven women served as first converts, if not *the first*, in their respective religions and this therefore dispels the notion, suggested by the use of abstract nouns such as religious "followers" or "disciples," that such converts were comprised of a male-only population — a message implied by all of the textbooks in this study. Also, the inclusion of women's agency in the emergence accounts of Judaism, Christianity, and Islam would also invite discussion of the cultural status and religiously symbolic roles of "mother," "wife," and "virgin" and offer students a more holistic understanding of how all three religious accounts are intertwined with one another. As a result, textbooks that incorporate the caveats noted in this study about these seven women would present a more realistic historical perspective on how the emergence of Judaism, Christianity, and Islam resulted because of the combined actions of both female and male agents.

### **How Education Professionals May Utilize the Findings of this Study**

This one content analysis cannot, by itself, offer a conclusive statement regarding the utilization of traditional curriculum format and the marginalization of women in the emergence accounts of Judaism, Christianity, and Islam in all world history textbooks used in United States classrooms. However, along with the other twenty-one relevant studies discussed, it can prove useful to educators when they re-evaluate textbooks on the

basis of the gender and ethnic biases and deficiencies that have permeated social studies texts for decades. This re-evaluation may occur directly, such as when educators' carefully review the content and language of their currently utilized textbook, and at an instructional level, when educators reflect on what historical information they (or their school district) wish to include or exclude in classroom instruction.

In the re-evaluation of gender and ethnic imbalances contained within their currently adopted world history textbooks, educators may use this study to determine which text(s) demonstrated the greatest or least amount of female agency marginalization in this sample before purchasing a new text or a revised edition of their current text. If purchasing new textbooks is not an option, or if they are using a textbook not included in this study's sample, educators may utilize the general design of this study and its findings to engage their students in a gender and ethnic content analysis of agents in the three religions' emergence accounts as depicted in their current or old textbooks. Through such engagement, qualitative depictions and textual and imagery frequencies of female and male agents could be compared, as well as what ethnicity appears dominant in imagery portrayals of religious leaders. The findings of this study could serve as scaffolding for such an activity and afford educators the opportunity to establish new learning avenues for enhancing their iY students' comparative analysis skills (Elmore, 2010), via direct implementation of content analysis techniques. It would also raise students' awareness of textbook politics and formal curriculum formatting regarding gender depiction in history. This could then be capitalized upon by educators who, again, could reference this study's format regarding the caveats about the seven prominent women and invite students to research and create more gender-balanced religious historical accounts if their textbook

fails to provide them. This might then assist in students' cultivation of mutual respect for female and male religious agents well as generate respectful discussion about local and international citizens of various religions, potentially discouraging gender and ethnic stereotype threat from interfering in student learning and knowledge acquirement processes.

Educators wishing to introduce pedagogical reform in how female and male agency in these religions are presented to students within their own instructional methods may reference both the findings and female agency caveats in this study to expedite the reform process. More specifically, educators may take the initiative to incorporate supplemental curriculum materials about the agency of Sarah and Hagar based upon this study's finding of their complete omission in the textbooks within this study's sample. Educators might also re-assess how female historical agents are presented and depicted overall in their classrooms after referencing this study, which found that most women were still regarded as spectators rather than as change agents of history in nine nationally available textbooks. Educators could further their pedagogical reform process by inviting religious comparative analyses and discussion of gendered titles. Why, for example, is the title "Prophet" capitalized in textbooks when referencing Muhammad but Abraham's title of "patriarch" not? Also, the title "patriarch" specifically denotes Hebrew leadership (e.g., Abraham), so could the title "matriarch" apply to prominent Hebrew women (i.e., Sarah, Hagar)? Discussion and examination of these titles can assist in students' understanding of patriarchy, the promotion of male dominance over others via the control and uneven distribution of societal influence and resources (Ashcraft, 1998; Bellis, 1994; Lerner, 1986; Meyers, 1998). The findings and information offered in this study are

especially salient for educators who currently use one of the textbooks in this study's sample and who adhere to NCSS national standards and/or Wisconsin state standards regarding students' understanding of culture and religion.

### **Implications for Future Research**

While I employed my privileged position as a white researcher with professional educator experience and an "outsider/insider" dual status (hooks, 1989, p. 45) in this study to propel the discussion of the omission of women's agency in world history textbooks, by no means is this research definitive. Rather, this study serves as only a starting point in the exploration of and research into the marginalization and omission of female agency in textbook accounts of religion; additional research, in the form of replication studies and qualitative student interviews, is strongly encouraged. Replication studies would not only provide a means for strengthening the reliability of this study and that of the replication study itself (Krippendorff, 2004), but they also would re-affirm how discourse in textbooks involves a political edge that should be constantly acknowledged for the research about them to resonate in a meaningful way (Frost & Elichaooff, 2014; McCorkel & Myers, 2003). The reflexivity component embedded within this textbook content analysis study helped determine that the examined sample reflected historical inaccuracies about religious women's agency due to the presence of formal curriculum influences. Because this study serves as a new contribution to women's omission and marginalization in textbook literature, additional replication studies are needed to either confirm these findings or identify whether the researcher's personal subjectivity became too enmeshed within and therefore compromised any aspect of the study.

Additionally, replication studies of women's omission and marginalization in world history textbooks are needed that would validate (or negate) the findings of Clark et al. (2005) and Commeyras and Alvermann (1996). These replication studies would offer more insight into whether or not the omission of female agency might reinforce the false premise of "males only" as historical change agents, a concept promoted in traditional content textbooks, that skews historical accuracy since cultural interactions and transformations occur both collectively and individually by all genders (Doyle, 1974). Literature contributions could also be made from such replication studies regarding how the omission and/or marginalization of women's agency in textbooks exemplifies patriarchal social conditioning in an academic setting, as such texts serve as vehicles for the reinforcement of traditional power hierarchies and binaries (Lowen, 2007).

Furthermore, conducting additional qualitative research in the form of topical interviews and/or surveys/questionnaires regarding students' perceptions of female historical agents in religion as compared to male historical agents in religion could serve as a next step for the line of inquiry outlined in this study (Glesne, 2011). This research could specifically review the participating students' textbook for evidence of traditional content structure and address what information and perceptions students garnered from that textbook regarding gendered agency in the emergence accounts of Judaism, Christianity, and Islam. Findings from such research could contribute to the available literature discussing students' perceptions regarding the reason for women's omission and/or marginalization in history textbooks (i.e., due to their gender or lack of ability) (Lowen, 2007), as well as determine whether participants internalized the patriarchal



belief that only males can serve as “qualified” religious leaders from their textbook (Freedman, 2002; Young, 1993). Studies of this nature could also add to the small literature base that currently exists on stereotype threat concerning female students’ self-concepts and their ability to perform academically (Schmader & Johns, 2003; Steele & Aronson, 1995).

## APPENDIX A

### *Secondary World History Textbooks Utilized in Previous Content Analyses from 1970s-Present*

	<i>Year</i>		
<i>Textbook Title</i>	<i>Publish</i>	<i>Article Author &amp; Year</i>	<i>Representation Discussed</i>
A Global History: From Prehistory to Present	1962	Clark et al. (2005)	Women
A Global History of Man	1968	Kane ( 1970)	Minorities (Judaism)
A Global History: From Prehistory to Present	1988	Clark et al. (2005)	Women
A Global Mosaic	2001	Sewall (2003)	Religion (Islam)
World Cultures: A Global Mosaic	2004	Tobin & Ybarra (2008)	Religion (Judaism)
A History of World	1959	Marcus (1963)	Minorities (Judaism)
A History of the World	1963	Kane ( 1970)	Minorities (Judaism)
A History of the Modern World	1971	Clark et al. (2005)	Women
A History of the Modern World	1984	Clark et al. (2005)	Women
A Message Across of Ancient Days	2003	Ravitch (2003)	N/A
A World History: A Cultural Approach	1969	Kane ( 1970)	Minorities (Judaism)
Across the Centuries	1991	Douglass & Dunn ( 2003)	Religion (Islam)
Across the Centuries	1994	Sewall (2003)	Religion (Islam)
Across the Centuries	1999	Ravitch (2003)	N/A
Discover Our Heritage	1997	Douglass & Dunn ( 2003)	Religion (Islam)

Exploring a Changing World	1966	Clark et al. (2005)	Women
Exploring World History	1990	Sewall (1995)	Religion
Exploring World History	1990	Bellitto (1996)	Religion (Islam & Christianity)
Glencoe World History	2005	Tobin & Ybarra (2008)	Religion (Judaism)
Global Insights: People and Cultures	1994	Douglass & Dunn ( 2003)	Religion (Islam)
History Alive! The Medieval World and Beyond	2005	Sewall (2008)	Religion (Islam)
History and Life: The World and its People	1982	Gagnon (1987)	Religion (Islam & Christianity)
History and Life: The World and its People	1987	Clark et al. (2005)	Women
History and Life: The World and its People	1987	Douglass & Dunn ( 2003)	Religion (Islam)
History and Life	1990	Sewall (1995)	Religion
History and Life	1990	Bellitto (1996)	Religion (Islam & Christianity)
History of the World	1990	Sewall (1995)	Religion
History of the World	1990	Bellitto (1996)	Religion (Islam & Christianity)
History of the World	1992	Commeyras & Alvermann (1996)	Women
Human Heritage	2001	Sewall (2003)	Religion (Islam)
Human Heritage: A World History	1999	Jackson (2011)	Religion (Islam)
Human Heritage: A World History	2001	Jackson (2011)	Religion (Islam)
Human Heritage: A World History	2001	Ravitch (2003)	N/A
Human Heritage: A World History	2004	Jackson (2011)	Religion (Islam)

Human Heritage: A World History	2006	Tobin & Ybarra (2008)	Religion (Judaism)
Links Across Time and Place: A World History	1990	Sewall (1995)	Religion
Links Across Time and Place	1990	Bellitto (1996)	Religion (Islam & Christianity)
Living World History	1958	Marcus (1963)	Minorities (Judaism)
Living World History	1969	Kane ( 1970)	Minorities (Judaism)
Man's Achievements Through the Ages	1958	Marcus (1963)	Minorities (Judaism)
World History and Cultures: The Story of Man's Achievements	1966	Kane ( 1970)	Minorities (Judaism)
Man's Cultural Heritage	1969	Kane ( 1970)	Minorities (Judaism)
Medieval and Early Modern Times	2006	Sewall (2008)	Religion (Islam)
Men and Nations: A World History	1968	Clark et al. (2005)	Women
Men and Nations: A World History	1968	Kane ( 1970)	Minorities (Judaism)
People and Nations: A World History	1983	Gagnon (1987)	Religion (Islam & Christianity)
People and Nations: A World History	1987	Clark et al. (2005)	Women
World History: People and Nations	1990	Sewall (1995)	Religion
World History: People and Nations	1993	Clark et al. (2005)	Women
World History: People and Nations	2000	Ravitch (2003)	N/A
Modern History	1958	Marcus (1963)	Minorities (Judaism)
New Dimensions of World History	1969	Kane ( 1970)	Minorities (Judaism)

Our Common Heritage: A World History	1984	Gagnon (1987)	Religion (Islam & Christianity)
Our Widening World	1960	Marcus (1963)	Minorities (Judaism)
Our Widening World	1967	Kane ( 1970)	Minorities (Judaism)
Our World Story	1997	Douglass & Dunn ( 2003)	Religion (Islam)
Our World Through the Ages	1959	Marcus (1963)	Minorities (Judaism)
Our World Through the Ages	1967	Kane ( 1970)	Minorities (Judaism)
Out of the Past	1959	Marcus (1963)	Minorities (Judaism)
People and Our World: A Study of World History	1981	Gagnon (1987)	Religion (Islam & Christianity)
People, Places, and Change	2005	Tobin & Ybarra (2008)	Religion (Judaism)
Story of Nations	1956	Marcus (1963)	Minorities (Judaism)
Story of Nations	1968	Kane ( 1970)	Minorities (Judaism)
The Earth and Its Peoples: A Global History	2005	Tobin & Ybarra (2008)	Religion (Judaism)
The History of Our World	1959	Marcus (1963)	Minorities (Judaism)
The History of Our World	1969	Kane ( 1970)	Minorities (Judaism)
The Humanities in Western Culture	1996	Tobin & Ybarra (2008)	Religion (Judaism)
The Human Achievement	1967	Kane ( 1970)	Minorities (Judaism)

The Human Experience: A World History	1985	Clark et al. (2005)	Women
World History: The Human Experience	1994	Clark et al. (2005)	Women
The Making of Today's World	1959	Marcus (1963)	Minorities (Judaism)
The Pageant of World History	1968	Kane ( 1970)	Minorities (Judaism)
The Pageant of History	1991	Sewall (1995)	Religion
The Past that Lives Today	1952	Marcus (1963)	Minorities (Judaism)
The Record of Mankind	1956	Marcus (1963)	Minorities (Judaism)
The Record of Mankind	1970	Kane ( 1970)	Minorities (Judaism)
The World	2003	Tobin & Ybarra (2008)	Religion (Judaism)
The World	2005	Tobin & Ybarra (2008)	Religion (Judaism)
The World and Its People	1997	Douglass & Dunn ( 2003)	Religion (Islam)
The World and Its People	2005	Tobin & Ybarra (2008)	Religion (Judaism)
The World's History	1959	Marcus (1963)	Minorities (Judaism)
To See a World	1994	Douglass & Dunn ( 2003)	Religion (Islam)
To See a World	1997	Ravitch (2003)	N/A
To See a World	*	Jackson (2011)	Religion (Islam)
Traditions and Encounters: A Global Perspective on the Past	2006	Tobin & Ybarra (2008)	Religion (Judaism)

World Adventures in Time and Place	1997	Douglass & Dunn ( 2003)	Religion (Islam)
World Adventures in Time and Place	2000	Ravitch (2003)	N/A
World Adventures in Time and Place	*	Jackson (2011)	Religion (Islam)
World Cultures: A Global Mosaic	1995	Douglass & Dunn ( 2003)	Religion (Islam)
World Cultures: A Global Mosaic	2001	Ravitch (2003)	N/A
World Cultures: A Global Mosaic	2004	Jackson (2011)	Religion (Islam)
World Cultures and Geographies	*	Jackson (2011)	Religion (Islam)
World History	1971	Clark et al. (2005)	Women
World History	2003	Ravitch (2003)	N/A
World History	2005	Tobin & Ybarra (2008)	Religion (Judaism)
World History: Connections to Today	1997	Clark et al. (2005)	Women
World History: Connections to Today	1997	Douglass & Dunn ( 2003)	Religion (Islam)
World History: Connections to Today	1999	Frey (2012)	Religion (Christianity)
Connections to Today	2001	Sewall (2003)	Religion (Islam)
Connections to Today	2001	Ravitch (2003)	N/A
Connections to Today	2001	Tobin & Ybarra (2008)	Religion (Judaism)
Connections to Today	*	Jackson (2011)	Religion (Islam)
World History: Connections to Today	2005	Marino (2011)	N/A
World History: Continuity and Change	1997	Clark et al. (2005)	Women
World History: Continuity and Change	1997	Douglass & Dunn ( 2003)	Religion (Islam)
World History: Continuity and Change	1999	Douglass & Dunn ( 2003)	Religion (Islam)

World History: Continuity and Change	1999	Frey (2012)	Religion (Christianity)
World History: Continuity and Change	1999	Sewall (2003)	Religion (Islam)
World History: Continuity and Change	1999	Ravitch (2003)	N/A
World History: Continuity and Change	1999	Tobin & Ybarra (2008)	Religion (Judaism)
World History for a Better World	1958	Marcus (1963)	Minorities (Judaism)
World History for a Better World	1964	Clark et al. (2005)	Women
World History: Modern times	2005	Marino (2011)	N/A
World History: Modern times	2006	Sewall (2008)	Religion (Islam)
World History: Patterns of World Civilization	1983	Gagnon (1987)	Religion (Islam & Christianity)
World History: Patterns of World Civilization	1990	Sewall (1995)	Religion
World History: Patterns of World Civilization	1991	Commeyras & Alvermann (1996)	Women
World History: Patterns of Interaction	1999	Clark et al. (2005)	Women
World History: Patterns of Interaction	1999	Douglass & Dunn (2003)	Religion (Islam)
World History: Patterns of Interaction	1999	Frey (2012)	Religion (Christianity)
Modern World History: Patterns of Interaction	1999	Ravitch (2003)	N/A
Patterns of Interaction	2003	Sewall (2003)	Religion (Islam)
World History: Patterns of Interaction	2003	Tobin & Ybarra (2008)	Religion (Judaism)
Modern World History: Patterns of Interaction	2005	Tobin & Ybarra (2008)	Religion (Judaism)
Patterns of Interaction	*	Jackson, 2011	Religion (Islam)
World History: Patterns of Interaction	2007	Marino (2011)	N/A
World History: Perspectives on the Past	1988	Sewall (1995)	Religion
World History: Perspectives on the Past	1992	Commeyras & Alvermann	Women



		(1996)	
World History: Perspectives on the Past	1997	Douglass & Dunn ( 2003)	Religion (Islam)
World History: The Struggle for Civilization	1955	Marcus (1963)	Minorities (Judaism)
World History: The Human Experience	1997	Douglass & Dunn ( 2003)	Religion (Islam)
World History: The Human Experience	1999	Frey (2012)	Religion (Christianity)
World History: The Human Experience	2001	Marino (2011)	N/A
World History: The Human Experience	2001	Ravitch (2003)	N/A
World History: The Human Experience	2001	Tobin & Ybarra (2008)	Religion (Judaism)
The Human Experience	2003	Sewall (2003)	Religion (Islam)
World History: The Human Journey	2003	Tobin & Ybarra (2008)	Religion (Judaism)
World History: The Human Journey	2005	Marino (2011)	N/A
World History: The Human Odyssey	1998	Clark et al. (2005)	Women
World History: The Human Odyssey	1999	Frey (2012)	Religion (Christianity)
World History: The Modern World	2007	Sewall (2008)	Religion (Islam)
World History: Traditions and New Directions	1991	Sadker & Sadker (1995)	Women
World History Since 1500: The Age of Global Integration	2002	Tobin & Ybarra (2008)	Religion (Judaism)

*Note: \* - indicates the absence of a textbook's publishing date within an article nor was any information provided in the article's reference list; N/A - indicates if a different topic in which neither women nor religion were discussed in the analysis*

## APPENDIX B

### *Secondary US History Textbooks Utilized in Previous Content Analyses from 1970s-Present*

<i>Textbook Title</i>	<i>Year</i>	<i>Article Author &amp; Year</i>	<i>Representation Discussed</i>
A Concise History of the American Republic	1977	Weinbaum (1979)	Women
A High School History of Modern America	1969	Kane ( 1970)	Minorities (Judaism)
A History of the United States: The Evolution of a Free People	1968	Arlow & Froschl (1976)	Women
A History of the United States	1968	Trecker (1971)	Women
A History of the United States	1968	Kane ( 1970)	Minorities (Judaism)
A History of the United States	2002	Clark et al. (2004)	Women
A History of the United States	1960	Marcus ( 1963)	Minorities (Judaism)
A History of the United States	1986	R. Lerner et al. (1991)	Women
A History of the United States	1992	Clark et al. (2004)	Women
A History of the United States	1992	Sadker & Sadker (1995)	Women
A History of the United States	1992	Sewall (1995)	Religion
A History of the United States	1996	Romanowski (1998)	Religion (Christianity)
A History of Our American Republic	1981	Clark et al. (2004)	Women
A New History of the United States	1969	Arlow & Froschl (1976)	Women
A New History of the United States: An Inquiry Approach	1975	Weinbaum (1979)	Women
America! America!	1977	Weinbaum (1979)	Women

America: Its People and its Values	1985	R. Lerner et al. (1991)	Women
America: Land of Freedom	1959	Marcus ( 1963)	Minorities (Judaism)
America: Pathways to the Present	1995	Romanowski (1998)	Religion (Christianity)
America: Pathways to the Present	1990	Clark et al. (2004)	Women
America: Pathways to the Present	2007	Sewall (2008)	Religion (Islam)
America: The Glorious Republic	1988	Sewall (1995)	Religion
America: The People and the Dream	1991	Sewall (1995)	Religion
America: The People and the Dream	1994	Romanowski (1998)	Religion (Christianity)
American History	1961	Arlow & Froschl (1976)	Women
American History	1979	Clark et al. (2004)	Women
American History for Today	1977	Weinbaum (1979)	Women
American Odyssey: The United States in the 20th Century	1992	Sewall (1995)	Religion
American Odyssey: The United States in the 20th Century	1997	Romanowski (1998)	Religion (Christianity)
American Voices: A History of the United States	1992	Sewall, 1995	Religion
American Voices	1995	Romanowski (1998)	Religion (Christianity)
		Romanowski (1998)	
Discovering American History	1964	Trecker (1971)	Women
Discovering American History	1967	Arlow & Froschl (1976)	Women

Discovering American History	1967	Kane ( 1970)	Minorities (Judaism)
Exploring American History	1991	Sewall (1995)	Religion
History: USA	1967	Kane ( 1970)	Minorities (Judaism)
History of a Free People	1960	Marcus ( 1963)	Minorities (Judaism)
History of a Free People	1961	Arlow & Froschl (1976)	Women
History of a Free People	1965	Clark et al. (2004)	Women
History of a Free People	1965	Trecker (1971)	Women
History of a Free People	1969	Kane ( 1970)	Minorities (Judaism)
History of a Free People	1981	Clark et al. (2004)	Women
History of a Free Nation	1992	Sewall (1995)	Religion
History of a Free Nation	1992	Romanowski (1998)	Religion (Christianity)
History of a Free Nation	1989	Clark et al. (2004)	Women
History of the United States	1964	Arlow & Froschl (1976)	Women
History of the United States	1991	Sewall (1995)	Religion
History of the United States	1997	Romanowski (1998)	Religion (Christianity)
History of Our Republic	1965	Trecker (1971)	Women
History of Our United States	1969	Kane ( 1970)	Minorities (Judaism)
Living in Our America	1956	Marcus ( 1963)	Minorities (Judaism)

Magruder's American Government	1991	Sewall (1995)	Religion
Our Free Nation	1959	Marcus ( 1963)	Minorities (Judaism)
Our American Nation	1966	Trecker (1971)	Women
Our American Nation	1966	Clark et al. (2004)	Women
Our American Nation	1969	Kane ( 1970)	Minorities (Judaism)
Our American Republic	1966	Kane ( 1970)	Minorities (Judaism)
Our Country's History	1960	Marcus ( 1963)	Minorities (Judaism)
Our Nation's Story	1960	Marcus ( 1963)	Minorities (Judaism)
People and Our Country	1978	Weinbaum (1979)	Women
Readings in American History	1964	Arlow & Froschl (1976)	Women
Rise of the American Nation	1966	Trecker (1971)	Women
Rise of the American Nation	1966	Arlow & Froschl (1976)	Women
Rise of the American Nation	1966	Clark et al. (2004)	Women
Rise of the American Nation	1969	Kane ( 1970)	Minorities (Judaism)
Story of America	1957	Marcus ( 1963)	Minorities (Judaism)
Story of America	1964	Trecker (1971)	Women
Story of Our Land and People	1957	Marcus ( 1963)	Minorities (Judaism)

Story of the American Nation	1967	Kane ( 1970)	Minorities (Judaism)
The Adventure of the American People	1959	Trecker (1971)	Women
The Adventure of the American People	1960	Marcus ( 1963)	Minorities (Judaism)
The Adventure of the American People	1968	Kane ( 1970)	Minorities (Judaism)
The American Achievement	1966	Trecker (1971)	Women
The American Achievement	1966	Arlow & Froschl (1976)	Women
The American Achievement	1966	Clark et al. (2004)	Women
The American Adventure	1957	Marcus ( 1963)	Minorities (Judaism)
The American Nation	1995	Sewall (1995)	Religion
The American Nation	1995	Romanowski (1998)	Religion (Christianity)
The American Story	1959	Marcus ( 1963)	Minorities (Judaism)
The Americas: Reconstruction to the 21st Century	2006	Sewall (2008)	Religion (Islam)
The American Vision: Modern Times	2006	Sewall (2008)	Religion (Islam)
The Americans	1982	Clark et al. (2004)	Women
The Americans	1998	Clark et al. (2004)	Women
The Call of Freedom	1978	Weinbaum (1979)	Women

The Free and the Brave	1967	Kane ( 1970)	Minorities (Judaism)
The Growth of the American Republic	1959	Arlow & Froschl (1976)	Women
The Making of Modern America	1960	Marcus ( 1963)	Minorities (Judaism)
The Making of Modern America	1964	Trecker (1971)	Women
The Making of Modern America	1964	Clark et al. (2004)	Women
The Making of Modern America	1960	Kane ( 1970)	Minorities (Judaism)
The New Exploring Our Nation's History	1979	Clark et al. (2004)	Women
The Promise of Democracy	1978	Weinbaum (1979)	Women
The Rise of the American Nation	1977	Weinbaum (1979)	Women
The Rise of the American Nation	1982	R. Lerner et al. (1991)	Women
The Shaping of the American Past	1975	Weinbaum (1979)	Women
The Story of America	1991	Sewall (1995)	Religion
The Story of America	1994	Romanowski (1998)	Religion (Christianity)
The Story of American Democracy	1958	Marcus ( 1963)	Minorities (Judaism)
The Story of Our America	1960	Marcus ( 1963)	Minorities (Judaism)
The United States	1972	Arlow & Froschl (1976)	Women
The United States	1976	Weinbaum (1979)	Women

The United States: The History of a Republic	1957	Trecker (1971)	Women
The United States: The History of a Republic	1957	Clark et al. (2004)	Women
The United States: The History of a Republic	1961	Arlow & Froschl (1976)	Women
The United States: The History of a Republic	1990	Romanowski (1998)	Religion (Christianity)
These United States	1981	Clark et al. (2004)	Women
This is America's Story	1960	Marcus ( 1963)	Minorities (Judaism)
This is America's Story	1968	Kane ( 1970)	Minorities (Judaism)
United States History	1960	Arlow & Froschl (1976)	Women
United States History	1967	Arlow & Froschl (1976)	Women
United States History	1967	Kane ( 1970)	Minorities (Judaism)



## APPENDIX C

### *Previous Content Analyses Results on Women's Representation in Secondary History Textbooks*

<i>Decade</i>	<i>Article Author(s) &amp; Publish Date</i>	<i>Review Location</i>	<i>Total Reviewed</i>	<i>Subject</i>	<i>Women's Section</i>	<i>Contribut. Theory</i>	<i>Sexist Lang.</i>	<i>Female Imagery</i>	<i>Textual Lines</i>	<i>Textbook Pages</i>	<i>Passive Role</i>
<b>1960s-1970s</b>	Marcus (1963)	USA	48 (16:16)	SS (WH:USH)	*	*	*	*	*	*	*
	Kane (1970)	USA	45 (15:15)	SS (WH:USH)	*	*	*	*	*	*	*
	Trecker (1971)	USA	14	USH	*	Y	Y	*	*	*	Y
	Arlow & Froschl (1976)	USA	14	USH	*	Y	Y	5.88%	*	0.2%	Y
	Weinbaum (1979)	USA	12	USH	*	Y	D	*	*	< 2.8%	D
	Greenberg (1984)	USA	32(**)	Judaism	*	*	Y	*	*	*	Y
	Clark et. al. (2004)	USA	6	USH	*	*	*	21.7%	3.1%	5.8%	*
	Clark et al. (2005)	USA	5	WH	*	*	*	26.6%	2.1%	3.8%	*
<b>1980s</b>	Kirby & Julian (1981)	USA	10	USH	*	*	Y	*	*	*	*
	Gagnon (1987)	USA	5	WH	*	*	*	*	*	*	*
	R. Lerner et al. (1991)	USA	3	USH	*	*	*	19%	42%	*	D
	Clark et. al. (2004)	USA	6	USH	*	*	*	38.6%	3.6%	10.2%	*
	Clark et al. (2005)	USA	6	WH	*	*	*	37.8%	2.5%	11.4%	*
<b>1990s-2000s</b>	Osler (1994)	UK	36	UK Hist	N	Y	D	3.85%	*	*	Y & N
	Sadker & Sadker (1995)	USA	1	USH	*	*	*	25%	20%	*	*
	Sadker & Sadker (1995)	USA	1	WH	*	Y	*	20%	*	*	*
	Sewall (1995)	USA	10	USH	*	*	*	*	*	*	*
	Sewall (1995)	USA	8	WH	*	*	*	*	*	*	*

Bellitto (1996) Commeyras & Alvermann	USA	4	WH	*	*	*	*	*	*	*
(1996)	USA	3	WH	*	*	Y	*	*	*	Y
Romanowski (1998)	USA	10	USH	*	*	*	*	*	*	*
Frey (2012)	USA	5	WH	*	*	*	*	*	*	*
Douglass & Dunn (2003)	USA	15	WH	*	*	*	*	*	*	*
Ravitch (2003)	USA	12	WH	*	*	*	*	*	*	*
Sewall (2003)	USA	3	WH	*	Y	*	*	*	*	Y
Clark et. al. (2004)	USA	7	USH	*	*	*	41.2%	8%	16.9%	*
Sewall (2004)	USA	4	WH	*	*	*	*	*	*	*
Clark et al. (2005)	USA	6	WH	*	*	*	32.6%	5.7%	16.3%	*
Sewall (2008)	USA	7:3	WH: USH	*	*	*	*	*	*	*
Tobin & Ybarra (2008)	USA	28 (18)	SS (WH)	*	*	*	*	*	*	*
Schoeman (2009)	S.Africa	3	SA Hist	Y	Y	*	Varied	*	Varied	Y
Jackson (2011)	USA	9 known	WH	*	*	*	*	*	*	*
Marino (2011)	USA	5	WH	N	*	*	*	*	*	*
Gudhlanga et al. (2012)	Zimbabwe	Unknown	Zimbabwe Hist	*	Y	*	*	*	*	Y

### Table Key

*Key: USH – United States History textbook; WH – World History textbook; Y / N - information was/was not present within the majority of textbooks reviewed; D - content analysis findings indicated a decrease in information pertaining to a category; \* - no findings reported; \*\* - books reviewed included texts other than secondary social studies textbooks & content analysis article failed to include reference information to allow the isolation of texts reviewed*

### Categories

*Subject: USH = US History textbooks reviewed; WH = World History textbooks reviewed*

*Female Imagery: average percentage of women represented in visual depictions overall (entirety of the textbooks reviewed)*

*Textual Lines: average percent of text discussing women &/or women's issues overall*

*Textbook Pages: average percent of total textbook pages devoted solely to the discussion of women &/or women's issues*

*Passive Role: indicates that when women's representation (visual and textual) was present, if the majority of the representation depicted them in a domestic or passive role; secondary to men*

### Exempt Studies:

*EPIE Institute (1976) - analytical break-down of the 31 separate studies composing this study proved difficult to incorporate into above Appendix*

## APPENDIX D

### *Previous Content Analyses Results on the Representation of Judaism, Islam, & Christianity in Secondary History Textbooks*

	<i>Article Author(s)</i>	<i>Review</i>	<i>Total</i>	<i>Subject</i>	<i>Religion</i>	<i>Unbal.</i>	<i>Misrep.</i>	<i>Content</i>
<i>Decade</i>	<i>&amp; Publish Date</i>	<i>Location</i>	<i>Reviewed</i>					
<b>1950s-1970s</b>	Marcus (1963)	USA	48 (16:16)	SS (WH:USH)	J	Y	Y	*
	Kane (1970)	USA	45 (15:15)	SS (WH:USH)	J	Y	Y	*
	Trecker (1971)	USA	14	USH	*	*	*	*
	Arlow & Froschl (1976)	USA	14	USH	*	*	*	*
	Weinbaum (1979)	USA	12	USH	*	*	*	*
	Greenberg (1984)	USA	32(**)	Judaism	J	*	*	*
	Clark et al. (2004)	USA	6	USH	*	*	*	*
	Clark et al. (2005)	USA	5	WH	*	*	*	*
<b>1980s</b>	Kirby & Julian (1981)	USA	10	USH	*	*	*	*
	Gagnon (1987)	USA	5	WH	J, C	Y	*	*
	R. Lerner et al. (1991)	USA	3	USH	*	*	*	*
	Clark et al. (2004)	USA	6	USH	*	*	*	*
	Clark et al. (2005)	USA	6	USH	*	*	*	*
<b>1990s-2000s</b>	Osler (1994)	UK	36	UK Hist	*	*	*	*
	Sadker & Sadker (1995)	USA	1	WH	*	*	*	*
	Sadker & Sadker (1995)	USA	1	USH	*	*	*	*
	Sewall (1995)	USA	8	WH	J, C, I	Y	Y	*
	Sewall (1995)	USA	10	USH	*	Y	N	*
	Bellitto (1996)	USA	4	WH	J, C	*	*	*
	Commeyras & Alvermann (1996)	USA	3	WH	*	*	*	*
	Romanowski (1998)	USA	10	USH	C	*	Y	*

Frey (2012)	USA	5	WH	C	Y	*	*
Douglass & Dunn (2003)	USA	15	WH	I	Y	Y	*
Ravitch (2003)	USA	12	WH	I, C	*	Y (I)	*
Sewall (2003)	USA	3	WH	I	Y	Y	*
Clark et. al. (2004)	USA	7	USH	*	*	*	*
Sewall (2004)	USA	4	WH	J, C	Y	*	*
Clark et al. (2005)	USA	6	WH	*	*	*	*
Sewall (2008)	USA	7:3	WH: USH	I	Y	Y	*
Tobin & Ybarra (2008)	USA	28 (18)	SS (WH)	J	*	Y	*
Schoeman (2009)	S.Africa	3	SA Hist	*	*	*	*
Jackson (2011)	USA	9 known	WH	I	Y	Y	3-5%
Marino (2011)	USA	5	WH	*	*	*	*
Gudhlanga et al. (2012)	Zimbabwe	Unknown	Zimbabwe Hist	*	*	*	*

### **Categories**

*Religion:* indicates which religion(s) the author's content analysis focused on

*Unbal.:* indicates if author specifically claimed in their findings that textbooks' portrayals of the religion was unbalanced compared to the representation of other religions

*Misrep.:* the author's findings indicate textbooks reviewed misrepresented the religion(s) in some way or multiple ways

*Content:* average percent of total textbook pages devoted solely to the discussion of religion(s)

**Key:** USH – United States History textbook; WH – World History textbook; Y / N - information was/was not present within the majority of textbooks reviewed; D - content analysis findings indicated a decrease in information pertaining to a category; \* - no findings reported; J / I / C – Judaism, Islam, or Christianity; \*\* - author never specified a religion but rather addressed topic as “religion in textbooks”

### **Exempt Studies:**

*EPIE Institute (1976)* - analytical break-down of the 31 separate studies composing this study proved difficult to incorporate into above Appendix

## APPENDIX E

### *Bibliography of World Religions Textbooks Reviewed for A priori & Information Gleaned*

Hopfe, L.M. & Woodward, M.R. (2012). *Religions of the World* (12<sup>th</sup> ed.). Boston, MA: Pearson.

Matthews, W. (2013). *World Religions* (7<sup>th</sup> ed.). Belmont, CA: Wadsworth Cengage Learning.

Molloy, M. (2013). *Experiencing the World's Religions: Tradition, challenge, and Change* (6<sup>th</sup>

ed.). New York, NY: McGraw-Hill

Young, W.A. (2013). *The World's Religions: Worldviews and Contemporary Issues* (4<sup>th</sup> ed.).

Boston, MA: Pearson.

## APPENDIX F

### *A priori Information Gleaned*

Historical Change Agent: Sarah

Textbook (Author) **Publisher	Pg. #	Info Found
Religions of the World (Hopfe & Woodward) **Pearson		NA - Not one woman is mentioned (certainly not in emergence account); women's names mentioned sparingly in reference to scriptures (i.e., Book of Ester)
The World's Religions: Worldviews & Contemporary Issues (Young) **Pearson	186	<p>"After an encounter with God, in which he is told that his descendants will become a great nation in a land of their own as well as a source of blessing to other nations, Abraham and his wife Sarah journey from Mesopotamia to the land that was to become Israel.</p> <p>The promissory covenant to Abraham and Sarah is renewed with the son of Abraham, Isaac, and his wife Rebecca..."</p>
World Religions (Matthews) **Wadsworth Cengage	243	"Abraham's sons, Ishmael through Sarah's servant Hagar, and Isaac through Sarah, became patriarchs of nations."
	246	"All of these men [Abraham, Ishmael, Isaac, Joseph, David, Solomon, Isaiah, Jeremiah, Ezekiel] were supported, and sometimes led, by remarkable women such as Sarah, Rebekah, Deborah, Bathsheba, and Esther."
	249	<p>"Having faith in God, Abraham, his wife Sarah, and Haran's son Lot began a migration to the land of promise located at the lower eastern end of the Mediterranean Sea."</p> <p>"Abraham's covenant with God and continued through his son with Sarah, Isaac. God enabled Sarah, who had been barren, to bear Isaac."</p>
	284	"Questions for Review. 1. Tell the story of Abraham, Sarah, Hagar, Isaac, and Ishmael. What major religions trace their origins to Abraham and his sons?"
	367	Muslims, the pilgrimage to Mecca: "They [pilgrims] then run between two low hills, imitating Abraham's concubine Hagar, who frantically searched for water in the desert to save their child, Ishmael, after Sarah had excluded them from her camp."
Experiencing the World's Religions (Malloy) **McGraw-Hill	286	Ruth & Ester listed under "The Writings (Ketuvim)"
	290	"[...] Abraham has long been unable to have a son by his wife, Sarah. At Sarah's urging, he fathers by her maid, Hagar, a son named Ishmael. But then, to the amazement of all, Sarah herself has a son (Gen. 19). Soon, though, Sarah jealously demands that Ishmael and Hagar be sent away. [...]"
	291	Image: "Marc Chagall's <i>Abraham and the Three Angels</i> includes

		<p>Abraham's elderly wife Sarah, whose pregnancy is an important part of matriarchal history."</p> <p>Text: "Genesis also contain stories about some extremely memorable women, the matriarchs of the Hebrew people: Sarah, Rebekah, Rachel, and Leah. [...] Sarah, for example, stays modestly inside the tent when strangers arrive but laughs so loudly that they hear her and then questioned her about why she is laughing (Gen. 18:10-15)."</p>
	415	<p><i>"Muslims trace their ancestry back to Abraham, the same patriarchal ancestor of the Jews, and to his son Ishmael. Ishmael was conceived by Abraham and Hagar, who was a maid to Sarah, Abraham's wife. When Sarah, at an advanced age, became pregnant and gave birth to her son Isaac, Hagar and Ishmael were forced to leave Abraham's care, purportedly because of Sarah's jealousy. [...]. (repeat in Hagar section)</i></p>

### Historical Change Agent: Hagar

Textbook (Author) **Publisher	Pg. #	Info Found
Religions of the World (Hopfe & Woodward) **Pearson		NA - Not one woman is mentioned (certainly not in emergence account); women's names mentioned sparingly in reference to scriptures (i.e., Book of Ester)
The World's Religions: Worldviews & Contemporary Issues (Young) **Pearson		NA under "Judaism"
	256	<p>Under "Islam":</p> <p>"First in a long, covered corridor near the kaaba, which connects the two sacred hills of Safa and Marwah, pilgrims reenact Hagar's desperate search for water for her son Ismail by Abraham, whom Muslims believe to be the heir to the promise made by God to Abraham. They run seven times along the corridor [...] and drink from the well of Zamzam, which is believed to be the well shown to Hagar by an angel."</p>
World Religions (Matthews) **Wadsworth Cengage	243	<i>"Abraham's sons, Ishmael through Sarah's servant Hagar, and Isaac through Sarah, became patriarchs of nations." (repeat in "Sarah" section)</i>
	249	"The son of Hagar and Abraham, Ishmael, departed to another land, where he would become a respected leader of the Arabs."
	284	<i>"Questions for Review. 1. Tell the story of Abraham, Sarah, Hagar, Isaac, and Ishmael. What major religions trace their origins to Abraham and his sons?" (repeat in "Sarah" section)</i>
	367	<i>Muslims, the pilgrimage to Mecca: "They [pilgrims] then run between two low hills, imitating Abraham's concubine Hagar, who frantically searched for water in the desert to save their child, Ishmael, after Sarah had excluded them from her camp." (repeat in "Sarah" section)</i>

Experiencing the World's Religions (Malloy) **McGraw-Hill	290	"[...] Abraham has long been unable to have a son by his wife, Sarah. At Sarah's urging, he fathers by her maid, Hagar, a son named Ishmael. But then, to the amazement of all, Sarah herself has a son (Gen. 19). Soon, though, Sarah jealously demands that Ishmael and Hagar be sent away. [...]" (repeat in "Sarah" section)
	415	"Muslims trace their ancestry back to Abraham, the same patriarchal ancestor of the Jews, and to his son Ishmael. Ishmael was conceived by Abraham and Hagar, who was a maid to Sarah, Abraham's wife. When Sarah, at an advanced age, became pregnant and gave birth to her son Isaac, Hagar and Ishmael were forced to leave Abraham's care, purportedly because of Sarah's jealousy. [...].
	421	"After walking around the Kabah, the pilgrims ritually recall Hagar. [...] Between these two hills Hagar is believed to have searched desperately for water for her son Ishmael. Pilgrims walk speedily seven times along the corridor or (the <i>Masa</i> ), reenacting Hagar's thirsty search. They drink from the well of Zamzam in the mosque area, which is believed to be the well shown to Hagar by an angel."

### Historical Change Agent: Mary the Virgin

Textbook (Author) **Publisher	Pg. #	Info Found
Religions of the World (Hopfe & Woodward) **Pearson	42	"Visions of Jesus Christ and his mother, the Virgin Mary, are common in many Native American communities."
	282	"Both Matthew and Luke assert that Jesus's birth was unique in that he was born of Mary, who was a virgin..." (pic of Mary – shrine to Mary, depicted as white)
	287	Painting of the Last Supper – shows woman on Jesus' left and another in the background amidst male followers
	299-300	"The Eastern church used icons – two dimensional pictures of Jesus, Mary, and the disciples, - in their worship, whereas the Western church allowed statues."
	301	"Three Kings bringing gifts" painting; depicts Mary holding infant Jesus
	310-11	Catholic dogmas since counter-reformation: "1. <i>The immaculate conception of Mary</i> . It has long been held among Catholics that Mary, the mother of Jesus, not only had conceived as a virgin but had been born without the taint of original sin. In 1854, Pope Pius IX formally declared the Immaculate Conception to be dogma that should be believed by all faithful Catholics." [...] 3. <i>The dogma of the bodily assumption of Mary</i> . In 1950, Pius XII declared as dogma the bodily assumption of Mary. This meant that Mary did not suffer decay in a tomb but was taken directly into heaven after her death."
	311	Image – "Roman Catholic folk shrine" whose center-piece is Mary (white) statue with framed images of Jesus, candles, flowers all



		around her
	331	"One report claims that it [Ka'ba] even contained a painting of Jesus and Mary. (Found in "Islam" chapter)
The World's Religions: Worldviews & Contemporary Issues (Young) **Pearson	208	"Legends about the birth of Jesus (...) agree that Jesus ("God saves") was the son of a young virgin named Mary. [...] Mary's husband was a carpenter named Joseph..."
	218	Image of "Mary , Christ, and St. John the Baptist"
	220	"An image of the Virgin Mary and the baby Jesus at a Catholic shrine in Chennai (Madras), India."
	224	"Some churches celebrate the Transfiguration of Jesus (...) on August 6 and the Assumption of Mary, based on the belief that the mother of Jesus ascended body and soul into heaven when she died, on August 15."
	225	<p>Throughout Christian history, devotion to Mary, the mother of Jesus, has played an important role, particularly in the Roman Catholic, Orthodox, and Anglican Churches. Worshippers venerate Mary as the Mother of God, the immaculate virgin, who, according to Catholic teaching, was herself conceived without the stain of original sin.</p> <p>Catholics appeal to her in the "Hail Mary" prayer, in which she is addressed as "Mother of God" and implored to "pray for us sinners...". Appearances of Mary have long inspired the faithful. In the sixteenth century, at Guadalupe in Mexico, the Virgin appeared with the features of an Indian woman to an Aztec named Juan Diego. A church built on the spot of her appearance honors the Virgin of Guadalupe. In the nineteenth century, Mary appeared to a young girl named Bernadette at Lourdes, France."</p>
	230	Listed under "important terms and phrases" section
World Religions (Matthews) **Wadsworth Cengage	290	"Mary, the mother of Jesus, would be honored as the mother of God."
	293	"The people of Nazareth, his hometown, saw him only as the son of Mary and Joseph, with brothers and sisters who lived in their midst."
	322	"He [Jesus] is called eternal with God the father and was born in human form through the Virgin Mary."
	323	"In Matthew, he [Jesus] is shown to be born of the virgin, Mary. [...] And Luke, Jesus is born of the virgin, Mary, and Angels announced his coming to shepherds in the field."
	326-7	"A new value appeared in Paul's celibacy and into Gospels of the New Testament that proclaims the virginity of Mary, the mother of Jesus."
	369	"Jesus gave many wonderful signs that he was a great prophet, born of the virgin Mary."

Experiencing the World's Religions (Malloy) **McGraw-Hill	18	'[...]In Catholic and Orthodox Christianity, Mary, the mother of Jesus, receives special veneration; she is held to possess superhuman powers and is a strong role model for women's behavior. [...]"
	336	'[...] Traditional teachings tells of a miraculous conception in Nazareth, a town of northern Israel, and of a birth by the virginal mother Mary in Bethlehem, a town in the South not far from Jerusalem. [...]"
	338	image of Jesus's birth, with Mary and baby Jesus as central figures, both with halos
	342	"[...] Some Christian traditions have held that these relatives were cousins or stepbrothers and stepsisters, hoping their fight to preserve the notion of his mother Mary's permanent virginity. But it is now widely accepted that Jesus had actual brothers and sisters who were children of his mother Mary and Joseph. [...]"
	347-8	"The Gospel of Luke... is filled with a sense of wonder, perhaps it speaks repeatedly of the miraculous action of the Spirit of God at work in the world. It has been called the 'women's gospel' because of its many accounts of women, including Jesus' mother Mary, her cousin Elizabeth, his follower Mary Magdalene, and disciples such as Joanna and Suzanne. [...]"
	350	image: "vocationally, images of the Trinity include Mary, thereby bringing a female element into the representation of the divine. [...]" (stone sculpture has Mary in the middle of Jesus and God? Moses?)
	355	"[...] As the Roman Empire expanded during the time of Jesus and early Christianity, it imported the exotic worship of gods from Asia Minor (Turkey), Persia, Egypt. Among the first religious imports was worship of the goddess Cybele, 'the great mother,' and Isis, a mother figure from Egypt. Such worship goddesses undoubtedly influenced the growing Christian cult of Mary. [...]"
	378	RE Catholic Christianity : "[...] <i>Veneration of Mary and the saints</i> . Believers are encouraged to venerate not only Jesus but also Mary and the saints, who reside in heaven. [...]"
	379	"[...] The cult of the Virgin of Guadalupe they arose at the place where an Aztec goddess had been worshiped, and nature deities of the Mayans [...] Are still venerated under the guise of Christian saints. [...]"
	389	"Devotion to Mary, the mother of Jesus, appeared in Christianity quite early. In the Eastern church, its strength was evidenced in the 15th century by arguments concerning the titles that could be given to Mary. For example, although some objected, Mary was called <i>theotokos</i> ('God bearer'). In the West, Roman Catholic devotion to Mary began to flourish in the Middle Ages. Many of the new church is built after 1100 CE in the Gothic style in France were named for <i>notre dame</i> ('our lady'), and statues of Mary, often tenderly holding her child on her hip, appeared in almost every church. A large number of feasts in honor of Mary came to be celebrated in the

		church year. Praying the <i>rosary</i> became common in the West after 1000 CE. [...]"
	390-1	"Catholics believe that Mary appears in the world when her help is needed. [...]"  Image: "the death of Mary, although never mentioned in the New Testament, is celebrated as a major holy day in the Orthodox churches. [...]"
	391	RE our Lady of Guadalupe: "[...] Mary is believed to have appeared to a native peasant, Juan Diego, and to have left her picture on his cloak. [...]"

### Historical Change Agent: Mary Magdalene

<b>Textbook (Author) **Publisher</b>	<b>Pg. #</b>	<b>Info Found</b>
Religions of the World (Hopfe & Woodward) **Pearson		NA
The World's Religions: Worldviews & Contemporary Issues (Young) **Pearson	210	(?) "Jesus died on the eve of the Sabbath...On the morning after the Sabbath ended, several of the women among his disciples came to the tomb to anoint his body, as the Torah required, and found it empty (e.g., Luke 24:2-23)" – Luke 24:10 specifically notes Mary M in this group
World Religions (Matthews) **Wadsworth Cengage	295	"The male disciples having forsaken Jesus, only the female disciples kept watch at the cross."
	296	"Believe in Jesus' resurrection is based partly on stories of the tomb's being Antiguan female disciples returned the morning after the Sabbath to finish preparing Jesus' body for burial. It is also based on stories that individuals and groups saw and visited with the resurrected Jesus."
Experiencing the World's Religions (Malloy) **McGraw-Hill	338-9	"[...] On the following Sunday, the Gospels report, the followers who went to care for his body found his children empty. Some followers reported apparitions of him, and his disciples became convinced that he had returned to life. [...]"
	341	"[...] The gospels tell of how women stood by Jesus at his crucifixion, even when most of his male disciples had abandoned him. And the most prominent among the female disciples was Mary Magdalene, who was the first witness of his resurrection (John. 20:11-18)"
	344	image: "in this 15th-century fresco, <i>Noli Me Tangere</i> , by Fra Angelico, Jesus appears to Mary Magdalene, the first person to see him after his resurrection." (They both have halos in the image & depicted with blonde hair and fair skin)
	347-8	<i>"The Gospel of Luke... is filled with a sense of wonder, perhaps it</i>

		<i>speaks repeatedly of the miraculous action of the Spirit of God at work in the world. It has been called the 'women's gospel' because of its many accounts of women, including Jesus' mother Mary, her cousin Elizabeth, his follower Mary Magdalene, and disciples such as Joanna and Suzanne. [...]" (repeat from Mary section)</i>
--	--	--

### Historical Change Agent: Khadīja

Textbook (Author) **Publisher	Pg. #	Info Found
Religions of the World (Hopfe & Woodward) **Pearson	332	<p>"These years as a caravan worker also gave Muhammad the opportunity to meet the woman who would become his wife: Khadija, the owner of a caravan. Khadija was a wealthy widow who was about forty years old when she married the twenty-five-year-old Muhammad. Although it was permissible to have more than one wife, Muhammad was married only to Khadija as long as she lived.</p> <p>During their marriage she bore him two sons and four daughters. The sons died in infancy; only one daughter, Fatima, survived her father. Khadija provided the wealth and love that the orphaned Muhammad had never had as a child. She became his strongest supporter and one of the first converts to Islam. Her wealth also gave him the freedom to consider theological questions."</p>
	333	<p>"Muhammad's first convert was his wife Khadija."</p> <p>"In 619 C.E., Muhammad suffered the loss of his two greatest benefactors, his uncle abu-Talib and his beloved Khadija. After the death of his wife, the Prophet married the first of a number of wives whom he was to have during the remainder of his life."</p>
	342	<i>Side note: this page includes section titled "Islam &amp; Women" – neither Christianity nor Judaism include such a section...</i>
	343	"Women like Khadija (the first wife of the Prophet) who could control their own wealth and destinies were extremely rare."
The World's Religions: Worldviews & Contemporary Issues (Young) **Pearson	236	<p>"At age twenty-five, Muhammad married a forty-year-old widow named Khadija, whose wealth allowed Muhammad freedom for private spiritual discipline and reflection on the situation of people in the world around him."</p> <p>"Muhammad's first convert was his wife, Khadija. Then his cousin Ali (who had married Fatima, a daughter of Muhammad and Khadija)..."</p>
	237	After Khadija died, Muhammad took additional wives, some for political reasons."
	261	Listed under "important terms and phrases" section
World Religions (Matthews) **Wadsworth Cengage	336	"Khadijah, his sympathetic and supportive older wife; 'A'isha, his younger wife, married after the death of Khadijah; and his four daughters undoubtedly influenced his reforms initiated on behalf of

		all women in Islam.”
	338	<p>“The time between Muhammad’s birth and 570 CE and his marriage to Khadijah at the age of 25 is only sketched in outline, except for some stories circulated by some of the pious that are by no means accepted by the majority of Muslims. At some point, Muhammad had accepted employment from the well-to-do widow Khadijah and had led some caravans for her. Tradition reports that she was about 40 years old when Muhammad married her. The marriage was successful; Muhammad did not have another wife as long as Khadijah lived. In the 25 years they lived together, they had at least two sons, who died in infancy, and four daughters, Zaynab, Ruqayyah, Umm-Khalthum, and Fatima, all of them except Fatima dying before their father.</p> <p>Khadijah was a counselor and companion to her husband, and her wealth enabled him to spend some of his time in religious meditation. [...] Far from the static, Muhammad was anxious as he described his experience to Khadijah. [...] Khadijah consulted a cousin of hers, a hanif (worshiper of one God)..., Who had become a Christian; he assured her the experience of Muhammad was in line with the experience of other prophets...[...]. Khadijah supported him from the beginning of his revelations until the time of her death.”</p>
	339	<p>“The first converts came from his own household. Besides Khadijah and Muhammad’s cousin Ali,...[...]. Eventually Muhammad gave daughters in marriage to Ali and Uthman. After the death of Khadijah, Muhammad married Abu Bakr’s daughter Aishah.”</p>
	365	<p>“... The prophet Muhammad relied on his wives to help support his religion...”</p>
Experiencing the World’s Religions (Malloy) **McGraw-Hill	409	<p>“As an adult, Muhammad worked as a caravan driver free widow named Khadijah, who had inherited a caravan company from her deceased husband. The friendship between Khadijah and Muhammad grew over time. They married in about 595 CE, when Muhammad was 25 and she (tradition says) was 40. This marriage brought financial, spiritual, and emotional support to Muhammad; Khadijah proved to be his mainstay until her death. Together they had about six children. But sadly no boy survived into adulthood to become Muhammad’s hereditary successor. After Khadijah’s death, Muhammad remarried a number of times. [...]”</p>
	411	<p>RE 1<sup>st</sup> revelation: “[...] He confided in his wife Khadijah, who knew him well and encouraged him to accept his experience as the true communication from God. He became convinced that the bright presence was the Angel Gabriel, and when further revelations came to him, Muhammad began to share them with his closest friends and family members – particularly his wife, his cousin Ali, and his friend, Abu Bakr. These were the first Muslims...[...].”</p> <p>“[...] In 619 CE, Khadijah died. [...]”</p>
	469	Listed under “Key Terms” section

## Historical Change Agent: Fāṭima

Textbook (Author) **Publisher	Pg. #	Info Found
Religions of the World (Hopfe & Woodward) **Pearson	332	During their marriage she bore him two sons and four daughters. The sons died in infancy; only one daughter, Fatima, survived her father. Khadija provided the wealth and love that the orphaned Muhammad had never had as a child. She became his strongest supporter and one of the first converts to Islam. Her wealth also gave him the freedom to consider theological questions.”
	346	<p>“Only one of his children, Fatima, lived longer than the Prophet, and Muhammad never clearly designated her as the leader who was to follow him.”</p> <p>[His circle of friends]: “They include abu-Bakr (632-634), Umar (634-644), Uthman (644-656), and Ali (656-661), the husband of the Prophet’s daughter Fatima.”</p>
The World’s Religions: Worldviews & Contemporary Issues (Young) **Pearson	236	“Muhammad’s first convert was his wife, Khadija. Then his cousin Ali (who had married Fatima, a daughter of Muhammad and Khadija)...”
	243	“He [Ali] was the cousin of Muhammad, as well as his son-in-law, husband of Muhammad’s daughter, Fatima.”
World Religions (Matthews) **Wadsworth Cengage	336	<i>“Khadijah, his sympathetic and supportive older wife; ‘A’isha, his younger wife, married after the death of Khadijah; and his four daughters undoubtedly influenced his reforms initiated on behalf of all women in Islam.” (Repeated in “Khadijah” section)</i>
	338	<i>“Tradition reports that she was about 40 years old when Muhammad married her. The marriage was successful; Muhammad did not have another wife as long as Khadijah lived. In the 25 years they lived together, they had at least two sons, who died in infancy, and four daughters, Zaynab, Ruqayyah, Umm-Khalthum, and Fatima, all of them except Fatima dying before their father.” (repeat from “Khadijah” section)</i>
	339	<i>“The first converts came from his own household. Besides Khadijah and Muhammad’s cousin Ali,...[...]. Eventually Muhammad gave daughters in marriage to Ali and Uthman. After the death of Khadijah, Muhammad married Abu Bakr’s daughter Aishah.” (repeat from “Khadijah” section)</i>
Experiencing the World’s Religions (Malloy) **McGraw-Hill	427	[...] The fourth caliph was Muhammad’s cousin and son-in-law, Ali, the husband of his daughter Fatima. [...]

## Historical Change Agent: A'isha

Textbook (Author) **Publisher	Pg. #	Info Found
Religions of the World (Hopfe & Woodward) **Pearson	334	"In 623, Muhammad married Aishah, the daughter of his friend abu-Bakr.
	335	"Upon his return to Medina, he delivered a farewell message to the Muslims and then died in the arms of his wife Aishah."
The World's Religions: Worldviews & Contemporary Issues (Young) **Pearson	236-7	"A friend and the father of Muhammad's second wife, A'isha, Abu Bakr, converted next."
	237	"His favorite [wife] was A'isha, who would play an important role in the development of Islam."
	241	"Muhammad's wife A'isha preserved more hadith than anyone else."
World Religions (Matthews) **Wadsworth Cengage	336	<i>"Khadijah, his sympathetic and supportive older wife; 'A'isha, his younger wife, married after the death of Khadijah; and his four daughters undoubtedly influenced his reforms initiated on behalf of all women in Islam." (Repeated in "Khadijah" section)</i>
	339	<i>"The first converts came from his own household. Besides Khadijah and Muhammad's cousin Ali,...[...]. Eventually Muhammad gave daughters in marriage to Ali and Uthman. After the death of Khadijah, Muhammad married Abu Bakr's daughter Aishah." (repeat from "Khadijah" section)</i>
	347	"Although he was the father of Muhammad's wife Aishah, he [Abu Bakr] was not of his immediate family as was Ali, his cousin, the son of his uncle Abu Talib."
	357	"He [Abu Bakr] was also the father of Aishah, the Prophet's only virgin bride – thus, he was also family."
	365	<i>"... The prophet Muhammad relied on his wives to help support his religion..." (repeat from "Khadijah" section)</i>
Experiencing the World's Religions (Malloy) **McGraw-Hill	427	"Muhammad had asked Abu Bakr, his friend and the father of his youngest wife, to be the principal leader of prayer. [...]"

*Note: Italicized information in above charts denotes repeated information; specifically when content references more than 1 female historical change agent*

## APPENDIX G

### *Reference List of Secondary World History Textbook Sample*

Beck, R., Black, L., Krieger, L., Naylor, P., & Shabaka, D. (2012). *World History: Patterns of*

*Interaction*. Holt McDougal Houghton Mifflin Harcourt, FL: Orlando.

Craig, A., Graham, W., Kagan, D., Ozment, S., & Turner, F. (2011). *The Heritage of World*

*Civilizations*. Prentice Hall, Prentice Hall, NJ: Upper Saddle River.

Duiker, W. & Spielvogel, J. (2013). *World History*. Wadsworth Cengage Learning, MA: Boston.

Ellis, E. & Esler, A. (2014). *World History*. Prentice Hall, NJ: Upper Saddle River.

Judge, E. & Langdon, J. (2012). *Connections: A World History*. Pearson, NJ: Upper Saddle

River.

McKay, J., Hill, B., Buckler, J., Ebrey, P., Beck, R., Crowston, C., & Wiesner-Hanks, M.

(2012). *A History of World Societies*. Bedford/St. Martin's, MA: Boston.

Smith, B.G., Van De Mieroop, M., & von Glahn, R. (2012). *Crossroads and Cultures: A History*

*of the World's Peoples* (Vols. I & II). Boston, MA: Bedford, Freeman, & Worth.

Stearns, P. N. (2013). *World History in Brief: Major Patterns of Change and Continuity,*

*combined volume*. (8<sup>th</sup> ed.). Upper Saddle River, NJ: Prentice Hall.

Tignor, R., Adelman, J., Aron, S., Brown, P., Elman, B., Kotkin, S., Liu, X., Marchand, S.,

Pittman, H., Prakash, G., Shaw, B., & Tsin, M. (2011). *Worlds Together, Worlds Apart*.

New York, NY: W.W. Norton & Company.



## APPENDIX H

### *Content Analysis Coding Categories for Forgotten Feminine Foundations Study*

1. Individual as religious leader
2. Individual as religious convert
3. Individual as religious advocate
4. Individual as veneration symbol
  
5. Group as religious leaders
6. Group as religious converts
7. Group as religious advocates
8. Group as veneration symbol
  
9. Textbook-posed question focusing on female religious agency
10. Textbook-posed question focusing on male religious agency
11. Textbook-posed question focusing on religious other
  
12. Author Information
  
13. Other

## APPENDIX I

*Sample of Quantitative Data Categorization and Recording Instrument: Microsoft Excel Spreadsheet*

Condensed format:

A	B	C	D	E	K	Q	W	X	AD	AJ	AP	AQ	AW	BC	BI
<b>CODING CATEGORY: IMAGERY - PROMINENT WOMEN &amp; MEN IN JUDAISM, CHRISTIANITY, &amp; ISLAM</b>															
<i>Textbook Title / Publisher, Year, Author(s)</i>	<i>Chpt.</i>	<i>Pg.#</i>	<i>Timeframe</i>	<i>Sarah</i>	<i>Hagar</i>	<i>Abraham</i>	<i>Moses</i>	<i>V. Mary</i>	<i>Mary M</i>	<i>Jesus</i>	<i>Paul</i>	<i>Khadija</i>	<i>Fatima</i>	<i>A'isha</i>	<i>Muhammad</i>
<b>Crossroads &amp; Cultures</b>															
<b>2012 (Bedford / St. Martins)</b>															
<i>Smith et al.</i>															
Total chapters: 31															
<i>Textbook Title / Publisher, Year, Author(s)</i>	<i>Chpt.</i>	<i>Pg.#</i>	<i>Timeframe</i>	<i>Sarah</i>	<i>Hagar</i>	<i>Abraham</i>	<i>Moses</i>	<i>V. Mary</i>	<i>Mary M</i>	<i>Jesus</i>	<i>Paul</i>	<i>Khadija</i>	<i>Fatima</i>	<i>A'isha</i>	<i>Muhammad</i>
<b>World History</b>															
<b>2013 (Prentice Hall)</b>															
<i>Ellis &amp; Esler</i>															
Total chapters: 34															

Expanded format for “Sarah” (each historical agent holds same categories):

A	B	C	D	E	F	G	H	I	J
<b>CODING CATEGORY: IMAGERY - PROMINENT WOMEN &amp; MEN IN JUDAISM, CHRISTIANITY, &amp; ISLAM</b>									
<i>Textbook Title / Publisher, Year, Author(s)</i>	<i>Chpt.</i>	<i>Pg.#</i>	<i>Timeframe</i>	<i>Sarah</i>	<i>active</i>	<i>inactive</i>	<i>white</i>	<i>tan</i>	<i>dark</i>
<b>Crossroads &amp; Cultures</b>									
<b>2012 (Bedford / St. Martins)</b>									
<i>Smith et al.</i>									
Total chapters: 31									
<i>Textbook Title / Publisher, Year, Author(s)</i>	<i>Chpt.</i>	<i>Pg.#</i>	<i>Timeframe</i>	<i>Sarah</i>	<i>active</i>	<i>inactive</i>	<i>white</i>	<i>tan</i>	<i>dark</i>
<b>World History</b>									
<b>2013 (Prentice Hall)</b>									
<i>Ellis &amp; Esler</i>									
Total chapters: 34									

## APPENDIX J

### *Sample of Qualitative Data Categorization and Recording Instrument: Microsoft Word Template*

*CATEGORY: Content – Women as Group*

*AGENT/RELIGION: Christianity*

#### **ENTRY 1**

*Textbook title (year):* Crossroads and Cultures: A History of the World's Peoples (2012)

*Chapter:* 7      *Pg.:* 222      *Time frame:* 1 CE ("Early Christians")

*Text Excerpt:*

"The early Christians were mostly urban merchants and members of the lower classes. They may have been drawn to the church because of its focus on human equality – slaves could hold leading offices – and support for the poor. That equality extended to women, who at first seem to have made up a large part of the congregations and to have held prominent roles. Rich women often made their homes available as gathering places and gave hospitality to traveling preachers. Paul often addressed his letters to women, advising them on how to teach the new religion. When the Christian church became more institutionalized, however, the role of women decreased, and the new church selected its leaders from among old men, the literal meaning of the Greek title given to them, *presbyeros*."

*Entry 1 Coding Analysis Summary:*

## **APPENDIX K**

*Critical Discourse Analysis (CDA) Description Stage Questions List (Fairclough, 2001, p.94-114)*

Question 1: what experiential values do words have?

Question 2: what relational values do words have?

Question 3: what expressive values do words have?

Question 4: what metaphors are used?

Question 5: what experiential value do grammatical features have?

Question 6: what relational values do grammatical features have?

Question 7: what expressive values do grammatical features have?

Question 8: how are (simple) sentences linked together?

Question 9: what interactional conventions are used?

Question 10: what larger-scale structures does the text have?

## **APPENDIX L**

*Summary of “Discourse Analysis for Images and Multimodal Texts” (Gee, 2011, p.187-193)*

Step 1: Identify what elements compose the image

Step 2: Use “Fill In Tool” and “Doing and Not Just Saying Tool” to assist in deducing that which is being left “unsaid”

Step 3: Employ theoretical tools (Tools 23-27) to determine situated meanings, language style, intertextual references, figured worlds, and discourses at work evidence in the image

Step 4: Apply collected data to building tools (Tools 14-19 and 21) to determine what message(s) image may be conveying

## **APPENDIX M**

*List of Tools from “Discourse Analysis Toolkit” (Gee, 2011, p.195-201)*

Tool 1: The Deixis Tool

Tool 2: The Fill In Tool (\*)

Tool 3: The Making Strange Tool

Tool 4: The Subject Tool

Tool 5: The Intonation Tool

Tool 6: The Frame Problem Tool

Tool 7: The Doing and Not Just Saying Tool (\*)

Tool 8: The Vocabulary Tool

Tool 9: The Why This Way and Not That Way Tool

Tool 10: The Integration Tool

Tool 11: The Topics and Themes Tool

Tool 12: The Stanza Tool

Tool 13: The Context is Reflexive Tool

Tool 14: The Significance Building Tool (\*)

Tool 15: The Activities Building Tool (\*)

Tool 16: The Identities Building Tool (\*)

Tool 17: The Relationships Building Tool (\*)

Tool 18: The Politics Building Tool (\*)

Tool 19: The Connections Building Tool (\*)

Tool 20: The Cohesion Tool

Tool 21: The Sign Systems and Knowledge Building Tools (\*)

Tool 22: The Topic Flow or Topic Chaining Tool

Tool 23: The Situated Meaning Tool (\*)

Tool 24: The Social Languages Tool (\*)

Tool 25: The Intertextuality Tool (\*)

Tool 26: The Figured Worlds Tool (\*)

Tool 27: The Big “D” Discourse Tool (\*)

*Note: (\*) indicates a Tool utilized in imagery discourse analysis*



## APPENDIX N

### *Gender Comparative Analysis Category Matrix*

<b>Gender Comparative Analysis Categories</b> (employed for each religion & textbook)	<b>Quantitative Data</b> (Frequencies)	<b>Qualitative Data</b> (Linguistic Microanalysis & Imagery Analysis)
Each of 7 prominent women in religion v. 5 prominent men in religion	- Frequency gender (percentage calculations of textual lines, textbook pages)	<ul style="list-style-type: none"> <li>- active versus passive roles (i.e., family member, first religious convert, conversion advocate)</li> <li>- ethnic group member reference</li> <li>- content utilization of sexist language</li> <li>- contributionist theory employed</li> </ul>
Women as a group in religion v. men as a group (discussed inclusively)	- Frequency gender (percentage calculations of textual lines, textbook pages)	<ul style="list-style-type: none"> <li>- active versus passive roles (i.e., conversion advocates)</li> <li>- content utilization of sexist language</li> <li>- ethnic group member reference</li> <li>- contributionist theory employed</li> </ul>
Worship and veneration of 7 prominent individual women in religion v. 5 prominent men	- Frequency gender (percentage calculations of textual lines, textbook pages)	<ul style="list-style-type: none"> <li>- ethnic group member reference</li> <li>- content utilization of sexist language</li> <li>- contributionist theory employed</li> </ul>
Imagery of 7 prominent religious women v. 5 prominent men	<ul style="list-style-type: none"> <li>- Frequency gender</li> <li>- Frequency image</li> <li>- Frequency religion w/in ea. text</li> </ul>	<p><i>RE image itself:</i></p> <ul style="list-style-type: none"> <li>- active versus passive depictions (i.e., religious practice, conversion advocate, "head-shot")</li> <li>- ethnicity accurately depicted</li> <li>- contributionist theory employed</li> </ul> <p><i>RE explanatory caption:</i></p> <ul style="list-style-type: none"> <li>- active / passive image descriptions</li> <li>- ethnic group member reference</li> <li>- content utilization of sexist language</li> </ul>

<p>Imagery of women as group in religion v. men as a group</p>	<ul style="list-style-type: none"> <li>- Frequency gender</li> <li>- Frequency image</li> <li>- Frequency religion w/in ea. text</li> </ul>	<p><i>RE image itself:</i></p> <ul style="list-style-type: none"> <li>- active versus passive depictions (i.e., religious practice, conversion advocate, “head-shot”)</li> <li>- ethnicity accurately depicted</li> <li>- contributionist theory employed</li> </ul> <p><i>RE explanatory caption:</i></p> <ul style="list-style-type: none"> <li>- active / passive image descriptions</li> <li>- ethnic group member reference</li> <li>- content utilization of sexist language</li> </ul>
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## APPENDIX O

### *Judaism, Christianity, and Islam Comparative Analysis Category Matrix*

<b>Religion Comparative Analysis Categories</b> <i>(for each religion &amp; textbook)</i>	<b>Quantitative Data</b> <i>(Frequencies)</i>	<b>Qualitative Data</b> <i>(Linguistic Microanalysis &amp; Imagery Analysis)</i>
Textbook space	<ul style="list-style-type: none"> <li>- total page space devoted to each religion's emergence account (sentences, lines, paragraphs, &amp;/or pages)</li> <li>- imagery frequencies</li> </ul>	N/A
Utilization term "patriarchal" in description of each religion's emergence account	<ul style="list-style-type: none"> <li>- Frequency of term's use</li> </ul>	<ul style="list-style-type: none"> <li>- in description of each religion's emergence account (i.e., infer a male-exclusive cultural construct or a male-dominated one)</li> <li>- cultural messages / implications conveyed RE Western ideology (formal curriculum) &amp; Eastern religions</li> </ul>
Inclusion of primary source references	<ul style="list-style-type: none"> <li>- Frequencies (combined total in content &amp; bibliographies)</li> <li>- frequencies of sources' gendered perspective (author)</li> </ul>	<ul style="list-style-type: none"> <li>- Inclusion of sacred book differentiations (i.e., Old v. New Testament, Torah v. Tankakh)</li> <li>- cultural messages / implications conveyed</li> </ul>
Chapter/Section review questions regarding Judaism, Christianity, Islam	<ul style="list-style-type: none"> <li>- frequency of questions afforded each religion</li> <li>- frequency of agency questions v. belief/tenet questions</li> </ul>	<ul style="list-style-type: none"> <li>- what information about 3 religions are students expected to know, how "open" (or conservative) are the questions?</li> <li>- cultural messages / implications conveyed</li> </ul>

Textbook authors' biographical sketches	<ul style="list-style-type: none"> <li>- frequency gender</li> <li>- frequency religion mentioned as area of expertise</li> </ul>	<ul style="list-style-type: none"> <li>- what is important to them in their revised editions (if appl.)</li> <li>- cultural messages / implications conveyed RE Western ideology (formal curriculum) &amp; Eastern religions</li> </ul>
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## APPENDIX P

### *Curriculum Vitae for Cohen's Kappa Statistic Experts in Judaism, Christianity, & Islam*

#### Expert in Judaism: Dr. Lisa Silverman:

**LISA SILVERMAN**  
University of Wisconsin-Milwaukee  
Department of History  
P.O.B. 413, Milwaukee, WI 53201  
silverld@uwm.edu

#### **EDUCATION**

- Ph.D., German Studies, Yale University (2004)
- M.A., The Fletcher School of Law and Diplomacy, Tufts University (1997)
- B.A., Political Science, Yale University (1991)

#### **ACADEMIC POSITIONS**

##### **University of Wisconsin-Milwaukee, WI**

- Associate Professor of History and Jewish Studies, 2012 – present
- Assistant Professor of History and Jewish Studies, 2006 – 2012.

##### **Whitman College, Walla Walla, WA**

- Visiting Assistant Professor of German and Religious Studies, 2005-2006.

#### **PUBLICATIONS**

##### **Books:**

- *Holocaust Representations in History: An Introduction*, with Daniel H. Magilow. London: Bloomsbury Academic Press. (under contract)
- *Making Place: Space and Embodiment in the City*, ed. and intr. with Arijit Sen. Bloomington: Indiana University Press, 2014.
- *Becoming Austrians: Jews and Culture between the World Wars*. New York: Oxford University Press, 2012.
- *Interwar Vienna: Culture between Tradition and Modernity*, ed. and intr. with Deborah Holmes. Rochester, NY: Camden House, 2009.

##### **Peer-Reviewed Articles:**

- "Beyond Antisemitism: A Critical Approach to German Jewish Cultural History," in *Nexus 1: Essays in German Jewish Studies* (2011): 27-45.
- "Reconsidering the Margins: Jewishness as an Analytical Framework," *Journal of Modern Jewish Studies* 8:1 (2009): 103-120.
- "Zwischenzeit and Zwischenort: Veza Canetti, Else Feldmann, and Jewish Writing in Interwar Vienna," *Prooftexts: A Journal of Jewish Literary History* 26:1-2 (2006): 29-52.

- “Repossessing the Past? Property, Memory and Austrian Jewish Narrative Histories,” *Austrian Studies* 11 (2003): 138-53.
- “Der Richtige Riecher: The Reconfiguration of Jewish and Austrian Identities in the Work of Doron Rabinovici,” *German Quarterly* 72:3 (1999): 252-264.

#### **Other Articles:**

- “Die Suche nach Erlösung: Max Reinhardt, jüdische Identität und die Salzburger Festspiele,” *Chilufim: Zeitschrift für Jüdische Kulturgeschichte* 1:1 (2006): 76-85.
- “Family Business: How Lotte Jacobi's Portrait Photographs Challenge the Limits of Representation,” *Jewish Quarterly* 195 (Autumn 2004): 35-40.
- “Veza Canetti, Hilde Spiel, and Jewish Identity in Interwar Vienna,” *Transversal: Zeitschrift des David-Herzog-Centrums für Jüdische Studien* 3:2 (2002): 34-52.

#### **Chapters in Edited Volumes:**

- “À la recherche de la 'différence juive' : Elias et Veza Canetti dans la Vienne de l'entre-deuxguerres,” in *Identités juives en Europe centrale. Des Lumières à l'entre-deux-guerres*, ed. Daniel Baric, Tristan Coignard, and Gaëlle Vassogne. Tours: Presses Universitaires François-Rabelais, 2014. (forthcoming)
- “Jewish Memory, Jewish Geography: Vienna before 1938,” in *Making Place: Space and Embodiment in the City*, ed. Arijit Sen and Lisa Silverman. Bloomington: Indiana University Press, 2014, 173-197.
- “Ella Zirner-Zwieback, Madame d'Ora, and Vienna's New Woman,” in *Fashioning Jews: Clothing, Culture, and Commerce*, ed. Leonard J. Greenspoon. West Lafayette, IN: Purdue University Press, 2013, 77-98.
- “Max Reinhardt between Yiddish Theatre and the Salzburg Festival,” in *Jews and the Making of Modern German Theatre*, ed. Jeanette R. Malkin and Freddie Rokem. Iowa City: University of Iowa Press, 2010, 197-218.
- “*Wiener Kreise*: Jewishness, Politics, and Culture in Red Vienna,” with Wolfgang Maderthaner, in *Interwar Vienna. Culture between Tradition and Modernity*, ed. Deborah Holmes and Lisa Silverman. Rochester: Camden House, 2009, 59-80.
- “Elias and Veza Canetti: German Writing, Sephardic Heritage,” in *The Worlds of Elias Canetti: Centenary Essays*, ed. William Donahue and Julian Preece. Newcastle: Cambridge Scholars Publishing, 2007, 151-170.
- “Jewish Intellectual Women and the Public Sphere in Interwar Vienna,” in *Women in Europe between the Wars: Politics, Culture, and Society*, ed. Angela Kershaw and Angela Kimyongür. Aldershot: Ashgate, 2007, 155-169.
- “Jenseits der Bildung: Veza Canetti als jüdische Schriftstellerin,” in *Sammelband zu Veza Canetti*, ed. Ingrid Spörk. Graz: Franz-Nabl-Institut, 2005, 74-90.

#### **Essays in Exhibition Catalogues:**

- “A Room of Her Own: The Photographer's Salon,” *Vienna's Shooting Girls: Jüdische Fotografinnen aus Wien*, exhibition catalogue, ed. Iris Meder and Andrea Winklbauer, Jüdisches Museum, Vienna: Metroverlag, 2012, 30-35.
- “Zwischenraum, Zwischenzeit. Wien nach 1918,” with Deborah Holmes, *Kampf um die Stadt. Politik, Kunst, und Alltag um 1930*, ed. Wolfgang Kos. Vienna: Czernin, 2010, 28-34.

#### **Bibliography and Encyclopedia Entries:**

- “Vienna,” *Oxford Bibliographies in Jewish Studies*, ed. David Biale. New York: Oxford University Press. (under contract)

- “Otto Bauer,” “Beda,” “Richard Bermann,” “Julius Braunthal,” “Adolph Donath,” and “Karl Kraus,” *Encyclopaedia Judaica*, 22 vol., 2nd edition., ed. Fred Skolnik. Detroit: Macmillan Reference, 2006.
- “Theodor Herzl,” *Encyclopedia of Modern Europe 1789-1914*, ed. John Merriman and Jay Winter. New York: Charles Scribner’s Sons, 2006.
- “Madame D’Ora,” “Lotte Errell,” “Trude Fleischmann,” and “Alice Schalek,” *Jewish Women: a Comprehensive Historical Encyclopedia*, ed. Paula Hyman and Dalia Ofer. Jerusalem: Shalvi Publishing, 2006.
- “Robert Schindel,” *Reference Guide to Holocaust Literature*, ed. Thomas Riggs. Detroit: St. James Press, 2002.
- “Doron Rabinovici,” *Encyclopedia of German Literature*, ed. Matthias Konzett. Chicago: Fitzroy Dearborn, 2000.

### Book Reviews:

- Hillary Herzog, *Vienna is Different: Jewish Writers in Austria from the Fin-de-siècle to the Present* and Hilde Spiel, *Return to Vienna*, in H-NET <https://www.hnet.org/reviews/showpdf.php?id=35291> (2012).
- Evan Burr Bukey, *Jews and Intermarriage in Nazi Austria*, in *The Journal of Modern History* 84:2 (2012).
- Abigail Gillman, *Viennese Jewish Modernism*, in *The German Quarterly* 83:2 (2010).
- Paul Reitter, *The Anti-Journalist: Karl Kraus and Jewish Self-Fashioning in Fin-de-Siècle Europe*, in *Austrian History Yearbook* 40 (2009).
- Vivian Liska and Thomas Nolden, *Contemporary Jewish Writing in Europe: A Guide*, in *Shofar: Interdisciplinary Journal of Jewish Studies* 27:4 (2009).
- Klaus Hödl, *Wiener Juden – jüdische Wiener: Identität, Gedächtnis und Performanz im 19. Jahrhundert*, in *Austrian History Yearbook* 39 (2008).
- Julian Preece, *The Rediscovered Writings of Veza Canetti: Out of the Shadows of a Husband*, in *Austrian Studies* 15 (2007).
- Sarah Fraiman-Morris, ed., *Jüdische Aspekte Jung-Wiens im Kulturkontext des “Fin de Siècle,”* in *Austrian Studies* 14 (2006).
- Anne Betten and Konstanze Fliedl, eds., *Judentum und Antisemitismus: Studien zur Literatur und Germanistik in Österreich*, in *Austrian Studies* 12 (2004).
- Michael Löwy, *Erlösung und Utopie*, in *sehpunkte: Rezensionjournal für die Geschichtswissenschaften* 3:4 (2003).

### AWARDS

- Fellowship, Visiting Associate Professor, Frankel Center for Advanced Judaic Studies, University of Michigan, 2012-2013.
- Fellowship, Center for International Education, UW-Milwaukee, 2010-2011.
- Faculty Distinguished Undergraduate Teaching Award, UW-Milwaukee, 2009-10.
- Fellowship, Center for 21st Century Studies, UW-Milwaukee, 2008-9.
- Faculty Arts and Humanities Travel Award, UW-Milwaukee, 2008 and 2009.
- Graduate School Research Committee Award, UW-Milwaukee, 2007.
- Fellowship, Center for Jewish Studies, University of Salzburg/City of Salzburg, Austria, June-July, 2007.
- Fellowship, Visiting Research Fellow, Centre for German-Jewish Studies, University of Sussex, Brighton, United Kingdom, 2003 – 2005.
- Fellowship, International Research Center for Cultural Studies (IFK), Vienna, Austria, 2002 –2003.
- Women’s Caucus Travel Grant, Association for Jewish Studies, 2002.
- Dorot Travel Award, Association for Jewish Studies, 2002.
- John F. Enders Fellowship for Dissertation Research, Yale University, 2001.
- Bildner Jewish Studies Travel Fellowship, Yale University, 2001.
- Yale University Fellowship, 1997-2003.
- Hermann J. Weigand Prize Fellowship, Yale University, 1997.

## TEACHING

- “Introduction to Jewish History,” Department of History, UW-Milwaukee.
- “The Jews of Modern Europe: History and Culture,” Department of History, UW-Milwaukee.
- “Holocaust: Antisemitism and the Fate of the Jewish People in Europe, 1933-1945,” Department of History, UW-Milwaukee.
- “Challenges in Holocaust History and Representation,” Honors College Seminar, Department of History, UW-Milwaukee.
- “German-Jewish Cultural History,” Graduate Colloquium, Department of History, UWMilwaukee.
- “Holocaust History and Memory,” Graduate Seminar, Department of History, UW-Milwaukee.
- “Germans, Jews, and Turks,” Department of Foreign Languages and Literatures, Whitman College.
- “Representing the Holocaust in Literature and Film,” World Languages, Whitman College.
- “Modern European Jewish Literature,” Co-Instructor with Professor Sander L. Gilman, Graduate Seminar, University of Sussex.

## PRESENTATIONS

### Invited Lectures:

- “Art of Loss: Madame d’Ora, Photography, and the Restitution of Jewish Property after the Holocaust,” Pennsylvania State University, State College, PA, 4 December 2013.
- “Becoming Austrians: Jews, Antisemitism, and Culture between the World Wars,” Jewish Museum, Prague, Czech Republic, 13 May 2013.
- “Vienna’s Jewish Geography: Beyond the Leopoldstadt,” Inaugural Seminar of the Vienna in Los Angeles Program, Center for Jewish Studies, University of California, Los Angeles, 4 February 2013.
- “Art of Loss: Madame d’Ora, Photography, and the Restitution of Jewish Property after the Holocaust,” University of Michigan, Ann Arbor, Frankel Center, 6 December 2012.
- “The Power of Collaboration: Madame d’Ora and Ella Zirner-Zwieback Fashion Vienna’s New Woman,” Jewish Museum, Vienna, Austria, 22 November 2012.
- “Gender and Jewish Difference: Two Useful Categories of Critical Analysis,” Women’s Studies Workshop, UW-Milwaukee, 2 May 2012.
- “Jewishness as an Analytic Category in German-Jewish Studies,” Humboldt University, Berlin, Germany, 25 April 2012.
- “From Falling to Jumping: Philipp Halsman and the ‘Austrian Dreyfus Affair,’” University of Tennessee, Knoxville, TN, 13 April 2012.
- “Searching for Redemption: Austrians, Jews, and the Creation of Culture between the Wars,” University of Minnesota, 26 March 2012.
- “From Falling to Jumping: Philipp Halsman and the ‘Austrian Dreyfus Affair,’” Milwaukee Jewish Museum, Milwaukee, WI, 9 November 2011.
- “Becoming Austrians: Jews and Culture between the World Wars,” Duke German Jewish Studies workshop, Duke University, Durham, NC, 21-22 March 2011.
- “Four Trials, Three Murders, Two Jews: Staging Antisemitism in Interwar Austria,” SUNYBuffalo, Buffalo, NY, 21 February 2011 and University of Chicago, IL, 23 February 2011.
- “Beyond the Coffeehouse: Jews and Culture between the World Wars,” UW-Milwaukee, 11 September 2009, Austrian Cultural Forum, London, UK, 24 November 2009, Wien Museum, Vienna, Austria, 25 November 2009.
- “Jewishness as an Analytic Category in German-Jewish Studies,” Duke German Jewish Studies workshop, Duke University, Durham, NC, 16 February 2009.
- “Searching for Redemption: Austrian Jews and the Creation of Culture between the Wars,” University of Wisconsin-Madison, 5 March 2008.
- “Red Vienna, Cultural Policy, and the Jews,” University of Chicago, IL, 6 November 2006.
- “What is Jewish Cultural Studies?,” University of Wisconsin-Milwaukee, 15 September 2006.
- “Jewish Identities and Austrian History,” Ludwig-Boltzmann-Institut for the History and Theory of Biography, Vienna, Austria, 12 July 2006.



**Selected conference presentations:**

- “Art of Loss: Madame d’Ora and the Restitution of Jewish Property after the Holocaust,” German Studies Association, Denver, CO, 3-6 October 2013.
- “Madame d’Ora, Photography, and the Restitution of Jewish Property after the Holocaust,” American Comparative Literature Association, University of Toronto, Canada, 4-7 April 2013.
- “Beyond Antisemitism,” New Directions in Jewish Literary and Cultural Studies Symposium, Frankel Institute for Advanced Judaic Studies, University of Michigan, 28- 29 March 2013.
- “Madame d’Ora, Photography, and the Restitution of Jewish Property after the Holocaust,” Association for the Study of Law, Culture, and the Humanities, Birkbeck College, University of London, UK, 22-24 March 2013.
- “Art of Loss: Madame d’Ora, Photography, and the Restitution of Jewish Property after the Holocaust,” Duke University Workshop on German-Jewish Studies, 10-12 February 2013.
- “Vienna’s Jewish Geography: Imagining the Leopoldstadt,” European Association for Urban History, Prague, Czech Republic, August 29 - September 1, 2012.
- “Absent Jews, Invisible Women: Ella Zwieback-Zirner and *Die Stadt ohne Juden*,” German Studies Association, Milwaukee, WI, 4-7 October 2012.
- “Philipp Halsmann, Andreas von Rinn, and the Austrian ‘Dreyfus Affair.’” Association for Jewish Studies, Washington DC, 18-20 December 2011
- “Picturing Vienna’s New Woman: Madame d’Ora meets Ella Zwieback-Zirner,” Klutznick-Harris Symposium, “Jews and Fashion,” Creighton University, 23-24 October 2011
- “Yiddish Literature and First World War Vienna: Abraham Moshe Fuchs,” Conference “Cultures at War: Austria-Hungary 1914-1918,” Oxford, UK, 13-15 April 2011.
- “Gender Studies Methodologies: Key to a Critical Category of Jewishness,” Round table coorganizer and participant, Association for Jewish Studies, Boston, MA, 19-21 December 2010.
- “Stadt ohne Jüdinnen? The Absent Jews and Invisible Women of H.K. Breslauer’s *Die Stadt ohne Juden* (1924),” Film and History Conference, Milwaukee, WI, 10-14 November 2010.
- “Beyond Antisemitism: Rethinking the Other in Modern Jewish History,” International Society for the Study of Religion and Literature, Oxford, UK, 10-14 November 2010.
- “From Falling to Jumping: Photography, and the Trial for the Murder of Max Halsmann,” Association for the Study of Law, Culture, and the Humanities, Brown University, Providence, RI, 19-20 March 2010.
- “Philipp Halsmann and the ‘Austrian Dreyfus Affair,’” Association for the Study of Law, Culture, and the Humanities, Suffolk University Law School, Boston, MA, 3-4 April 2009.
- “Jews, Gender, and Visual Culture in Berlin and Vienna: Lotte Jacobi and Madame d’Ora,” Symposium “Foto: Modernity in Central Europe 1918-1945,” Milwaukee Art Museum, Milwaukee, WI, 4 April 2008.
- “Madame d’Ora and Photography after the Holocaust,” Association for Jewish Studies, Toronto, Canada, 16-18 December 2008.
- “Visual Culture and ‘Jewish’ Portrait Photography in Berlin and Vienna,” Association for Jewish Studies, San Diego, CA, 17-19 December 2006.
- “Catholics, Jews, and Austrian Interwar Theater: The Case of Max Reinhardt,” Colloquium “Individu, communauté, nation,” Institut d’Etudes Politiques of Paris, Dijon, France, 1-2 December 2006.
- “Visualizing Atrocities? Madame d’Ora and Photography after the Holocaust,” German Studies Association, Pittsburgh, PA, October 1, 2006.
- “Visualizing Modernity: Photography, Gender, and Consumer Culture in Vienna and Berlin,” at “Jewish Longings and Belongings in Modern European Consumer Culture,” University College London, UK, 19-21 June 2006.

**MEMBERSHIPS**

- American Historical Association
- Association for Jewish Studies
- Association for the Study of Law, Culture, and the Humanities
- Austrian Studies Association
- European Association for Jewish Studies
- German Studies Association

#### **LANGUAGES**

- German (fluent)
- French (proficient)
- Yiddish (reading knowledge)

#### **Expert in Christianity: Dr. Judith Beall:**

**Judith Lamm Beall**  
 1611 E. Lafayette Place  
 Milwaukee, WI 53202  
 (414) 276-2865 (h)  
 (414) 229-4494 (w)

#### **Education:**

1998	Ph.D. in History, University of California, Berkeley
1983	M.A. in History, University of California, Berkeley
1982	B.A. with honors in History, University of California, Berkeley

**Doctoral Dissertation:** *Bede and Irish Monasticism.* Directed by Robert Brentano

#### **Teaching Experience:**

2012--present	Interim Director and Senior Lecturer, Religious Studies Program, University of Wisconsin, Milwaukee
2008-2011	Assistant Director and Senior Lecturer, Religious Studies Program University of Wisconsin, Milwaukee
2008-present	Adjunct Assistant Professor, History, University of Wisconsin, Milwaukee

2006-2007	Lecturer in History, University of Wisconsin, Milwaukee
1998-2006	Part-time Instructor in History, University of Wisconsin, Milwaukee
2002-2006	Part-time Instructor, History of Christianity, Carmelite Sisters, Wauwatosa
2001	Lecturer, St. Francis Seminary, Milwaukee; Church History
1992-1996	Instructor in History, Elon College
1991	Part-time Instructor in History, Elon College Part-time Instructor in History, Alamance Community College
1988	Master Graduate Student Instructor (supervised training of all Graduate Student Instructors in History Dept., UC Berkeley)
1986-1987	Graduate Student Instructor, Ancient and Medieval History, UC Berkeley

**Subjects taught:**

World History to 1500;

Western Civilization to 1500;

Ancient and Medieval History;

Religious History: Paganism, Judaism, Christianity;

Historical Methodology;

**Percentage of time devoted to internationally-oriented teaching, research, and service - 50%;**

This does not include the current work setting up a Joint Religious Studies Program with the University of the Free State In Bloemfontein, South Africa.

**Publications:**

Book Chapter: "The Barbarian Ethos: Germania, Beowulf and the Life of Saint Boniface," in *The Middle Ages in Texts and Texture: Reflections on Medieval Sources*, ed. Jason Glenn (University of Toronto Press, 2011), pp. 33-43.

Article: "Bede, Colman and the Benedictine Rule" in *Fides Quarens Intellectum* I (2001), pp. 95-117.

### **Conference Papers and Talks**

"Idols and Icons" St. Aloysius Church, West Allis, Wisconsin, October 2003

"Bede and the Reform of the Monastic *Familia*," American Historical Association Annual Meeting, Chicago, Illinois, January 2003

Asceticism, Pilgrimage and Prayer: Spirituality in the Ancient Church," St. George's Melkite Church, Milwaukee, Wisconsin, October 2002

"Judaism, Christianity and Islam" \*\*\*\*\* May 2002

"The Barbarian Ethos: *Germania*, Beowulf and the Life of Saint Boniface," Kalamazoo, 2002

### **Awards and Honors:**

1987	Outstanding GSI Teaching Award, UC Berkeley
1982	Valedictorian, Department of History Commencement
1982	Alpha Chapter of California, Phi Beta Kappa

### **Grants, Stipends, Etc.:**

1999	Participant, NEH Institute for Anglo-Saxon Studies, Western Michigan University, Kalamazoo
1998-9	Consultant: NEH funded program, Wisconsin Conservatory of Lifelong Learning
1988	Teaching Grant to establish a GSI training workshop and program for the History Department, UC Berkeley
1987	Teaching Grant to conduct experimental GSI training workshop in Medieval History

### **Professional Service:**

- |           |  |
|-----------|--|
| 1992-1996 | Member, Phi Alpha Theta (History Honors Society)   |
| 1987-1988 | Student Member, Academic Senate Committee for the Protection of Human Subjects, University of California |

Expert in Islam: Dr. Anna Mansson McGinty:

**ANNA MANSSON MCGINTY**  
 University of Wisconsin-Milwaukee  
 Department of Geography, Women's Studies Program  
 Northwest Quadrant 6521 Office: 414-229-2650  
 P.O. Box 413, Milwaukee, WI 53201 mansson@uwm.edu

**RESEARCH INTERESTS**

Muslim geographies and identities in the West, identity formation, gender, religion, Islamic feminism, conversion to Islam, ethnographic methods, social and cultural theory, psychological and phenomenological anthropology. Geographic areas: U.S., Europe, and Sweden

**EMPLOYMENT**

**University of Wisconsin-Milwaukee**

Associate Professor of Geography and Women's Studies Aug. 2013 -

Assistant Professor of Geography and Women's Studies 2006-2013

Lecturer, Department of Anthropology and Women's Studies Program Jan. 2003-May 2006

**EDUCATION**

**Lund University, Sweden**

Ph.D., Department of European Ethnology Dec. 2002

Advisor: Professor Gunnar Alsmark

Visiting graduate student at the University of California-Santa Cruz Department of Anthropology, Advisor: Professor Daniel Linger (1996-1997, 1999-2001)

M.A., Department of European Ethnology June 1996

B.A., Department of European Ethnology June 1994

## PUBLICATIONS

### Book

2006 *Becoming Muslim: Western Women's Conversions to Islam*. New York: Palgrave Macmillan.  
(Paperback edition, 2009).

### Journal articles (peer-reviewed)

in press Sziarto, K., Mansson McGinty, A. and C. Seymour-Jorn. Diverse Muslims in a Racialized landscape: Race, Ethnicity, Islamophobia, and Urban Space in Milwaukee, WI. *Journal of Muslim Minority Affairs*.

2013 Sziarto, K., Mansson McGinty, A. and C. Seymour-Jorn. The Muslim Milwaukee Project: Muslims Negotiating Racial and Ethnic Categories. *The Wisconsin Geographer*. 25: 67-93.

2013 Emotional geographies of veiling: The meanings of the *hijab* for five Palestinian American Muslim women. *Gender, Place and Culture*. Available online July 3, 2013: <http://www.tandfonline.com/eprint/en39VvjNjbtqcvDwT9yU/full>

2013 Mansson McGinty, Anna, Sziarto, Kristin and Caroline Seymour-Jorn. Research within and against Islamophobia: A collaboration project with Muslim communities. *Social & Cultural Geography*. 14(1): 1-22.

2012 The "mainstream Muslim" opposing Islamophobia: Self-representations of American Muslims. *Environment and Planning A*. 44(12): 2957 – 2973.

2012 "Teaching against culture" in Geography of Islam. *The Professional Geographer*. 64(3): 358-369.

2012 "Faith drives me to be an activist": Muslim American women's struggle for recognition and social justice." *The Muslim World*. 102(2): 371-389.

2007 Formation of alternative femininities through Islam: Feminist approaches among Muslim converts in Sweden. *Women's Studies International Forum*. 30(6): 474-485.

1997 Att vara svensk och muslim: Reflektioner kring svenska kvinnors konversion till islam. (To be Swedish and Muslim: Reflections on Swedish women's conversion to Islam). *Kulturella Perspektiv (Cultural Perspectives)* 1997:4.

### Articles in books

2000 Möten mellan "svenskt" och "muslimskt". (Cultural Encounters between "Swedish" and "Muslim") In: *Att möta främlingar*. Göran Rystad and Svante Lundberg (eds.) Lund: Arkiv Förlag.

### Invited Articles, Essays, and Interviews

2013 Blog "Research collaboration with Muslim leaders: Common aspirations and compromises" for The Center for 21st Century Studies, UWM. January 17.

<http://www.c21uwm.com/2013/01/17/research-collaboration-with-muslim-leaders-common-aspirations-and-compromises/>

2013 Anna Mansson McGinty and Abdur-Rahman Abou Almajd in dialogue about Becoming Muslim. (Interview about my book for Islamic website *Alukah*). May 20, 2013: [http://en.alukah.net/World\\_Muslims/0/2021/](http://en.alukah.net/World_Muslims/0/2021/)

2012 Commentary to “A Strategy for Approaching the Sensitive Topic of Islamic Fundamentalism in Cultural Geography Courses for American Undergraduates” by Ronald Runeric, *The Arab World Geographer*, 15(3): 243-248.

2011 The French Ban on Full-face Veils. *Sightings*. University of Chicago, Divinity School, online publication. June 16.  
[http://divinity.uchicago.edu/martycenter/publications/sightings/archive\\_2011/0616.shtml](http://divinity.uchicago.edu/martycenter/publications/sightings/archive_2011/0616.shtml)

2009 On-the-ground activism. Muslim women’s work for civil rights and social justice. *Global Currents*. Fall 2009, Vol. 6, Issue 1.

2003 Muslim efter noggrant val. *Invandrare och Minoriteter*, nr 1.

### **Book reviews**

2013 Review of Gudrun Lachenmann and Petra Dannecker (eds.), *Negotiating Development in Muslim Societies: Gendered Spaces and Translocal Connections*. Plymouth, UK: Lexington Books. *Gender, Place and Culture*. 20.5 (2013): 691-693

2013 Review of Maaïke Voorhoeve (ed.), *Family Law in Islam: Divorce, Marriage and Women in the Muslim World*. *Contemporary Islam*. Published online, August 2013.  
<http://link.springer.com/article/10.1007%2Fs11562-013-0267-6#>

1999 Review of Lena Gerholm (ed.), *Behag och begär. Kulturella Perspektiv på kroppens, intimitetens och sexualitetens transformationer*. *Rig*.

1996 Review of Marianne Liliequist, *I Skuggan av ”Inte utan min dotter.”* *Ethnologia Scandinavia*.

### **WORKS IN PROGRESS**

Palestinian, Arab, American, Muslim: Looping Effects of Categories and Meaning.

### **FELLOWSHIPS, GRANTS & AWARDS**

2013 National Endowment for the Humanities. Collaborative Research. Project Proposal: *Muslims in Flyover Land*. Budget Proposal: \$102,710.00. Submitted December 6, 2012. (Together with Caroline Seymour-Jorn and Kristin Sziarto). Denied.

2013 American Council of Learned Societies, ACLS. Collaborative Research Fellowships. Project Proposal: *Muslims in Flyover Land*. Budget Proposal: \$119,700.00. Submitted October 2, 2012. (Together with Caroline Seymour-Jorn and Kristin Sziarto). Denied.

2012 Fellow, Center for 21 Century Studies, University of Wisconsin-Milwaukee. *Young, Muslim, and American: An Ethnography of Muslim American Youth in Milwaukee*, 2012-2013

2011 UWM Research Growth Initiative (RGI) grant *The Muslim Milwaukee Project* (P.I. Mansson McGinty, co-collaborators Caroline Seymour-Jorn and Kristin Sziarto) \$35,512, University of Wisconsin-Milwaukee, 2011/2012

2010 MENA (Middle Eastern and North African Studies) Course Development Grant, Summer 2010, University of Wisconsin-Milwaukee

2008 Graduate School Research Committee Award, UWM, Summer 2008, University of Wisconsin-Milwaukee

2008 UW System Women's Studies Consortium, Grant to develop a Women's Studies Online Hybrid Course, Summer 2008, University of Wisconsin System

2007 Community-University Collaboration Project Grant (CUP), *Combating Islamophobia by Empowering Women* (together with Janan Najeeb and Prof. Caroline Seymour-Jorn), Cultures and Communities Program, University of Wisconsin-Milwaukee

2002 Crafoord Foundation Grant, Lund University, Sweden

2002 Birgit and Gad Rausing Grant, Lund University, Sweden

2002 Lund University Graduate Student Grant, Sweden

2001 Knut and Alice Wallenberg Foundation Grant 2001, Lund University, Sweden

2001 Lund University Graduate Student Grant, Sweden

2000 Pleijel Foundation (Department of European Ethnology), Lund University, Sweden

1999 Swedish Institute Grant, Scholarship for a year abroad, Visiting Graduate Student at University of California, Santa-Cruz, 1999-2000

1996 Lund University Graduate Student Grant 1996, Sweden

1996 Sweden-America Foundation Grant, Scholarship for a year abroad, Visiting Graduate Student at University of California, Santa-Cruz, 1996-97

#### **CONFERENCE PRESENTATIONS AND TALKS**

2012 Research within and against Islamophobia: A Collaboration project with Muslim communities. Association of American Geographers (AAG), Co-authors: Kristin Sziarto and Caroline Seymour-Jorn. February 28

2012 *The Muslim Milwaukee Project*: Preliminary findings on diversity, racism, and integration. Association of American Geographers (AAG), Co-authors: Kristin Sziarto and Caroline Seymour-Jorn. February 28

2010 Challenging the Public/Private Binary: American Muslim Women's Negotiation of Gender Identity and Space. Association of American Geographers (AAG), April 15.



2008 Breaking down ‘otherness’ in the classroom. Association of American Geographers (AAG), April 16

2007 Globalizing Islamic feminism and the formation of new gendered selves. American Anthropological Association (AAA), Washington D.C., November 28

2007 Everyday implementations of Islamic feminism: Feminist Approaches among Muslim Converts in Sweden. National Women’s Studies Association Conference (NWSA), St. Charles, IL, July 1.

2007 Formation of Alternative Femininities through Islam: Feminist Approaches among Muslim Converts in Sweden. Association of American Geographers (AAG), San Francisco, April 20.

2005 Becoming Muslim: Feminist views and gendered identity in Islam. Presentation and reading at the Feminist Theory Research Workshop, University of Wisconsin-Milwaukee. March 16.

2004 Western Women’s Conversion to Islam: Crossing “Borders” and Negotiating New Identities and Versions of Femininity. National Women’s Studies Association Conference (NWSA), Milwaukee, WI, June 19.

2001 The Transformation and Shifting of Self: Meanings of Conversion to Islam. Society for Psychological Anthropology Biennial Meeting, Decatur, GA., October 19.

1998 Att vara svensk och muslim: Svenska kvinnors konversion till islam. (To be Swedish and Muslim: Swedish Women’s Conversion to Islam). Brown bag seminar at the Department of European Ethnology, Lund University. March.

#### **INVITED TALKS AND WORKSHOPS**

2013 Facilitator of Let’s Talk about it: *Muslim Journeys: American Stories* together with Caroline Seymour-Jorn and Kristin Sziarto (Presented by NEH in cooperation with American Library Association and Ali Vural Ak Center for Global Islamic Studies, George Mason University). AGS Library, UWM, November 6.

2013 Feminist Geography Workshop. University of Guelph, Ontario. May 2-4.

2013 Workshop in 21st Century Studies: Public Engagement, Community Collaboration, and Participatory Research. Center for 21st Century Studies, UWM, together with Caroline Seymour-Jorn and Kristin Sziarto. February 1.

2010 ‘Blue-and-Yellow’ Islam? Muslim Identities in Sweden. The AGS Academic Adventurers Series. December 3. University of Wisconsin-Milwaukee.

2007 Orientalism then and now. Visual Representations of Muslim Women. Introduction Talk, Combating Islamophobia: A Seminar on the Role of the Media. The Islamic Society of Milwaukee, October 20.

2007 Islamic Feminism – Gender Equality and Empowerment of Women. Broad Vocabulary, June 14.

2007 Becoming Muslim. Western Women's Conversions to Islam. Panel – Meet the SPA Book Series Authors. Society for Psychological Anthropology Biennial Meeting (SPA), Los Angeles, March 10.

2003 Becoming Muslim. Western Women's Conversion to Islam. Colloquium at the Department of Cultural Anthropology, University of Wisconsin, February 21.

1998 Svenska kvinnors konversion till islam. (Swedish Women's Conversion to Islam) Presentation at a conference *The Presence of Islam and the Orient in Sweden*, Stockholm.

1997 Svenska kvinnors konversion till islam. (Swedish Women's Conversion to Islam) Presentation at the Swedish Church, Lund.

1996 Att vara svensk och muslim: vi och dom. (To be Swedish and Muslim: Us and Them). Presentation at the Red Cross in Lund, Sweden.

### **RESEARCH FEATURED IN MEDIA**

“UWM, Muslim organizations to survey community.” Annysa Johnson. *Milwaukee Journal Sentinel*. July 6, 2011.

“Conversion Unveiled. Appeal of Islam to women explored.” Mark Johnson. *Milwaukee Journal Sentinel*. March 15, 2007.

“UWM researcher's book explores why Western women choose Islam.” Laura Hunt. *UWM Report*. May 7, 2007.

“Islam som ett medvetet val.” *Dagens Nyheter* (one of the two major national newspapers in Sweden). January 2, 2003. (Article about my Ph.D. thesis)

“Därför tar de steget in i islam: Kvinnor berättar om sin livshistoria.” *Skånska Dagbladet*. Dec. 7, 2002. (Article about my Ph.D. thesis)

Radio interview in *Sveriges Radio P3* (National Swedish radio station) about my Ph.D. thesis. Spring of 2003.

### **TEACHING EXPERIENCE**

#### **Courses at University of Wisconsin-Milwaukee**

GEOG 231(130): Geography of Islam Spring 2007, Fall 2007, Fall 2008, Fall 2009, Fall 2010, Fall 2011, Spring 2013

GEOG 381: Honors Seminar Spring 2010, Spring 2012 Gendered Spaces

GEOG 410: Gendered Geographies Spring 2007, Spring 2008, Spring 2011

WMNS 300: Gender and Spirituality: Spring 2008, Spring 2012 Women and Gender in Islam

WMNS 401: Global Feminisms Spring 2005, Spring 2006, Fall 2006, Fall 2008, face-to-face and hybrid formats Fall 2009, Fall 2010, Spring 2011, Fall 2012

WMNS 411: Research and Methods: Spring 2010 Feminist Ethnography

WMNS 500: Advanced Social Science Fall 2004, Fall 2007 Seminar: Gender and Culture

WMNS 599: Gender and Culture Spring 2004

WMNS 599: Muslim Women in the West Fall 2003 Representations, Gender, and Identity

ANTHRO 102: Introduction to Spring 2003, Fall 2003, Spring 2004, Spring 2006 Cultural Anthropology

ANTHRO 445: Psychological Anthropology Fall 2004

### **GRADUATE STUDENT ADVISING/COMMITTEE MEMBER**

#### **Advisor/Committee Chair:**

Women's Studies, MA:

Katharine Perella, 2010-May 2013

Greta Voltz, 2011-2012

#### **Committee Member:**

Geography, Ph.D.:

Yui Hoshimoto, 2012-present

Chris Schroeder, 2007-2010

Aswin Subanthore, 2007-2008

Geography, M.A.:

Claire Reuning, 2011-2013

Carrie Philpott, 2010-2012

Anthropology, M.A.:

Jessie Heyd, 2004-2005

English, Ph.D.:

Anna Kuroczycka Schultes, 2011-2012

Michael Macdonald, 2012 (reader)

History, Ph.D.:

Jackleen Salem, 2011-2012

School of Education, Ph.D.:

Patricia Hanson, 2006-2007

Sociology, M.A.:  
Melinda Brennan, 2008-2009

## **PROFESSIONAL SERVICE**

**Board member:** *Gender, Place and Culture* June 2013-June 2016

**Reviewer for academic journals** – *Journal of the Royal Anthropological Institute, Czech Sociological Review, Gender and Society, Gender, Place and Culture, Religion and Gender*

**Reviewer for grant agencies** – *Austrian Science Fund* (FWF Vienna) grant proposal

## **UNIVERSITY SERVICE**

### **University of Wisconsin-Milwaukee**

*Department of Geography*  
Alumni Committee, Chair, Fall 2007-May 2012

#### *Women's Studies Program*

Steering Council, 2006-present  
Program Committee, 2009 - present  
Curriculum Committee, (on which I served as Chair 2006/2007)  
Search Committee, (2007/2008, 2012, 2013)

#### *Comparative Ethnic Studies Program*

Ethnic Studies Advisory Committee (Fall 2013-present)

#### *Honors College*

Honors College Advisory Committee (2009/10, 2010/11, 2011/2012)

#### *Center for International Education*

UISFL Advisory Committee (2009/10, 2010/11)

**Coordinator** of *Feminist Theory Research Workshop*, supported by the Center for 21st Century Studies, University of Wisconsin-Milwaukee. 2006/2007.

**University Faculty Advisor** for the Student Organization "Women in Islam" 2011-2013

## **COMMUNITY SERVICE**

Columbia Center, Parent Council, Member (2006-2010)

**University Advisor** in a Community-University Collaboration Project, *Combating Islamophobia* together with the Milwaukee Muslim Women Coalition (MMWC) funded by the Cultures and Communities Program, University of Wisconsin-Milwaukee. Organized seminars for campus and the community, 2007/2008.

## **FIELDWORK**

I am currently conducting a new ethnographic research project on Muslim youth in Milwaukee titled *Young, Muslim, and American: An Ethnography of Muslim American Youth* which will center on the social, political, religious, and personal expressions of Muslim youth cultures and identities and what they suggest with respect to the future directions of Islam in the post-9/11 era. The project involves fieldwork and interviews with Muslim American youth (within the age group 18-25 years), including politically and religiously active, secular, as well as non-organized and “non-mosque.”

Current research project *The Muslim Milwaukee Project* (together with Prof. Caroline Seymour-Jorn and Kristin Sziarto) entails a collaborative partnership with Muslim community leaders. Fieldwork at different mosques and Muslim organizations and designing household and individual surveys to map the small but growing Muslim community in Milwaukee. University of Wisconsin-Milwaukee.

Current research project *Gender Identity and Activism among Muslim Women in the Midwest* entails fieldwork on Muslim women’s organizations in the Midwest, their activism, and identity formation as American Muslim women. University of Wisconsin-Milwaukee.

*Becoming Muslim.* Between the fall of 1997 and spring of 2000, I did in-depth ethnographic interviews in Sweden and in the U.S. with female Muslim converts. Fieldwork on identity-making, change and continuity, personal models and transcultural encounters with family, friends, and others. Doctoral work, Department of European Ethnology, Lund University, Sweden.

Fieldwork in Kiruna, Sweden (in the fall of 1994 and the following spring of 1995). The research focused on the immigration policy and its local implementation and organization in the city of Kiruna. Interviews were done with the police, people working within health care and schools, politicians, lawyers, and representatives from local organizations, the refugee camp as well as the Swedish Board of Immigration. Graduate Assistant, Department of European Ethnology, Lund University, Sweden.

September 1993 to March 1994. Fieldwork in the county of Kristianstad, Sweden. Through participant observations and ethnographic interviews, the research focused on the wedding traditions and identity-making of immigrants in the county. Project Assistant for the County Museum of Kristianstad, Sweden.

## **LANGUAGES**

Swedish (mother tongue)

Have studied German and French.

## APPENDIX Q

*Inter-Coder Reliability: Religion Expert & Researcher-Participant Coding Sheet for Cohen's Kappa Statistic*

Expert Name: \_\_\_\_\_ Association: \_\_\_\_\_

Textbook Title & Year: \_\_\_\_\_

Excerpt or Image Title/Descrip.	Pg. #	Coding Category #	Rationale

**APPENDIX R**

*Cohen’s Kappa Statistic for Inter-Coder Reliability: Religion Expert & Researcher-Participant Coder Cross-check Sheet*

Expert Name: \_\_\_\_\_ Association: \_\_\_\_\_

Textbook Title & Year: \_\_\_\_\_

<i>Excerpt or Image #.</i>	<i>Agree</i>	<i>Disagree</i>	<i>Comments (e.g., if “Disagree, please indicate why)</i>

*Additional Comments (i.e., excerpts student should include but did not)*

## APPENDIX S

### *Completed Religion Expert Cross-check Sheets for Cohen's Kappa Statistic & Inter-Coder Reliability Results*

Expert Name (Religion): Dr. Lisa Silverman (Judaism)

Association: Associate Professor of History and Jewish Studies at UWM

Textbook Title & Year: World History: Patterns of Interaction (2012)

#### **Section: The Origins of Judaism (p.77-82)**

Excerpt/ Image #	Agree	Disagree	Comments (e.g., if "Disagree, please indicate why)
1	X		
2	X		
3	X		
4	X		
5	X		
6	X		
7	X		
8	X		
9	X		
10	X		
11	X		
12	X		
13	X		
14	X		
15	X		
16	X		
17	X		
18	X		
19	X		
20	X		
21	X		

*Additional Comments (i.e., excerpts student should include but did not)*



**Section: The Rise of Christianity (p.168-172)**

Excerpt/Image #	Agree	Disagree	Comments (e.g., if "Disagree, please indicate why)
22	X		
23	X		
24	X		
25	X		
26	X		
27	X		
28	X		
29	X		
30	X		
31	X		
32	X		
33	X		
34	X		
35	X		
36	X		
37	X		
38	X		
39	X		
40	X		
41	X		
42	X		
43	X		

*Additional Comments (i.e., excepts student should include but did not)*

**Section: The Rise of Islam (p.263-268)**

Excerpt/Image #	Agree	Disagree	Comments (e.g., if "Disagree, please indicate why)
44	X		
45	X		
46	X		
47	X		
48	X		
49	X		
50	X		
51	X		
52	X		
53	X		
54	X		
55	X		
56	X		
57	X		
58	X		
59	X		
60	X		
61	X		
62	X		
63	X		
64	X		
65	X		
66	X		
67	X		
68	X		

*Additional Comments (i.e., excepts student should include but did not)*

Cohen's Kappa Statistic					
	<b>Rater 2: Dr. Silverman</b>				
<b>Rater 1: Erica</b>	Agreements	Disagreements	Row Totals		
Agreements	68	0	68		
Disagreements	0	0	0		
Column Totals	68	0	68	Overall Total = 68	

**Cohen's Kappa Statistical Results:**

$$(1) P = \frac{(AA + DD)}{\text{Total}} = \frac{(68 + 0)}{68} = 1.0$$

$$(2) P_e = \frac{((AA + AD) / \text{Total}) + [(Row\ 2\ total \times Column\ 2\ total) / \text{Total}]}{\text{Total}} = \frac{(68/68) + [(0 \times 0) / 68]}{68} = \frac{1 + 0}{68} = 0.0147$$

$$(3) K = \frac{P - P_e}{1 - P_e} = \frac{1.0 - 0.0147}{1 - 0.0147} = 1$$

**(4) K = 1 = 100% Inter-Coder Reliability between Rater 1 & Rater 2**

Expert Name (Religion): Dr. Judith Beall (Christianity)

Association: Interim Director and Senior Lecturer, Religious Studies Program at UWM

Textbook Title & Year: World History: Patterns of Interaction (2012)

### Section: The Origins of Judaism (p.77-82)

Excerpt/ Image #	Agree	Disagree	Comments (i.e.: if "Disagree, please indicate why)
1	✓		What would once count his family? → ditto - family?
2	✓		
3	✓		
4	✓		
5	✓		
6	✓		Are the contents of the 10 commandments important?
7	✓		
8		✓	As mentioned - Mother Egyptian princess
9	✓		
10	✓		
11	✓		
12	✓		
13	✓		
14	✓		
15	✓		
16	✓		
17	✓		
18	✓		
19	✓		
20		✓	Deborah was one of them, right?
21	✓		

Additional Comments (i.e.: excerpts student should include but did not)

→ also 'Saul, David & Solomon' p. 81  
→ p. 82 - also Solomon.

### Section: The Rise of Christianity (p.168-172)

Excerpt/ Image #	Agree	Disagree	Comments (i.e.: if "Disagree, please indicate why)
22	✓		
23	✓		
24	✓		
25	✓		
26	✓		
27	✓		

28		✓	apostles = group.
29	✓		
30	✓		
31	✓		
32	✓		
33	✓		
34		✓	implies same thought this; doesn't agree
35	✓		
36	✓		
37	✓		
38	✓		
39	✓		
40	✓		
41	✓		
42	✓		
43	✓		

Additional Comments (i.e.: excerpts student should include but did not)

**Section: The Rise of Islam (p.263-268)**

Excerpt/ Image #	Agree	Disagree	Comments (i.e.: if "Disagree, please indicate why)
44	✓		
45	✓		
46	✓		
47	✓		
48	✓		
49	✓		
50	✓		
51	✓		
52	✓		
53	✓		
54	✓		
55	✓		
56	✓		
57	✓		

58	✓		
59	✓		
60	✓		
61	✓		
62	✓		
63	✓		
64	✓		
65	✓		
66	✓		
67	✓		
68	✓		

*Additional Comments (i.e.: excerpts student should include but did not)*

Cohen's Kappa Statistic								
		<b>Rater 3: Dr. Beall</b>						
<b>Rater 1: Erica</b>	Agreements	Disagreements	Row totals					
Agreements	64	4	68					
Disagreements	0	0	0					
Column totals	64	4	68	Overall Total = 68				

#### Cohen's Kappa Statistical Results:

$$(1) P = \frac{(AA + DD)}{\text{Total}} = \frac{(64 + 0)}{68} = 0.94$$

$$(2) P_e = \frac{[(AA + AD) / \text{Total}] + [(Row\ 2\ total \times Column\ 2\ total) / \text{Total}]}{\text{Total}} = \frac{(68/68) + [(0 \times 4) / 68]}{68} = \frac{1 + 0}{68} = 0.0147$$

$$(3) K = \frac{P - P_e}{1 - P_e} = \frac{0.94 - 0.0147}{1 - 0.0147} = \frac{0.9253}{0.9853} = 0.9391$$

$$(4) K = 0.9391 = 93\% \text{ Inter-Coder Reliability between Rater 1 \& Rater 3}$$

Expert Name (Religion): Dr. Anna Mansson McGinty (Islam)

Association: Associate Professor of Geography and Women's Studies Professor at UWM

Textbook Title & Year: World History: Patterns of Interaction (2012)

**Section: The Origins of Judaism (p.77-82)**

Excerpt/Image #	Agree	Disagree	Comments (e.g., if "Disagree, please indicate why)
1	X		

2	X		
3	X		
4	X		
5	X		
6	X		
7	X		
8	X		
9	X		
10	X		
11	X		
12	X		
13	X		
14	X		
15	X		
16	X		
17	X		
18	X		
19	X		
20	X		
21	X		

*Additional Comments (i.e., excerpts student should include but did not)*

**Section: The Origins of Judaism (p.77-82)**

- 1) After excerpt 7 page #79, why not include “question 2 Contrasting” on page 79?
- 2) Excerpt 17, page #80 – why not stress that the prophet was a male (as you do in your other rationales regarding “individual as religious leader” coding category)? I have similar comment for excerpt 19.
- 3) Just an interesting observation: Q 1 on page 82 – why did they not add Deborah?!

**Section: The Rise of Christianity (p.168-172)**

Excerpt/I mage #	Agree	Disagree	Comments (e.g., if “Disagree, please indicate why)
22	X		
23	X		



24	X		
25	X		
26	X		
27	X		
28	X		
29	X		
30	X		
31	X		
32	X		
33	X		
34	X		
35	X		
36	X		
37	X		
38	X		
39	X		
40	X		
41	X		
42	X		
43	X		

*Additional Comments (i.e., excerpts student should include but did not)*

**Section: The Rise of Christianity (p.168-172)**

- 1) Excerpt 23, page #168: why not extend the excerpt to the end of the paragraph?
- 2) Why not list the excerpt about John the Baptist (page # 168)
- 3) Excerpt 25, page #168: yes, group of 12 men.
- 4) Excerpt 29, page #169: In Title/Description, it should be Roman Empire.
- 5) Excerpt 30, page #169: I'm wondering if this image could also be coded as a group category (the apostles). This image may also be interpreted as a symbol, no?
- 6) Maybe include and code the sentence "A bishop, who was also a priest, supervised several local churches"? Sentence before excerpt 33.
- 7) Excerpt 36, page 172 (not 173).
- 8) Excerpt 41, page#172: Coding Category: it should be "religious other" and not religious agency, right?

**Section: The Rise of Islam (p.263-268)**

Excerpt/Image #	Agree	Disagree	Comments (e.g., if "Disagree, please indicate why)
44	X		
45	X		
46	X		
47	X		
48	X		
49	X		
50	X		
51	X		
52	X		
53	X		
54	X		
55	X		
56	X		
57	X		
58	X		
59	X		
60	X		
61	X		
62	X		
63	X		
64	X		
65	X		
66	X		
67	X		
68	X		

*Additional Comments (i.e., excerpts student should include but did not)*

**Section: The Rise of Islam (p.263-268)**

- 1) Excerpt 46, page #264: In Title/description it should be "considered."
- 2) Excerpt 46, page #264: maybe add in student rationale something about Islam here as part of the Abrahamic faiths?

Cohen's Kappa Statistic				
	<i>Rater 4: Dr. Mansson-McGinty</i>			
<i>Rater 1: Erica</i>	Agreements	Disagreements	Row Totals	
Agreements	68	0	68	
Disagreements	0	0	0	
Column Totals	68	0	68	Overall Total = 68

#### Cohen's Kappa Statistical Results:

$$(1) P = \frac{(AA + DD)}{\text{Total}} = \frac{(68 + 0)}{68} = 1.0$$

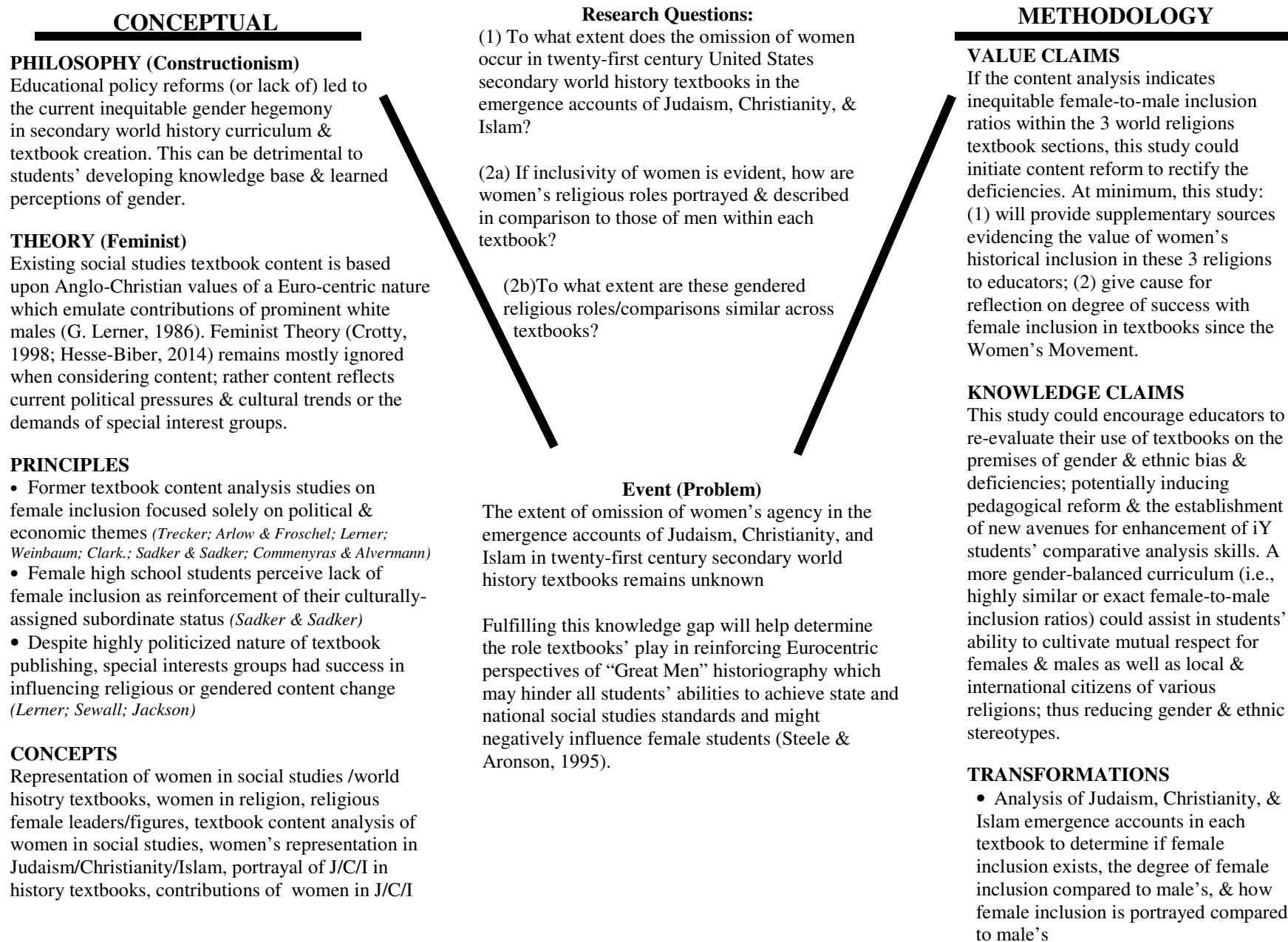
$$(2) P_e = \frac{(AA + AD) / \text{Total} + [( \text{Row 2 total} \times \text{Column 2 total} ) / \text{Total}]}{\text{Total}} = \frac{(68/68) + [(0 \times 0) / 68]}{68} = \frac{1 + 0}{68} = 0.0147$$

$$(3) K = \frac{P - P_e}{1 - P_e} = \frac{1.0 - 0.0147}{1 - 0.0147} = 1$$

(4)  $K = 1 = 100\%$  Inter-Coder Reliability between Rater 1 & Rater 4

## APPENDIX T

### *Vee Diagram for Forgotten Feminine Foundations*



## APPENDIX U

*Breakdown of Textual Quantitative Findings for Female & Male Agents of Historical Change in Rise of Judaism, Christianity, & Islam in Textbook Sample*

(1) *World History: Patterns of Interaction* (Beck et al., 2012)

Historical Change Agent	Total Textual Lines	Total Textbook Pages	Active Descriptions (%)	Inactive Descriptions (%)	Use of Contributionist Boxes (#lines)
Sarah	0	0	*	*	*
Hagar	0	0	*	*	*
(+) Deborah	2	1	50%	50%	No
<b>Women's Total / Average</b>	<b>2</b>	<b>1</b>	<b>50%</b>	<b>50%</b>	<b>*</b>
Abraham	23	8	52%	48%	No
Moses (adult)	19	8	52%	48%	Yes (1)
Moses (baby)	1	1	100%	0	No
(+) Micah	1	1	100%	0	No
<b>Men's Total / Average</b>	<b>44</b>	<b>18</b>	<b>76%</b>	<b>24%</b>	<b>*</b>
Virgin Mary	7	4	14%	86%	Yes (1)
Mary Magdalene	0	0	*	*	*
<b>Women's Total / Average</b>	<b>7</b>	<b>4</b>	<b>14%</b>	<b>86%</b>	<b>*</b>
Jesus	64	17	56%	44%	Yes (1)
Paul	12	3	66%	34%	No
(+) Luke	1	1	0	100%	No
(+) Pontius Pilate	2	1	100%	0	No
(+) Peter	5	4	40%	60%	No
(+) John	1	1	100%	0	No
(+) Michael	1	1	0	100%	No
<b>Men's Total / Average</b>	<b>86</b>	<b>28</b>	<b>52%</b>	<b>48%</b>	<b>*</b>
Khadīja	3	2	100%	0	No
Fātima,	1	1	0	100%	No
A'isha	0	0	*	*	*
<b>Women's Total / Average</b>	<b>4</b>	<b>3</b>	<b>50%</b>	<b>50%</b>	<b>*</b>
Muhammad	95	20	54%	46%	Yes (2)
(+) Gabriel	9	7	77%	23%	No
(+) Abu Bakr	11	2	72%	28%	No
(+) Umar (Omar)	7	2	57%	43%	No
(+) Uthman	8	4	62.5%	37.5%	No
(+) Ali	12	4	50%	50%	No
(+) Fatimids	4	2	25%	75%	No
<b>Men's Total / Average</b>	<b>146</b>	<b>41</b>	<b>57%</b>	<b>43%</b>	<b>*</b>

(2) *The Heritage of World Civilizations* (Craig et al., 2011)

Historical Change Agent	Total Textual	Total	Active	Inactive	Use of
-------------------------	---------------	-------	--------	----------	--------

	Lines	Textbook Pages	Descriptions (%)	Descriptions (%)	Contributionist Boxes (#lines)
Sarah	0	0	*	*	*
Hagar	0	0	*	*	*
<b>Women's Total / Average</b>	<b>0</b>	<b>0</b>	<b>*</b>	<b>*</b>	<b>*</b>
<i>Abraham</i>	<i>17</i>	<i>6</i>	<i>47%</i>	<i>53%</i>	<i>No</i>
<i>Moses</i>	<i>10</i>	<i>7</i>	<i>10%</i>	<i>90%</i>	<i>Yes (1)</i>
<i>(+) Noah</i>	<i>1</i>	<i>1</i>	<i>0</i>	<i>100%</i>	<i>No</i>
<b>Men's Total / Average</b>	<b>28</b>	<b>14</b>	<b>19%</b>	<b>81%</b>	<b>*</b>
<i>Virgin Mary</i>	<i>12</i>	<i>5</i>	<i>58%</i>	<i>42%</i>	<i>Yes (7)</i>
<i>Mary Magdalene</i>	<i>7</i>	<i>1</i>	<i>100%</i>	<i>0</i>	<i>Yes (7)</i>
<i>(+) Mary (mother of James)</i>	<i>7</i>	<i>1</i>	<i>100%</i>	<i>0</i>	<i>Yes (7)</i>
<i>(+) Salome</i>	<i>7</i>	<i>1</i>	<i>100%</i>	<i>0</i>	<i>Yes (7)</i>
<b>Women's Total / Average</b>	<b>33</b>	<b>8</b>	<b>90%</b>	<b>10%</b>	<b>*</b>
<i>Jesus</i>	<i>111</i>	<i>36</i>	<i>34%</i>	<i>66%</i>	<i>Yes (22)</i>
<i>Paul</i>	<i>9</i>	<i>4</i>	<i>66%</i>	<i>34%</i>	<i>No</i>
<i>(+) Luke</i>	<i>1</i>	<i>1</i>	<i>100%</i>	<i>0</i>	<i>No</i>
<i>(+) Matthew</i>	<i>4</i>	<i>4</i>	<i>25%</i>	<i>75%</i>	<i>No</i>
<i>(+) Pontius Pilate</i>	<i>3</i>	<i>1</i>	<i>66%</i>	<i>34%</i>	<i>Yes (3)</i>
<i>(+) Peter</i>	<i>6</i>	<i>4</i>	<i>0</i>	<i>100%</i>	<i>No</i>
<i>(+) Mark</i>	<i>6</i>	<i>2</i>	<i>50%</i>	<i>50%</i>	<i>Yes (1)</i>
<i>(+) James</i>	<i>1</i>	<i>1</i>	<i>100%</i>	<i>0</i>	<i>No</i>
<i>(+) Joseph of Arimathea</i>	<i>2</i>	<i>1</i>	<i>100%</i>	<i>0</i>	<i>Yes (2)</i>
<b>Men's Total / Average</b>	<b>143</b>	<b>54</b>	<b>60%</b>	<b>40%</b>	<b>*</b>
<i>Khadīja</i>	<i>6</i>	<i>5</i>	<i>66%</i>	<i>34%</i>	<i>No</i>
<i>Fāṭima,</i>	<i>2</i>	<i>2</i>	<i>0</i>	<i>100%</i>	<i>No</i>
<i>A'isha</i>	<i>2</i>	<i>1</i>	<i>100%</i>	<i>0</i>	<i>No</i>
<b>Women's Total / Average</b>	<b>10</b>	<b>8</b>	<b>55%</b>	<b>45%</b>	<b>*</b>
<i>Muhammad</i>	<i>98</i>	<i>31</i>	<i>40%</i>	<i>60%</i>	<i>Yes (5)</i>
<i>(+) Gabriel</i>	<i>2</i>	<i>2</i>	<i>100%</i>	<i>0</i>	<i>No</i>
<i>(+) Abu Bakr</i>	<i>8</i>	<i>4</i>	<i>12.5%</i>	<i>87.5%</i>	<i>No</i>
<i>(+) Umar (Omar)</i>	<i>8</i>	<i>5</i>	<i>12.5%</i>	<i>87.5%</i>	<i>No</i>
<i>(+) Uthman</i>	<i>8</i>	<i>4</i>	<i>0</i>	<i>100%</i>	<i>No</i>
<i>(+) Ali</i>	<i>22</i>	<i>8</i>	<i>9%</i>	<i>91%</i>	<i>No</i>
<i>(+) Fatimids</i>	<i>20</i>	<i>6</i>	<i>70%</i>	<i>30%</i>	<i>No</i>
<i>(+) Abu-Talib</i>	<i>1</i>	<i>1</i>	<i>0</i>	<i>100%</i>	<i>No</i>
<b>Men's Total / Average</b>	<b>167</b>	<b>61</b>	<b>30%</b>	<b>70%</b>	<b>*</b>

(3) *World History* (Duiker & Spielvogel, 2013)

Historical Change Agent	Total Textual Lines	Total Textbook Pages	Active Descriptions (%)	Inactive Descriptions (%)	Use of Contributionist Boxes (#lines)
Sarah	0	0	*	*	*
Hagar	0	0	*	*	*
<b>Women's Total / Average</b>	<b>0</b>	<b>0</b>	<b>*</b>	<b>*</b>	<b>*</b>

<i>Abraham</i>	3	3	66%	34%	<i>Yes (1)</i>
<i>Moses</i>	7	5	100%	0	<i>Yes (4)</i>
<b>Men's Total / Average</b>	<b>10</b>	<b>8</b>	<b>83%</b>	<b>17%</b>	<b>*</b>
<i>Virgin Mary</i>	14	9	7%	93%	<i>Yes (6)</i>
<i>Mary Magdalene</i>	0	0	*	*	*
<b>Women's Total / Average</b>	<b>14</b>	<b>9</b>	<b>7%</b>	<b>93%</b>	<b>*</b>
<i>Jesus</i>	78	28	41%	59%	<i>Yes (5)</i>
<i>Paul</i>	4	3	75%	25%	<i>No</i>
<i>(+) Luke</i>	1	1	100%	0	<i>No</i>
<i>(+) Matthew</i>	1	1	100%	0	<i>No</i>
<i>(+) Pontius Pilate</i>	1	1	100%	0	<i>No</i>
<i>(+) Peter</i>	5	3	40%	60%	<i>No</i>
<i>(+) John</i>	4	2	100%	0	<i>No</i>
<i>(+) Mark</i>	1	1	100%	0	<i>No</i>
<i>(+) Thomas</i>	1	1	100%	0	<i>No</i>
<b>Men's Total / Average</b>	<b>96</b>	<b>41</b>	<b>84%</b>	<b>16%</b>	<b>*</b>
<i>Khadija</i>	1	1	100%	0	<i>No</i>
<i>Fāṭima,</i>	0	0	*	*	*
<i>A'isha</i>	0	0	*	*	*
<b>Women's Total / Average</b>	<b>1</b>	<b>1</b>	<b>100%</b>	<b>0</b>	<b>*</b>
<i>Muhammad</i>	112	33	66%	34%	<i>Yes (2)</i>
<i>(+) Gabriel</i>	4	2	100%	0	<i>No</i>
<i>(+) Abu Bakr</i>	5	2	20%	80%	<i>No</i>
<i>(+) Umar (Omar)</i>	2	1	50%	50%	<i>No</i>
<i>(+) Uthman</i>	2	1	50%	50%	<i>No</i>
<i>(+) Ali</i>	9	5	66%	34%	<i>Yes (1)</i>
<i>(+) Fatimids</i>	6	2	100%	0	<i>No</i>
<b>Men's Total / Average</b>	<b>140</b>	<b>46</b>	<b>65%</b>	<b>35%</b>	<b>*</b>

(4) *World History* (Ellis & Esler, 2014)

Historical Change Agent	Total Textual Lines	Total Textbook Pages	Active Descriptions (%)	Inactive Descriptions (%)	Use of Contributionist Boxes (#lines)
<i>Sarah</i>	0	0	*	*	*
<i>Hagar</i>	0	0	*	*	*
<b>Women's Total / Average</b>	<b>0</b>	<b>0</b>	<b>*</b>	<b>*</b>	<b>*</b>
<i>Abraham</i>	18	8	33%	67%	<i>Yes (4)</i>
<i>Moses</i>	11	6	36%	64%	<i>Yes (1)</i>
<b>Men's Total / Average</b>	<b>29</b>	<b>14</b>	<b>34%</b>	<b>66%</b>	<b>*</b>
<i>Virgin Mary</i>	8	6	37.5%	62.5%	<i>No</i>
<i>Mary Magdalene</i>	0	0	*	*	*
<b>Women's Total / Average</b>	<b>8</b>	<b>6</b>	<b>37.5%</b>	<b>62.5%</b>	<b>*</b>

<i>Jesus</i>	75	19	52%	48%	<i>Yes (4)</i>
<i>Paul</i>	26	4	84%	16%	<i>Yes (6)</i>
<i>(+) Luke</i>	1	1	100%	0	<i>No</i>
<i>(+) Matthew</i>	2	2	100%	0	<i>No</i>
<i>(+) Peter</i>	10	2	50%	50%	<i>Yes (9)</i>
<i>(+) John</i>	1	1	100%	0	<i>No</i>
<i>(+) Mark</i>	1	1	100%	0	<i>No</i>
<b><i>Men's Total / Average</i></b>	<b>116</b>	<b>30</b>	<b>84%</b>	<b>16%</b>	<b>*</b>
<i>Khadīja</i>	3	2	100%	0	<i>No</i>
<i>Fāṭima,</i>	1	1	0	100%	<i>No</i>
<i>A'isha</i>	0	0	*	*	*
<b><i>Women's Total / Average</i></b>	<b>4</b>	<b>3</b>	<b>50%</b>	<b>50%</b>	<b>*</b>
<i>Muhammad</i>	86	21	53%	47%	<i>Yes (6)</i>
<i>(+) Gabriel</i>	6	2	100%	0	<i>Yes (5)</i>
<i>(+) Abu Bakr</i>	8	3	75%	25%	<i>No</i>
<i>(+) Ali</i>	5	3	20%	80%	<i>No</i>
<b><i>Men's Total / Average</i></b>	<b>105</b>	<b>29</b>	<b>62%</b>	<b>38%</b>	<b>*</b>

(5) *Connections: A World History* (Judge & Langdon, 2012)

Historical Change Agent	Total Textual Lines	Total Textbook Pages	Active Descriptions (%)	Inactive Descriptions (%)	Use of Contributionist Boxes (#lines)
Sarah	0	0	*	*	*
Hagar	0	0	*	*	*
<b>Women's Total / Average</b>	<b>0</b>	<b>0</b>	<b>*</b>	<b>*</b>	<b>*</b>
<i>Abraham</i>	3	2	100%	0	<i>No</i>
<i>Moses (adult)</i>	15	8	93%	7%	<i>Yes (6)</i>
<i>Moses (baby)</i>	1	1	0	100%	<i>No</i>
<i>(+) Jacob</i>	1	1	100%	0	<i>No</i>
<i>(+) Ishmael</i>	1	1	0	100%	<i>No</i>
<b><i>Men's Total / Average</i></b>	<b>21</b>	<b>13</b>	<b>59%</b>	<b>41%</b>	<b>*</b>
<i>Virgin Mary</i>	10	5	30%	70%	<i>No</i>
<i>Mary Magdalene</i>	2	1	50%	50%	<i>No</i>
<b>Women's Total / Average</b>	<b>12</b>	<b>6</b>	<b>40%</b>	<b>60%</b>	<b>*</b>
<i>Jesus</i>	69	28	72%	28%	<i>Yes (14)</i>
<i>Paul</i>	21	6	95%	5%	<i>No</i>
<i>(+) Luke</i>	4	4	100%	0	<i>Yes (1)</i>
<i>(+) Matthew</i>	2	2	50%	50%	<i>Yes (1)</i>
<i>(+) Pontius Pilate</i>	4	1	100%	0	<i>No</i>
<i>(+) Peter</i>	11	4	90%	10%	<i>Yes (7)</i>
<i>(+) John</i>	3	3	66%	34%	<i>Yes (1)</i>
<i>(+) Michael</i>	1	1	0	100%	<i>No</i>
<b><i>Men's Total / Average</i></b>	<b>115</b>	<b>49</b>	<b>72%</b>	<b>28%</b>	<b>*</b>
<i>Khadīja</i>	2	1	0	100%	<i>No</i>
<i>Fāṭima,</i>	2	2	0	100%	<i>No</i>



A'isha	0	0	*	*	*
<b>Women's Total / Average</b>	<b>4</b>	<b>3</b>	<b>0</b>	<b>100%</b>	<b>*</b>
<i>Muhammad</i>	117	29	79%	21%	Yes (2)
(+) <i>Gabriel</i>	4	3	100%	0	Yes (1)
(+) <i>Abu Bakr</i>	14	4	85%	15%	No
(+) <i>Umar (Omar)</i>	7	3	85%	15%	No
(+) <i>Uthman</i>	12	2	83%	17%	No
(+) <i>Ali</i>	14	4	64%	36%	No
(+) <i>Fatimids</i>	8	3	50%	50%	No
<b>Men's Total / Average</b>	<b>59</b>	<b>48</b>	<b>78%</b>	<b>22%</b>	<b>*</b>

(6) *A History of World Societies* (McKay et al., 2012)

Historical Change Agent	Total Textual Lines	Total Textbook Pages	Active Descriptions (%)	Inactive Descriptions (%)	Use of Contributionist Boxes (#lines)
Sarah	0	0	*	*	*
Hagar	0	0	*	*	*
<b>Women's Total / Average</b>	<b>0</b>	<b>0</b>	<b>*</b>	<b>*</b>	<b>*</b>
<i>Abraham</i>	7	4	57%	43%	No
<i>Moses</i>	11	7	90%	10%	No
<b>Men's Total / Average</b>	<b>18</b>	<b>11</b>	<b>73%</b>	<b>27%</b>	<b>*</b>
<i>Virgin Mary</i>	7	7	28%	72%	No
<i>Mary Magdalene</i>	0	0	*	*	*
<b>Women's Total / Average</b>	<b>7</b>	<b>7</b>	<b>28%</b>	<b>72%</b>	<b>*</b>
<i>Jesus</i>	94	33	51%	49%	No
<i>Paul</i>	10	5	80%	20%	No
(+) <i>Matthew</i>	1	1	100%	0	No
(+) <i>Pontius Pilate</i>	5	2	100%	0	No
(+) <i>Peter</i>	3	2	66%	34%	No
(+) <i>John</i>	1	1	100%	0	No
<b>Men's Total / Average</b>	<b>114</b>	<b>44</b>	<b>83%</b>	<b>17%</b>	<b>*</b>
<i>Khadīja</i>	1	1	100%	0	No
<i>Fāṭima,</i>	7	3	28%	72%	No
<i>A'isha</i>	1	1	100%	0	No
<b>Women's Total / Average</b>	<b>9</b>	<b>5</b>	<b>76%</b>	<b>24%</b>	<b>*</b>
<i>Muhammad</i>	105	26	67%	33%	No
(+) <i>Abu Bakr</i>	5	2	60%	40%	No
(+) <i>Umar (Omar)</i>	3	2	66%	34%	No
(+) <i>Uthman</i>	9	4	44%	56%	No
(+) <i>Ali</i>	15	5	26%	74%	No
(+) <i>Fatimids</i>	5	3	40%	60%	No
<b>Men's Total / Average</b>	<b>142</b>	<b>42</b>	<b>50%</b>	<b>50%</b>	<b>*</b>

(7) *Crossroads and Cultures: A History of the World's Peoples* (Smith et al., 2012)

Historical Change Agent	Total Textual Lines	Total Textbook Pages	Active Descriptions (%)	Inactive Descriptions (%)	Use of Contributionist Boxes (#lines)
Sarah	0	0	*	*	*
Hagar	0	0	*	*	*
<b>Women's Total / Average</b>	<b>0</b>	<b>0</b>	<b>*</b>	<b>*</b>	<b>*</b>
<i>Abraham</i>	10	3	20%	80%	Yes (8)
<i>Moses</i>	1	1	100%	0	No
<b>Men's Total / Average</b>	<b>11</b>	<b>4</b>	<b>60%</b>	<b>40%</b>	<b>*</b>
Virgin Mary	35	12	17%	83%	Yes (19)
Mary Magdalene	0	0	*	*	*
<b>Women's Total / Average</b>	<b>35</b>	<b>12</b>	<b>17%</b>	<b>83%</b>	<b>*</b>
<i>Jesus</i>	62	32	30%	70%	Yes (4)
<i>Paul</i>	7	2	71%	29%	No
(+) <i>Matthew</i>	2	1	50%	50%	No
(+) <i>Peter</i>	2	1	100%	0	No
(+) <i>John</i>	3	1	66%	34%	Yes (3)
<b>Men's Total / Average</b>	<b>76</b>	<b>37</b>	<b>63%</b>	<b>37%</b>	<b>*</b>
Khadīja	2	2	50%	50%	No
Fāṭima,	2	2	0	100%	No
A'isha	0	0	*	*	*
<b>Women's Total / Average</b>	<b>4</b>	<b>4</b>	<b>25%</b>	<b>75%</b>	<b>*</b>
<i>Muhammad</i>	67	15	59%	41%	No
(+) <i>Abu Bakr</i>	3	1	66%	34%	No
(+) <i>Umar (Omar)</i>	5	1	40%	60%	No
(+) <i>Uthman</i>	5	1	60%	40%	No
(+) <i>Ali</i>	11	3	27%	73%	No
(+) <i>Fatimids</i>	6	4	66%	34%	No
<b>Men's Total / Average</b>	<b>97</b>	<b>25</b>	<b>53%</b>	<b>47%</b>	<b>*</b>

(8) *World History in Brief: Major Patterns of Change and Continuity* (Stearns, 2010)

Historical Change Agent	Total Textual Lines	Total Textbook Pages	Active Descriptions (%)	Inactive Descriptions (%)	Use of Contributionist Boxes (#lines)
Sarah	0	0	*	*	*
Hagar	0	0	*	*	*
<b>Women's Total / Average</b>	<b>0</b>	<b>0</b>	<b>*</b>	<b>*</b>	<b>*</b>
<i>Abraham</i>	0	0	*	*	No
<i>Moses</i>	0	0	*	*	*
<b>Men's Total / Average</b>	<b>0</b>	<b>0</b>	<b>*</b>	<b>*</b>	<b>*</b>
Virgin Mary	2	2	0	100%	No
Mary Magdalene	0	0	*	*	*

<b>Women's Total / Average</b>	<b>2</b>	<b>2</b>	<b>0</b>	<b>100%</b>	<b>*</b>
<i>Jesus</i>	<i>16</i>	<i>8</i>	<i>63%</i>	<i>37%</i>	<i>No</i>
<i>Paul</i>	<i>17</i>	<i>5</i>	<i>82%</i>	<i>18%</i>	<i>Yes (12)</i>
<b>Men's Total / Average</b>	<b>33</b>	<b>13</b>	<b>72%</b>	<b>28%</b>	<b>*</b>
Khadīja	0	0	*	*	*
Fāṭima,	0	0	*	*	*
A'isha	1	1	100%	0	No
<b>Women's Total / Average</b>	<b>1</b>	<b>1</b>	<b>100%</b>	<b>0</b>	<b>*</b>
<i>Muhammad</i>	<i>73</i>	<i>23</i>	<i>58%</i>	<i>42%</i>	<i>Yes (15)</i>
(+) <i>Gabriel</i>	<i>1</i>	<i>1</i>	<i>100%</i>	<i>0</i>	<i>No</i>
(+) <i>Abu Bakr</i>	<i>5</i>	<i>3</i>	<i>80%</i>	<i>20%</i>	<i>Yes (2)</i>
(+) <i>Umar (Omar)</i>	<i>1</i>	<i>1</i>	<i>100%</i>	<i>0</i>	<i>No</i>
<b>Men's Total / Average</b>	<b>80</b>	<b>28</b>	<b>85%</b>	<b>15%</b>	<b>*</b>

(9) *Worlds Together, Worlds Apart* (Tignor et al., 2011)

Historical Change Agent	Total Textual Lines	Total Textbook Pages	Active Descriptions (%)	Inactive Descriptions (%)	Use of Contributionist Boxes (#lines)
Sarah	0	0	*	*	*
Hagar	0	0	*	*	*
<b>Women's Total / Average</b>	<b>0</b>	<b>0</b>	<b>*</b>	<b>*</b>	<b>*</b>
<i>Abraham</i>	<i>2</i>	<i>2</i>	<i>100%</i>	<i>0</i>	<i>No</i>
<i>Moses</i>	<i>5</i>	<i>5</i>	<i>100%</i>	<i>0</i>	<i>Yes (1)</i>
<b>Men's Total / Average</b>	<b>7</b>	<b>7</b>	<b>100%</b>	<b>0</b>	<b>*</b>
Virgin Mary	2	2	50%	50%	No
Mary Magdalene	0	0	*	*	*
<b>Women's Total / Average</b>	<b>2</b>	<b>2</b>	<b>50%</b>	<b>50%</b>	<b>*</b>
<i>Jesus</i>	<i>61</i>	<i>26</i>	<i>55%</i>	<i>45%</i>	<i>No</i>
<i>Paul</i>	<i>10</i>	<i>2</i>	<i>100%</i>	<i>0</i>	<i>No</i>
(+) <i>Luke</i>	<i>1</i>	<i>1</i>	<i>100%</i>	<i>0</i>	<i>No</i>
(+) <i>Matthew</i>	<i>1</i>	<i>1</i>	<i>100%</i>	<i>0</i>	<i>No</i>
(+) <i>Pontius Pilate</i>	<i>1</i>	<i>1</i>	<i>100%</i>	<i>0</i>	<i>No</i>
(+) <i>Peter</i>	<i>2</i>	<i>2</i>	<i>0</i>	<i>100%</i>	<i>No</i>
(+) <i>John</i>	<i>2</i>	<i>1</i>	<i>50%</i>	<i>50%</i>	<i>No</i>
(+) <i>Mark</i>	<i>2</i>	<i>1</i>	<i>50%</i>	<i>50%</i>	<i>No</i>
(+) <i>Thomas</i>	<i>2</i>	<i>1</i>	<i>50%</i>	<i>50%</i>	<i>No</i>
<b>Men's Total / Average</b>	<b>82</b>	<b>36</b>	<b>67%</b>	<b>33%</b>	<b>*</b>
Khadīja	4	1	75%	25%	No
Fāṭima,	0	0	*	*	*
A'isha	1	1	0	100%	No
<b>Women's Total / Average</b>	<b>5</b>	<b>2</b>	<b>37.5%</b>	<b>62.5%</b>	<b>*</b>
<i>Muhammad</i>	<i>66</i>	<i>27</i>	<i>54%</i>	<i>46%</i>	<i>Yes (3)</i>
(+) <i>Ali</i>	<i>4</i>	<i>1</i>	<i>75%</i>	<i>25%</i>	<i>No</i>

(+) <i>Fatimids</i>	10	4	60%	40%	No
(+) <i>Abu-Talib</i>	2	1	100%	0	No
<b>Men's Total / Average</b>	<b>82</b>	<b>33</b>	<b>72%</b>	<b>28%</b>	<b>*</b>

Key

*Orange shading denotes historical agents textbook associated with rise of Judaism*

*Green shading denotes historical agents textbook associated with rise of Christianity*

*Blue shading denotes historical agents textbook associated with rise of Islam*

*(+) = additional / unexpected historical change agent found in textbook; not part of study's originally*

*noted 7 women & 3 men within rise of Judaism, Christianity, & Islam*

*\* = no information found*

## APPENDIX V

### *Cumulative Textual Quantitative Findings for Female & Male Agents of Historical Change in Rise of Judaism, Christianity, & Islam in Textbook Sample*

<b>Textbook (Author, Year Published)</b>	<b>Total Textual Lines</b>	<b>Total Lines in Contrib. Box</b>	<b>Total Content in Contrib. Box (%)</b>	<b>Total Textbook Pages</b>	<b>Total Active Descriptions (%)</b>	<b>Total Inactive Descriptions (%)</b>
World History: Patterns of Interaction (Beck et al., 2012)	13	1	7%	8	38%	62%
	276	4	1%	87	56%	44%
The Heritage of World Civilizations (Craig et al., 2011)	43	28	65%	16	79%	21%
	338	34	10%	129	36%	64%
World History (Duiker & Spielvogel, 2013)	15	6	40%	10	13%	87%
	244	13	5%	95	61%	39%
World History (Ellis & Esler, 2014)	12	0	*	9	50%	50%
	250	35	14%	73	56%	44%
Connections: A World History (Judge & Langdon, 2012)	16	0	*	10	25%	75%
	313	33	10%	111	78%	22%
A History of World Societies (McKay et al., 2012)	16	0	*	12	37.5%	62.5%
	274	0	*	97	60%	40%
Crossroads and Cultures: A History of the World's Peoples (Smith et al., 2012)	39	19	48%	16	17%	83%
	184	15	8%	66	46%	54%

World History in Brief: Major Patterns of Change and Continuity (Stearns, 2010)	3	0	*	3	33%	67%
	113	29	25%	41	64%	36%
Worlds Together, Worlds Apart (Tignor et al., 2011)	7	0	*	4	57%	43%
	171	4	2%	76	60%	40%
<b>TOTAL – ALL TEXTBOOKS</b>	<b>164</b>	<b>54</b>	<b>32%</b>	<b>88</b>	<b>38%</b>	<b>62%</b>
	<b>2163</b>	<b>167</b>	<b>7%</b>	<b>775</b>	<b>57%</b>	<b>43%</b>

Key

*Purple shading denotes cumulative female quantitative findings in text*

*Brown shading denotes cumulative male quantitative findings in text*

## APPENDIX W

*Textual & Imagery Cumulative Totals for 7 Female & 3 Male Agents of Historical Change in Rise of Judaism, Christianity, & Islam in Textbook Sample*

Female Historical Agent	Total Textual Lines (all books)	Total Pages (all books)	Total Active Text Descriptions (%)	Total Inactive Text Descriptions (%)	Total Images	Total Active Image Depictions (%)	Total Inactive Image Depictions (%)
Sarah	0	0	*	*	0	*	*
Hagar	0	0	*	*	0	*	*
Virgin Mary	97	52	24%	76%	15	13%	85%
Mary Magdalene	9	2	88%	12%	2	50%	50%
Khadija	22	16	72%	27%	0	*	*
Fāṭima,	15	11	13%	87%	0	*	*
A'isha	5	4	80%	20%	0	*	*

Male Historical Agent	Total Textual Lines (all books)	Total Pages (all books)	Total Active Text Descriptions (%)	Total Inactive Text Descriptions (%)	Total Images	Total Active Image Depictions (%)	Total Inactive Image Depictions (%)
Abraham	83	36	46%	54%	0	*	*
Moses	78	53	64%	36%	3	66%	34%
Jesus	630	227	48%	52%	33	51%	49%
Paul	116	34	82%	18%	2	100%	0
Muhammad	819	225	60%	40%	5	80%	20%

### Key

*Orange shading denotes historical agents textbook associated with rise of Judaism*

*Green shading denotes historical agents textbook associated with rise of Christianity*

*Blue shading denotes historical agents textbook associated with rise of Islam*

*\* = no information available*

## APPENDIX X

### *Detailed Imagery Quantitative Findings for Female & Male Agents of Historical Change in Rise of Judaism, Christianity, & Islam in Textbook Sample*

(1) *World History: Patterns of Interaction* (Beck et al., 2012) – Number of Total Images Analyzed for this Text: 5

Historical Change Agent	Total Images (# in contrib. boxes)	Active Depictions (%)	Inactive Depictions (%)	Depicted as tan / Middle Eastern (%)	Depicted as dark / African (%)	Depicted as white / European (%)
Sarah	0	*	*	*	*	*
Hagar	0	*	*	*	*	*
Abraham	0	*	*	*	*	*
Moses	1	0	100%	0	0	100%
Virgin Mary	1(1)	0	100%	0	0	100%
Mary Magdalene	0	*	*	*	*	*
Jesus	3(1)	100%	0	0	0	100%
Paul	0	*	*	*	*	*
(+) Peter	1	100%	0	0	0	100%
(+) Gabriel	1	0	100%	0	0	100%
Khadīja	0	*	*	*	*	*
Fāṭima,	0	*	*	*	*	*
A'isha	0	*	*	*	*	*
Muhammad	0	*	*	*	*	*



(2) *The Heritage of World Civilizations* (Craig et al., 2011) – Number of Total Images Analyzed for this Text: 6

Historical Change Agent	Total Images (# in contrib. boxes)	Active Depictions (%)	Inactive Depictions (%)	Depicted as tan / Middle Eastern (%)	Depicted as dark / African (%)	Depicted as white / European (%)
Sarah	0	*	*	*	*	*
Hagar	0	*	*	*	*	*
<i>Abraham</i>	0	*	*	*	*	*
<i>Moses</i>	0	*	*	*	*	*
(+) <i>God</i>	1	100%	0	0	0	100%
Virgin Mary	1	0	100%	0	0	100%
Mary Magdalene	0	*	*	*	*	*
<i>Jesus</i>	4	75%	25%	*	*	50%
<i>Paul</i>	0	*	*	*	*	*
Khadīja	0	*	*	*	*	*
Fāṭima,	0	*	*	*	*	*
A'isha	0	*	*	*	*	*
<i>Muhammad</i>	1	100%	0	0	0	100%
(+) <i>Ali</i>	1	100%	0	0	0	100%

(3) *World History* (Duiker & Spielvogel, 2013) – Number of Total Images Analyzed for this Text: 10

Historical Change Agent	Total Images (# in contrib. boxes)	Active Depictions (%)	Inactive Depictions (%)	Depicted as tan / Middle Eastern (%)	Depicted as dark / African (%)	Depicted as white / European (%)
Sarah	0	*	*	*	*	*
Hagar	0	*	*	*	*	*
<i>Abraham</i>	0	*	*	*	*	*

<i>Moses</i>	0	*	*	*	*	*
Virgin Mary	3(2)	0	100%	0	0	100%
Mary Magdalene	0	*	*	*	*	*
<i>Jesus</i>	9(2)	55%	45%	0	12%	88%
<i>Paul</i>	0	*	*	*	*	*
<i>(+) 10 Apostles</i>	1	0	100%	50%	0%	50%
Khadija	0	*	*	*	*	*
Fāṭima,	0	*	*	*	*	*
A'isha	0	*	*	*	*	*
<i>Muhammad</i>	2	100%	0	0	0	100%

(4) *World History* (Ellis & Esler, 2014) – Number of Total Images Analyzed for this Text: 6

Historical Change Agent	Total Images (# in contrib. boxes)	Active Depictions (%)	Inactive Depictions (%)	Depicted as tan / Middle Eastern (%)	Depicted as dark / African (%)	Depicted as white / European (%)
Sarah	0	*	*	*	*	*
Hagar	0	*	*	*	*	*
<i>Abraham</i>	0	*	*	*	*	*
<i>Moses</i>	1	100%	0	0	0	100%
Virgin Mary	1	0	100%	0	0	100%
Mary Magdalene	0	*	*	*	*	*
(+) Unkn. Woman	1 (1)	0	100%	0	0	100%
<i>Jesus</i>	2 (1)	100%	0	*	*	*
<i>Paul</i>	1	100%	0	0	0	100%

(+) <i>Peter</i>	1	100%	0	0	0	100%
Khadīja	0	*	*	*	*	*
Fāṭima,	0	*	*	*	*	*
A'isha	0	*	*	*	*	*
<i>Muhammad</i>	0	*	*	*	*	*

(5) *Connections: A World History* (Judge & Langdon, 2012) – Number of Total Images Analyzed for this Text: 3

Historical Change Agent	Total Images (# in contrib. boxes)	Active Depictions (%)	Inactive Depictions (%)	Depicted as tan / Middle Eastern (%)	Depicted as dark / African (%)	Depicted as white / European (%)
Sarah	0	*	*	*	*	*
Hagar	0	*	*	*	*	*
<i>Abraham</i>	0	*	*	*	*	*
<i>Moses</i>	0	*	*	*	*	*
Virgin Mary	0	*	*	*	*	*
Mary Magdalene	1	100%	0	*	*	*
<i>Jesus</i>	1	0	100%	*	*	100%
<i>Paul</i>	0	*	*	*	*	*
(+) <i>St. Michael</i>	1	0	100%	100%	0	0
Khadīja	0	*	*	*	*	*
Fāṭima,	0	*	*	*	*	*
A'isha	0	*	*	*	*	*
<i>Muhammad</i>	0	*	*	*	*	*

(6) *A History of World Societies* (McKay et al., 2012) – Number of Total Images Analyzed for this Text: 5

Historical Change Agent	Total Images (# in contrib. boxes)	Active Depictions (%)	Inactive Depictions (%)	Depicted as tan / Middle Eastern (%)	Depicted as dark / African (%)	Depicted as white / European (%)
Sarah	0	*	*	*	*	*
Hagar	0	*	*	*	*	*
Abraham	0	*	*	*	*	*
Moses	1	100%	0	0	0	100%
Virgin Mary	0	*	*	*	*	*
Mary Magdalene	0	*	*	*	*	*
Jesus	4(1)	25%	75%	0	0	75%
Paul	0	*	*	*	*	*
Khadīja	0	*	*	*	*	*
Fāṭima,	0	*	*	*	*	*
A'isha	0	*	*	*	*	*
Muhammad	0	*	*	*	*	*

(7) *Crossroads and Cultures: A History of the World's Peoples* (Smith et al., 2012) – Number of Total Images Analyzed for this Text: 5 (originals)

Historical Change Agent	Total Images (# in contrib. boxes)	Active Depictions (%)	Inactive Depictions (%)	Depicted as tan / Middle Eastern (%)	Depicted as dark / African (%)	Depicted as white / European (%)
Sarah	0	*	*	*	*	*
Hagar	0	*	*	*	*	*
Abraham	0	*	*	*	*	*
Moses	0	*	*	*	*	*

Virgin Mary	7(1)	28%	72%	15%	0	85%
Mary Magdalene	0	*	*	*	*	*
Jesus	8(1)	50%	50%	15%	0	85%
<i>Paul</i>	0	*	*	*	*	*
(+) <i>Matthew</i>	1	100%	0	0	0	100%
(+) <i>John</i>	2	100%	0	0	0	100%
Khadīja	0	*	*	*	*	*
Fāṭima,	0	*	*	*	*	*
A'isha	0	*	*	*	*	*
<i>Muhammad</i>	0	*	*	*	*	*

(8) *World History in Brief: Major Patterns of Change and Continuity* (Stearns, 2010) – Number of Total Images Analyzed for this Text: 6

Historical Change Agent	Total Images (# in contrib. boxes)	Active Depictions (%)	Inactive Depictions (%)	Depicted as tan / Middle Eastern (%)	Depicted as dark / African (%)	Depicted as white / European (%)
Sarah	0	*	*	*	*	*
Hagar	0	*	*	*	*	*
<i>Abraham</i>	0	*	*	*	*	*
<i>Moses</i>	0	*	*	*	*	*
Virgin Mary	3	0	100%	*	*	*
Mary Magdalene	0	*	*	*	*	*
<i>Jesus</i>	2	0	100%	*	*	*
<i>Paul</i>	1	100%	0	*	*	*
Khadīja	0	*	*	*	*	*

Fāṭima,	0	*	*	*	*	*
A'isha	0	*	*	*	*	*
<i>Muhammad</i>	<i>1(1)</i>	<i>100%</i>	*	*	*	*

(9) *Worlds Together, Worlds Apart* (Tignor et al., 2011) – Number of Total Images Analyzed for this Text: 3

Historical Change Agent	Total Images (# in contrib. boxes)	Active Depictions (%)	Inactive Depictions (%)	Depicted as tan / Middle Eastern (%)	Depicted as dark / African (%)	Depicted as white / European (%)
Sarah	0	*	*	*	*	*
Hagar	0	*	*	*	*	*
<i>Abraham</i>	<i>0</i>	*	*	*	*	*
<i>Moses</i>	<i>0</i>	*	*	*	*	*
Virgin Mary	0	*	*	*	*	*
Mary Magdalene	0	*	*	*	*	*
<i>Jesus</i>	<i>2</i>	<i>50%</i>	<i>50%</i>	<i>0</i>	<i>0</i>	<i>100%</i>
<i>Paul</i>	<i>0</i>	*	*	*	*	*
Khadīja	0	*	*	*	*	*
Fāṭima,	0	*	*	*	*	*
A'isha	0	*	*	*	*	*
<i>Muhammad</i>	<i>1</i>	<i>0</i>	<i>100%</i>	<i>0</i>	<i>0</i>	<i>100%</i>

Key

Orange shading denotes historical agents textbook associated with rise of Judaism

Green shading denotes historical agents textbook associated with rise of Christianity

Blue shading denotes historical agents textbook associated with rise of Islam

(+) = additional / unexpected historical change agent found in textbook; not part of study's originally noted 7 women & 3 men within rise of Judaism, Christianity, & Islam

\* = *no information available*

## APPENDIX Y

*Cumulative Imagery Quantitative Findings for Female & Male Agents of Historical Change in Rise of Judaism, Christianity, & Islam in Textbook Sample*

Textbook (Author, Year Published)	Total Times Female/Male Agency Appeared in Imagery	Images found in Contrib. Box	Percent of Images in Contrib. Box	Total Active Depictions (%)	Total Inactive Depictions (%)	Total Depicted as tan/Middle Eastern (%)	Total Depicted as dark/African (%)	Total Depicted as white/European (%)
World History: Patterns of Interaction (Beck et al., 2012)	1	1	100%	0	100%	0	0	100%
	5	1	20%	80%	20%	0	0	100%
The Heritage of World Civilizations (Craig et al., 2011)	1	0	*	0	100%	0	0	100%
	7	0	*	85%	15%	0	0	71%
World History (Duiker & Spielvogel, 2013)	3	2	66%	0	100%	0	0	100%
	21	2	16%	33%	67%	28%	0	72%
World History (Ellis & Esler, 2014)	2	1	50%	0	100%	0	0	100%
	6	1	20%	100%	0	0	0	100%
Connections: A World History (Judge & Langdon, 2012)	1	0	*	100%	0	0	0	0
	2	0	*	0	100%	50%	0	50%
A History of World Societies (McKay et al., 2012)	0	0	*	*	*	*	*	*
	5	2	20%	40%	60%	0	0	80%



Crossroads and Cultures: A History of the World's Peoples (Smith et al., 2012)	7	1	14%	28%	72%	15%	0	85%
	11	1	9%	63%	34%	9%	0	91%
World History in Brief: Major Patterns of Change and Continuity (Stearns, 2010)	3	0	*	0	100%	0	0	0
	4	0	*	50%	50%	0	0	0
Worlds Together, Worlds Apart (Tignor et al., 2011)	0	0	*	*	*	*	*	*
	3	0	*	33%	67%	0	0	100%
<b>TOTAL – ALL TEXTBOOKS</b>	<b>18</b>	<b>5</b>	<b>25%</b>	<b>16%</b>	<b>84%</b>	<b>7%</b>	<b>0</b>	<b>93%</b>
	<b>64</b>	<b>6</b>	<b>9%</b>	<b>53%</b>	<b>45%</b>	<b>9%</b>	<b>0</b>	<b>73%</b>

### Key

*Purple shading denotes cumulative female quantitative findings in imagery*

*Brown shading denotes cumulative male quantitative findings in imagery*

*\* = no information available*

## APPENDIX Z

### *Coding Categories: Gender Representation Percentages – Individuals*

<b>Textbook (Author, Year Published)</b>	<b>Religious Leader</b>	<b>Religious Convert</b>	<b>Religious Advocate</b>	<b>Veneration Symbol</b>	<b>Other</b>
World History: Patterns of Interaction (Beck et al., 2012)	0	12%	0	25%	50%
	74%	1%	3%	3%	3%
The Heritage of World Civilizations (Craig et al., 2011)	0	6%	0	13%	40%
	91%	6%	4%	2%	4%
World History (Duiker & Spielvogel, 2013)	0	0	0	27%	36%
	80%	4%	10%	6%	0
World History (Ellis & Esler, 2014)	0	18%	0	36%	36%
	80%	12%	20%	4%	4%
Connections: A World History (Judge & Langdon, 2012)	0	4%	0	13%	13%
	80%	2%	20%	5%	5%
A History of World Societies (McKay et al., 2012)	0	0	5%	1%	16%
	89%	4%	2%	8%	0
Crossroads and Cultures: A History of the World's Peoples (Smith et al., 2012)	0	0	0	40%	50%
	72%	0	12%	12%	8%

World History in Brief: Major Patterns of Change and Continuity (Stearns, 2010)	8%	0	0	25%	0
	71%	33%	25%	7%	0
Worlds Together, Worlds Apart (Tignor et al., 2011)	0	25%	0	0	9%
	87%	6%	6%	9%	6%
<b>AVERAGE – ALL TEXTBOOKS</b>	8%	7%	0.5%	20%	27%
	80%	7%	11%	6%	3%

*Note: Chart should be interpreted as: In World History: Patterns of Interaction, individual women were depicted as religious converts in 12% of the total female data entries analyzed.*

*Textbook percentages for each gendered section may not add up to 100% due to the fact that some data pieces were coded in more than one category, including group and textbook question categories and/or the “Author Information” category.*

## APPENDIX AA

### *Coding Categories: Gender Representation Percentages – Groups*

<b>Textbook (Author, Year Published)</b>	<b>Religious Leaders</b>	<b>Religious Converts</b>	<b>Religious Advocates</b>	<b>Veneration Symbols</b>	<b>Other</b>
World History: Patterns of Interaction (Beck et al., 2012)	0	0	14%	0	0
	6%	0	0	0	0
The Heritage of World Civilizations (Craig et al., 2011)	0	0	14%	0	0
	6%	0	0	0	0
World History (Duiker & Spielvogel, 2013)	0	0	0	0	0
	2%	2%	0	0	0
World History (Ellis & Esler, 2014)	0	9%	9%	0	0
	2%	0	2%	0	0
Connections: A World History (Judge & Langdon, 2012)	0	4%	0	0	0
	3%	0	0.9%	0	0
A History of World Societies (McKay et al., 2012)	5%	16%	11%	0	5%
	4%	0	0	0	0
Crossroads and Cultures: A History of the World's Peoples (Smith et al., 2012)	4%	4%	4%	0	0
	2%	0	0	0	0

World History in Brief: Major Patterns of Change and Continuity (Stearns, 2010)	0	0	0	0	0
	8%	0	0	0	0
Worlds Together, Worlds Apart (Tignor et al., 2011)	0	0	0	0	0
	0	3%	0	0	3%
<b>AVERAGE – ALL TEXTBOOKS</b>	<b>1%</b>	<b>3%</b>	<b>5%</b>	<b>0</b>	<b>0.5%</b>
	<b>3%</b>	<b>0.5%</b>	<b>0.3%</b>	<b>0</b>	<b>0.3%</b>

*Note: Chart should be interpreted as: In World History: Patterns of Interaction, groups of women were depicted as religious converts in 0% of the total female data entries analyzed.*

*Textbook percentages for each gendered section may not add up to 100% due to the fact that some data pieces were coded in more than one category, including group and textbook question categories and/or the “Author Information” category.*

## APPENDIX BB

### *Coding Categories: Gender Representation Percentages for Textbook-posed Question Regarding Religious Agency*

<b>Textbook (Author, Year Published)</b>	<b>Female Agency</b>	<b>Male Agency</b>	<b>Religious Other</b>
World History: Patterns of Interaction (Beck et al., 2012)	0	12%	4%
The Heritage of World Civilizations (Craig et al., 2011)	0	12%	0
World History (Duiker & Spielvogel, 2013)	0	3%	3%
World History (Ellis & Esler, 2014)	0	22%	0
Connections: A World History (Judge & Langdon, 2012)	0	2.7%	4%
A History of World Societies (McKay et al., 2012)	0	3%	5%
Crossroads and Cultures: A History of the World's Peoples (Smith et al., 2012)	6%	6%	2%
World History in Brief: Major Patterns of Change and Continuity (Stearns, 2010)	2.7%	2.7%	0
Worlds Together, Worlds Apart (Tignor et al., 2011)	0	2%	0
<b>AVERAGE – ALL TEXTBOOKS</b>	<b>0.9%</b>	<b>7%</b>	<b>2%</b>

*Note:*

*Chart should be interpreted as: In World History: Patterns of Interaction, 0% of all data entries analyzed for this study were textbook-posed questions regarding female religious agency.*

## APPENDIX CC

### *Timeframes of Emergence Accounts for Judaism, Christianity, & Islam found in this Study's Sample*

<b>Textbook Title (Author, Year) Publisher</b>	<b>Judaism (pg.)</b>	<b>Christianity (pg.)</b>	<b>Islam (pg.)</b>
Crossroads & Cultures (Smith et al., 2012) Bedford/St. Martins	BCE (133)	4-30 CE (221-3)	c.610 (689)
World History (Ellis & Esler, 2013) Prentice Hall	2000 BCE (57)	26 AD (168)	610 (305)
The Heritage of World Civilizations (Craig et al., 2011) Prentice / Pearson Hall	1900-1600 BCE (57)	Pre-30 CE (199)	Post-600 CE (293)
World History: Patterns of Interaction (Beck et al., 2012) Holt McDougal	Pre-1800 BCE (77)	24-26 CE (168)	Post-595 CE (264)
A History of World Societies (McKay et al., 2012) Bedford / St. Martin's	Pre-13 <sup>th</sup> C. BCE (53)	c.27 CE (166)	610-632 CE (233, 235)
Worlds Together Worlds Apart (Tignor et al., 2011) W.W. Norton & Co., Inc.	By 1200 BCE (145)	c.1 CE (275)	610 (324)
World History (Duiker & Spielvogel, 2013) Wadsworth Cengage Learning	1200-1000 BCE (27)	Post-1 CE (143)	Pre-622 (185)
Connections: A World History (Judge & Langdon, 2012)	Pre-1200 BCE	by 26 CE	610 CE

Pearson	(41)	(178)	(238)
World History in Brief (Stearns, 2013)	Pre-1200 BCE	Jesus' birth (no dates)	Post-570 CE
Pearson	(35)	(129-30)	(145, 183)



## APPENDIX DD

### *Comparison of the Number of Female to Male Textbook Authors found in this Study's Sample*

<b><i>Textbook Title (Author, Year) Publisher</i></b>	<b><i>Found on pg.</i></b>	<b><i># Female</i></b>	<b><i># Male</i></b>	<b><i>Total</i></b>
Crossroads & Cultures (Smith et al., 2012) Bedford/St. Martins	vii	1	3	4
World History (Ellis & Esler, 2013) Prentice Hall	ii	1	1	2
The Heritage of World Civilizations (Craig et al., 2011) Prentice / Pearson Hall	xxxi	0	5	5
World History: Patterns of Interaction (Beck et al., 2012) Holt McDougal	ii	2	3	5
A History of World Societies (McKay et al., 2012) Bedford / St. Martin's	last page (unnumbered)	3	4	7
Worlds Together Worlds Apart (Tignor et al., 2011) W.W. Norton & Co., Inc.	xlvi	3	9	12
World History (Duiker & Spielvogel, 2013) Wadsworth Cengage Learning	iii	0	2	2
Connections: A World History (Judge & Langdon, 2012) Pearson	xlvi	0	2	2

World History in Brief (Stearns, 2013)	xlvi	0	1	1
Pearson				
<b><i>TOTAL – ALL TEXTBOOKS</i></b>	<b>-</b>	<b>10</b>	<b>30</b>	<b>40</b>

## APPENDIX EE

*Total Line Count for Islamic Scriptures (i.e., Qur'an, Hadīth) found in Textbook Sample*

<i>Textbook Title (Author, Year)</i>	<b>Qur'an</b>	<b>Pg.</b>	<b>Hadith</b>	<b>Pg.</b>
Crossroads & Cultures (Smith et al., 2012)	6	290	2	297
	2	291	5	417
	1	294	1	420
	2	297		
	1	303		
	3	386		
	1	387		
	3	417		
	4	420		
	3	421		
	11	423		
	1	491		
	1	492		
	1	xxxiv (vol II)		
	1	xxxvii (vol II)		
	1	629		
	16	1048		
	1	1050		
<b>Textbook Totals:</b>	<b>59</b>		<b>8</b>	
<i>Textbook Title (Author, Year)</i>	<b>Qur'an</b>	<b>Pg.</b>	<b>Hadith</b>	<b>Pg.</b>
World History (Ellis & Esler, 2013)	2	303		
	7	306		

	6	308		
	9	309		
	1	311		
	1	312		
	2	319		
	3	320		
	1	336		
	1	348		
	1	350		
	1	1035		
	1	1054		
	1	1167		
<b>Textbook Totals:</b>	<b>37</b>		<b>0</b>	
<b>Textbook Title (Author, Year)</b>	<b>Qur'an</b>	<b>Pg.</b>	<b>Hadith</b>	<b>Pg.</b>
The Heritage of World Civilizations (Craig et al., 2011)	1	xxv	1	xxv
	1	290	2	295
	1	291	2	309
	2	292	1	311
	7	293	1	348
	5	294		
	2	295		
	9	296		
	2	297		
	1	300		
	4	302		
	3	303		

	1	304		
	2	305		
	2	309		
	3	310		
	4	311		
	1	348		
	1	350		
	1	410		
	1	411		
	1	523		
	1	651		
	2	763		
	1	803		
	1	808		
	2	822		
	3	823		
<b>Textbook Totals:</b>	<b>65</b>		<b>7</b>	
<b>Textbook Title (Author, Year)</b>	<b>Qur'an</b>	<b>Pg.</b>	<b>Hadith</b>	<b>Pg.</b>
World History: Patterns of Interaction (Beck et al., 2012)	1	264		
	1	265		
	4	267		
	7	268		
	2	269		
	2	274		
	1	276		
	3	291		

	1	415		
	1	416		
	1	R39		
<b>Textbook Totals:</b>	<b>24</b>		<b>0</b>	
<b>Textbook Title (Author, Year)</b>	<b>Qur'an</b>	<b>Pg.</b>	<b>Hadith</b>	<b>Pg.</b>
A History of World Societies (McKay et al., 2012)	1	234	2	235
	2	235	4	249
	4	236	1	257
	2	237	1	258
	5	239	1	264
	1	240		
	1	241		
	1	242		
	1	245		
	3	246		
	5	249		
	2	250-1		
	2	252		
	3	256		
	2	257		
	3	258		
	2	259		
	1	261		
	3	264		
	4	265		
	2	561		

	1	About authors		
Textbook Totals:	51	9		
Textbook Title (Author, Year)	Qur'an	Pg.	Hadith	Pg.
Worlds Together Worlds Apart	1	150	2	328
2011 (W.W. Norton & Co., Inc.)	1	306	1	330
	1	324	1	333
	4	325	1	337
	5	328	1	606
	1	330		
	1	373		
	1	378		
	1	606		
	1	R9		
	1	R10		
Textbook Totals:	18	6		
Textbook Title (Author, Year)	Qur'an	Pg.	Hadith	Pg.
Worlds Together Worlds Apart (Tignor et al., 2011)	1	183	1	184
	1	184	1	187
	2	185	1	197
	4	187	1	209
	5	188	1	211
	1	197		
	1	199		
	1	201		
	1	209		

	3	210		
	1	227		
	1	228		
	1	945		
	1	956		
<b>Textbook Totals:</b>	<b>24</b>		<b>5</b>	
<b>Textbook Title (Author, Year)</b>	<b>Qur'an</b>	<b>Pg.</b>	<b>Hadith</b>	<b>Pg.</b>
Connections: A World History (Judge & Langdon, 2012)	1	239		
	1	240		
<b>Textbook Totals:</b>	<b>2</b>		<b>0</b>	
<b>Textbook Title (Author, Year)</b>	<b>Qur'an</b>	<b>Pg.</b>	<b>Hadith</b>	<b>Pg.</b>
World History in Brief (Stearns, 2013)	3	146	1	146
	1	147	1	153
	1	153	1	163
	1	154		
	1	156		
	2	166		
	1	181		
<b>Textbook Totals:</b>	<b>10</b>		<b>3</b>	
	<b>Qur'an</b>		<b>Hadith</b>	
<b>Total All Textbooks</b>	<b>290</b>		<b>38</b>	



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## CURRICULUM VITAE

Erica M. Southworth

Place of birth: Wausau, WI

### Education

B.A., University of Wisconsin – Stevens Point, December 2002

Major: Broad Field Social Science, History, & International Studies

M.A. in Education, Viterbo University, July 2008

Thesis Title: A Study of the Effect of High School Students' Social Studies

Coursework Completion Through the Implementation of the Blackboard Program

Dissertation Title: Forgotten Feminine Foundations: Content Analysis of Secondary World History Textbooks' Inclusion of Female Agency in the Rise of Judaism, Christianity, and Islam

### University Teaching Experience

CURRINS 415: Preliminary Student Teaching Seminar, Fall Semester 2014

### Secondary Teaching Experience

West Bend East High School (AP European History, Global Studies, AP Psychology, Psychology), August 2007 – June 2011

Colby High School (AP Psychology, Psychology, Street Law); August 2006 – June 2007

West Bend West High School (AP European History, Global Studies Honors, Global Studies), August 2003 – June 2005

### University Research Experience

Graduate Assistant for UWM School of Education Counseling Office for Research & Evaluation (CORE), August 2013 – May 2014  
Supervisor: Dr. Rachel Lander

Graduate Assistant to the Dean of the UWM School of Education, January 2012 – August 2013  
Supervisor: Dr. Carol Colbeck

Research Study Assistant for Adult & Continuing Education, October 2011 – July 2012

Supervisor: Dr. Larry G. Martin

#### Awards & Honors

University of Wisconsin – Milwaukee Graduate School Travel Award, 2014

School of Education Nominee for University of Wisconsin-Milwaukee Distinguished Fellowship Competition, 2014

University of Wisconsin-Milwaukee Chancellor's Graduate Student Award, 2013

University of Wisconsin-Milwaukee Chancellor's Graduate Student Award, 2012

The National Scholars Honor Society Membership, 2006

Cambridge Who's Who Among Executive & Professionals, 2006

The National Scholars Honor Society, 2006

Who's Who Among America's Teachers, 2004; 2005; 2006

#### Research & Scholarship: Refereed Articles

[Southworth, E.M. (*manuscript in progress*). Weaving women back into social studies with IHMC CmapTools.]

Martin, L., Martin, F., & Southworth, E.M. (In Press). A critical review of concept mapping research literature: Informing teaching and learning practices in GED preparation programs. *New Horizons in Adult Education and Human Resource Development*.

Southworth, E.M. (2014). Shedding gender stigmas: Work-life balance in the 21<sup>st</sup> century. *Business Horizons*, 57(1), 97-106.

#### Research & Scholarship: Book Chapters

Colbeck, C. & Southworth, E.M. (2014). Program specification or collaboration: Which way toward quality and survival? In S. Freeman, L.S. Hagedorn, L. Goodchild, & D. Wright (Eds.), *Advancing Higher Education Administration*

*Degree Program Quality: In Quest of Doctoral Guidelines / Commemorating 120 years of Excellence as a Field of Study* (pp. 213-228). Sterling, VA: Stylus Publishing, LLC.

- 2015 Auburn Authors Award

#### Research & Scholarship: National Presentations

Southworth, E. (2014). Lost ladies: Weaving women back into history with IHMC CmapTools. Presented at National Council for the Social Studies (NCSS) Conference.

Hawkins, J. & Southworth, E. (2014). Forgotten female faces: Muslim images in current world history textbooks. Presented at National Council for the Social Studies (NCSS) Conference.

Martin, L. & Southworth, E. (2012). A critical review of concept mapping research literature: Informing instruction practices in urban GED preparation programs. Presented at American Association for Adult and Continuing Education (AAACE) Conference.

Martin, L., Smith, R., Southworth, E., & Ayikue, M. (2012). Urban adult literacy education: Using concept mapping in GED preparation programs. Presented at American Association for Adult and Continuing Education (AAACE) Conference.

Martin, L. & Southworth, E. (2012). A critical review of concept mapping research literature: Informing instruction practices in urban GED preparation programs. Presented at Midwest Research to Practice: Adult, Continuing, Community, & Extension Education Conference.

#### Research & Scholarship: Regional Presentations

Southworth, E. (2014). Lost Ladies of Color: Weaving Women Back into Curriculum with IHMC CmapTools. Presented at Wisconsin and Midwest Women's, Gender, & LGBTQ Studies Conference.

### Research & Scholarship: Local Presentations

Southworth, E. (2014). Lost ladies of color: Weaving women back into curriculum with new technology. Presented at Educators' Network for Social Justice (ENSJ) Conference.

Southworth, E. (2013). Step aside, woman! The persistence of gender bias in social studies textbooks. Presented at Educators' Network for Social Justice (ENSJ) Conference.

### Academic Service

Undergraduate Essay Rater for University of Wisconsin-Milwaukee Center for Excellence in Teaching & Learning (CETL) 2014-15 Assessment Project, 2015

University of Wisconsin-Milwaukee Urban Education Doctoral Program Student Representative, 2013-2014

National Council for the Social Studies (NCSS) Conference Proposal Reviewer, 2014; 2013

African Journal of Business Management Peer Reviewer, 2014

University of Wisconsin-Milwaukee Undergraduate Research Symposium Poster Judge, 2014

### Professional Affiliations

National Council for the Social Studies (NCSS) – Publications Committee Member, 2014-(2017)

Association of American Educators – Member, 2014-2015

American Association of University Women (AAUW) – National Member, 2013; 2014; 2015

American Educational Research Association (AERA) – Member, 2013; 2014; 2015

National Council for the Social Studies (NCSS) – Member, 2012; 2013; 2014; 2015