

**TEACHERS' PERCEPTIONS AND USE OF TEXTBOOKS:  
A STUDY INTO TEACHERS' RECOGNITION OF TEXTUAL SILENCES  
AND THE RELATIONSHIP BETWEEN THE TEACHER AND THE TEXTBOOK**

**BY**

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Department of Curriculum: Humanities and Social Science  
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The quiet confidence of two individuals were significant in the development and completion of this study: my mother and father. My parents were invaluable in providing the moral support and encouragement throughout my work on this thesis. To them I dedicate this project.

**Abstract**

This research reviews the results of twenty-three (23) surveys and nine (9) personal interviews related to the teachers' recognition of silences in school textbooks and how they are addressing the silences. It was found that the twenty-three (23) teachers who have taken post-graduate level curriculum courses can identify textual silences and respond by supplementing the textbook with alternative material, encourage critical discussions and investigation, and integrate topics from the popular culture.

Recognition of textual silences came primarily from studies in graduate curriculum courses as well as self-study and research. The integration of alternative perspectives and inclusion of marginalized groups was cited by the educators as the principal reason for supplementing the textbook. The findings from this research contradicts existing literature which suggests educators are relying significantly on the textbook for instruction. This study raises serious questions for, and calls for a review of, under-graduate teacher education programs which do not integrate the issues and topics raised in graduate curriculum courses.

## Chapter I Nature of the study

### The Research Problem

The purpose of the following study was to assess the relationship between the teacher and the textbook with respect to the recognition of SILENCES in textbooks and the use of the textbook in the classroom. Silences<sup>1</sup> represents a broad range of interpretations which social commentators have attributed to school textbooks in their analysis of the "hidden" curriculum. Silences is defined as textual biases, stereotyping, omissions of conflicting and contrary perspectives, inaccurate representation of social groups, and includes a number of themes that were raised in the study (of practising teachers).

The term silences was adopted over other expressions such as "bias", "prejudice", and "censorship" because of its relatively objective connotation when attributed to the semantically-laden definitions of "bias", "prejudice", or "censorship"; each of these terms are inherently political and, therefore, restrictive in analysis, dialogue, or debate. The term silences was adopted because of its scope of interpretation which includes the previously mentioned concepts as well as other perspectives.

The research began by establishing the conceptual framework of

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<sup>1</sup> SILENCES was adopted to represent a range of critical interpretations raised in a number of scholarly and popular journals, books, and articles. Within the context of textbook analysis, the coinage and definition of the term silences has not been used in other publications.

textual silences before interpreting the results of surveys and oral interviews from public school teachers in Canada who had successfully completed the two curriculum courses from graduate studies in the Department of Curriculum: Humanities and Social Sciences (CHSS), and two of the three required curriculum courses offered through the department of Curriculum: Mathematics and Natural Sciences (CMNS) in the Faculty of Education at the University of Manitoba, Winnipeg. A questionnaire was distributed to a random sample of sixty-two (62) graduate students who had completed the curriculum masters-level courses either in the CHSS program - 'Perspectives on Curriculum' (63.734), and 'Curriculum Theory and Design' (63.735) - or the CMNS program - 'Research Applications in Curriculum' (081.718), and/or 'Curriculum: Advanced Theory and Management' (081.718), and/or 'Study of Teaching' (081.723).<sup>2</sup> The basis for selecting the particular research group was predicated on the following:

- i) the respondent's experience in using a textbook to teach a core subject area which is often provided by the school (or school division);
- ii) the respondent's shared familiarity with the language, perspectives, and concepts surrounding the "hidden" curriculum; and
- iii) the respondent's indepth response to the research question which may provide insights based on experience and reflection;

It was the belief of the researcher that the results from the

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<sup>2</sup> The numbers in brackets following the course name correspond to the department and course number of the course.

survey, together with the responses from a follow-up interview with approximately half (between six to ten) of the respondents, would contribute significantly to understanding teachers' perceptions and use of the textbook with respect to textual silences. In responding to textual silences, the use of media from the popular culture has been raised as an important supplement to the textbook and a link between the classroom to the students' life experiences. It has been further hypothesized that the results from this study would address - either directly or indirectly - some of the questions facing educators, schools, and communities with respect to the issues of multiculturalism, citizenship, socialization of learners, and social integration and understanding. Finally, interviews with the selected sample population of graduate students would provide further insights into the sociology of education and "hidden" curriculum as it relates to our knowledge of textual silences. Possible implications from this research are:

- a) recommendations for a shift in focus in the direction of teacher education at the undergraduate level,
- b) stricter attention and analysis of the textbook as part of professional development experience, and
- c) providing educator's with the knowledge, training, and resources to supplement the course textbook.

The extent to which these and other recommendations can be drawn from the study are addressed in the concluding section of this research. Thus, the following investigation has studied the relationship between the teacher and textbook with respect to educators' perceptions of textual silences and use of the text, and

has developed the theoretical and pedagogical framework to respond to this question.

### Background

If we start with the basic assumption that a typical school consists of teachers and textbooks, it has been assumed that teaching is a relatively easy occupation: with a textbook in hand, the teacher has only to transmit information to the learners. Granted, the teacher must contend with the matters of classroom discipline and institutional demands, but the course content established in the textbook is extensive and relatively objective. Moreover, the structure and focus of a course is laid out for the educator. The instructor need only prepare the lessons for each class from the textbook. In the end, the teacher and textbook prepare students for their integration into society by imparting the necessary knowledge for employment and socializing mores of citizenship.

As one begins teaching, there may be trying days adjusting to the classroom dynamics and information contained in the textbook. However, over time, the teacher becomes familiar with the development of the course and student concerns. As much as it is for the beginning and experienced teacher, the course textbook provides the educator with a base - bedrock, if you will - to plant his/her feet with the confidence to face a classroom full of students expecting a competent and informed instructor.

It is not too much of an exaggeration to acknowledge the previous, seemingly overstated statement, as the practice of those working in the education system and perception of individuals from the larger social community of classrooms. Indeed, it would not be



too much of a stretch to concede that such practices occur regularly in schools internationally, in the developed West, East, and those in developing nations. This study hopes to explore the innumerable levels on which the teacher, textbook, students, and schools interact.

It is hoped that this research will expose the inherently complex relationship between the teacher and the textbook. Unfortunately, it is beyond the scope of this study to address how the learner is approaching the textbook and how s/he interprets it. Nor is it possible to respond to the questions related to the learner's use of the textbook, or the information that students actually learn from the textbook. These questions are intimately connected with the study, though not explicitly raised. For these and other reasons, however, it is critical to keep the students' educational concerns in mind. Attention to the learners' in the study is not to suggest that they are insignificant; quite the contrary. It is the learners' needs and interests that ultimately lie at the heart of this research.

That the educational process is much more than simply "pouring" knowledge into learners is a generally recognized fact by educators and the general public. On a much larger level of interpretation, teaching is a process of socialization: socialization<sup>13</sup> defined according to one's interpretation of either hegemony<sup>2</sup>, citizenship<sup>3</sup>, or a host of other conceptual categories

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<sup>3</sup> For a clarification of the terms "socialization", "hegemony", "citizenship", "hidden curriculum", and "'silences'", refer to the Endnotes on pages 80 and 81.

that embody the "hidden" curriculum<sup>4</sup>. The acceptance of a particular definition of socialization, be it citizenship or cultural hegemony, should not be seen as mutually exclusive from other categories. That is, one can conceive of a particular position of socialization at one time and respect another at a different times. Similarly, the very socializing process that one may view as instilling citizenship values, for example, is also imparting an ideology of cultural hegemony. Such a recognition must be retained with respect to the following discussion of the teacher and textbook when the teacher and textbook are deconstructed to their abstract cores when addressing the educator's perception of textual silences and employment of the textbook in the classroom. Together and separate, the teacher and textbook are the primary curricular instruments of socialization within the classroom and school.

## Chapter II

### **Culture, socialization, and schools**

Within any modern society, a number of institutions socialize citizens for their own ideological ends, regardless of culture, historical time, or ideological position. The institutions of education, family, media, and religion - to name a few - are each socializing its individual and collective members into the cultural community we call society. Our semantic definition of the word "socialize" often changes meaning when describing the role each institution plays in communicating values. There is, however, an underlying message which runs through all social institutions: the preparation of individuals for the culture or society they live in.

If we accept this broad definition of socialization as the preparation for an individual or group of people to live and act in a society, an equally explicit conceptualization of the terms "society" and "culture" should also be framed. A clear understanding of these concepts must be established at the outset for they lie at the heart of this study; the frequency with which these terms are used in the popular and academic presses on the assumptions that their meanings are understood by all is troubling.

For the purposes of this study, it is important to recognize that "society" and "culture" are constructs that can be mutually exclusive in interpretation but are often expressed interchangeably when describing social relations.

In the West, the education system is a socializing institution

which influences and shapes student's perception of, and participation in, the world. The effect of the school in relation to other socializing agencies such as the family, the popular culture, employment, peer groups, the community, sporting or cultural events, and the church is undeniably regarded as great. The extent to which the school has an active effect on attitudinal development as compared to peer groups, for example, or other socializing agencies, has yet to be determined (Pratt, 1975, p. 100). Nevertheless, one cannot deny the direct and indirect effect of an institution that legally compels children to attend an environment separate from their homes from the ages of five to sixteen years, for approximately two hundred days of every year. In the words of Emile Durkheim (1972, p. 203), the educational enterprise compares to no other in its role of preparing in its children "the essential condition of its {society} existence."

It is stating the obvious that the state is interested in children as future citizens. As an extension of the state, schools serve in the creation of future citizens. John Stuart Mill maintained that the state "...should require and compel the education, up to a certain standard, of every human being who is born its citizen" (as cited in Spinner, 1994, p. 100). Within the context of our modern, liberal democratic society, the same standard is articulated today. Bridges (1994) captures this fundamental point when he addresses the role of education:

"Public education must produce persons who in their own self-understanding, at least insofar as they act within the public sphere, see their membership in such communities {ethnic,

class, and religion} as in some sense subordinate to their membership in the broader civic community....Of course, public education serves other ends--notably the creation of skilled workers or technical experts needed in a modern industrial economy.....But the basic political work of public education in a liberal democratic regime is the creation of citizens" (p. 3).

This broad definition of education can be deconstructed into its individual parts for a better understanding of how schools create citizens and workers. Teachers are powerful socializing agents of this creation in learners. Educators generally constitute young peoples first exposure to adult authority outside the family. As interpreters of the wider society, teachers are the major vehicle for instilling the school curriculum and associated values.

Subsumed within education's philosophical mandate to instruct and prepare individuals for society - defined as democratic citizens, knowledgeable students, or employable and marketable individuals - are the teachers and textbooks. Contained within each school is the textbook as the teacher's reference for instruction, information, and resource. At this micro level, each textbook contains the information related to the particular subject area - English, history, physics, chemistry, social studies, foreign languages, mathematics - which explicitly and implicitly convey information to the learners. The employment of the textbook as a resource or reference reflects the teacher's ideology and pedagogy as much as it is an indicator of institutional pressures and societal mores. This point was developed in the study as it relates to the teacher's perception of textual silences<sup>5</sup> and consequential use of textbooks in the classroom. It is hoped that

the study has not only shed some light on the educator's own interpretation and implementation of the curriculum, but also raise larger, societal questions that extend beyond the educational process.

To avoid a reductionist interpretation, the broader, cultural goals of education must be addressed at the outset. It is on this fundamental point that both educational theorists and the general public raise when any discussion centres around education. The connection between schools and society should not be abstracted from each other in interpretation nor understanding. Schools are not separate from the cultural community; rather, they are a reflection of society. Education in the twentieth century is often criticized as learning that is separate from the real-life experiences of society and the "global" village we inhabit. Our public discussion of education in newspapers and on radio call-in shows is often expressed as taking place in an atmosphere of crisis. Critics of education currently raise the following "popular" themes for educational reform:

- i) a call for a return to the "basics",
- ii) the inclusion of marginalized groups into the curriculum,
- iii) a sense of "Canadian identity" (defined under such terms as nationalism and citizenship) as part of the curriculum, and
- iv) the inclusion of conflict resolution and conflict management into schools.

For those concerned parents and various interest groups in the

community, education is frequently questioned when it departs from these principal "fundamentals" cited above. While "fundamentals" is often interpreted according to one's own definition of the term, it is usually referred to as a failure to develop the core subjects of literature (reading), literacy (writing), and the sciences (mathematics). Along the same lines, students bemoan the dreary, meaninglessness of classroom life and rail against its absurdities.

Politicians and educational administrators typically respond to these and other calls for reform of education's curriculum by acting on the loudest and most vocal calls of concern. More often than not, the policies that are enacted are the conservative, right-of-centre ones. Critical to these proposed educational reforms and restructuring actions are the 'instruments' of schooling which impart the implicit and explicit curricular goals of education: the teacher and textbook.

It is significant, by its conspicuous absence in the popular media, that textbooks and educators seldom receive the attention when discussions turn to educational issues. One of the central arguments that runs through this discussion is the recognition that teachers and textbooks represent, individually and collectively, the curriculum. To question the educational system and call for changes at any level is, in fact, to raise concerns indirectly related to the teacher and textbook. However, the implementation of change - from institutional restructuring to individual change - is much more difficult than having the ideas about it.

To get at the heart of the educational enterprise, one needs

to address the explicit and hidden curriculum advanced by the teacher and text association. Thus, to question the role of education and schools in society is to implicitly ask curricular questions of the teacher and the textbook - questions such as: "How does the teacher perceive the text?", "Are teachers aware of textual silences?", and "How is the textbook used by the educator in relation to the different learning styles of students?" The teacher and the textbook cannot be divorced from the public discussion of the school's curriculum and actions. The two are not separate, unrelated matters, but one and the same.

Finally, it would be inaccurate to interpret or perceive all the criticisms directed against the educational institution as malicious (although some words and articles have resulted in such unfortunate ends). The discussions directed towards education in public and private spheres must be seen as an expression of deep concern by the vast majority of people in society. It is not surprising, therefore, that education is at the forefront of our public discourse. Schools represent a significant social institution that we care about and want to improve, especially when they occupy such a central role in the development of our children. Seen in this light, the following research is a critical, yet regarded, study into the educator's recognition of textual silences.

If teachers and textbooks are the major vehicles for transmitting a body of knowledge and social values to the students, the community needs to know the "hidden" as well as explicit social



values that are being communicated; for example What is the knowledge that instructors are conveying - or not conveying - to the learners?

If the education system is having to respond to calls for change and restructuring, the teacher and textbook - collectively and individually - represent the school's curricular foundations that ultimately constitute real understanding and change in the system. This study attempts to show that a fundamental understanding of the educational system is far more complex than the superficial analysis and "tinkering" by those who are addressing the calls for change. It is also hoped that this study will add to the debate surrounding these, and other, educational issues.

### The Teacher as a Socialized Individual

Exactly how teacher's view and use the textbook for instruction is still not well understood - especially in instruction plans and actions, both within and across specific subjects (Sosniak and Stodolosky, 1993). It is a recognized reality for the teacher and students, however, that in the Junior and Senior High years - beginning in later elementary grades - a textbook will be used by the teacher as the primary resource for instruction in the academic subject areas of social studies, history, science, biology, chemistry, and mathematics. The unquestioned acceptance of the textbook by the teacher is questioned by Castell, Luke, and Luke (1988) when they write: "Rarely are future teachers given pause to consider the unique status of the textbook as the primary medium of formal education, nor to consider the variety of theoretical and practical questions to which the status gives rise" (p. vii). The degree of dependence on textbooks is seen to vary from area to area, teacher to teacher, subject to subject, and grade to grade (Woodward, 1993).

There is little doubt from the studies and research into the relationship between the teacher and textbook that the textbook is a very important feature of classroom instruction (Driscoll et al. 1993; Pratt, 1975; Wilson and Gundmensdottir, 1987; Stinner, 1991; Yore, 1991). According to one study, teachers used the textbook between seventy and eighty percent of the time in the classroom (Baldwin and Baldwin, 1992). Another organization, Educational Products Information Exchange (EPIE, 1979), placed the use of

commercially published curricular materials -textbooks, workbooks, skills management systems, worksheets, learning packages, computer software - as high as ninety percent in the classroom (Schubert, 1987, p. 102). Even for those who do not use textbooks and teacher's guides with fidelity, there is still a conventional conviction held by teachers of the textbook's utility: "Textbook materials survive {in elementary classrooms} because...these materials satisfy a larger desire for consistency, accountability, and comparability across classrooms" (Stosniak and Stodolosky, 1993, p. 271). In order to understand this reliance, it is necessary to consider not only the teacher's thoughts, actions, and relationship to the textbook, but also the recognition of the textbook as a document which is socially constructed.

From a purely structural-functional point of view, the textbook is an undeniably effective resource for teachers and students. The textbook is used by teachers to structure their lesson, class, or theme. It is seen as part of the teacher's job, as mediator, to pass on to the students a knowledge and organization of a discipline so such stable organizations may be taken as starting points to develop ideas and constructs (Luke, Luke, and Castell, 1988, p. 25; Newton, 1990). Moreover, textbooks are a valuable medium for imparting a uniform curriculum in courses throughout a school division. That is, the authorization of textbooks by the school board ensure a degree of uniformity of material in the classroom so as to discourage teachers from selecting their own material from any source and promoting their

own agenda. Textbooks provide a necessary support for subjects which teachers may not be familiar because it is an area of instruction that they are not trained or experienced in.

Parents are concerned if their children do not use the instructional material that helped define their own educational experience (Levin and Mayer, 1993). Consequently, a predetermined set of curricular expectations and multiple perspectives are generated for the teacher around the textbook (Newton, 1990):

- a) since teachers and parents were educated in public (and private) schools and universities with textbooks, they regard the traditional and inherent value in using textbooks (Newton, 1990, p. 144);
- b) the information that is contained within the text is considered to be representative and necessary for students to acquire; and
- c) students and parents expect textbooks to be used in the classrooms for instructional purposes (Newton, 1990).

If the textbook is not the focus, or is absent from instruction, a sense of aimlessness may be perceived by students, parents, and school administrators. Thus, teachers rely on the tried and true text, viewing themselves as gatekeepers to the world to communicate as much information from the text as possible.

More than twenty years ago, Pratt (1972, p. 4) wrote that the textbook was no longer used by teachers as the determiner of instructional content that it had become in the past. Instead, it was used as the instructional tool that it was intended to be, often supplemented. Pratt did recognize, like Driscoll (1994) and others after her, that in the traditional or modified form,

textbooks continue to have an important place in schools. For students and teachers alike, school textbooks are a significant source of information. The following review of research studies confirms the dependency by teachers on textbooks.

Gottfreid and Kyle (as cited in Driscoll, 1994, p. 46) concluded in their microethnographic study that "regardless of textbook orientation, the majority of teachers in (the) study appeared to function as passive, uncritical technicians who are ready and apparently willing to disseminate knowledge in an authoritarian tradition." In the same article by Driscoll (1994), Wilson and Gundmensdottir's (1987) research of a social studies teacher is cited as one that confirmed "... (the teacher) relied most heavily on the textbook when he knew little about the topic to be covered." In their own study of how the textbook contributed to learning in a grade eight science class, Driscoll (1994, 87-88, 90-91) found the teacher using the textbook about two-thirds of the time, but mostly as a means of facilitating acquisition of scientific vocabulary and general study skills. This was consistent with other research suggesting that textbooks are the dominant influence on science instruction. In science education at higher levels, the textbook is viewed as a major influence on instruction (Myers, 1992; Stinner, 1994, 1992, 1989; Yore, 1991). However, Davey (1988) found differences between elementary and secondary teachers involving their use of specific texts.

In a study of seventeen student-teacher's analysis of "inconsiderate texts" , Garner (1986) revealed that only two

student-teachers were able to notice any flaws in the elementary textbooks. The authors of the study selected five of the characteristics of "inconsiderate texts" - originally identified by Armbruster and Anderson (1981) - in upper elementary grade expository textbooks. The five characteristics were:

- a) "a mismatch between structure signals (e.g., headings, topic sentences) and content that follows;
- b) "short, choppy sentences that obscure relationships among ideas;
- c) "irrelevant information that potentially distracts readers;
- d) "insufficient information given the probable prior knowledge of readers; and
- e) "lack of definitions for difficult vocabulary words" (1986, p. 429).

The authors concluded from their study that "given the pervasive use of textbooks in the upper elementary grades, and the existence of 'inconsiderateness' in many of these books, the need for teachers to help students to learn from the flaws is apparent. Teachers need to be trained in this" (1986, p. 432). One could infer from this research that teachers should be informed about the "inconsiderateness", or silences, of instructional materials either in professional development days or during teacher-training.

If we are to ask the question of what is the teacher's perception and employment of the textbook in effective instruction, underlying this query is our investigation into the educator's decision of what they want their students to learn (Driscoll, 1994,

p. 94). One may ask teachers whether they know how to use textbooks: that is, do they understand the structure of the textbook, the kind of information it contains, and how to retrieve information from it? Do they recognize the silences and particular ideological orientation of the text? If, for example, there is a general rejection of the textbook, what are the alternatives that teachers are adopting? Do educators adopt a more "multi-text", "supplementing approach" to support the prescriptive curriculum, or do they present a different position from the material in the textbook? Specifically, we may probe the success of the teacher's critical decision-making process that departs from the model put forth in textbooks.

Yore's survey (1991) of secondary science teachers in British Columbia revealed that science teachers do not have well-formulated alternatives to guide their teaching practice when they departed from the curriculum model. Instead, it was found that the teachers relied on their often fragmented, intuitive beliefs to direct their curricular course. Gottfreid and Kyle's (1992) findings echo other research that identified teachers as either being textbook-centred (TC) or multiple-reference (MR) centred when supplementing the curriculum. For descriptive purposes, then, the use of the textbook has been demarcated into three divisions:

I} the textbook is used as the "primary source of instruction" for providing the instructional goals, together with the appropriate instructional practices to achieve these goals;

II} the textbook is used according to a "multi-text" approach: employing two or more textbooks in conjunction with each other as the basis of instruction; and

III} the textbook is employed as "supplementary material" in which it is only one of many information resources for teaching and learning (Flanagan, 1981, p.11).

The extent to which this division is adopted by educators will be raised in the study.

Institutional pressures, whether they may be explicitly defined or unwritten, can be seen as a force which determine an instructor's perception and resulting employment of the textbook. "Frame factors" such as scheduling, limited time in the class, length of the school day, pressure to cover the content, lack of planning time, and working with large numbers of students result in inhibiting teachers from doing what they may deem as important (Lundgren, 1977; Schubert, 1986; Schumm et al., 1992). Seen in this light, the text becomes the focus out of necessity for the practising teacher. While these institutional forces are obviously not part of the textual silences, they are significant constraints which the educator works within. The educator's response to these institutional forces has an obvious impact on the extent to which s/he can raise or begin to respond to the silences in the textbook. However, before raising specific textual silences, the following discussion will further develop the institutional pressures and ideological perspectives which influence the educator's thoughts and practices in the classroom.

Testing, be it locally, provincially, or nationally mandated, is raised by most stakeholders in the educational process as



another critical, institutional factor which determines the direction of instruction (Newton, 1990, p. 144). Irrespective of one's educational orientation, provincial or school tests directly determine the focus and direction of the teacher's instruction. Textual material becomes the focus of imparting the defined body of knowledge (the overt curriculum) for the general examinations. In this regard, the euphemism, "teaching to the test", should not be seen as an uncommon classroom practice in the pure and social sciences.

The escalation of provincial examinations in Canada can be attributed to the demands of parents and public officials for accountability and comparability of students. On a more global level of interpretation, one can attribute the increasing use of tests to the ecological and economic crisis facing all nations of the world. Western and non-Western societies are having to face their own - and the world's - diminishing economic and environmental resources. The consequence of this are translated into increasing pressures placed upon schools by various social, economic, and political decision-makers to rationalize their actions. Even in systems where testing is not based on a system of "payment by results," Luke (1988, p. 161) found that "...such matters as promotion, tenure, district and school accountability could be adjudicated by reference to test results." Indirectly, then, the presence of testing - or lack thereof - influences the teacher's use of the textbook as a consideration of institutional pressures.

On a much larger scale, the economic and socio-political agendas of a culture's dominant ideology can be seen as reflected in the social institutions of a society. Jean Anyon's (1981) influential study of upper-, middle-, and lower-class American schools is one of the most frequently cited examples of how a particular ideology is directly and indirectly manifested in an educational system. Her study of a United States school division revealed how schools, teachers, and textual materials manifest a particular class separation and ideology. Anyon's investigation showed how teachers intentionally and unintentionally reinforce socio-economic class differences through instructional practices and textual materials. Schubert (1987) extends this interpretation of class differences through the "hidden" curriculum in the following passage:

"Schools reproduce class hierarchies and inequalities by failing to attend critically to the knowledge that they provide as curriculum. For example, the textbook that predominates in most classrooms can be seen as symbolizing knowledge as a commodity received from experts as contrasted with knowledge as something produced by ordinary experience....Anyon (1981) and others provide evidence that children of different social classes are treated differently by the hidden curriculum of schooling. Children from higher social classes are treated as being capable of greater knowledge while those of lower classes are taught to be docile recipients of it" (p. 106).

Educational institutions may profess to adopt a broad range of seemingly neutral ideological positions, however, the reality is that such a stance is contradictory to its general focus. For example, schools, teachers, and texts are increasingly having to accommodate the concerns of various ghettoized interest-groups such

as the inclusion of visible minorities and equal representation of women in textbooks. Obviously, the integration of women, disabled, and individuals of colour into the curriculum is preferable to the exclusion, separation, or silence towards their needs. It has been said that the effect of such accommodations may be interpreted as perpetuating the marginalization of interest-groups concerns, since they are given only token recognition within the broader themes and messages imparted by teachers, textbooks, and schools. Baldwin and Baldwin (1992) go so far as to question whether the inclusion of more women in the curriculum would not ghettoize women's concerns and reinforce stereotypes. Bowers (1992) cautions the educator and casual reader of textbooks not to be persuaded by the greater visibility of minorities and women, as well as the rising frequency of words such as "environment" and "ecology", in textbooks as instilling the sense of contemporaneousness. Cosmetically, the textbook may have changed with the inclusion of marginalized groups and issues, but on a fundamental level, the messages have not been changed significantly. "On a deeper level," Bowers observes (1992, p. 122), "textbooks reproduce patterns of thinking that extend back to the beginnings of the Industrial Revolution, and beyond, to the Judeo/Greek/Christian foundations of Western thought." It is this "substratum of cultural beliefs" - the cultural assumptions and analogues that frame how the 'facts' are to be understood - "that change much more slowly" (Bowers, 1992, p. 122).

On the surface, schools are viewed as neutral enterprises which prepare individuals for society. As instruments of this

perception, teachers and textbooks are regarded as the faces and words of the education system that carry out the curricular functions for imparting to the student's the necessary knowledge for future employment, relations, and understanding in society. For those theorists writing in the Critical tradition, however, schools must be evaluated on the same scale as any other socially constructed institution which may profess neutrality and objectivity on the surface, but are implicitly imparting a hegemony which reflects a dominant socio-economic class ideology.

According to the dominant ideology thesis, the crucial role that legitimating institutions such as the Church, the family, schools, and the mass media play is in transmitting, maintaining, and justifying the capitalistic system of class inequalities (Ambercrombie and Turner, 1982). One is aware of the endless theoretical interpretations which can be followed on this point, but is cognizant of deferring such discussion so as to give a voice to the practical - or quasi-practical - principles towards which Critical theorists are often silent.

A discourse framed in the theoretical is lacking fundamentally if it does not step from the realm of intellectual speculation to the practical. To omit the practical applications of a theory is to go the way of the dinosaurs: marginalization, silence, or extinction. Such was the concern of Joseph Schwab (1969) whose emphasis on the pragmatic in speculative writings rings true for practitioners and theorists even twenty-five years after his publication. Critical theorists have been seen to be negligent in

this respect, for, while their journal articles and books raise questions of significant importance, their ideas have not had the effect of change on the curriculum that they had hoped or are calling for. Their silence to pedagogical practice can be attributed to the "left's" continued marginalization in the public domain of acceptance and policy. Seen in this light, the writings and proposals by the "right's" advocates such as E.D. Hirsch, Harold Bloom, Arthur M. Schlesinger and others, are readily accessible through their language, policies, and arguments which dominate mainstream opinion, policy, and thought.

It would be simplistic in the extreme to claim that the teacher's actions are shaped exclusively by the school. The teacher is not only acted upon by the policies of others within the dynamics of institutional textbook politics, but is also one who acts upon the textbook policy. One need only look at the amount of discretion that teachers have in the classroom. Teachers can teach to the text or impart any discontent with particular texts. They can also employ particular institutional strategies in teaching the text, emphasizing or undermining certain topics or sections within the text, shape particular parts, diminish the textbook's dominance by introducing supplementary materials, or reorder topics so as to present them in a sequence different from the book (Wong and Loveless, 1991). Indeed, the teacher can use the text as a source of information, or use it as an example of taken-for-granted beliefs that need to be examined. Exposure of the taken-for-granted belief is an element of the silences that this study is raising

with practising teachers who have completed the graduate curriculum courses in their department. We want to ask the educators: What are the taken-for-granted beliefs that they can identify in their particular subject(s) area which they instruct? How, and to what extent, are these silences, or taken-for-granted beliefs, revealed to the teacher?

It is a truism that teachers still retain the most powerful influence on students' learning and can serve as curriculum leaders in their transmission of the curriculum (Haberman, 1992). In this regard, Driscoll (1994) found that a science teacher in a Junior High school held a range of instructional goals for the students - spanning from the learning of definitions and concepts, to problem solving and studying effectively for a test - and varied her instruction accordingly. The textbook can, therefore, be used by teachers to transmit ideas or concepts; or the instructor may choose to adopt a range of resources to impart a particular ideological perspective or pedagogical practice.

The educator's perception and resulting utilization of the textbook is seen to be determined by the individual's personal ideology which is, in turn, shaped by institutional demands. It would be inaccurate to label one's ideological or philosophical positions - be they educational, political, or social - as firmly entrenched into one particular perspective at all times, through each and every action. As Thomas Kuhn demonstrated in The Structure of Scientific Revolutions (1962), scientific theories, while seemingly immutable at a particular historical period, are

not static models impervious to change. Rather, shifts in knowledge, be they scientific or otherwise, occur when a paradigm is accepted as a theory that "seems better than its competitors, but it need not, and in fact never does, explain all the facts which can be confronted" (Kuhn, 1962, p. 17-18). On an individual level, Anne Phillips (1991) captures the principle of multiple perspectives and realities in her writings related to citizenship and feminist theory. Phillip's conception is a significant contribution into the understanding of educational phenomenology and praxis, for it departs from the dichotomous pattern of thinking that dominates our Western consciousness:

"If citizen implies a contrast with subject, it also implies a contrast with all the more differentiated descriptions of capitalist/worker, male/female, black/white, for it accentuates the rights and responsibilities that we share. It is a concept that deliberately abstracts from those things that are particular and specific, and seems to lift us onto a higher plane. Differences between one group and another then appear more negatively as problems, for the task is to ensure that no group is excluded by virtue of its peculiarities and position, and that equal citizenship often propels us towards an ideal of transcendence, a greater collectivity in which we get beyond our local identities and concerns. When we are called upon to act 'as citizens', we are by implication not acting simply as women or men, black or white, manual worker or professional, home owner or council tenant; and however powerful the affiliations that bind us to a particular social definition, we are supposed to be thinking in more general terms" (p. 80-81).

According to this interpretation, teachers may follow the textbook as a reflection of their own understanding to transmit the subjects' ideas or the concepts contained in the textbook. At other times, teachers may adopt a range of resources to encourage a critical viewpoint or support an accepted perspective. In some

contexts, people may identify primarily with individual goals of race, gender, or class in a subject's theme; in other situations, the prescribed curriculum may become the focus. It is hypothesized that the educator's decision related to the curriculum is mediated consciously and unconsciously between the demands of the institution and the instructor's own beliefs and experiences.

The extent to which the teacher's own ideological outlook impacts the educational praxis and utilization of the textbook in relation to the institutional demands is assumed to be a 'give' and 'take' compromise. More often than not, however, textbooks 'take' a larger role in the educational process than the 'give' of the teacher's input. That is, institutional pressures and textual authority of the print medium is believed to override the teacher's interpretation, direction, or focus which may conflict with the prescriptive curriculum. Obviously, there are notable exceptions to the institutional pressures placed upon the teacher. The literature would suggest that educators who depart or deviate from the prescribed curriculum are the exception to the practices of most teachers.

A discussion that revolves around the interaction between institutional mandates and individual orientations is an intellectual exercise of identifying a number of conflicting perspectives. "We all view the world and our functioning in it," Schubert observes, "through a paradigm or conceptual framework that accepts certain assumptions about such matters as the nature of inquiry, reality, and values" (1987, p. 7). The curriculum field



has been classified into three such accepted perspectives or paradigms. These separate ideological orientations have come into existence through the labelling of each paradigm: i) the Traditional; ii) the Conceptual; and iii) the Critical (Schubert, 1987; Giroux, Penna, and Pinar, 1981). Miller (1983) has identified seven curricular perspectives of teaching and learning to incorporate the theoretical and practical (psychological) levels of interpretation: behavioral (B.F. Skinner), subject (Jerome Bruner), social (George S. Counts, Paulo Freire), developmental (Jean Piaget, Lawrence Kohlberg), cognitive (Hilda Taba), humanistic (Abraham Maslow, Carl Rogers), and holistic (J. Singer).

As each paradigm is a development of, or reaction to, another perspective, the differences between the respected viewpoint is often held up higher to the light in analysis rather than the similarities it may share with each other. It is interesting to note that the division of curricular theory has been classified into three separate paradigms. It is a reflection of a relatively young field of study. Within the discipline of Sociology, in contrast, Sociological Theory has been demarcated into six (eight by some authors) ideologically distinct perspectives (Ritzer, 1983).

New theories and ideas are continually being raised to support or critique existing models. One must ask if such contributions are adding new perspectives to a discipline or merely re-working existing models. On this point, the work of C. A. Bowers must be seen as developing new insights into the field of curriculum

theory. His level of analysis and scope of interpretation shifts paradigmatically from the existing curricular perspectives. Bowers steps laterally - not ahead - from the Critical theorists concerns of political and economic hegemony to study the philosophy of culture, the patterns of thought, the philosophy of language, and the roots of the ecological crisis. On these and other points, the writings of C.A. Bowers must be seriously considered as a significant contribution to the curriculum field as a fourth paradigm, classified under the label of "Post-cultural Literacy."

To ask, and then begin to answer, any question related to education, one is identifying with a particular ideological perspective. To hold the position that one should transmit a prescribed curriculum to learners is, for example, to adopt an essentially Traditionalist perspective (Structural-Functionalist in Sociological terms) that was advanced by Ralph Tyler almost fifty years ago. Tyler (1949) saw the education system predicated on four fundamental purposes which he framed in questions:

- 1) What educational purposes should the school seek to attain?
- 2) How can learning experiences be selected which are likely to be useful in attaining these objectives?
- 3) How can learning experiences be organized for effective instruction?
- 4) How can the effectiveness of learning experiences be evaluated?

These four questions may not appear particularly revolutionary nor ground-breaking to contemporary readers or even to Tyler's students at the University of Chicago. The reason for this may stem from

our unconscious recognition that they are the "universal" goals of education. They fall as lightly on our ears as they must have done for those when Tyler put these "universal" ideas to paper in the 1930s and 1940s.

John Dewey and Joseph Schwab articulate some of the strongest arguments against the Traditional paradigm. For these "Conceptualists", a curriculum does not stem from a pre-designed model to be delivered to students. Rather, the curriculum evolves from the educational situation itself. It is a shift in focus that establishes meaning and direction amid a continuous flow of problems encountered in educational situations. Schubert (1987) describes this model as interactive: "...it engages teachers, learners, and curriculum developers in ongoing deliberation about their influence on subject matter, milieu, and one another" (p. 314). John Dewey and others ask the higher order educational questions of analysis, synthesis, and evaluation rather than the lower order ones of knowledge, comprehension, and application. For Dewey, "Experience" is education if it provides increased capacity for growth. Education is not, therefore, objective driven but the outcomes of student experience (Schubert, 1987, p. 193).

In contrast to the previous paradigms, the Socio-Cultural/Socio-Political Critical theorists shift the level of focus and interpretation one hundred and eighty degrees. The Socio-Cultural/Socio-Political Critical theorists are writing in reaction to those perspectives that do not address the inequalities in society. As such, they are primarily political in nature.

Authors such as Michael W. Apple, Peter McLaren, Henry Giroux, Jean Anyon, and others point out the inequalities of educational access, opportunity, and quality - experienced on the basis of race, gender, socioeconomic class, and other differences (Schubert, 1987). The focus in this orientation is to go beyond simply raising the inequalities (which other orientations could do) but to overcome the inequalities. The extent to which these theorists move from the stage of inequality analysis into the realm of developing a proposed plan is up for debate and discussion. Schwab's concerns are relevant in this respect: Socio-Cultural/Socio-Political Critical theorists in the educational, as well as Sociological discipline, are exceptionally good on the level of theory and analysis, but relatively silent in the realm of application.

The identification and classification of paradigms has its obvious utility: one can identify a particular perspective; new ideas can arise from an orientation in response to its perceived short-comings; and one can be shown a new approach by raising one's awareness to a different perspective. The development of such curricular (or Sociological) perspectives must not be seen as mutually exclusive entities. Clearly, an individual can recognize a spectrum of perspectives and adopt two, even three, perspectives at the same time. It would be restrictive to view an educator adopting a single perspective in theory or practice. Indeed, it is in the educational domain that such a multi-perspective can be taken when teaching. Along these lines, Miller (1983, p. 186) has commented that "most teachers do not adhere to one orientation. In

fact, many teachers draw on several orientations. In most cases, they work from a cluster of two or three orientations."

The assumption that is being made by Miller, however, is the recognition by educators of the existence of numerous paradigms, beyond their own individual perspective which may or may not be similar to the Traditional perspective espoused in schools and adopted by publishers of textbooks. On this point, such an assumption may be too great: Can one adopt a contrary perspective if there is no awareness of a different viewpoint or perspective?

If there is an awareness by the educator of textual silences, will these silences be addressed in the classroom by the teacher? What pedagogical approach(es), or different perspectives, will the educator adopt to respond to the textual silences (or other elements of the "hidden" curriculum)? To push this level of questioning further, and step back from the previous query, one may ask if each ideological perspective empowers the educator by allowing him/her to raise the issues of textual silences? If an eclectic approach to teaching is adopted, it has been interpreted by Miller (1983) as leading to confusion within the classroom: "Since each orientation contains a distinct view of the learner, to move randomly from one orientation to another would be confusing" (p. 186).

To recognize the institutional pressures placed upon the teacher is to also acknowledge that a value system is being communicated by the teacher and messages contained in the visual images and printed words of the textbook. The information that is

conveyed by the teacher and textbook includes not only the words and ideas in a particular subject area, but also the meanings, messages, and values of cultural socialization. The two are inseparably connected. According to Vitz (1986, p. 4), the facts, interpretations, and values taught today's children will largely determine the character of tomorrow's citizenry. With respect to the values and messages of citizenship, Osborne writes that all teachers teach citizenship: "In a thousand different ways, deliberately and accidentally, explicitly and implicitly, by example and instruction, by what they say and do as well as what they do not say and do" (1991, p. 117).

Education is, therefore, much more than the simple development of knowledge, ideas, or facts in learners. Teachers and textbooks, individually and collectively, convey a "hidden" curriculum (or implicit messages) that is related to the values of class division (Anyon, 1981, 1979; Bowles and Gintis, 1976), citizenship (Osborne, 1991), and culture<sup>4</sup> (Bowers, 1993, 1992). An analysis of education on this level goes beyond the accepted, descriptive notions of schooling to an interpretation of the curriculum that is more revealing in scope. The writings by the Socio-Cultural/Socio-Political Critical theorists are significant in this respect. Their analysis provides a deeper understanding into the many "hidden"

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<sup>4</sup> It has been said that one's meta-language (or body language) speaks as loud as any message conveyed through the language of words. C.A. Bowers (1990) has developed this understanding within a cross-cultural analysis. Smiling, for example, is not a universal sign of friendship or peaceful intentions. In some cultures, smiling is viewed as a hostile action. Physical space between speakers has also been shown to be culturally determined.

layers which embody a particular concept or institution.

It is the Socio-Cultural/Socio-Political Critical theorists who push the level of inquiry beyond the "what" level of questioning to the "why" and "how" plane of discussion. To ask the question of why certain bodies of knowledge are included in a text at the expense of other forms, and who decides the forms of knowledge to be included, is to invite the most fundamental and central problem of education facing writers since the works of Plato. Questions such as What knowledge is most worthwhile? Why is it worthwhile? and How is it created? address curricular issues on a personal level as well as societal plane (Schubert, 1987). As mediators of the curriculum to students, educators have a responsibility to respond to these questions and the specific issue of textual silences. To do so is for the educator to be cognizant and critical of their actions, and inactions, that impact the learning and socializing development of students.

In the last ten years, a number of recent studies have addressed the topic of textbook use by the teacher. Baldwin and Baldwin (1992, p. 113) write that the vast majority of teachers shared the same viewpoints as the assigned textbooks: "a middle-class view that is unrealistic of the world and uncritical approach to many social issues." Such a finding is consistent with the background of most teachers who are predominantly middle- or working-class. According to Schubert (1987), this ideological relationship between the teacher and textbook is significant. It is an important variable to consider since teachers are a major

source of knowledge for students:

"The values that they {teachers} exemplify and promote are of those backgrounds and constitute a one-sided orientation to knowledge. Knowledge is implicitly viewed as a commodity to be received by teachers and passed along to students. Little credit is granted to students' abilities to be knowledge creators or agents of their own learning and moral agents of their own behaviour and directionality" (Schubert, 1987, p. 327).

Woodward (1993) observes that neophyte teachers will tend to rely on textbooks more than experienced teachers as a resource or general outline. For the experienced and the new teacher, the following issues emerge as note-worthy:

- a) to recognize that even the best textbooks have serious limitations;
- b) to question how and why the textbook is employed by the average teacher between 70 and 90% of the classroom time (Baldwin and Baldwin, 1992),
- c) to ask whether teacher education in detecting textual bias would be worthwhile to make teachers text-literate (Gottfreid and Kyle, 1992, p. 46; Woodward, 1993), and
- d) to emphasize the need for teachers to:
  - i) choose textbooks carefully,
  - ii) have appropriate pedagogical strategies for teachers with a textbook that cannot be changed,
  - iii) become more active in curriculum development and analysis, and
  - iv) supplement the material in order to present themes in a balanced manner that avoid generalizations and ethnocentrism (Sugnet et al., 1993; Manitoba Indian Brotherhood, 1972).

If the above factors are accepted to be significant elements in the educational process, by extension, then, one of the central questions of this study is to ask teachers their level of awareness



or recognition of textual silences. Obviously, the layers of silences are complex and numerous. In order to begin to respond to the silences of the text, the teacher must first have a recognition of the text as a socially constructed document. Recognition precedes action. To ask educators about textual silences is to also implicitly raise these silences to their level of consciousness. Hence, the journey along the path of professional empowerment, development, and understanding begins with the recognition of one's professional actions on all levels. In essence, then, to be critical or conscious of the silences in the textbook, the teacher is becoming an "owner of the use of the textbook" (Personal communication, Sheldon Rosenstock, March, 1995).

### Chapter III

#### **The Textbook as an Instructional Document**

Few of the socializing institutions in society have at their disposal a resource that plays such a central and integral part in their operation as the school's textbook. The sacred texts of religion, for example, the Bible, the Koran,..., are the notable exceptions. While both Church and schools use and interpret a written text in varying degrees, the similarities between the religious document and the text as a socially constructed document end with respect to their form, content, and utilization.

In the classroom, textbooks are seen as references which provide a structure and model for teachers to communicate conceptual information, together with the facts of "what" and "how" (Anderson, 1993; Hegle, 1991). Textbooks emerge from the work of noted scholars in the development of content. Psychologists and top educators are also consulted in the development of the product (Schubert, 1987)<sup>5</sup>. For these and other reasons, the text is regarded as the model which teachers should follow to educate students into their future roles as functioning, competent, and employable citizens.

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<sup>5</sup> According to Myers (1992, p. 7), who cites the work of Ziman (1984), textbooks are near the end of the process of accreditation - beginning with journal articles and articles, then review articles, and finally textbooks and encyclopedia articles. Myers writes that "at each stage in the process of accreditation fewer and fewer claims remain, but the claims that do remain become more established as fact" (p. 7). One level of interpretation raised by Myers on this development is that of discourse: "Authors of textbooks try to arrange currently accepted knowledge into a coherent whole, whereas journal articles try to make the strongest possible claim for which they think they can get agreement" (p. 9).

Can the act of approaching a textbook be equated to reading a book or poem? On one level of interpretation, there is an obvious relationship between the reader and writer: any written text involves an interaction between writer and reader (Hyland, 1994, p. 239). Literary theorists view reading and writing as reciprocal acts that remain unfinished until completed by their reciprocal (Scholes, 1985; Fish, 1984). According to Stanley Fish (1984), the literary text - poem or book - will not stand still because there is no such thing as "the text." The text is only, and always, a figment of the interpreter's imagination. Accordingly, the interpreter becomes important in the reading process at a very early point. The interpretation is never totally free but always linked by such prior acquisitions as language, generic norms, social patterns, and beliefs (Scholes, 1985, p. 153).

Like students, teachers do not encounter as blank states the content of textbooks. Bowers (1992) interprets this encounter along the following lines: "Every person brings a set of preunderstandings that reflect the interplay of his or her own interactions with the hidden cultural patterns acquired through socialization to the primary culture" (p. 122). Such a deconstructive and reinterpetive model developed by literary critics has been extended into the classroom. The research has been translated into practical instructional strategies - especially advocates of literacy-based approaches to reading instruction (Harris, 1993, p. 269). The relationship between the text and writing strategies have been employed in educational

practices under such approaches as reader response, reading processes, schema theory, whole language, process writing, and emergent literacy.

Do similar interpretative processes occur for the reader of the school textbook as a poem or novel? The degree to which such an interpretation described by literary critics is given to the textbook is recognized to be occurring, but not on the same scale given to a poem, novel, or short story. The reasons for this can be attributed to the structure, form, language, and content of the textbook (Castell, Luke, and Luke, 1988). The assumed position of authority and neutrality of the textbook can be seen as a manifestation of the learning that occurs in the classroom. The sequential representation of knowledge is authoritarian and rather encyclopedic: it puts the student in a passive position in the learning process which often stifles criticism and analysis (Personal communication, Ken Osborne, December, 1994).

The language of the textbook has been further interpreted by Bowers as perpetuating and emphasizing Western values of individualism, modernism, progress, science, and technology. The increasing expansion of these Western ideas into Third World countries is viewed as escalating the values of anthropocentrism and contributing to the world's environmental crisis (Bowers, 1992, p. 118). Seen in this light, therefore, silences are not only the biases of a textbook towards the equal representation of women or minorities; silences also includes the textual layers of anthropocentrism, a language which perpetuates a particular set

of values, and occupied position of assumed authority and neutrality.

The utility of textbooks has been identified along the following structural lines:

- i) texts are summaries - often in simplified form - of selected topics,
- ii) textbooks contain the knowledge that is necessary for enculturation,
- iii) textual content is organized in a model that is highly organized and structured, and
- iv) many textbooks incorporate learning activities or suggestions for further study.

Instructionally, textbooks serve as a teacher's guide by stressing the important aspects of a topic and condensing information into a single, compact form. (Flanagan, 1981, p. 10). For those teachers working in schools that have poor libraries and lack resources, the importance of the textbook becomes that much more critical (Personal communication, Ken Osborne, December, 1994).

The text can also be a self-contained teaching unit. Indeed, textual material has the potential to teach a lesson, a topic, or even a course. According to Newton (1990) it frees teaching and learning from the spoken word:

"It is portable, tolerant of abuse, patient, and will fit in with many teaching strategies; it can be operated without expertise, and it can enter into a private communication with one student. At its best, it rivals the teacher in effectiveness. Used in independent study it is the teacher....The text as teacher is a useful metaphor since it provides a framework for discussing the role of all text and what it provides, whether it is teacher-prepared and/or commercially produced" (p. 9, 12).

We may nod in agreement to this statement but question the author's interpretation. The arguments raised by the Socio-Cultural/Socio-Political Critical theorists are important in this regard. For these theorists, the textbook must be seen as a document that is much more than the words and ideas on the page. The text and teacher impart implicit messages about a culture. Having said that, one cannot deny the historical importance which textbooks occupy, and continue to dominate, in our culture.

The instructional use of the textbook as a written document for reference has been traced back to the civilizations of Ancient Egypt, Greece, Rome, and China where the text was used by teachers as a resource for practice, copying, and instruction in reading (Newton, 1990, p. 17-19; Flanagan, 1981, p.3). The most traditional example of content as subject matter is found in the lecture (Schubert, 1987, p. 213). It was during the fifteenth through seventeenth century that saw the main teaching in schools directed towards literacy - especially Latin - with textual material firmly established as a teaching aid and as a teacher-substitute (Newton, 1900, p. 21). From the middle of the fifteenth century to the dawn of the Twentieth century, the print medium was the virtually unchallenged vehicle for the dissemination of ideas and preservation of important intellectual concepts (Flanagan, 1981, p. 3). "The advent of printing, and later textbooks," writes Schubert (1987, p. 213), "brought a new form for subject-matter delivery. Workbooks and ditto sheets are the new modes of subject matter presentation in the last twenty five years and are a

mainstay of classroom life." Flanagan (1981) and others (Newton, 1990; Britton, 1983, p. viii) have noted that while the emergence of different media in the twentieth century - such as films, laserdiscs, overheads, filmstrips, calculators, television, VCRs, and the microcomputer - have lessened the dominance of print, books and other printed materials continue to occupy a focal role in Canadian and American classrooms. Indeed, for those teaching in Western, industrialized nations, the instructional materials available to elementary and secondary schools has not radically changed the way teachers teach and students learn in the electronic classroom<sup>6</sup>.

Many textbooks and their auxiliary materials appear to be based on a theory of learning that considers content and its sequencing the most important determinant of learning. Teachers' guides and curricular documents tend to advocate both a technocratic approach and overtly progressive method (Luke, Luke, and Castell, 1988, p. 177). According to Luke, Luke, and Castell (1988):

"The technocratic rationale - that all modern products and modes of human labour can be ordered on a linear scale of progress and development - imbued both the positivist sciences of educational research and the business of modern publishing with a perpetual tradition of the new. Thus, students are asked to recall content or to apply procedures to demonstrate

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<sup>6</sup> The influence and impact of the computer revolution at all levels of society is without equal in the last twenty years. The success of computers in the education process has been trumpeted by some social commentators as heralding in a new age of learning. However, Bowers (1993, 1992) has commented on the non-neutrality of this technology.

that they can reproduce the content in a form that is correct. Then, more content is presented that logically builds on the preceding content" (p. 190).

To look at the structure of the text itself, one can see a highly organized and standardized form of knowledge which is presented under a sequence of headings and titles. It has been said that the particular writing style of the text does not make reading pleasurable (Wong and Loveless, 1991).

On another level of textual understanding, the information that is not contained in the text is as revealing, by its conspicuous absence, to the text's message as that which is included. Bowers notes that the omissions of cultural patterns of thinking that are left out of a text are not simply a matter of oversight: they result from an anthropocentric mind set. According to Bowers (1992, p. 148):

"If they {publishers} were aware of the silences {omissions to cultural patterns of thinking}, they would then face the problems of reconciling the counter-evidence with mainstream cultural orthodoxies--but they do not even get to this stage. Unfortunately, many teachers share the same cultural patterns of thinking that constitute the anthropocentric orthodoxies, with the result that most attempts to supplement a textbook-centred curriculum will leave the core body of cultural assumptions intact."

It is on this point that the conceptual understanding of silences has its most critical interpretation when it is equated to the omission of information. Bowers position that textual omissions result from an anthropocentric framework rather than a conscious act is an interpretation which raises as many questions as it seeks to answer. For example, how can we - as teachers, publishers, the



community - begin to respond to the omissions in the textbook if we are couched in a "cultural pattern of thinking that...results from an anthropocentric mind set?"<sup>7</sup> The following discussion will develop the largest - and perhaps most popular area - of textual silences as they are discussed in the academic and popular presses.

The position of textual authority is increasingly having to respond to the inclusion and accurate representation, both in content and style, of marginalized groups: for example, the concerns of gender, class, race, the disabled, and multicultural groups representation (Newton, 1990; Apple, 1986; Jenkinson, 1986; Sleeter and Grant, 1990; Lande, 1993; Anyon, 1979). It should be noted that some of the challenges waged against textbooks have caused teachers to re-examine what they are doing, thus resulting in a positive effect (Jenkinson, 1986). If there is a "re-examination" by "some" teachers, one may ask - as this investigation will attempt to reveal - what form and degree of textual examination is occurring?

Contemporary textbooks are far from immutable and leave a lot unsaid. They are continually reflecting the social practices and forces at sway in any historical period. As such, they must be recognized as documents that will never be completely eradicated of the distortions which are inherent in their construction (O'Brien,

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<sup>7</sup> The response to this important question is beyond the scope of this study, but it demands to be raised and considered. The work by C.A. Bowers provides some meaningful starting points to begin responding to this question with his insights into the impact of language on thought and significance of cross-cultural understanding.

1993; Pratt, 1972). By extension, knowledge that is continually changing and expanding will not be, nor can never be, fully enshrined in books. All current information and findings cannot be included in new editions of textbooks. If this is a recognized fact, then up-to-date knowledge can only be found in a diversity of journals which are not accessible for comparison by teachers at all times. To accept the previous statement by Waite and Colebourn (1975) as an accurate depiction of reality, the interpretation and presentation of the textbook by the teacher becomes that much more significant insofar as the information contained in the text is a static representation in a world of fluctuating knowledge and mediums.

The knowledge contained in the textbook assumes that experts know what is best for teachers to teach and learners to know. According to Schubert (1987), this approach to learning is "elitist in exerting control over the education of others without allowing them to have active participation in their own learning....Moreover, the position presupposes that personal experiences and activities of learners both in and out of school have little bearing upon what they learn in school. Thus, the content of learning is a product to be received, not a process to be experienced (p. 214)." This receptive learning model is exemplified in textbooks through the manner in which knowledge is presented in a logical and sequential fashion.

Textbooks are largely devoid of anything viewed as controversial by the social groups who have political clout in

local and provincial arenas of education. This is translated into the rejection or omission by authors of controversial content. Controversial subjects and conflicting viewpoints are, however, realities of one's existence and certainty of modern society. For example, the race for the structure of the DNA molecule between Watson and Crick in England, and Linus Pauling in the United States, described in Watson's (1968) The Double Helix, illustrated not only "the most famous examples of a researcher learning not to believe all he reads {in textbooks}," but also the competitive element of science and research (Myers, 1992, p. 5). According to Shelia Tobias (as cited in The Manitoban, October 26, 1994), "scientists don't do science the way scientists teach science." The process of (scientific) inquiry and investigation is the fundamental principle of learning, not a linear, product-based program.

The world of intellectual discovery and understanding is not based on models that are constructed on fundamentally linear and conflict-free designs. Rather, understanding is based on experience - an experience that has many perspectives and positions which change and adapt themselves to new situations. The North American Treaty Organization (N.A.T.O.), is held up as a social and political model that served a function during the "Cold War" years, but its role and purpose has become outdated as new models emerge to incorporate contemporary restructuring and alliances. Similar restructuring is facing the United Nations (U.N.) which is having to rework its foundations in response to increasing calls for the

U.N. to take a more active, rather than passive, role in conflict mediation and disputes. Such reconceptualizations can also be interpreted on the curricular plane where teachers and textbook publishers are having to address issues related to multicultural concerns, non-Western forms of knowledge, international issues, and alternative ways of learning. For some critics, the existing curriculum must respond to the changes that are taking place on a national and global scale. As economic and social structures are restructuring their direction and focus in response to pressures from within and without their organizations, commentators are asking similar questions of the school curriculum that is seen to be dated and failing in its reliance upon the "tried and true" models that no longer serve as they once did for so many years before.

The foregoing argument can be extended to the issues that revolve around Western constructs and conceptions of knowledge. In particular, we may ask educators if they are cognizant of the silences in textbooks towards non-Western ways of knowing and textual amplification of liberal traditions, Western conceptions of modernism, and messages of anthropocentrism (Bowers, 1993). Luke (1988, p. 30) responds indirectly to this point when he calls attention for individuals to look at how literary and linguistic forms of textual expression convey particular ideological messages and create particular ideological effects. For example, an alternative to the Western conceptions of truth, authority, knowledge, and individualism in schools is suggested by Meltzoff

(1994) by looking through the "lens of Buddhist thought and practice."

An analysis of curricular content has been shown to be ideologically biased towards the interests of dominant socio-economic groups in industrial and post-industrial societies. Luke (1988, p. 27) explains this position when he writes:

"The principal method of curricular criticism has been, and remains, the juxtaposition of official textbook versions of social and political relations, history and conceptual categories with revisionist social-history and alternative views of social, economic, and political culture."

In fact, one need not only look to the "hidden" curriculum that is being taught by the teacher and through the textbook in the classroom: the "hidden," ideological messages of a societies dominant culture are also imparted through the mediums of the popular culture such as television, movies, magazines, and music (Robinson, 1979).

Some of the more recent studies and research into the text as a socially constructed document have revealed a resource that is not only partial and subjective, but one that implicitly represents the culture's dominant social, political, and economic values. Both "social science" and "science" texts have been identified as representing a biased viewpoint. The following silences are frequently cited in the academic and popular journals as the most recognizable and partial issues which face educators and the community alike. It should be noted that the recognition and

interpretation of the ensuing textual silences are not restricted to the common conceptions of biases, censorship, or omissions in the textbook:

- i) fostering negative images towards women (Baldwin and Baldwin, 1992; Lande, 1990);
- ii) presenting an incomplete, sometimes derogatory, picture of those social groups that are not privileged by the economic and social patterns in society (Manitoba Indian Brotherhood, 1972; Dick, 1982, Anyon, 1979);
- iii) representing a preponderance of American and British content in school texts (which also permeates the popular press) at the expense of Canadian, and particularly regional, content (Dick, 1982, Robinson, 1979);
- iv) perpetuating Eurocentric concepts (Sugnet et al., 1993); and
- v) failing to represent alternative viewpoints of a perspective, such as the theories of creationism and evolutionism in science textbooks, human reproduction, and a "wide range of ethical and environmental issues related to science and technology." (Woodward and Elliott, 1990, p. 148; Nelkin, 1977).

The list of textual bias and analysis could be extended as the number of studies and expositions has, and continues, to reveal both the literary and visual silences to marginalized groups, interests, and concerns<sup>8</sup>. It is believed that more silences, and

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<sup>8</sup> As an aside, the banning of popular books from the reading lists in public school systems is a practice that is often founded on interest groups' opposition towards a book's content, language, or a combination of both. Some of the more common works that have been removed from a school's curriculum include: "The Diviners", "Of Mice and Men", "Huckleberry Finn", "The Catcher in the Rye", "Suffer the Children", and "The Tale of Peter Rabbit." Curiously, the removal of "The Tale of Peter Rabbit" from all London, England schools in the 1980s was predicated on the grounds the story portrays "only middle class rabbits" (The Winnipeg Sun, February 26, 1995, "Offensive lines make some of the best reading").

related questions to the research topic, will be added to the layers outlined in this research as they are raised in the questionnaire and interview with post-graduate teachers.

A question that arises from the prior research is to ask teachers whether they recognize these particular textual omissions and particular ideological representations contained in the textbook. Some of the existing research into this question has found that the vast majority of teachers are not only "passive and uncritical technicians ready to disseminate knowledge in an authoritarian tradition," but also share the same viewpoints as the assigned textbooks (Gottfried and Kyle, 1992; Baldwin and Baldwin, 1992). Such findings prompt one to ask what underlying messages are being communicated to students by the teacher and textbook. If teachers do not recognize textual silences, and teach to the text, what perceptions and values of the world, their country, and themselves are being instilled in learners? If textbooks are supplemented, are the secondary resources implicitly and explicitly reinforcing the messages contained in the first text? If teachers do recognize textual silences, how are educators responding to them?

In response to the direction that the discussion is leading - primarily Socio-Cultural/Socio-Political Critical in focus - it could be argued that while ideological biases and silences should be recognized and perhaps highlighted, they should not be overemphasized by the teacher in the classroom. That is, teaching to the text does not really matter if one acknowledges the larger

issues of student need, education, and citizenship in a fragmented, post-modern world. More to the point, textual analysis and interpretation along the lines developed under the term silences should not be a major consideration as long as the instruction in the classroom is devoted to the curriculum contained in the textbook.

Writers such as E. D. Hirsch (1987) and Harold Bloom regard the text, and teacher as an important mediator of textual content, as representing an important body of knowledge that contains the highest and most important information which one should acquire. In response to their critics who charge them with instilling in students a distinctly Western, middle-class information base, these writers would nod in the affirmative. Hirsch and Bloom would acknowledge their critic's interpretation of their work as being essentially true; contending, however, that such a body of knowledge, while culturally biased, has universal meaning for all segments of the population. Bloom, Hirsch, and others contend that some marginalized groups (notably immigrants) want to be instructed in this particular cultural tradition so they can enter into and participate in the economic and political system which they are excluded in practice, but not theory. By receiving a Western curriculum and value system, marginalized groups and individuals can enter and participate in the social arena which is inherently middle-class in form and focus. This argument can be extended further along Gramscian lines which asserts that to become part of - or institute change within - a system, one must first enter into



the structure to implement change, rather than attempting to change an institution or social policy from the outside.

The assimilationist position advanced by Hirsch and Bloom is articulated in a similar manner by Arthur M. Schlesinger, in The Disuniting of America (1992), who responds not to the form of marginalized groups representation in textbooks, but the content of their representation which he sees as stemming from an inaccurate historical explanation. On a larger scale of interpretation, Schlesinger is concerned for the culture of the United States which he sees as disintegrating around him. In response to this apparent cultural and societal collapse, Schlesinger, and other writers such as Dinesh D'Souza and Diane Ravitch, is calling for a curriculum that imparts national values along the lines of shared cultural goals. According to this perspective, the focus of a curriculum should be based on a common culture that unites all individuals rather than dividing people based on their particular ethnic distinction or economic circumstances. A nation's unity would not be served if each and every marginalized group, or silence of the textbook, were given a voice in the curriculum or raised by the teacher in the classroom.<sup>9</sup> To adopt such a policy would be to

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<sup>9</sup> A letter to the editor of a local Canadian newspaper (The Winnipeg Sun, October 30, 1994) stated: "I would like to see the Multicultural Act scrapped and the \$24 million in grants put to better use...Grants to ethnic groups to preserve cultures from different countries that were left behind should not be the responsibilities of the Canadian government. If people have immigrated to Canada and become "Canadians" they should be learning to fit into our society, and if they choose to teach their children, that should be financed by those people in any manner they choose...I believe that the people who immigrated to Canada should be called "Canadians" and not some hyphenated name....I'm

acknowledge the differences among people rather than the similarities they share. For these theorists, it would be a grave injustice if marginalized individuals were told that their socio-economic or cultural position was one that did not receive the full entitlements of representation and equality in a theoretically liberal and democratic society. Louis Sullivan captures this thought in the following quotation:

"For young people growing up in otherwise unfavourable circumstances, 'values' pave the road out of poverty. The tragic truth is that the language of "victimization" is the true victimizer - a greatcrippler of young minds. To teach that their lives are governed - not by their own actions but by socio-economic forces or government forces or other mysterious and fiendish forces beyond their control - is to teach our children negativism, passivity, resignation, and despair" (from a speech, Reader's Digest, November, 1994, p. 107).

If the teacher is socializing students in a "thousand different ways" - "implicitly and explicitly, by what they say and do as well as by what they do not say" - a defining instrument for the teacher's manifestation of a particular perspective of socialization is argued to revolve around their use of the text. To adopt a position similar to that of Arthur M. Schlesinger and E.D. Hirsch is to impart to students a particular definition of knowledge, social interaction, and definition of a cultural community. On the other hand, to respond to the text as a socially constructed document, the educator is raising the student's awareness - and response - to the descriptive, as well as "hidden",

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certain I will be called racist, but as a status Indian with a black granddaughter, you can call me whatever you like."

forces of society. Whatever stance the teacher adopts with reference to the textbook, ideological values are conveyed to the student (and received by the teacher from textbooks). The teacher's employment of the textbook must be seen, therefore, as a significant influence upon the learner's socialization and cultural understanding.

The analysis thus far has been one couched in a "Western" context. The discussion could also be extended to the educational situation in developing and non-Western nations. In an age of internationalization across economic, political, and social lines, it is culturally reductive not to address a topic's theme in a global perspective. The increasing move towards global understanding and interaction demands that this, and other educational or cultural themes, be extended to the international arena.

In the last eight years the focus of study has shifted, in form - but not content - from the interaction between the teacher-student-textbook, to an analysis of the textbook itself and the global, multi-million dollar industry from which it emerges (Apple, 1986; Apple, 1990; Driscoll et al., 1994; Christian-Smith, 1990; Altback, 1990). For many nations in the Third World, the textbooks that are used are frequently produced outside their country which often reflect foreign values - especially those of the major industrialized nations. According to Altback (1991, p. 242, 256), it is the United States which "...still influences the rest of the world much more than it is influenced by it, in terms of

educational research and the production and distribution of textbooks." In developing and Third world countries, where there is a shortage of qualified teachers, the textbook constitutes the unquestioned base of Western school-knowledge (Altback and Kelly, 1988, p. 3-5). Education publishing houses are successfully increasing their inroads into developing nations.

While this all too brief discussion into an international perspective is not the central focus of this research, it demands to be raised to illustrate the scope of textual and pedagogical issues which extend beyond the borders of North America. It must be assumed that globalization will continue to witness the expansion of Western values into non-industrialized and developing nations.

## Chapter IV

### **The Use of the Resources**

The foregoing analysis has developed the elements and relationship between the role of the teacher and silences in the textbook. It was argued in the previous sections that the relationship between the teacher and textbook in the classroom is a complex one. Three primary levels of interpretation were developed from the literature as they relate to the question of this study:

A. The teacher's pedagogy is shaped by the institution educators are situated in, but the pedagogy is also determined by the instructor's own ideology;

B. The textbook is a useful resource for all stakeholders, yet recognized to be a socially constructed document which contains biases; and

C. The textbook should be supplemented with topics and mediums from the popular culture so as to link the classroom's themes to the cultural community and address textual silences.

It is not constructive, however, to simply raise the shortcomings of an issue without also addressing possible alternatives to the matter in question. A failure to address the pedagogical responses to textual silences would be to engage in speculative, mental gymnastics without practical application. The focus of this study is, therefore, not only to solicit post-graduate teacher's recognition of textual silences, but to also ask how the teachers are responding to textual silences in the classroom. The succeeding section will raise a primary area of focus which the teacher could respond to the textual silences, namely:

supplementing the textbook with materials from the popular culture.

### The Textbook and Popular Culture: A Fitting Union?

"I don't know a lot, but I know the difference between right and wrong."  
 -George Bernard Shaw, Major Barbara

The quotation by Shaw reminds one of related aphorism which rhetorically ask: Who is judging the judges? Who is policing the police? and Who is watching the politicians? A similar question on the curricular plane can be asked of a teacher's perception and employment of the textbook: Who decides what knowledge is important at the expense of other viewpoints - the teachers', publishers', or school boards'? How do teachers perceive the textbook as a resource for instruction in the classroom? How is the textbook used by the teacher in the classroom as the curricular document for instruction? If the textbook is supplemented with outside resources, what are the educator's reasons for taking such a move, and how are they implemented in the class? Are different types of student intelligences incorporated by the teacher into the instruction of the textbook? It is believed that these questions could be responded to by the public school teachers on a number of practical and theoretical levels. The response to these questions surrounding curricular content and textual silences will provide a glimpse into:

- i) the teacher's ideological position,
- ii) the curricular orientation that occurs in the classroom through the teacher's perception and use of the textbook, and
- iii) an insight into the direction of the teacher's focus as a reflection of the culture's zeitgeist.

If the textbook is the reference and resource for the teacher, what is the role of other media and themes in the classroom? Specifically, are teachers supplementing the textbook with other resources and cultural topics in their instruction outside of those raised in the text? If schools are to be linked to society through its preparation of democratic, critical citizens, how are teachers and textbooks preparing students for such an integrative and perceptive role in society? Is it the teacher's and textbook's role to address the seemingly objective reporting and themes in the popular culture? Should the mediums and topics of the popular culture be brought into the classroom to supplement or critique the knowledge presented in the textbook? Can teachers move in the direction of critical knowledge by supplementing the textbook with popular material that defines the experiences which students live? One would respond affirmatively to these questions if there is a conscious conviction to develop a closer link between school-based knowledge and the popular culture, as well as a desire to have at the educator's hands a resource to address the textual silences. According to Peter McLaren (in Educational Researcher, 1993):

"Popular culture is one of the most important sites for building a curriculum, because it's the terrain that often cuts across class differences (although certain formations of popular culture are linked to class, race, and gender formation) and it's something that young people take seriously in forming their identities" (p. 30).

In a culture where students passively receive, and are influenced by, a barrage of conflicting images and misinformation from a variety of mediums outside the school, few social institutions



provide individuals a framework to critically assess these messages. Indeed, it is in the domain of the popular culture that represents the shifting images of information and values. Outside the school's artificially controlled environment, students are inundated with conflicting, often contradictory, images from the popular media. The "real-life" messages from magazines, music videos and recordings, and television (with a proposed five-hundred channel selection) are seen to have little or no relation to the textual material and topics raised in the classroom. Adolescent disillusionment, angst, and pessimism towards their present situation and future outlook strikes a strong contrast, even discontinuity, to the logical, linear, and conflict-free education communicated by the teacher and textbook. Educators could begin, therefore, by drawing a connection between the silences in both of these mediums: the print-based knowledge presented in school textbooks and the visual-auditory information displayed in the mass media. Hence, the critical conscious-raising, or recognition of silences, for teachers and students does not remain in the classroom, but extends to the popular culture where similar silences can be addressed and linked to the context of the school's textbook.

The knowledge monopoly that was created by printing for the past four hundred years (which teachers were a part of) is now witnessing a break-up of that monopoly from the mediums in the popular culture (Postman, 1992, p. 10). Despite the plethora of other visual mediums that are now commonplace in our industrialized

- and, increasingly, non-industrialized - societies, the extent to which the printed text is witnessing a decline in the classroom as the dominate medium of instruction remains questionable. Twenty years ago, Ryder (as cited in Waite and Colebourne, 1975, p. 23) found that slides, films, radio, and television were not accepted alongside print as the primary source of information and experience to be used by students and teachers. This was confirmed in a 1979 survey which revealed that 88% of the teachers viewed textbooks as highly valuable instructional materials. 90% of the same teachers rated books as highly valuable instructional materials (Flanagan, 1981, p. 4).

A number of social commentators have debated the influence of the mass media in terms of its role and effect on schools, teachers, and textbooks (Jackson et al. 1986; Giroux and Simon, 1988; Postman, 1992; Postman and Paglia, 1991). The controversy over the influence and importance of the mass media continues to grow in scope and fervour in a number of public forums. Postman (1992) captures this confrontation between a continuously shifting medium of ideas in the popular culture (from the flick of the television dial, or click of the computer "mouse", or instantaneously change of songs on a compact disc) to an essentially static medium of print which is alien to the student's experience outside school:

"...The collision in schools, as elsewhere {in politics, in religion, in commerce}, where two great technologies confront each other in uncompromising aspect for the control of the students' minds. On the one hand, there is the world of the printed word with its logic, sequence, history, exposition,

objectivity, detachment, and discipline. On the other hand, there is the world of television with its emphasis on imagery, narrative, presentness, simultaneity, intimacy, immediate gratification, and quick emotional response. Children come to school having been deeply conditioned by the bias of television. There, they encounter the world of the printed word" (p. 16).

The print media requires a person to sit at a table, consume ideas from left to right, and make judgements of truth and falsehoods. By its nature, reading teaches us to reason. Television, and other auditory or visual forms, works against this linear tradition through its random and unconnected images which breaks the habit of logic and thinking (Postman and Paglia, 1990; Postman, 1992). Bowers has noted that this division between school and out-of-school experiences began at an early age and continues until graduation from public school (1992). According to Bowers (1992, p. 122), children move from a home environment that is primarily oral to a classroom environment where academic success depends upon learning to think and communicate in patterns associated with literacy.

For Postman (1991), education has a role to play in supplying the rest of culture that other institutions and mediums are not supplying: "...the only defence against the seductions of images {in television and other visual/auditory forms} is a literate education" (p. 45). The school is the one institution in culture that should present a different world-view: a different way of knowing, of evaluating, of assessing. Postman maintains this position in the following quotation: "If school becomes so overwhelmed by entertainment's metaphors and metaphysics, then it

becomes not content-centred but attention-centred like television" (1991).

In contrast to the position articulated by Postman, the popular culture is viewed by Giroux and Simon (1988) as representing a significant pedagogical site that "raises important questions about the elements that organize the basis of student subjectivity and experience" (p. 11). Giroux and Simon (1988) stress the fundamental importance of linking the classroom to the popular culture, and 'silences' that can be raised in both contexts (individually or in combination):

"At first glance, the relationship between popular culture and classroom pedagogy may seem remote. Popular culture is organized around pleasure and fun, while pedagogy is defined largely in instrumental terms. Popular culture is located in the terrain of the everyday, while pedagogy generally legitimates the language, codes, and values of the dominant culture. Popular culture is appropriated by students and helps authorize the voices of the adult world, the world of teachers and school administrators" (p. 11).

Relatedly, C. Paglia (1991) replies to Postman's ideological position by shifting paradigmatically in focus to the method of textual reading and writing which is not a universally appropriate technique for expression or understanding in all learners. On this point, educators are sometimes criticized for knowing their subjects but not knowing their students. Robbins (1986) captures this concern:

"The greatest problem in education is that teachers don't know the strategies of their students. They don't know the combinations to their student's vaults....Up till now, our educational process has been geared to what students should learn not how they can best learn it" (p. 250).

To focus on the written text in the class, therefore, is to deny and suppress the abilities of many other types of intelligence in students such as their linguistic, musical, logical-mathematical, spatial, bodily, kinesthetic, and personal intelligence based on social skills.<sup>10</sup> For Paglia (1991), the mass media simply cannot be turned off to adolescents by parents or teachers: it is the culture that influences and permeates all sectors of society, from politics to the church. As such, the popular culture should be responded to as a relevant medium of information, and possibly expression, in the classroom.

The tension and conflict between textbook-based school knowledge and the messages imparted through the mediums of the popular culture presents a real dilemma for teachers who must act as mediators between the forms of school knowledge and those represented in society. As was suggested before, the resolution of such a predicament is often a compromise between individual and institutional demands, with the former making more concessions than the latter. The degree to which teachers use the mediums and images in the popular culture to supplement or highlight the silences in the school textbook will be raised in the interviews.

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<sup>10</sup> Along these lines, one may ask how one teaches (and measures) the "intelligence" of Michael Jordan's manoeuvre's on the basketball court to other ball players; how one instructs Gretzky's plays and moves on the ice to other hockey players; or teaches Charlie Parker's improvisations on the saxophone to other musicians (MacLean's, 1994)? Each individual is bestowed with his own uniqueness and ways of seeing things and learning. It is incumbent upon educators to recognize this in their students and tap into their learners' individual uniqueness.

## Chapter V

### **Research Methodology**

The survey was constructed for a particular sample population: University of Manitoba graduates from the curriculum courses in either of the two curriculum studies programs. As such, it was assumed that the respondents share a similar background with respect to their understanding of the concepts and terminology associated with the "hidden" curriculum. A listing of the individuals who completed the curriculum courses in the respective programs over the past five years was provided by the course instructor(s). From the listings, those individuals who are presently teaching in a public (or private) school system in Canada were sent the questionnaire.

Three areas were structured into the development of the survey: the individuals' teaching background, their use of the textbook, and the educators' recognition of textual silences. A final question concluded the questionnaire which asked the respondents if they would be willing to participate in a follow-up oral interview. For those individuals that agreed to an interview by including their name and telephone number, their survey was used for reference in the interview.

The development of the eleven, semi-structured interview questions arose from the survey to address: i) the respondents' recognition of textual silences, ii) interpretation of textual silences, and iii) how the educator is responding to the silences with resources from the popular culture. The respondents in the

interview were told that all their responses given in the oral interview were kept strictly confidential and their names would not be used in reporting the results.

The results from the surveys and interviews were compared to the literature and analyzed individually and collectively to arrive at an understanding of teachers' perceptions of textual silences and use of the textbook in the classroom. Interpretations of the questionnaire and personal interviews are reported in the final chapter following the reporting of the educators' responses to the research question in chapter seven. Recommendations conclude this research.

The University of Manitoba  
Faculty of Education  
Department of Curriculum  
Humanities and Social Sciences (CHSS)

Survey Questionnaire: July, 1995

The questions in this survey refer to your perception and employment of the textbook as a teacher in the classroom. This survey will take about fifteen (15) minutes to complete. Your answers will be of great help in the development of my thesis. Your responses will be kept completely confidential.

For the purpose of this research, I am investigating how the public school teacher uses the textbook in the classroom with respect to the biases, omissions, or 'silences' in the textbook. The recognition and response of textual 'silences' by the teacher is an area of the "hidden" curriculum which I am studying. As graduates from the curriculum courses in the CHSS program and CMNS program, your observations into the textbook as a socially constructed document which transmits social values to the students, as well as a body of knowledge, will add further insights into this area of inquiry.

1. Are you
  - a. ☐ male
  - b. ☐ female
2. Check the graduate-level curriculum courses you have completed at the University of Manitoba.
  - a. ☐ Perspectives on Curriculum (63.734)
  - b. ☐ Curriculum Theory and Design (63.735)
  - c. ☐ Research Applications in Curriculum (081.717)
  - d. ☐ Curriculum: Advanced Theory and Management (081.718)
  - e. ☐ Study of Teaching (081.722)
3. Did you study the concept of the "hidden" curriculum in the graduate-level curriculum courses at the University of Manitoba?
  - a. ☐ yes
  - b. ☐ no



4. How many years have you been teaching?
- a. ☐ 1 year
  - b. ☐ 2 to 3 years
  - c. ☐ 4 to 6 years
  - d. ☐ 7 to 10 years
  - e. ☐ More than 10 years
5. In the last five years, has your teaching been full-time, part-time, or substitution? (Check as many as applicable.)
- a. ☐ Full-time
  - b. ☐ Part-time
  - c. ☐ Substitution
  - d. ☐ Other \_\_\_\_\_
6. In the last five years, have you been teaching in a private or public school? (Check as many as applicable.)
- a. ☐ Public school
  - b. ☐ Private school
  - c. ☐ Other \_\_\_\_\_
7. What level of instruction do you presently teach?
- a. ☐ Early years (N/K - 4)
  - b. ☐ Middle years (5 - 8/9)
  - c. ☐ Senior years (9/10 - 12)
  - d. ☐ Adult/post-secondary
  - e. ☐ Other \_\_\_\_\_
8. What subject-area(s) do you presently teach?
- a. ☐ Language arts/English
  - b. ☐ Social studies/history and/or geography
  - c. ☐ Mathematics/science
  - e. ☐ Languages
  - f. ☐ Integrative subject matter (early/middle years)
  - g. ☐ Other \_\_\_\_\_  
\_\_\_\_\_

For the following questions, consider one subject-area that you instruct in which there is a required textbook you are familiar.

9. Identify a textbook you are familiar with:

Title \_\_\_\_\_  
Author(s) \_\_\_\_\_

10. Was the previously identified textbook (question #9.) your own selection or provided by the school?

- a. ☐ personal selection  
b. ☐ provided by the school  
c. ☐ other \_\_\_\_\_

11. Approximately how frequently do you use the textbook in the classroom?

- a. ☐ always  
b. ☐ often  
c. ☐ sometimes  
d. ☐ seldom  
e. ☐ never

12. How satisfied are you with the content in the textbook you are using?

- a. ☐ very satisfied  
b. ☐ satisfied  
c. ☐ neither satisfied nor dissatisfied  
d. ☐ dissatisfied  
e. ☐ very dissatisfied

13. How often do you supplement the textbook with outside resources and themes in the classroom?

- a. ☐ always  
b. ☐ often  
c. ☐ sometimes  
d. ☐ seldom  
e. ☐ never

14. A} Check the area(s) from the following list that reflect any of the 'silences' in the textbook you are now using. (If none of the 'silences' apply, proceed to the next question.)

*{The term 'SILENCES' was adopted to represent a broad range of interpretations which social commentators have attributed to school textbooks in their analysis of the "hidden" curriculum. 'SILENCES' will be conceptually defined along the lines of textual biases, stereotyping, textual omissions to conflicting and contrary perspectives, inaccurate representation of social groups, as well as a number of other themes. The term 'SILENCES' was adopted over other expressions such as "bias", "prejudice", and "censorship" because of its relatively objective connotation when understanding the textbook. 'SILENCES', therefore, was adopted for its scope of interpretation which includes the previously mentioned concepts as well as other perspectives when analyzing the school textbook. The following areas have been identified by some writers as textual 'SILENCES' in school textbooks.}*

- ( ) absence of controversial or conflicting content and themes;
- ( ) unequal and inaccurate representation of groups such as gender, race, class, and the disabled;
- ( ) silence to non-Western experiences, information, and ways of knowing;
- ( ) a language that amplifies and perpetuates Western values such as individualism, competition, and modernism;
- ( ) learning that is presented on a linear model of sequential development; and
- ( ) failure to represent alternative viewpoints on a position, or equal representation of another stance.

- B} How do you respond to these textual 'silences' in your instruction and practice in the classroom?

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- C) If there are other 'silences' not listed above that you have identified based on your experience with the textbook, briefly describe them below. (If more space is required, please write on the back of this page.)

[illegible]

15. The intent of this questionnaire was to keep the responses surrounding the issues of textual 'silences' brief and succinct. However, there is much more that can be discussed based on your teaching experience and use of the textbook in the classroom. If you are interested in participating in a brief follow-up interview (30 to 40 minutes) regarding your perception of textual 'silences' and use of the textbook, please include your name and telephone number below so I may contact you.

Yes , I am interested in a brief interview on this subject:

Name \_\_\_\_\_

Telephone number \_\_\_\_\_

Thank you for taking the time to answer these questions. Your responses are valuable and will help with the development of my thesis.

James Badger  
June, 1995

**Oral Interview Questions:**

- 1) Would the personal selection of a school textbook dictate the frequency of textbook use in the classroom {in contrast to the selection of the textbook from the institution}?
- 2) How are you aware of the textual silences you identified on the survey? {Is it through your own general knowledge and understanding, or were these issues raised during teacher training?...P.D. days?...Discussed in curriculum courses while at graduate school?}
- 3) Do you respond to each and every example of textual silence in your instruction or classroom exercises?
- 4) What are the effects of these silences on learning? That is, is it important to address textual silences (an element of the hidden curriculum) in the classroom?
- 5) What specific resources and/or activities do you have the students do with respect to the silences you identified?
- 6) Is there a lot of outside preparation and research to address textual silences? How much time do you spend looking for material to supplement the textbook?
- 7) What resources from the popular culture do you use to respond to textual silences? Do you feel the popular culture is a valuable reference to respond to textual silences? If not, why?
- 8) How does the textbook contribute to learning in the classroom?
- 9) What is the teacher's role in using the textbook in teaching?
- 10) What are some teaching strategies for approaching the textbook?
- 11) What is your role as an educator?

## Chapter VI

### **Analysis of the Data from the Surveys**

Sixty-two (62) questionnaires<sup>11</sup> - forty-one women and twenty-one men - were mailed to the individuals in the departments of CHSS (forty-one surveys) and CMNS (twenty-one surveys) on August 22, 1995. Twenty-nine surveys were returned for a response rate of 47%. At the same time as the surveys were being returned, three individuals telephoned to express regret that they could not complete the survey and were, consequently, not returning the forms for the following reasons:

- one woman did not feel she had anything to answer as she was using the Bible for instruction in a religious studies course;

- a female health consultant did not feel the survey was relevant to her situation as she was not in the classroom using a textbook; and

- a male vocational teacher did not know how to answer the questions and expressed that he did not feel appropriate for the study.

Follow-up calls were made to fifty-two individuals three weeks after the distribution of the surveys to inquire if "... (they) had a chance to look at the survey sent out, ... or (they) may have already returned it anonymously." Ten individuals were not

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<sup>11</sup> The survey was reviewed and accepted by the University of Manitoba's "Research and Ethics Policies and Procedures Committee of the Faculty of Education" on July 19, 1995. The respondents' names, addresses, and telephone numbers for the survey were obtained from the Faculty of Education's office. The complete survey, including the covering letter, is contained in the Appendix. The letter that was mailed to the respondents containing the survey also included a self-addressed stamped envelope for the questionnaire to be returned to my home residence.

telephoned as they had included their name and telephone number on the returned survey, thereby indicating they would be willing to participate in a follow-up interview.

A number of the individuals replied that they had indeed returned the questionnaire (anonymously) when they were contacted in the follow-up telephone call. In situations where the respondent was not home, messages were left with the household stating the reason for the call. Eight of the individuals contacted on the telephone listed the following reasons for not returning the survey:

- 1) little time to respond to the questionnaire;
- 2) an ESL (English Second Language) tutor who uses a number of diverse resources instead of one single textbook;
- 3) was not in the classroom, and was also too busy preparing their own graduate research;
- 4) as an educational consultant, the individual was not in the classroom;
- 5) did not believe they were an appropriate subject as a grade one teacher - "...uses few textbooks,..lots of other resources";
- 6) a resource teacher who does not use textbooks;
- 7) a vocational instructor who does not use textbooks in the classroom; and
- 8) an individual who was involved in administration capacities for the past seven years.

Forty surveys (65%) can be accounted from the returned questionnaires together with the individuals who expressed their reasons for not returning them in the follow-up telephone calls. Twenty-two surveys (35%) are unaccounted for. Of the twenty-nine

questionnaires returned, six individuals wrote a short note explaining their reasons for not answering the survey:

-three women were not in the classroom - one is working for the Ontario Ministry of Education, another is a nurse in health education, and the third is "not a classroom teacher."

-a male "vocational teacher does not use a book in the class;"

-one woman works in "...special areas - Resource, ESL..." and does not use textbooks - "doesn't like them";

-one woman "is no longer in the classroom as (she) recently started a new position and had little spare time to answer the questionnaire."

The twenty-three (23) completed surveys were tabulated according to the questions in the survey (see "Charts and Graphs" for reference). The following observations can be made from the results provided in the survey:

- 1) With the exception of two individuals in the department of CHSS, the concept of the hidden curriculum was studied by most of the respondents (91%) - fifteen women and eight men - in graduate-level curriculum courses at the University of Manitoba.
- 2) Many of the individuals who answered the survey (68%) are full-time, experienced - more than seven years - educators working in the public school system.
- 3) A significant number of the individuals surveyed (43%) are instructing in the senior years, although five individuals (22%) are in the middle years and five (22%) in adult instruction.
- 4) As more than one subject area of instruction was selected by the respondents, it should be noted that "integrative subject matter" and "languages" received the fewest selections.
- 5) An almost balanced number of individuals selected their own textbook (nine) as those individuals who were provided a textbook by the school (ten). Two respondents



selected the "other" category and wrote: "received by Board of Education" and "Provincial mandate;" two did not give a reason.

- 6) The majority of individuals who responded to the question in the survey on frequency of textbook use (approximately 81% or seventeen out of twenty-one respondents) noted that they employ the textbook "often" (eight individuals or 38%), or at least "sometime" (nine individuals or 43%). Two respondents did not answer this question; two "always" use their textbook in the classroom.
- 7) Fifty percent (50%) of those surveyed (eleven individuals) are "satisfied" with the textbook; six are "neither satisfied nor dissatisfied." A small number (four) are dissatisfied with their textbook. One individual was "very satisfied" with their textbook. One respondent did not answer this question.
- 8) When asked how often the textbook is supplemented with outside resources and themes in the classroom, most people surveyed in this research (approximately 81%) responded in strong support: "always" (eight individuals) or "often" (nine individuals). Four respondents selected "sometimes."

Question 14 in the survey asked the respondents to check any of the silences which occur in the textbook they are presently using<sup>12</sup>. As would be expected, more than one area of textual silence was selected. In some cases, all the areas were checked while a few

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<sup>12</sup> In order to get at the issues surrounding textual silences and teacher's recognition of them, a direct, open-ended question (#14. A}B}C}) was constructed to solicit the respondents view on this question. The reasons for adopting this approach were as follows: By defining silences in the questionnaire and providing the six areas of potential textual silences, this element of the hidden curriculum was immediately brought to the fore. Nothing is hidden for the respondent to uncover or unravel for themselves. As such, the question is direct rather than circuitous so as to solicit input rather than circumvent the question which was not the intent of the survey. Additionally, while the survey hoped to solicit further silences from the ones already identified, it was also intended, on an implicit level, to raise the respondent's consciousness to the issues and layers surrounding textual silences and the hidden curriculum.

individuals identified a couple areas. The distribution of the silences identified by the respondents are listed in the chart titled, "Subject Area of Instruction." (Consult the "Charts and Graphs" section.) According to the respondents' identification of textual silences in the survey, the following observations can be made into three weighted areas: (i) "absence of controversial or conflicting content and themes", (ii) "Silence to non-Western experiences, information, and ways of knowing", and (iii) "learning that is presented on a linear model of sequential development." It should be noted that four individuals in CHSS and one from CMNS left this question blank and did not identify any areas of textual silence.

The respondent's identification of textual silences in chart 13 is telling for it points to the direction in which practising teachers are conscious of particular silences and perhaps directing their practice of instruction and classroom interaction. If there is a recognition of textual silences - as a number of respondents recorded on the survey - the obvious question to ask educators is how they are addressing these silences? Specifically, what resources are used by the educator and what particular areas of textual silences are responded to in the classroom?

Question 14 B} in the survey asked the respondents to answer this query by raising the issue explicitly. It is clear that each instructor has his/her own approach to respond to textual silences in the textbook. The recognition of textual silences by the educator moves him/her to supplement the textbook with outside

material from alternative sources such as magazines, films/videos, and readings. Additionally, for those educators that responded to this question in the survey, they will also address silences in the textbook by encouraging their students to engage in debates and discussions to voice their thoughts and opinions in the particular or related areas of silences.

The following responses were supplied by the educators with respect to the pedagogical inquiry of how textual silences are addressed in the classroom:

"I use other texts to represent gender (male) and race {issues}....We have group discussions about what is similar/different between my own and some of my non-Western students' experience and culture."

"I use materials from newspapers, magazines, films, videos and research projects and community resources."

"1. Inject perspectives gleaned from other sources if possible, and 2. Focus on the content ignored about the development of the theory or concept under discussion."

"Use alternative text sources, debate, discussion activities. Often this is done without revealing to the students my reasoning. I prefer to allow them to broaden perspective. Attempts are made to lower students sense of "textbook awe.""

"I bring in models that show different ways of organizing information or readings that raise the issue of disability or other excluded themes. Especially, I would bring in newspaper reports and ask the students to do the same."

"The current textbook I use covers a broad range of multicultural groups, styles, time periods, (and) cultures, however, the information tends to be too simplistic so I add additional information when required. Students are able to interpret what they see according to their own perceptions and feelings. A cooperative strategy is used to come up with the final product."

"With respect to Aboriginal content, I was involved as a consultant on relevant units but am still not satisfied with overall presentation. Aboriginal and other "minority" perspectives need to be integrated in all areas as opposed to a "unit" on their "contributions" to Canada."

"The textbook is a SUPPLEMENTARY resource - not the course: silences must, first, be recognized - then responded to. I respond by presenting other perspectives, bringing in people who represent other views, developing activities which challenge students to break free of rigid lines of thought."

"Supplement with outside/additional resources - eg. R.B. Russell and the Labour Movement (by Professor Ken Osborne)."

"I often play Plato and force my students thinking into areas of silence. This is very political but as my students are disadvantaged, I encourage a constant critique of school, life out-of-school, and media."

"Discussions, supplementary information, and sources to provide other perspectives. Also the opportunity for questioning what is presented."

"Introduce alternative sides to history via journal articles, videos, notes, stories."

"As an early years educator, I am not restricted or required by any one textbook. My program is activity based, child-centred, and integrated - it is as limited or varied as the children and cultures represented in my classroom."

"As a primary teacher I deal with these areas (of silences) on a daily basis as they occur in stories read, material encountered, etc. These are not areas often focused on in early years. Any books we come across reflecting these silences we tend not to use. We have no required texts."

"I try to find alternative resources deliberately presented from non-traditional perspectives and present those as well as the traditional content."

"Students have an opportunity to contribute their thoughts and opinions. Brief reports have been written on stereotyping, racism, etc."

- "(i) Through discussion, debate, and research.
- (ii) Deconstruction of the textbook."

According to the responses provided in the survey to question 14,

each instructor is addressing silences in the textbook through a variety of direct and indirect approaches. A recurring message underlying many of these responses is the importance of supplementing the textbook with alternative resources and approaches. This point is explored further in the oral interview where the issue of the popular culture is raised as a critical resource for supplementing the textbook.

The final question in the survey, #14 C}, asked the individuals to identify any other area of textual silence that was not included in the original definition provided. The areas of gender equality and predominance of Western ideology in textbooks were echoed by four educators as silences that they experience with their use of textbooks. The issues of tourism and modernism were raised as two areas of silences that were not considered in the original definition of silences. These two areas, as well as the others raised in the personal interviews, are considered as valid and critical topics to be included in the definition of textual silence.

Of the twenty-three respondents who completed the survey, nine individuals contributed an answer to the open-ended question posed in #14 C}:

"The negative perspective of modernism and tourism isn't totally presented. Many contemporary issues are not in this edition."

"Male characters (no female). Male topic/themes of war/destruction/conflict. Male author - negative or pessimistic view of human nature as presented through male narration and characters."

"Textbooks will never be perfected to the point where they satisfy everyone. However, they have certainly come a long way in the last 10-15 years with respect to minimizing the negative impact 'silences' have on students/society."

"All our Canadian History resources in middle years present the perspective of the West....Some cursory attempts to show the Aboriginal role, but, really, in just a token manner. It rests with the individual teacher to enhance the scope."

"The role of women in history."

"Silences come in the form in the text I am currently using by way of simplicity. For instance, various cultural groups are often portrayed by the language they speak, food they eat, and major events in their lives, and little else. The methodology is certainly linear in nature although I do not always see this as a drawback in the subject I teach (music). Using other forms of music such as Jazz appears to alleviate this somewhat but there also has to be some type of linear development in this, as well, in order for students to learn the form properly."

"There is silence to aboriginal cultures. I try to balance this in my class. I also try to include the elderly."

"In my experience "Western science" is considered the pre-eminent paradigm of inquiry. Few attempts are made to explore the natural philosophy of other cultures, both ancient and modern. One area of particular interest (as a geologist) is the way in which plate tectonic theory is presented as a tautology."

"Not that I'm aware of."

The definition and understanding of silences was elevated to a level of greater understanding and breadth with the inclusion of input from the educators provided on the survey - specifically, the silences of textbooks towards the issues surrounding modernism and tourism. The definition of silences and teacher's response to them does not end with the input provided in the surveys. Textual silences, and teachers' responses to them, was given further expansion and understanding from educators during the personal

interviews.

## Results from the Oral Interview

Nine of the ten individuals who identified themselves on the survey (44%) agreed to a follow-up interview during the week of September 25 to 29, 1995.<sup>13</sup> The University of Manitoba's Faculty of Education was the location agreed upon for the thirty- to forty-minute personal interview. Some interviews were conducted over the telephone. The interviews conducted over the telephone compared well to those carried out in person because of i) the twelve focused questions and ii) the time limit restricted to thirty-five minutes.

Prior to asking the eleven interview questions, the individual was told that their responses would be confidential in the reporting of the results, and the tape-recording would be destroyed (erased) immediately after a follow-up comparison of notes to the recorded interview. In instances where note-taking of the interview was employed to record the respondents' answers, the notes were reviewed immediately following the interview with additional comments that may not have been included in the initial discussion. The same reviewing procedure was repeated again the following day.

The respondent's survey was used in the interview as a reference to address and expand upon the textual silences

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<sup>13</sup> One individual was not contacted as she was involved in the same subject-area of instruction as another woman - adult ESL in a post-secondary institution. Moreover, while she has been employed on a part-time basis for two to three years, she did not respond to question 14 on the survey.



identified by the individual in question 14. Furthermore, the definition of textual silences, contained in question 14 in the survey, was outlined for the individual at the beginning of the interview to remind the individual about the survey and frame the context of the questions they would be given in the interview. Following the oral interview, the individual was asked if they had any questions about the study, research, or researcher. All the individuals requested a copy of the studies' findings when the research was completed<sup>14</sup>.

In order to ensure complete anonymity of the nine individual's questioned in the personal interview, the responses are reported according to their area and level of instruction. An individual who teaches full-time music to a multi-cultural class in a middle years school is described as a female music teacher in middle years instruction. Similarly, rather than generically labelling the respondents as individual X or individual Y, the teachers have been personalized in reporting their responses to the questions asked in the interview. An individual with a master's degree in geology who now teaches science in the senior years is described as a senior years science teacher. His personal interest in alternative perspectives to plate tectonics reflects his approach to science instruction whereby he introduces alternative viewpoints to the dominant theory espoused in textbooks. For the other seven individuals interviewed, their responses are reported according to

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<sup>14</sup> A summary of the study will be mailed to those individuals who participated in the interview.

their subject area and level of instruction.

### Questions and Summary of Responses to Personal Interviews:

**Would the personal selection of a school textbook dictate the frequency of textbook use in the classroom (in contrast to the selection of the textbook from the institution)?**

For those that use a textbook in the classroom, there was agreement that the personal choice of a textbook meant that it would be used more often than if a book was recommended from the institution. If it was dictated by the institution, the adult educator of social studies/history and music/education said she would find other resources to supplement it. It would be "poor pedagogy," the middle years science instructor remarked, "if instruction was restricted to one textbook."

The senior years alternative educator for marginalized youths responded that there is not one textbook that covers his student's range of abilities and disabilities. As a result, he creates his own material based on his student's level and need.

**How are you aware of the textual silences you identified on the survey? {Is it through your own general knowledge and understanding, or were these issues raised during teacher training?...P.D. days?... Discussed in curriculum courses while at graduate school?}**

Curriculum courses in graduate school were settings in which issues surrounding the hidden curriculum were raised for four individuals, either through required course readings or research papers and supplementary journal articles. Recognition of textual silences also emerged from a recognition of their students' culturally diverse backgrounds as well as the educator's personal

readings, learning, and investigation.

The grade-nine social studies/history teacher noted that a paper he wrote - and some course-readings - raised his awareness to the issues surrounding textual silences. An undergraduate history course in the Faculty of Education ("Curriculum and Instruction") was also identified by this individual as a being significant in his recognition of textual silences.

The cosmetologist who teaches adults from "primarily immigrant backgrounds," noted that her recognition of textual silences stems from four areas: i) her instruction in a predominantly female occupation, ii) "(her) own and students' backgrounds which are different (non-white)", iii) the stereotypical characterization of male hairstylists as being homosexual, and iv) textbooks which are "race specific...White is the standard hairstyle and black is the other. The pictures (in textbooks) are either white or black models. Certain hair colour products are promoted as better than others."

Three individuals responded that they had a knowledge of textual silences through personal readings and keeping up-to-date with current events. An individual in adult ESL instruction replied that she had "an intuitive sense (of silences) that was brought to home - confirmed - in graduate school, especially the curriculum courses." It is from this heightened awareness that she is more conscious about textual silences and feels more of a responsibility in making decisions when they arise in print.

The middle years music educator responded that her recognition

of textual silences came primarily from graduate studies, but also personal readings, students in class from culturally diverse backgrounds, and her own experience teaching social studies and human rights issues in history. Teacher education was not instructive, however, in raising her awareness of textual silences.

The senior years geography teacher said that graduate courses helped to sharpen her awareness about textual silences. A general knowledge of the subject-area as well as staying up-to-date with current affairs, especially environmental issues, was also equally important.

The senior years science teacher replied that his understanding of textual silences arises from the relationship between science and the philosophy of science. It is from this area of interest that "alternative points of view (of science) are looked at from other parts of the world." For example, it was "shocking and eye-opening" how a rival theory of tectonics was not discussed during his graduate studies in geophysics. For this individual, a rival theory can "explain and solve more questions than the prevailing theory." "Is there a multicultural science," he asked rhetorically, "and how should it be taught?"

The middle years science teacher responded that he has known about textual silences and the issues surrounding it for some time. Although his understanding came largely through graduate studies at the University of Manitoba, his wife, friends, and fellow teachers and graduate students are an equally important source of information.

The senior years alternative teacher of marginalized youths responded that his recognition of textual silences is an on-going process that is continuing - "a slow process of learning." His pre-masters course work was formative in raising the issues surrounding the hidden curriculum.

It is clear from these responses that graduate studies is important in raising one's awareness towards the issues surrounding the hidden curriculum and textual silences, but it is not the only source. The individuals interviewed are not only educated people who are pursuing or have attained their masters degree, they are also highly motivated and culturally aware of the issues that surround their community and world. The degree to which these silences are addressed is the focus of the following question.

**Do you respond to each and every example of textual silence in your instruction or classroom exercises?**

All the individuals said they respond, in some degree or another, to the textual silences in textbooks. Responding to textual silences is dependent upon recognition of them. If there is not an awareness of textual silences by the educator, ideas, conceptions, and perspectives will be accepted and unchallenged by the students and instructor. However, an educator cannot know every area and layer of textual silence. Even if it was possible to have such an understanding, time constraints in the classroom does not allow each and every textual silence to be addressed by the teacher. On each of these points, the educator was forthright

and honest in his/her recognition of personal biases and the need to discover more about their subject area. The instructors' answers to this particular question were qualified by a number of individuals on the following points:

The cosmetologist was conscious of the silences regarding race, gender, and ethnicity "...as much as she could," but recognized that she "may not know everything" about the silences.

The adult social studies/history and music/education instructor stated that she "probably did not respond to every silence." She explained that one "does not have the time to cover everything in the textbook."

The grade nine social studies/history teacher said that he "likes to think he does or attempts to (respond to each textual silence)."

The senior years educator of alternative education for marginalized youths tries to respond to each and every example of textual silence, however, he stated the following: "(I) don't know how objective one can be. We all have our biases."

The senior years science educator responded on the following levels: "There are space constraints on textbooks on what to include or not....The sciences don't have to deal with sensitive issues. Therefore, there is a degree of advantage and freedom (on the part of science teachers) with respect to dealing with silences....Pointing out biases or omissions can be problematic." He would raise the silences "if he felt it was age appropriate for students." Grade nine students were cited as an age that do not

have the "capabilities at their level of cognitive development" to respond to matters of this nature.

The middle years science teacher said it is a teachable moment if a silence arises and he would deconstruct it. One must "read between the lines" to find the silences. He did acknowledge, however, that he "might miss some silences for lack of 'social conditioning'."

According to the music educator, "silences can be thought through by the teacher before the class to choose which issues to deal with ahead of time." In class, one can deal with the simplistic reduction of a group's culture in the textbook by going beyond the stereotypical reduction of a culture to its language, food, or history.

The adult ESL instructor and Geography teacher both said that they respond to the silences when they are aware of them but recognize that they have not considered every one of the silences. Both educators are now more aware of the textual issues surrounding silences but sometimes they are not cognizant of them. The ESL educator commented that it was not her intent to give the students her own view of the issue but to solicit the students position.

All respondents were candid and honest in their response to this question. The educators interviewed are cognizant of the issues surrounding textual silence and respond to them as best they can. The breadth of their knowledge about textual silences is unknown. By virtue that the educators interviewed recognize other silences



unknown to them at the present time, and that they have their own biases, suggests they will seek to further their understanding of their subject area and presentation of material in the textbook. The respondents' answers to this question shed some light on the following two questions which probe into the possible effects of textual silences on learners and how the silences are faced.

**What are the effects of these silences on learning? That is, is it important to address textual silences (an element of the hidden curriculum) in the classroom?**

It was the response to this question (and the next two) that proved to be illustrative in interpretation and understanding with respect to the research question. The respondents' answer to this question ranged from the conscious empowerment of their students to awareness of cultural, social, and global issues. Silences are addressed because of the instructors' i) concern over the perpetuation of stereotypes in society (particularly gender), and ii) desire to raise the student's level of awareness and social consciousness. This is often achieved by presenting an alternative point of view to the perspective raised in the textbook. The fourth and seventh quotation below allude to the influence of a particular perspective at the expense of others. To focus on one tradition or way of thinking, thereby silencing other perspectives, indirectly implies that particular position has more clout, power, and/or recognition over others. The nine responses given below reflect the respondent's particular area of interest and concern:

"Students are heavily conditioned. They are not subjective enough to stand back and be object. The silences must be addressed so as not to perpetuate stereotypes (such as the conception that elementary teachers are female and senior teachers male)....Also to arm females (with language and knowledge) who have been abused (by men), and show men (that abuse) is not right."

"Textual silences are very serious. It is like advertising. Textbooks are shaping - moulding - our young (into) what they believe and want to pass on, even if they are not aware of the messages they are receiving....(The importance of raising textual silences) is initially for awareness. To see an opposing point of view may contribute more to social justice when they have to vote, raise a family, interact with others,...."

"There are other perspectives out there. The textbook is a narrow point of view....The traditional, accepted point of view presented in the textbook promotes a narrow vision. Women and natives, for example, have had different experiences than (those) talked about in textbooks."

"(Silences) makes one group feel more superior (and the other inferior) than the other. Silences slow down the learning process because they (the students) have to deal with other things (issues) such as child care or an aging parent to take care (which are not addressed)....Silences should be raised but it should not be made individual or personalized."

"There is an overwhelming tendency in the sciences on the transmission model (of knowledge) which is exclusively Western - European, post-Renaissance. World views such as Aboriginal and Chinese myths are not looked at. Science has a large following and continues to promote it in students. (As such) there is an elitist view, held by many science teachers, that scientific knowledge is superior to the arts and other courses in school. Textbooks need a more balanced approach by providing rival themes and theories....This is not the creation-evolution debate but, rather, the theories surrounding tectonics, for example."

"Students take in silences and they don't know they are taking it in. Students don't know differently (with respect to the textbook and silences) so it doesn't affect them but it does. Stereotypes are continued (if silences are not addressed). It is not a good education if silences are not brought up, ignored."

"Silences reinforce which groups have power in society. Messages are sent of who has power. (As such) sharing power is important. Students may sometimes be aware of the silences, but they may not be aware all the time. (I) try to give examples of all the cultures in the class so they are included in discussion."

"If silences are not pointed out to students, they could take a perspective and assume there's only one way of looking at something....We assume students know the vocabulary in readings, such as environmentalism, which they may not know."

"It is fundamental that the hidden curriculum and silences be discussed. You are not teaching students to be 'critical consumers' if you don't talk about the hidden curriculum (a reference to Paulo Freire, the individual believes)."

While each response is unique in its explanation of raising the issues surrounding textual silences in the class, every individual recognizes the effects of silences on learning and the importance of addressing them. The educators are unanimous in their concern over the influence of textual silence on learning and the power differential it creates in society. As such, the teachers feel an obligation to address the silences so as to empower the students and raise their level of consciousness to particular cultural, social, and global issues. How textual silences are dealt with by the teacher formed the thrust of the following question.

**What specific resources and/or activities do you have the students do with respect to the silences you identified?**

Discussions and supplementary resources are used by the educator in the classroom to respond to textual silences. It is significant to note the range of materials and activities that the instructors use to address textual silences. Individually and collectively, the

resources and materials adopted by the teachers reflect an environment that is critical, demanding, and creative. In addition to the ubiquitous use of resources such as newspaper and magazine articles, videos, and television programs used in the classroom, the following activities and resources were cited by the educators:

- 1) Students interview a person from another culture (teaching staff can give input on potential sources) and ask questions related to events in their country and possible changes that have occurred;
- 2) As a group or individual project, research some specific aspect of a country of interest;
- 3) Allow time for discussion; debates; present alternative ideas, perspectives, and viewpoints; explore similarities and differences about a theme or topic; problem solve; develop critical thinking skills; role playing;
- 4) Discuss topics related to the elderly, aboriginal, and the disabled;
- 5) Incorporate Canadian content into the selection of resources;
- 6) Present the article by Robert B. Kaplan, "Cultural Thought Patterns in Intercultural Education" (In Composing in a Second Language, Ed. McKay, S., 43-62, 1984). Discuss with students what they do in the writing process and then talk about what is the accepted writing pattern and structure in Canada and United States. ("This may not be the best way, but this is the way we, in Canada and United States, do it. To survive in university, this is the way," says the adult ESL writing instructor.)
- 7) Avoid simplistic interpretations of a culture that are reduced to their food or clothes;
- 8) Incorporate a lot of different styles from different cultures. For example, use Chinese folk songs and African traditional songs in the class;
- 9) For students in sciences, grade ten and younger, incorporate "science stories," a type of journal writing. In "science stories," students are given the opportunity to introduce themselves to historical figures, explore

any misconceptions they may of science, and discuss their own struggles or fears with science. "Science stories" provides students the opportunity to express their own opinions of science in a non-threatening way;

- 10) To emphasis to students that the textbook is written by "flesh and blood," that the theories are not infallible, and to discuss these ideas (of textual silences) with their parents;
- 11) Bring in materials for hands-on-contact;
- 12) Present other readings (for example, R.B. Russell and the Labour Movement by Ken Osborne, to teach about the history of the labour movement) and sources (such as films, "Killing us Softly," or documentaries from PBS which are not always presented from the traditional viewpoint) to show a comparison between different perspectives. Students decide for themselves "why the perspectives are different;"
- 13) Bring in a socialist opinion: "Identify right wing and left wing articles. This is especially timely and relevant during elections;"
- 14) The silences are not to be told explicitly, but the students should "trip over the silences" by looking for patterns of them in sources such as newspaper, television, and popular rock songs. "Newspapers," however, "are not a helpful (resource) as they are part of the problem." Television commercials can be used in the classroom by (critically) analyzing how advertising is directed at the young. By extension, television as a whole can be critiqued. Lyrics from rock songs can be employed to see how "crass and sexual" the predominantly male lyrics are presented. The teacher can play "Plato...the devils advocate...with the issues of gender and inequality, and get the students to quarrel amongst themselves over these issues."
- 15) Incorporate traditional and holistic approaches to understanding the world. For example, study traditional and herbalistic approaches for understanding plant science and the history it has had in the world.
- 16) Bring in guest speakers; research material and topics on the Internet; use David Suzuki's video-series on the rainforest which presents a holistic picture of the political, social, and economic relationship between everything;

- 17) Students who have negative attitudes towards authority should be taught "community skills...to be employed with useful terminology so they have the advantages others have in using the language."
- 18) "Books are trying to be inclusive....They've come along way to include minorities and women." Incorporate pictures of "real people" such as "teachers, real estate agents, directors of a symphony" from a newspaper or magazine to the famous people presented in textbooks.

The diversity of approaches and materials cited by the teachers in the eighteen points listed above introduce a number of perspectives and areas for the students to investigate, research, and reflect. While the list is by no means extensive, it highlights a number of approaches that practising teachers are presently using to address silences in the textbook. It would appear from the responses that a degree of research and preparation is required for the teacher to develop the material, resources, and activities to engage their students. It is on this point that is raised in the following question.

**Is there a lot of outside preparation and research to address textual silences? How much time do you spend looking for material to supplement the textbook?**

For those educators that recognize textual silences and respond to them in the classroom, a degree of outside preparation and research is demanded on the teacher. This sentiment was expressed by all the respondents interviewed. The responses given below reflect professionals who do not view this preparation as taxing on their time and energy. On the contrary: The individuals

view their outside preparation as a challenging part of their profession that benefits themselves and the students equally. The individuals interviewed see their preparation outside of the classroom being returned to them in the form of student empowerment and development.

"If you want to do a good job," explained the grade nine social studies/history teacher, "looking for material and reading can often take a lot of time." The instructor of adult social studies/history and music/education reported that "after the fourth or fifth time (of teaching a course), one would have the bulk of outside material you need (to respond to silences)." At the present time, however, she feels she is only just "beginning to scratch the surface (accumulating material and resources)."

The cosmologist said that she has to take the initiative to get things going in her school. As a result, she is "always doing something, always looking for material." The senior years educator in alternative education for marginalized youths echoed this continuous awareness and research by reporting that silences must be presented in a perplexing way to the students. In order to achieve this goal, he sees himself as a "hunter and gatherer"-- "while showering, driving, reading the paper,...anytime....(One) has to see the world in a strange way and turn it around for the students."<sup>15</sup>

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<sup>15</sup> This remark reminds one of a quote by Philip K. Howard (in Reader's Digest, November, 1995, p. 176): "Inspiration is nurtured by activities like raking leaves and chopping wood, preparing dinner and reading to the kids. These activities soften the rigid pace of the day's pursuits and allow all our God-given intuition to

To become more aware about current events was important for the senior years instructor of geography. However, the degree of outside preparation in order to respond to textual silences was not greater than what one "normally does in teacher preparation." The middle years educator of music remarked that "it was part of the job to find other material....There are lots of things to look at when looking at music. If a particular country came up (from the students' background, their interest, or raised in the textbook), some research would be necessary."

"To go beyond the superficial analysis and discussion in the textbook, (outside preparation) takes a lot of work...a great deal." This statement was qualified by the senior years science teacher who elaborated on his point by noting that this outside work "is as interesting (for him to do) as much as it is for students (who are then presented with an alternative perspective or engaged in a unique project or investigation)." A similar explanation was given by the instructor of adult ESL who said, "It's more interesting to be more inclusive in the classroom." "Teachers have to be models for the students and to have inquiring minds. It comes down to a level of professionalism," explained the middle years science teacher.

There is some degree of outside preparation to deal with textual silences, but the educators are willing to spend the time because

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work its unlogical magic. Only then can we reach our fullest potential. Only then can we leap from thinking to understanding."



they see it as part of their position to be informed and they want the class to be more socially relevant and inclusive to the cultural concerns of textual silences. Supplementing the textbook requires one to find outside resources. More often than not, the materials the educator employs come from the popular culture. The extent to which teachers use the popular culture to address textual silences is raised in the following question.

**What resources from the popular culture do you use to respond to textual silences? Do you feel the popular culture is a valuable reference to respond to textual silences? If not, why?**

On one level, the popular culture is viewed as a valuable resource because it is something the students like. More to the point, the middle years music instructor noted that for material to be relevant, the popular culture should be used to reflect the students' "own time." "To work effectively in high school," the senior years alternative educator of marginalized youths noted, "one needs to use the popular culture to be relevant to kids. The popular culture can be used as an opening point to raise other focused issues such as gender in the media and in society."

The popular culture was cited by the senior years geography teacher as a source that "brings the world into the classroom and the class to the world. (For example,) students' write letters to the editor....There is always something relevant in the popular culture....It brings forth daily issues." The degree of relevancy was qualified by the instructor of adult social studies/history and music/education who noted that "the media is trying to be more

aware of other perspectives." The grade nine social studies/history teacher remarked that the popular culture is the medium for promoting the silences of a Western, consumer mindset. As such, it must be critically analyzed. "What is the message that IBM is conveying in its television commercial which shows nuns working with a lap-top computer in their monastery," the middle years science educator asked in regards to computers, education, the media, and cultural understanding?

The popular culture is used by a number of the individuals instructing in the middle, senior, and adult years to address textual silences. The influence of the popular culture is pervasive; its impact is indisputably great yet far from understood. As such it is a media that can be used constructively to address textual silences, or it can be critically examined for promoting its own cultural silences. Regardless of the approach adopted by the educator with respect to the use of the popular culture in the classroom, the arguments raised by McLaren, Giroux and Simon, and Postman are echoed by the educators interviewed: the popular culture is a resource not only to address textual silences but also to develop a closer and critical link between school-based knowledge and the popular culture.

For those interviewed, textual silences are raised through the media on the following levels:

- 1) Present both sides of an issue and investigate how it is reported in the media. For example, solicit the student's reaction and opinion to the reporting of politics.

- 2) Using the textbook as a resource, discuss particular themes and concepts. Discuss current events raised in the paper, television, or radio.
- 3) Analyze the events and developments in newspapers. The comparison of an event reported in a newspaper to the same television narration could illustrate differences of reporting and perspective in the two mediums.
- 4) "Anything from a television movie, documentary, or series that deals with a social issue such as poverty or native rights that we are kept in the dark from. For example, "Investigative Reports" on Arts and Entertainment {an educational television channel} can be used on the subject of poverty. The selection of the story must be careful so as not to perpetuate the negatives of society which one is hoping to address."
- 5) The student's favourite musical artist is often a popular singer or group such as Michael Jackson or Madonna. It is sometimes hard, however, to distinguish popular cultures in different cultures when Michael Jackson is popular in China. To find current examples of music from other cultures is important yet challenging. While Canadian and American music is dominated by Michael Jackson and Madonna, there is also a diversity of musicians, styles, and mediums of musical expression in the popular culture that can be exposed to the students by bringing in musical styles from Canadian artists, spiritual songs, aboriginal, blues, and different selections from around the world. Musicians such as Peter Gabriel, Tom Waits, and Fred Penner can be introduced as popular singers who the students may not have heard or recognize before.

Textual silences are addressed by teachers through the use of materials and resources from the popular culture. The materials range from television commercials, shows, and documentaries to newspapers and songs. More needs to be researched and studied with respect to i) how the materials from the popular culture are being used in the classroom, and ii) the degree to which outside materials and resources are addressing silences or perpetuating new ones.

The following four questions are general in scope which ask the individual to consider matters related to textbooks and learning, pedagogical practices in using the textbook, and the teacher's role as an educator.

**How does the textbook contribute to learning in the classroom?**

If there is a recognition of textual silence on the part of the teacher, and if there is a belief in supplementing the textbook with resources, the inevitable issue that arises from this line of questioning is to ask how the textbook contributes to learning in the classroom? There is a consensus among the educators interviewed that how you use (or do not use) the textbook is important. On a general level, the textbook is recognized as an organized document that provides structure, raises certain concepts, and provides background information. However, the textbook is also viewed as incomplete - a resource to be supplemented and elaborated beyond the level raised in the textbook. The reasons for the instructor's position is explained below:

For the middle-years music teacher, the music textbook is indispensable in grade seven, but less so for the eighth grade and it takes a less important role for the ninth grade.

For the adult ESL instructor, the textbook is important because it brings forth certain concepts or topics that (teachers and students) can handle. The information is presented in a controlled way: "Students like the textbook because it provides a

sense of security (stability)....The textbook is a small, contained document that gives shape and can be built on (by the teacher)."

For the grade nine social studies/history teacher, the textbook "provides background material for higher levels of learning...it is a stepping-stone to move on to more important things."

The individual who teaches cosmetology to adults regards the textbook "not as a standard but as a supplement....Sometimes the textbook is not sufficient." She does a lot of demonstrating and peer tutoring in the classroom.

For the individual who teaches alternative education to marginalized youths in the senior years, he recognizes that the textbook "is there....How you use it is important."

For the geography teacher who instructs at the senior years, the textbook provides a "concrete vehicle for information, a stepping-off point for research. It can be used as a reference tool to find information, create outlines, note-taking, provide writing models, find main ideas, reading maps, referencing, and preparing bibliographies."

For the science teacher instructing at the senior years, the textbook "contributes little. It is good at organizing learning which is good for teachers who like logical structure. The textbook is, however, restrictive when the teacher knows the whole story of the subject and has to supplement it."

For the instructor of social studies/history and music/education at an adult education, "(sometimes) I think the

textbook is more useful for me than the students....It is a good resource if people read it, but students depend on her (for the reading and interpretation) which isn't best because she selects what she thinks should be taught in seventy-five minutes. Students should do more leg-work (in reading the textbook) so they're not biased in receiving only one perspective."

According to the middle years science teacher, the textbook prepares students for provincial exams. "If it is used exclusively as a model of delivery, it breeds passivity and conformity in students, especially if the textbook is poorly constructed. To go beyond the "low-level problems and content in textbooks, you have to be creative and go beyond borders {he believes this quotation can be attributed to Albert Einstein)....The best way to learn a rule is to break it, not to be given it."

The teachers interviewed recognize the place of the textbook in the classroom and the structure it provides in raising topics and concepts. The textbook is also viewed as a resource to be supplemented - a stepping stone to other topics. The textbook may be rejected by some instructors in which they prepare a curriculum based on their own material, or pull material from a number of resources. How the textbook is used by the teacher frames the discussion in the following question.

**What is the teacher's role in using the textbook in teaching?**

It was noted by the senior years science teacher that if the textbook is used simply as a supplement or resource it can be "unsettling to some students and parents." It was the view by some teachers interviewed that there is some knowledge in the textbook that "has to get out." This explicit knowledge (the overt curriculum) is recognized to be important by the educators but also shared by raising the hidden curriculum (textual silences) through discussions, debates, and supplementing the textbook with outside resources. The individuals interviewed responded to this pedagogical question on textbook use on the following levels:

- a) The teacher should follow the textbook as the primary source of information in which the primary points of background information are highlighted to the students. The reasons for highlighting is to address the "overwhelming number of pages and content that the students face." It is also a resource from which to move to other issues.
- b) Supplement the textbook with outside resources such as magazines from the popular press (for example "Discover" or "Science America").
- c) Employ open discussions, debates, and journal writing.
- d) Employ activities (in the sciences) that are tactile. The activities should be ones that allow the students to arrive at their own conclusions (of scientific knowledge) which is hard for students (and equally hard for students to find out that science can change).
- e) Help students to use and question the textbook by finding silences, developing critical awareness, and instilling problem-solving skills. This can be developed by clarifying an issue in the textbook or presenting another angle to the theme or topic.

- f) Instill cultural sensitivity in students by developing the skills to communicate with each other.
- g) Employ exercises or activities so that the students can use and practice the information on the page which is not meaningful in print.
- f) While one "has teach so that knowledge gets out," one must also know the silences in the textbook.
- g) The use of the textbook depends on the skill and ability of the teacher. The textbook is necessary for beginning teachers but less as one gets more experienced. "Teaching is an art, science, and craft all in one....The final destination is important, but how you get there is also important."

If there is a degree of understanding that textbooks have a significant role in the teaching, and the use varies between teachers, a question that emerges from this line of inquiry is to probe specific pedagogical approaches adopted by teachers when approaching the textbook. The educator's responses are provided in the question below.

**What are some teaching strategies for approaching the textbook?**

Some of the strategies that teachers adopt have been raised in the previous questions. Additional approaches discussed in the interview includes a recognition of their students' backgrounds and needs when presenting material, a shift from theory to practice, and raising controversial topics for discussions which demand the students to take a position and reflect on alternative perspectives. The five areas listed below add to the approaches



already discussed that practising teachers are adopting when using the textbook:

- a) Not to do everything in the textbook, but to recognize the students' backgrounds and needs and choose the material accordingly. Make the students aware of what is in the textbook and the silences not included.
- b) A "good" textbook can be used to introduce a topic from which the teacher can review the functions, themes, or questions in it. Examples, questions, and dialogues (for ESL student) can be changed or modified. The direction of instruction should be a movement from the focused practice and theory of the textbook to application and use of these principles in real situations. For example, the textbook can provide the structure of how governments work to open-ended questions such as: "What should we do about the senate?"
- c) A variety of approaches and methods should be adopted: lecture, individual work with students, open discussions, videos, role-playing, debates, and field trips. The textbook is just a book: it should not be relied upon solely, but, rather, built around.
- d) The textbook can be used as an organizer and student reference. If there is a complete rejection of the textbook and anti-sentiment towards it because of its poor organization and sequencing of chapters, the educator develops and provides his or her own materials and activities.
- e) Develop thought-provoking questions for group discussion based on a topic or theme from the chapter. Raise controversial questions in which one can respond in support or opposition. The students should be able to explain their position, whether it is in agreement with the teacher or not.

The diversity of approaches and creativity of activities cited by the educator's interviewed in this research shows that a number of methods can be adopted either to address silences in the textbook or raise the students's critical awareness through discussions, readings, and media from the popular culture. It is clear from the

responses provided by the teachers that their understanding of, and approach to, the textbook, students, and education system is comprehensive and enlightened. The final question posed in the interview asked the teachers to consider their role as an educator.

**What is your role as an educator?**

This question was answered by some of the individuals interviewed, but not all. The eight educators who responded see their role not only as an instructor who creates challenging and interesting classrooms in which to learn, but view their position as a critical one which empowers students on a personal, social, and global level to face their contemporary world. The following responses shed some light into the educator's philosophical position about education and their role in it:

- a) "(To) get students excited about learning and the world around them....To develop the tools and techniques for students to search out their own answers and interpretation of the world for themselves."
- b) "To encourage and facilitate the opening of doors and windows in students....To give back what was given to (him) in his education...To care for the minds and individuality of students."
- c) "To learn how to learn."
- d) "To get students to stand on their own two feet....To build a bridge between what students know and don't know."
- e) "To share the expertise of what she knows with the students....To be a role model....To be able to learn from students....To be sensitive to other people....to make one's colleagues aware of another world (silences) beyond their classroom."

f) "To change, improve the world so that it is more equal, caring, sharing, and less greedy."

g) "To make the students the best they can be--social, emotional, academic, and knowledge....To be more culturally and environmentally aware....To have the coordination to play their instrument."

h) "To empower students....To be functional, thinking adults in an ever changing society...To promote in children a level of learning and belief in themselves on a cognitive and interpersonal level."

The responses to the eleven questions was by no means extensive. It did, however, address some of the major areas of this research into teachers' recognition of textual silences and the relationship between the teacher and the textbook. Time did not permit follow-up inquires or probing questions during the interview. Such follow-up investigation will have to wait for future research. The conclusion and recommendation sections will address some of the pedagogical issues and theoretical areas raised in the survey and interview.

## Chapter VII

### Conclusions and Observations

The findings from this research into teacher's recognition of textual silences and the relationship between teacher and textbook can be broadly summarized in two general observations. The first insight is that educators who have taken graduate level curriculum courses can identify textual silences in the textbook on a number of levels. The second salient point is the extent to which practising teachers are considering supplementing the textbook, and, indeed, are supplementing the textbook in the classroom with outside resources and materials because of the educators' recognition of textual silences in textbooks. It is from these two fundamental points that the following observations and conclusions can be drawn from this research. While there would be a natural tendency to make generalizations from this study for the teaching population, such sweeping conclusions should be reserved because of the population size and group studied; simply put, the small sample size does not permit generalizability of this research. It is on this caveat that the first point addresses:

- 1) The educators in this study were not, as some others authors have observed, "passive and uncritical technicians ready to disseminate knowledge in an authoritarian tradition" that share the same viewpoints as the assigned textbooks (Gottfried and Kyle, 1992; Baldwin and Baldwin, 1992).

Rather, the individuals studied were informed, experienced, and motivated educators not only because of their graduate studies in curriculum, but also through discussions with friends, self-investigation, acknowledgement of students' diverse backgrounds, and a general understanding of current events. Clearly, the individuals interviewed and surveyed are not only socially conscious and critically aware but responsive to the issues surrounding textual silence.

2) As this study is intending to uncover the numerous layers and levels of textual interpretation, it must also be stated, and recognized by the practising teacher, that the textbook is not (nor can never be) a complete and perfect document - "{completely eradicated of the} distortions which are inherent in their constructions as they are continually reflecting the social practices and forces in any historical period" (O'Brien, 1993; Pratt, 1972). As such, the textbook must be critically examined by the teacher through classroom discussions and supplemented with outside resources. To say one "followed it by the textbook" or "it is textbook quality" is to imply something is perfect and without flaws in construction of design. Such a perception is to assume that knowledge has some uncontestable quality with a final and absolute truth. Something is defined as much by what is not included in a text as what is included. As such, the teacher's recognition of textual silences in the school

textbook and response by discussing it is seen as a process of Platonic self-discovery and conscious-raising rather than a linear, Aristotelian method of pedagogy. The wealth of ideas, materials, and materials cited by the teachers in this research reveals not only the educator's ideological position but also provides a glimpse into classrooms that are diverse, creative, and exciting for the students and educators alike. Moreover, the educator's use of materials and themes from the popular culture reflects the teacher's recognition of this important medium to respond to some of the silences in textbooks as well as to tap into this influence which pervades student's real-life experiences.

3) It is the opinion of this researcher that the textbook should not be rejected fully and completely by the educator in the classroom. This study was an investigation between the teacher and the textbook in order to go beyond the surface understanding and analysis espoused by individuals in and out of the education system. The research sought to: i) critically examine textual silences and the relationship between the teacher, textbook, and schools; ii) to go beyond the surface analysis and understanding of how the teacher approaches the curriculum in textbooks; and iii) examine the hidden textual layers that embody the content and curriculum at the explicit and implicit level.

The educator's use of the textbook in the classroom is

significant for it provides a base - common knowledge - on which educators work from in the public and private schools. There is an element of uniformity and shared knowledge with respect to the common information and values that a textbook embodies. In subject-areas such as History, Social Studies, and Language Arts/English which share a textbook or common list of readings, a collective set of knowledge and values are developed (critically or accepted) by the teacher and students. Arthur Schlesinger's point raised earlier in this study over the growing schism of cultural and ethnic calls for recognition, independence, or sovereignty in a number of communities and nations is to call for a stronger shared set of cultural and common values that unite individuals, groups, and races on matters of national unity rather than divide individuals and groups on particular differences. Such a concern and response is also shared by this researcher.

4) If each educator is teaching his/her own individual curriculum which may vary from another instructor in the same subject area, one may question the common knowledge that the students are receiving. Teacher accountability is indirectly called into question and practice through the rise of provincial or regional examinations which serve to evaluate students across similar areas of knowledge in particular subject areas. The issue of testing cited earlier in the research has a direct and indirect influence on the

instruction in the classroom. The increasing number of calls for provincial examinations by a number of stakeholders in the education process must be seen as a strong influence that will dictate closer use of the textbook by the teacher in preparation for the yearly provincial tests. On a number of levels, then, the power and authority of the textbook remains for many stakeholders: parents, students, institutions, and Boards of Education implicitly and explicitly demand accountability from teachers through student success on tests and provincial exams.

5) The term "textual silence" was developed in this study from the existing research and literature into teachers and textbooks, teachers' use of curricular material, and the interaction between teachers and school textbooks. From these readings, the term textual silence was coined and defined around six primary areas. At the outset of this study, it was recognized that this explication was not definitive. It was hoped that the individual's surveyed and interviewed would raise further areas of textual silences. Such a belief was confirmed in the study. It seems to this researcher that the following four areas of textual silences are as important as the original six outlined in this study:

- (1) the negative impact of modernism and tourism on a society, culture, and environment;

- (2) issues surrounding the elderly and their inclusion in textual material;



(3) the integration of traditional and ancient ways of seeing the world and interacting with the environment; and

(4) the simplistic representation of material in textbooks.

While the preceding list expands the original definition of textual silence, the interpretation of textual silence is not limited to them. Further research into this area of investigation will develop our definition and understanding of this topic.

6) Ultimately, the instruction and direction of the classroom rests with the teacher and how s/he enhances the scope of the textbook. The extent to which educators approach the textbook with critical awareness and recognition of its explicit and implicit content, rather than textual awe and deference, rests with the teacher-training and the individual's continual self-study and awareness of social issues.

7) If one were to push the results from this research into the broader arena of education's role and function, the teachers studied - particularly those interviewed - are clear in their role as educators: not simply providing students with a sound, liberal education or training-ground for future employment but, rather, a broader forum to empower students with the critical knowledge to respond to the issues facing one's community and society. The institutional pressures of schools

(to teach to the textbook, for example) do not seem to be a concern (as they were not directly raised in the study) for the educators studied. The teachers studied are consummate professionals insofar as they are: i) continuing to upgrade themselves in the quest for knowledge (for example, their master's degree program(s)), ii) tolerant and understanding, iii) critical of themselves and the material they use, iv) recognize their pedagogical actions along a number of levels, and v) respect differences by encouraging debate and discussion on all sides and positions of a topic or debate.

The trend to unite, rather than compartmentalize academic fields of study through a common language and interpretation of human and scientific understanding, was one of the global intentions of this study. Ellen Dissanayake (1988) developed such a level of conceptual inquiry by bridging a number of disciplines into her analysis of the arts in society. It is hoped that this research has done the same:

"Good teachers reflect on the meaning of what they do with students, what they ought to do next, and the construction (or deconstruction) of general knowledge about teaching, learning, and curriculum that can be applied to other schools and situations, rather than specific insights that guide their daily activity" (Schubert, 1987, p. 293).

## Recommendations

This research has raised a number of issues and questions related to the teacher's perception of textual silences and the relationship between the teacher and the textbook. As it was discussed, there are a number of areas and questions regarding this subject that have not been answered and demand to be raised. As such, the concluding section will recommend nine issues for future research and investigation which emerged from the review of the literature, study, and general reflection concerning the teacher's relationship with the textbook and textual silences.

1) Clearly, a similar study of beginning teachers, defined as those with two to three years experience, and fourth-year teachers-in-training (student teachers) demands to be researched as a follow-up investigation into this question. In contrast to the graduate student's studied in this research, the responses of beginning teacher's use of the textbook and recognition of textual silences would be informative and enlightening on what they have to say and do not have to say. If current practices in teacher-training are moving away from the single text towards the resource-based model which encourages future educators to supplement the textbook and related curriculum with a variety of resources to construct, deconstruct, and reconstruct knowledge, a related question to ask beginning teachers is what resources and

approaches they deem effective in instruction? That is, are the supplemented material and resources appropriate? Are the secondary resources perpetuating textual silences? How are they responding to the institutional pressures to teach to the text? Further, how are early years instructors using textual resources in their activity-based, child-centred curriculum? How are the silences in early years material and stories addressed?

2) Based on the oral interviews conducted and responses given in the survey, educators are aware of the issues about the hidden curriculum primarily through their studies in graduate school. A resulting question from this recognition is to ask universities and other post-secondary institutions why instruction or discussion into the hidden curriculum is not raised in under-graduate studies? Would teacher-training in detecting textual bias be worthwhile in making teachers text-literate? Why are the issues surrounding the hidden curriculum reserved for those who pursue graduate studies? Providing educators with the knowledge, training, and resources into the explicit and implicit curriculum demands to be addressed in under-graduate studies, not only in graduate school. The growing concern over multiculturalism, citizenship, socialization, and general critical knowledge indirectly reflects the concerns raised by textual silences. We may also inquire if the issues and themes surrounding

textual silences and the hidden curriculum are being raised for educators during P.D. days? If they are, to what extent? If not, why?

3) The educators surveyed and interviewed in this research responded affirmatively to the question that supplementary resources were used in the classroom to respond to textual silences. A related question to ask educators who supplement their text is to inquire how much actual classroom time is spent on supplementary material, and how much time is spent on textbook related material? How are the materials from the popular culture being used in the classroom? Further, what specific resources are being used? If a teacher has a particular agenda or ideological slant, how is s/he using the textbook and to what ends is s/he directing the focus of the class? One is concerned with the extent the textbook is supplemented or not used at all. The textbook has a critical place in the education system

4) A creative and equally meaningful investigation into this research question would be one that analyzes middle and senior years students' recognition and perception of textual silences. The direction and focus of such a study would entail the teachers (as the principal researchers in the classroom) noting specific examples of student graffiti in textbooks and on table-tops of desks that make direct or

indirect reference to the material (silences) in the textbook. A follow-up questionnaire or interview with the students into the issues surrounding their recognition of textual silences and potential area of responses to them would prove enlightening: What, for example, are the student's saying about the content of the textbook through their markings in textbooks and on desks? If there is recognition or knowledge by the students of textual silences, where did they get this understanding? Is it the student's opinion that textual silences should be raised in class? How should it be done? How do students process the (potentially alternative) discussions in class and interpret the material in textbooks and arrive at decisions?

5) It is further suggested that the teacher's decision-making process be studied by probing how they are determining which areas of the curriculum to cover, and what silences are more salient than others for the educator. Do teachers, in the words of Yore (1991), rely on their often fragmented, intuitive beliefs to direct their curricular course, or is something else at play? If a teacher does have a choice to decide which topics or outside materials to use in the classroom, a factor in determining the educator's selection process has been seen by one author as residing in the educator's intuition: "What we call intuition," observes Newton (1990, p. 142), "is essentially a process for

subjectively weighing and weighting large numbers of variables in complex situations and coming to a decision about the best action to take." An important consideration in the teacher's selection, modification, or extension of textual material is the educator's assessment of the student's needs or abilities.

6) It is recommended that specific subject areas - such as social studies and history - be researched with respect to how teachers are using the textbook in relation to the issues surrounding textual silences. How are teachers in social studies, for example, using the textbook, or not using it, when they supplement the textbook with outside materials and resources from the popular culture?

7) The eight individuals who did not complete the survey in this research cited their present occupation (education consultant, employee of the Minister of Education, early years educator, vocational instructor, and resource teacher) as unrelated to the research question in the study. It is believed that this population group has some valuable insights into their understanding and response to textual silences. As a result, it is recommended that these areas of instruction, administration, and research be considered for future study.

8) Publishers of textbooks can be surveyed with respect to the issues surrounding textual silences and their response of how

they respond to these themes in the development of textual material.

9) The research conducted in this study was limited to teachers practising in Winnipeg, Manitoba, Canada. An equally informative and valuable study would be to extend the research question to those educators in the United States, Europe, and/or Australia, for example, for an international perspective.

10) A final recommendation for future study is related to student learning styles: How is the educator using the textbook in relation to different learning styles of students? Do teachers recognize different learning styles in their students? If so, to what extent? Do educators' integrate "diverse forms of representation" into their curriculum in response to their students "different aptitudes for solving problems of different kinds (Gardner, 1991)?" Student's learning styles should not be a silence to teacher's instruction and approach to the curricular material.

Newton (1990) suggest there is a degree of recognition by teachers of their students' strengths and weaknesses through interaction with the curricular material. The teacher will, by extension, prepare "material that can often be tailored to individual needs and does not have to provide for every eventuality" (Newton, 1990, p. 30).



Howard Gardner's work in Multiple Intelligence (MI) is an important contribution to educational theory and practice for it implicitly calls teachers to acknowledge the individuality of cognition and learning in students. Gardner's study (1991, 1989) is significant to our understanding of the ways in which individuals approach different kinds of problems and use different aptitudes for solving various problems. To accept this principle is to recognize that curriculum designs cannot be made defensibly en masse. Curriculum and instruction must be developed by the teacher to the needs and interests of individuals in learning situations (Schubert, 1987, p. 237).

Eliot Eisner's recent work, Cognition and Curriculum Reconsidered (1994), extends Gardner's concern for schools' emphasis on the printed word at the expense of other sources of human understanding such as the visual arts, dance, music, poetry, architecture, and rituals. The focus on the printed word assumes a position authority and control bestowed upon the text and, by extension, the educator. This emphasis on the receptive and productive medium of print can be seen as an additional silence of the textbook which dismisses different ways of understanding, interpreting, and presenting knowledge. In the same connection that was drawn with the textbook and popular culture in the preceding section, a similar relationship is being suggested with respect to the employment of the textbook to different learning styles of students.

Singer-Gabella (1982) is cited by Eisner (1994, p. 70) to emphasize his call for a diverse and uniquely individual curriculum: "The integration of diverse forms of representation into the history curriculum may be essential both because they provide different visions, and because students more readily see them as voices to be challenged."

This research has shown that recognition of textual silences arises primarily from studies in graduate curriculum courses as well as self-study and research. The twenty-three individuals surveyed and nine people interviewed revealed that they are supplementing the material in their textbook primarily to include marginalized groups in the curriculum. This study calls for a review of under-graduate teacher education programs and further research into our understanding of textual silences.

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**Survey Questionnaire**

**The University of Manitoba**  
**Faculty of Education**  
**Department of Curriculum**  
**Humanities and Social Sciences (CHSS)**

June 15, 1995

Dear colleagues:

I am a full-time graduate student in the Faculty of Education at the University of Manitoba. At the present time, I am completing my Master's degree in Curriculum Studies. My adviser is Dr. Sheldon Rosenstock. As a partial requirement for this degree, I am conducting a survey which examines how school teachers, who have taken the graduate curriculum courses at the University of Manitoba in either the CHSS program ("Perspectives on Curriculum" (63.734) and "Curriculum Theory and Design" (63.735)) or the CMNS program ("Research Application in Curriculum (081.717), and/or "Curriculum: Advanced Theory and Management (081.718), and/or "Study of Teaching" (081.722)), perceive 'silences' in school textbooks. I have adopted the term 'silences' to represent a broad range of interpretations which social commentators have attributed in their analysis of school textbooks. 'Silences' will be conceptually defined along the lines of author biases, stereotyping, textual omissions regarding conflicting and contrary perspectives, and inaccurate representation of social groups.

The purpose of my research is to assess the perceptions of teachers with respect to textual 'silences' and how practising teachers employ the textbook in the classroom. The results from the survey will be used to relate current interpretations of the textbook with teacher's view of textual 'silences', and to disclose further insights of textbook use by teachers.

I would appreciate your response to these questions based on your knowledge and experience in the teaching profession. The reporting of the results from the survey and oral interviews will be confidential. The survey is voluntary. If you do not want to participate in the survey, or wish to withdraw from answering any of the questions, feel free to exercise this right. In both cases, there is no penalty for withdrawing or refusing to participate in the questionnaire.

There are fifteen (15) questions in the brief survey which ask for information regarding your teaching experience and perception of the school textbook. It must be stressed that all responses given in the survey will be kept strictly confidential and no names will be used in reporting the results. Similarly, for those who agree to participate in a follow-up interview by including your name and telephone number on the survey, all responses will be kept strictly confidential in reporting the results.

If you would like a summary of the results, I will have the findings available in my office (Room 217, Education), as well as with Louise Sabourin (CHSS Secretary, Room 232), by the end of September, 1995. If there are further questions into the nature of the survey or research topic, feel free to contact me at my office, or at my home (                      ).

I thank-you for your regarded responses to this study.

Respectfully,

James Badger

The University of Manitoba  
Faculty of Education  
Department of Curriculum  
Humanities and Social Sciences (CHSS)

**Survey Questionnaire: July, 1995**

The questions in this survey refer to your perception and employment of the textbook as a teacher in the classroom. This survey will take about fifteen (15) minutes to complete. Your answers will be of great help in the development of my thesis. Your responses will be kept completely confidential.

For the purpose of this research, I am investigating how the public school teacher uses the textbook in the classroom with respect to the biases, omissions, or 'silences' in the textbook. The recognition and response of textual 'silences' by the teacher is an area of the "hidden" curriculum which I am studying. As graduates from the curriculum courses in the CHSS program and CMNS program, your observations into the textbook as a socially constructed document which transmits social values to the students, as well as a body of knowledge, will add further insights into this area of inquiry.

1. Are you
  - a. ☐ male
  - b. ☐ female
2. Check the graduate-level curriculum courses you have completed at the University of Manitoba.
  - a. ☐ Perspectives on Curriculum (63.734)
  - b. ☐ Curriculum Theory and Design (63.735)
  - c. ☐ Research Applications in Curriculum (081.717)
  - d. ☐ Curriculum: Advanced Theory and Management (081.718)
  - e. ☐ Study of Teaching (081.722)
3. Did you study the concept of the "hidden" curriculum in the graduate-level curriculum courses at the University of Manitoba?
  - a. ☐ yes
  - b. ☐ no

4. How many years have you been teaching?
- a. ☐ 1 year
  - b. ☐ 2 to 3 years
  - c. ☐ 4 to 6 years
  - d. ☐ 7 to 10 years
  - e. ☐ More than 10 years
5. In the last five years, has your teaching been full-time, part-time, or substitution? (Check as many as applicable.)
- a. ☐ Full-time
  - b. ☐ Part-time
  - c. ☐ Substitution
  - d. ☐ Other \_\_\_\_\_
6. In the last five years, have you been teaching in a private or public school? (Check as many as applicable.)
- a. ☐ Public school
  - b. ☐ Private school
  - c. ☐ Other \_\_\_\_\_
7. What level of instruction do you presently teach?
- a. ☐ Early years (N/K - 4)
  - b. ☐ Middle years (5 - 8/9)
  - c. ☐ Senior years (9/10 - 12)
  - d. ☐ Adult/post-secondary
  - e. ☐ Other \_\_\_\_\_
8. What subject-area(s) do you presently teach?
- a. ☐ Language arts/English
  - b. ☐ Social studies/history and/or geography
  - c. ☐ Mathematics/science
  - e. ☐ Languages
  - f. ☐ Integrative subject matter (early/middle years)
  - g. ☐ Other \_\_\_\_\_

For the following questions, consider one subject-area that you instruct in which there is a required textbook you are familiar.

9. Identify a textbook you are familiar with:

Title \_\_\_\_\_  
Author(s) \_\_\_\_\_

10. Was the previously identified textbook (question #9.) your own selection or provided by the school?

- a. ☐ personal selection
- b. ☐ provided by the school
- c. ☐ other \_\_\_\_\_

11. Approximately how frequently do you use the textbook in the classroom?

- a. ☐ always
- b. ☐ often
- c. ☐ sometimes
- d. ☐ seldom
- e. ☐ never

12. How satisfied are you with the content in the textbook you are using?

- a. ☐ very satisfied
- b. ☐ satisfied
- c. ☐ neither satisfied nor dissatisfied
- d. ☐ dissatisfied
- e. ☐ very dissatisfied

13. How often do you supplement the textbook with outside resources and themes in the classroom?

- a. ☐ always
- b. ☐ often
- c. ☐ sometimes
- d. ☐ seldom
- e. ☐ never



14. A) Check the area(s) from the following list that reflect any of the 'silences' in the textbook you are now using. (If none of the 'silences' apply, proceed to the next question.)

*{The term 'SILENCES' was adopted to represent a broad range of interpretations which social commentators have attributed to school textbooks in their analysis of the "hidden" curriculum. 'SILENCES' will be conceptually defined along the lines of textual biases, stereotyping, textual omissions to conflicting and contrary perspectives, inaccurate representation of social groups, as well as a number of other themes. The term 'SILENCES' was adopted over other expressions such as "bias", "prejudice", and "censorship" because of its relatively objective connotation when understanding the textbook. 'SILENCES', therefore, was adopted for its scope of interpretation which includes the previously mentioned concepts as well as other perspectives when analyzing the school textbook. The following areas have been identified by some writers as textual 'SILENCES' in school textbooks.}*

- ( ) absence of controversial or conflicting content and themes;
- ( ) unequal and inaccurate representation of groups such as gender, race, class, and the disabled;
- ( ) silence to non-Western experiences, information, and ways of knowing;
- ( ) a language that amplifies and perpetuates Western values such as individualism, competition, and modernism;
- ( ) learning that is presented on a linear model of sequential development; and
- ( ) failure to represent alternative viewpoints on a position, or equal representation of another stance.

- B) How do you respond to these textual 'silences' in your instruction and practice in the classroom?

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- C) If there are other 'silences' not listed above that you have identified based on your experience with the textbook, briefly describe them below. (If more space is required, please write on the back of this page.)

[illegible]

15. The intent of this questionnaire was to keep the responses surrounding the issues of textual 'silences' brief and succinct. However, there is much more that can be discussed based on your teaching experience and use of the textbook in the classroom. If you are interested in participating in a brief follow-up interview (30 to 40 minutes) regarding your perception of textual 'silences' and use of the textbook, please include your name and telephone number below so I may contact you.

Yes , I am interested in a brief interview on this subject:

Name \_\_\_\_\_

Telephone number \_\_\_\_\_

Thank you for taking the time to answer these questions. Your responses are valuable and will help with the development of my thesis.

James Badger  
June, 1995

**Charts and Graphs**

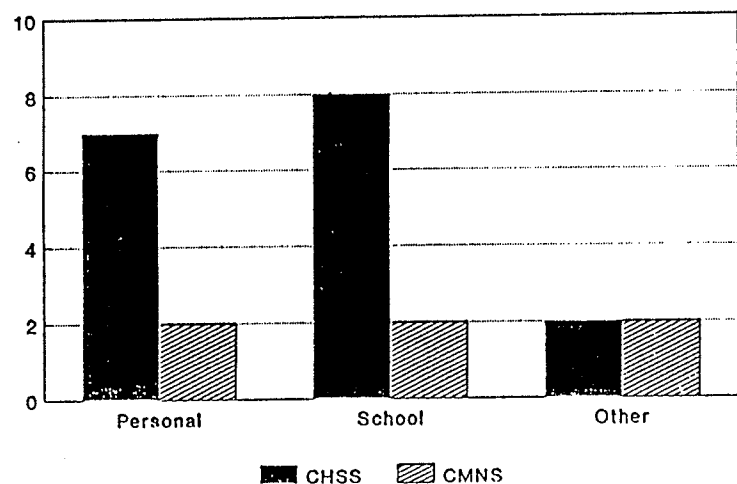
GRADUATE STUDENTS' RESPONSES TO A SURVEY ON TEXTUAL SILENCES

Respondents			Number of Years Teaching					Teaching Capacity: Full-time, Part-time				Teaching Institution			Studied Hidden Curriculum	
	MALE	FEMALE	1	2-3	4-6	7-10	10+	Full	Part	Subs	Other	Public	Private	Other	YES	NO
SURVEY	8	15	2	3	2	8	8	18	2	/	5	15	2	5	21	2
CHSS	5	12	1	2	1	5	8	11	2	/	4	12	2	4	15	2
CMNS	3	3	1	1	1	3	/	5	/	/	1	3	/	1	6	/

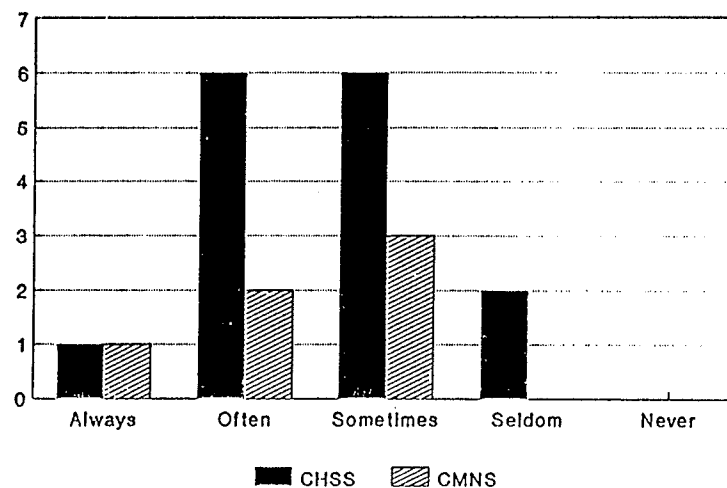
148

Level of Instruction						Textbook Selection			Use of Textbook					Satisfaction with Content in the Textbook					Supplementing Textbook with Outside Resources				
	Early	Middle	Senior	Adult	Other	Personal	School	Other	Always	Often	Some-times	Seldom	Never	Very Satis	Satis-fied	Neither Sat/Dis	Dissat-Isified	Very Dis	Always	Often	Some-times	Seldom	Never
SURVEY	2	5	10	5	1	9	10	4	2	8	9	2	/	1	11	6	4	/	8	9	4	/	/
CHSS	2	4	7	3	1	7	8	2	1	6	6	2	/	1	9	4	2	/	5	8	2	/	/
CMNS	/	1	3	2	/	2	2	2	1	2	3	/	/	/	2	2	2	/	3	1	2	/	/

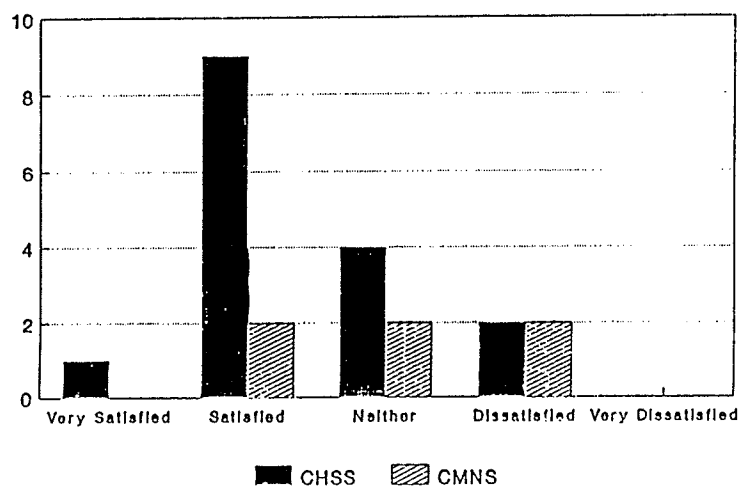
# Textbook Selection



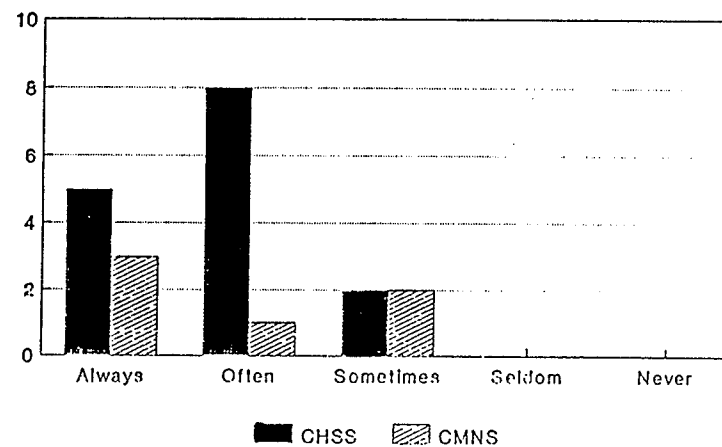
# Use of Textbook



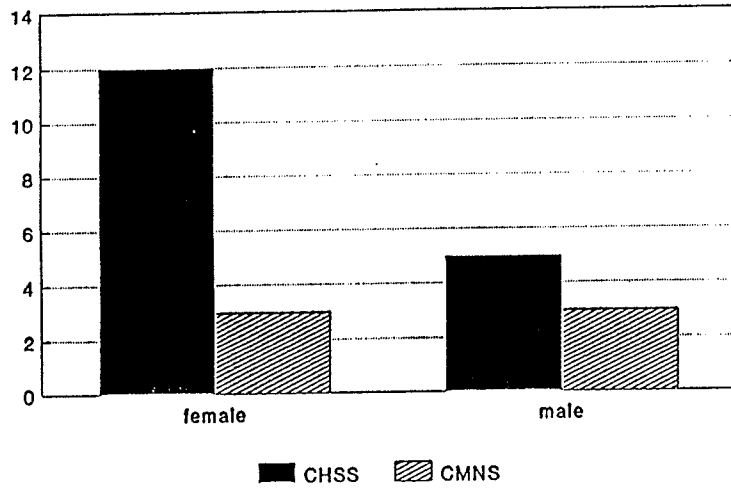
# Satisfaction With Textbook



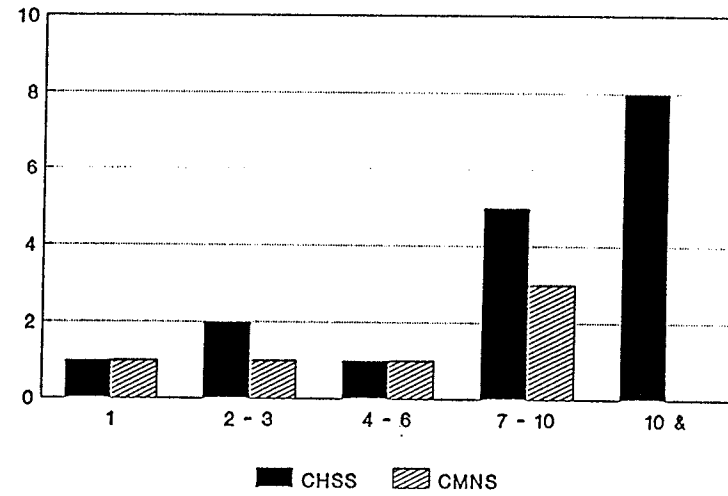
# Supplementing Textbook (With Outside Resources)



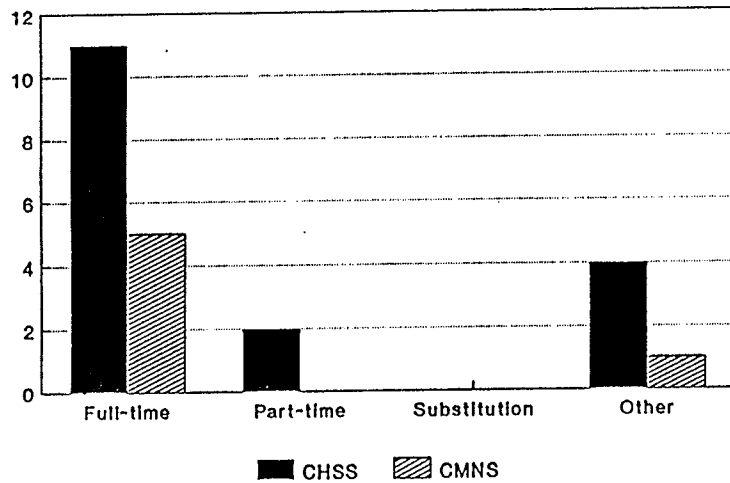
Distribution of Repondents



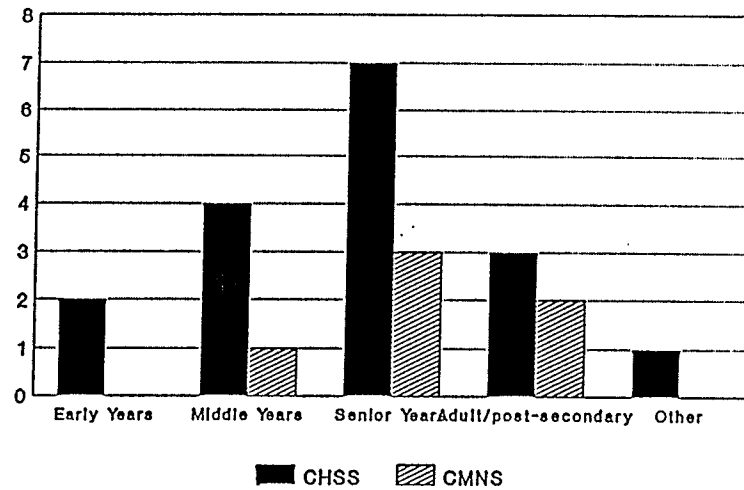
Number of Years Teaching



Respondent's Teaching Position



Repondent's Level of Instruction



**Subject Area of Instruction\***

	Language Arts/ English	Social Studies/History/ &/or Geography	Mathematics/ Science	Languages	Integrative Subject Matter	Other
CHSS	B C D E H J M P	A C D G H J M P Q	H P Q	I L M	C K N P	P (technology) Q (computer) G (music/education) O (n/a) F (music) E (E.S.L.) C (Alternative Education) 151
CMNS	/	W	X Y Z	/	/	U (Cosmetology) V (Business Management) W (Business Education)

\* More than one category of instruction was selected by eight (8) individuals:  
for example, individual "C" selected -- Language Arts/English, Social Studies/  
History &/or Geography, Integrative Subject Matter, and Other

# Identification of Textual Silences by CHSS and CNMS Respondents\*

CMNS**								CHSS												
1	2	3	/	/	/		( ) identification of controversial or conflicting content and themes;	1	2	/	/	5	6	7	8	/	/	11	/	/
/	/	/	4	/	/		( ) unequal and inaccurate representation of groups such as gender, race, class, and the disabled;	/	/	/	/	5	/	/	/	9	10	11	/	/
1	2	3	4	5	/		( ) silence to non–Western experiences, information, and ways of knowing;	1	/	/	/	5	6	/	/	9	/	11	/	/
/	/	/	/	5	/		( ) a language that amplifies and perpetuates competition, and modernism;	/	/	/	/	5	/	/	/	9	10	/	/	13
/	2	3	/	5	/		( ) learning that is presented on a linear model of sequential development;	1	2	3	4	5	6	/	8	/	/	11	12	/
/	2	3	/	5	/		( ) failure to represent alternative viewpoints on a position, or unequal representation of another stance.	/	/	/	/	5	/	/	8	/	/	11	/	13

\* Respondents often selected more than one area:  
for example, individual "3" in CMNS identified four (4)  
areas of textual silence on the survey; individual "13"  
in CHSS identified two (2) areas on the survey.

\*\* One individual in CMNS did not identify any silences  
in question #14 A).



### Endnotes

1. Socialization: Institutions such as the church, the media, the family, sporting and cultural groups, and the education system vary according to their socializing role of imparting values and knowledge to their members. The socializing impact of education has been identified according to its preparation of competent and knowledgeable citizens and employees. The manifestations of education's socializing influence has also been analyzed along the lines of "hidden" or implicit set of values which it imparts to students. It is these "hidden" socializing messages imparted by the teacher and textual 'silences' which forms an interpretative element of this research.

2. Hegemony: A concept that was most fully developed in the works of Antonio Gramsci (Apple, 1990, p. 4), hegemony is similar to the term ideology but much more distinct than the abstract notions surrounding ideology. According to Apples' definition, hegemony is to be understood on a different level than 'mere opinion' or 'manipulation': "It refers to an organized assemblage of meanings and practices, the central, effective and dominant system of meanings, values and actions which are lived" (1990, p. 5). Thus, hegemony is everything in a system--including schools--which reproduces the cultural and economic structure. A critical and indepth analysis of schools at the implicit (as well as explicit) level is a study into the hegemonic mechanisms of the institution and society.

3. Citizenship: For developed nations in the West such as Canada, the United States, and Britain, citizenship is a concept that is ultimately tied to the nation's ideas and practices of capitalism and liberal democracy. As such, citizenship is more global in scope and interpretation than the popular perception which sees citizenship as an overt display of flag-waving and/or singing of the national anthem in the classroom. According to Osborne (1991), the overt displays of citizenship symbolize an element of the idea, but further interpretations can be attributed to the concept. All the instruction that occurs within and without the walls of the classroom is related to citizenship for Osborne (1991). Thus, if citizenship is obligation, responsibility, interpretation of and action in the world, as well as critical participation and analysis, then teachers (and the curriculum material) are instructing these elements of citizenship at an explicit and implicit level.

4. "Hidden" curriculum: In contrast to the "overt" curriculum which embodies the material (textbooks), instruction (learning functions), and outcomes (testing) that are explicitly stated and obvious to all stakeholders involved within and without the educational process, the "hidden" curriculum is a concept that

refers to those messages and actions which the educational institution, curricular materials, and teachers convey at an implicit level of instruction. Punctuality and obedience have been cited as two of the subtle, underlying messages which are imparted through the "hidden" curriculum by the words and policies of teachers and schools. While the term 'silences' may appear to be a misnomer when seen as an element of the "hidden" curriculum--the former {'silences'} mute to the spoken words and meanings raised in the textbook, the second {"hidden" curriculum} seemingly blind or obstructed from one's vision--textual 'silences' is semantically and politically more broad and interpretative than other restrictive terms associated with the "hidden" curriculum such as "bias", "prejudice", or "censorship."

5. 'Silences': 'Silences' is a term that was adopted to represent a range of critical interpretations raised in a number of scholarly and popular journals, books, and articles. The term 'silences' has not been used in other sources. This is the first coinage and definition of the term. As such, the following eight elements will represent the definition of textual 'silences.' These elements of 'silences' will be developed in the research by citing research and studies in education and related fields:

- a) The language of the textbook amplifies and perpetuates Western values of individualism, modernism, progress, science, and technology.
- b) Learning that is presented in the textbook is based on a linear model of sequential development.
- c) Equal representation of marginalized groups in the textbook according to gender, class, race, and the disabled.
- d) Textbooks which devoid, either through rejection or omission of, controversial content.
- e) The assumed position of neutrality and authority of the textbook.
- f) Pressure from the educational institution and society to use the prescribed textbook.
- g) As a document, the textbook can never be completely accurate or up-to-date.
- h) Failure to represent alternative viewpoints on a position, or equal representation of another stance.