

EDUCATIONAL COMMUNICATIONS IN THEIR  
SOCIAL CONTEXT: READING FOR DEMOCRACY IN SPAIN

by

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Educational Communications in Their Social Context:

Reading for Democracy in Spain.

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## ABSTRACT

This thesis relates the general world view of some typical Spanish school textbooks to the current socio-cultural and political evolution of the country. It illustrates the relationships between the ideology expressed in the textbooks, two series of primary grade readers, and the aims and ideology of the present society in general expressed through the official policy on education. The significant similarities and differences between the textbook series and the reasons for them are analyzed.

Chapter I examines the relevant literature, including works on the method and theory of content analysis, which is the technique used in this study. It shows the limitations of content analysis and strengths of a broader approach called contextual analysis to reveal the role of ideology and the world view in written communications. This chapter also presents background on the history and structure of the Spanish education system, the current Spanish education policy as expressed in official government statements and the current General Law of Education.

The specific method used in this study, consisting of both a thematic analysis and a comprehensive quantitative content analysis, is described in Chapter II. In Chapter III there is a detailed analysis and discussion of each series. One series, Mundo Nuevo, emphasizes a traditional hierarchical, authoritarian, and rigidly structured view of the world, while the other, Senda, presents a more flexible, democratic, egalitarian and pluralistic type of ideology. These differences in content are related to the patterns of use of each series in state and private schools.

The thesis concludes by examining the relationship between the ideologies presented in these textbooks and the present policy and directions

of the new Spanish democracy. Both sets of textbooks are partially supportive of the new ideology, but those used more often in non-state schools are more so. Four possible explanations are suggested: 1. that state schools have a more deep-rooted conservatism, 2. that private schools are not as dominated by the conservative elements of the Church as they appear, 3. that private schools are used to train an elite that is permitted greater liberalism and modernity than the masses, 4. that the more traditional approach reflects the exportation of the state school texts to other Spanish speaking countries.

The thesis also concludes that a combined contextual and quantitative analysis is an effective tool for the delineation of the ideas contained in written communications. Any bias that might be built into the coding system is effectively counteracted by the thematic analysis. The procedure was found to be cumbersome but accurate.

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## CHAPTER I

INTRODUCTIONA. Subject.

This thesis will try to discover how the content of Spanish primary school readers reflects a world view which relates to the historical and current political and social problems of Spain. Using a content analysis of two sets of Spanish readers, one widely used mainly in private schools, the other widely used mainly in state schools, I shall describe the world views and underlying ideologies found in them. This will be compared with, and related to, information about the aims and objectives of Spanish education drawn from other sources, including the present Law of Education, policy statements, the 1980 official curriculum guide, as well as other non-official Spanish and non-Spanish sources. The information from the content analysis along with that on Spanish education in general will be related to the social and political situation in Spain during the present period of transition from dictatorship to democracy.

More specifically, in the light of the expressed intention of the Spanish nation, through its recent and current governments to evolve a system that is democratic, open and egalitarian, and to create an advanced industrial state allied politically to the West and economically to Europe, I shall examine the way in which education fits into this evolutionary process. By looking at such things as the kinds of personality traits that are presented positively in the books, the types of patterns of interaction among characters, the portrayal of women, social class and ethnic or regional minorities, of family life, of religion and tradition, the main forms and themes of the stories, the treatment of certain key subject areas, I will be able to compare the ideology of the texts, and to some extent of education, to the apparent aims and aspirations of Spain now, and lend some

perspective to the understanding of its problems.

In doing this I assume that the often hidden or latent ideology of written materials, particularly of officially formulated or sanctioned materials such as textbooks, is significant in understanding the development and functioning of a society. Such materials can reflect, reinforce, oppose or complement various events and forces at work in a given nation or other definable community, and this relationship may be made explicit. If as R. Lorimer states, "there is a politics to any social enterprise,"<sup>1</sup> what are the politics of these books and of Spanish education? In the words of Paulo Freire, "All education practice implies a concept of man and the world."<sup>2</sup> Speaking of textbooks in adult literacy programs in South America he says, "... There is an implicit concept of man in the primer's method and content, whether it is recognized by the authors or not."<sup>3</sup> It is the concept of man, the view of the world, the ideology, the values, the concept of society found in Spanish reading textbooks that are revealed and examined in this study.

In order to look at education through one of its important components from a communications standpoint, it is necessary to draw from a variety of traditional disciplines, as well as newer research techniques. Essentially this study looks at the education system of a country from the outside, making it a cross-cultural study in educational communications. Cross-cultural studies in education generally draw from the field of education itself, from sociology and anthropology, and, depending on their particular orientation, from other areas of study as well.

Through the study of education by anthropologists, sociologists and political scientists, it has become clear that what a society chooses to teach its young through its education system, be it informal and personal, or highly organized and institutionalized, is a useful key to what that

society regards as important and valuable, as well as what it regards as undesirable, to its survival and evolution. According to George Kneller, "Education..... belongs to the general process known as enculturation, by which the growing person is initiated into the way of life of his society."<sup>4</sup> Education passes on the accumulated knowledge of the society to the young, emphasizing what is thought to be essential and omitting or suppressing knowledge thought to be detrimental. As Jules Henry says:

.....homo sapiens learned long ago that there is no such thing as 'natural maturation' in a social sense, and that the central problem for human beings is the adaptation of each new generation to culture. This includes learning the techniques for survival each particular culture has found reliable.<sup>5</sup>

Beneath the surface of this basic process lies a key political element. In the words of Kneller again:

Since its first task is to perpetuate the achievements of the culture, education is fundamentally conservative. Yet, to the extent that it prepares the young to adapt to happenings anticipated both inside and outside the culture, it paves the way for cultural change.<sup>6</sup>

Fred Inglis describes the process of education as the formation of consciousness, that is, "... the way society provides officially and precisely for the formation of consciousness among its newer members."<sup>7</sup> He further points out that, "The educational system pulls strongly towards the centre of gravity in its society. Inevitably, a national institution tends to express the main stability of its parent society."<sup>8</sup> The institutions of a society naturally reinforce the status quo, preserving established values, relationships, and power structures. Rarely do they criticize, or in any way work against the established order. "... there is no society which would sanction that one of its main institutions should set itself headlong against the mainstream of social values. Institutions tend naturally to reinforce society, unless that society is in dissolution."<sup>9</sup>

However, most societies, even when not in dissolution, are in a state of change, and Western industrial societies are almost constantly undergoing changes of a severe and far-reaching kind. In this case, as Kneller says, part of the task of education is to prepare the young for the future. In Spain, the society is undergoing a process of profound self-generated change, which involves the conscious modifying of patterns of behaviour, relationships and long established institutions. There appears to have been a decided effort on the part of the established powers in the country to make the educational system serve the purposes of change and evolution. On the other hand, even officially sanctioned change creates tensions and conflicts. It is questionable how effectively an institution as large, established, and ponderous as education can respond and conform to every changing demand. There is almost sure to be resistance to change from within the system. Its own tendency to conservatism and self preservation may survive and persist. Or, the education system may take on such a radical bent that it becomes too revolutionary for the more conservative elements of the society, helping to create resistance and opposition to the very changes it is meant to support. There is also a possibility that in trying to serve the often contradictory goals of providing continuity and providing a basis for change, the institution may become so riven with internal conflicts and inconsistencies that it cannot function effectively. In this study I will examine the question of whether education in Spain is characterized by any of these possibilities.

This study of textbooks draws upon the technique of content analysis, a field with antecedents in traditional scholarship and applications in a wide variety of disciplines. To answer the basic questions it is necessary to understand what content analysis is, how it has been previously done, and what its potential and limitations are. It is also necessary to

see how content analysis of school textbooks in particular is done, how textbooks relate to educational systems and how education reflects and is related to the culture of a society. How education has evolved and is evolving in Spain and its historical and present importance to the political and social development of that country is the context necessary to understand the role of ideology in the written communication designed for Spanish children.

## B. Review of the Literature

### 1. Content Analysis - General

Content analysis is really a very old tool in the search for understanding of communications. It can even be said that content analysis takes place whenever communications are received. This means that in reading, for example, we do not simply read words, we read for ideas, meaning - content. The two most useful books on the topic of content analysis, Bernard Berelson's Content Analysis in Communication Research and Ole Holsti's Content Analysis for the Social Sciences and Humanities both refer to this point. As Berelson says, "Whenever someone reads a body of communication content and then summarizes and interprets what is there, content analysis can be said to occur."<sup>10</sup> Given, then that we normally read for content, why should further analysis be necessary, and why should there be a special body of theory and techniques to do what is already generally, and quite spontaneously and naturally being done? The answer to this is bound up in the complexity of human communication. Even simple messages may have hidden or latent meanings (poetry is the ultimate example of this), while in longer and more elaborate messages even the fairly obvious surface meaning may be difficult to assess. The result of this is that various methods for searching out both the more easily

accessible and the hidden, or in Holsti's terms, manifest and latent, meanings of texts (in the general sense) have evolved.<sup>11</sup> As he puts it, "...the study of the processes and products of communication is basic to the student of man's history, behaviour, thought, art, and institutions."<sup>12</sup>

In the arts and humanities the method generally takes the form of traditional scholarly criticism and interpretive study. More recently efforts have been made to construct a sociology of literature and art, and such things as novels, plays, symbols in art have been subjected to analysis. In his Towards a Sociology of the Novel, Lucien Goldmann provided a study of the relationship between a literary form and culture, in both general and specific terms. Various other authors have attempted to examine forms of literature to place them in a social or cultural system. Novels and other forms of literature have also been analysed specifically as sources of particular types of anthropological and sociological data. This is an approach that has direct bearing on this study, and I shall examine some studies of this type as well as a number of content analysis studies of textbooks later on in this section. First, however, I will take a closer look at the works of Berelson and Holsti, mentioned above, along with the work of R. Lorimer regarding the methodology of content analysis.

The modern techniques of content analysis have their origins in the social sciences, particularly in political science, rather than in the humanities. As Berelson points out, content analysis during the 1930's was mainly employed in journalism, to analyse newspaper content, and in literature to study stylistic features.<sup>13</sup> Later, particularly during World War II, Harold Lasswell and others applied content analysis to the study of propaganda, and to the rise of radio as an important medium of communication. This led to the development of many theories and techniques

in an effort to develop a kind of scientific validity to the results.

The search for scientific rigour in the data took the form of a high degree of "quantification", that is, the use of counting of and assigning numerical values to elements in the content under study, and the expressing of the results in numerical terms, such as percentages, means, averages and so on. Indeed, Berelson contends that to fall within his definition of content analysis, a study must be quantified, although he later qualifies this by stating that such terms as "more", "always", "increases", etc., will often suffice in place of actual numerical values.<sup>14</sup>

After discussion of the requirements for content analysis Berelson arrives at this basic definition:

Content analysis is a research technique for the objective, systematic, and quantitative description of the manifest content of communication.<sup>15</sup>

The reference here to the term "manifest" is important, as we shall see later. Berelson contrasts this type of content analysis with what he calls "qualitative analysis". Much of the latter, he insists, is only quasi-quantitative and is really less precise and rigorous than a true quantitative study. He finds such qualitative studies likely to use more impressionistic methods which are difficult to verify,<sup>16</sup> to be carried out on samples of insufficient size, to make unsupported inferences, to be focussed on ideas outside the content while using the content only selectively for support.<sup>17</sup> Many of these criticisms are no doubt justified when speaking about specific cases, but Berelson suspects non-quantified studies and feels that only numerical values give the validity needed to qualify as a scientific content analysis study.

Holsti, in a more recent book, sees the question of what is content analysis somewhat differently. His general definition is simpler:

Content analysis is a multipurpose research method



developed specifically for investigating any problem in which the content of communication serves as the basis for inference.<sup>18</sup>

Holsti considers the idea that content analysis must be quantitative and that it must apply only to manifest content as controversial. According to him the three basic requirements of content analysis are objectivity, system and generality. Objectivity means devising and following a set of rules in the research that can be reproduced by another researcher and that minimize the selective and subjective concerns of any individual researcher.<sup>19</sup> Here systematic means that the research design must be applied consistently according to well defined procedures, without exceptions or omissions. Generality means that the research must have a sound theoretical basis. It is pointless to count words or images in a text simply to see what is there and produce numbers.

Such results take on meaning when we compare them with other attributes of the documents, with documents produced by other sources, with characteristics of the persons who produced the documents, or the times in which they lived, or the audience for which they were intended. Stated somewhat differently, a datum about communication content is meaningless until it is related to at least one other datum.<sup>20</sup>

As Holsti points out, these three basic requirements of content analysis are shared by all fields of scientific inquiry and essentially "content analysis is the application of scientific methods to documentary evidence."<sup>21</sup>

Holsti resolves the quantity-quality issue by saying that there are advantages and disadvantages to both approaches. A quantitative study can risk meaningless abstraction and be limited to noting the frequency of certain variables while ignoring the importance that the omission of some element may have. The study itself may be completely limited to a few simple elements that are easily counted. On the other hand, a highly qualitative study may contain undue bias or subjectivity. Without

figures to back up frequency statements of the general kind Berelson refers to above, such statements can easily be called into question. The lack of a rigorous structure can lead to inconsistencies in both analysis and interpretation. Thus Holsti is willing to include in his definition both quantitative and qualitative studies providing that the basic, necessary requirements are filled. At best, he notes, there is a measure of approximation in all types of research data.<sup>22</sup>

On the question of manifest and latent content, Holsti points out that the trend has been towards a broader definition than that proposed by Berelson and previous researchers. That content analysis is used to elucidate manifest content is not contested. But its use to uncover latent meanings such as values, intentions of message producers, motives, personality traits and so on is also valid. However, this is best done by bringing in independent information for corroboration. Redefining content analysis, Holsti says:

Content analysis is any technique for making inferences by objectively and systematically identifying specified characteristics of messages.

At this point I would like to outline Holsti's approach to the technique of content analysis because it will serve as a point of reference for the various content analysis studies related to this one that I shall be looking at subsequently. It also has direct relevance to the methods I have used in the content analysis of the Spanish reading texts.

Holsti lays out three basic purposes for studies of the content

analysis type. These are:

- A. To describe characteristics of communication.
- B. To make inferences as to the antecedents of communication (the encoding process).
- C. To make inferences as to the effects of communications (the decoding process).

Each of these purposes entails a research problem which is related to the most fundamental questions about communication, such as Who?, What?, How?, etc. The first case, A., covers questions of What?, How? and To whom?.

In the What? category there are three basic types of problems that can be addressed:

1. To describe trends in communication content.
2. To relate known characteristics of sources to the messages they produce.
3. To audit communication content against standards.

In the How? category he lists two basic problems?

1. To analyse techniques of persuasion.
2. To analyse style.

And under To whom? he lists two more:

1. To relate known characteristics of the audience to messages produced for them.
2. To describe patterns of communication.

All of these types of problems have a set of basic comparisons that can be used to explain them. For example, a given variable or variables may be measured over time, a given variable or variables may be looked at in relation to different audiences, messages from two or more different sources may be compared, messages may be measured against an outside standard and so on.

In the second basic purpose, B., the questions being addressed are Why? and Who?. Under Why? Holsti lists four types of problems:

1. To secure political and military intelligence.
2. To analyse psychological traits of individuals.
3. To infer aspects of culture and cultural change.
4. To provide legal evidence.

In this case there is really only one basic method and that is to compare the messages to other behavioural data of either a direct or indirect nature.

For the question Who? there is really only one problem to which it is applied and that is the problem of disputed authorship.

For the third purpose, C., the questions to be answered all involve some aspect of With what effect?. They comprise three types of problems:

1. To measure readability.
2. To analyse the flow of information.
3. To assess the responses to communication.

The two basic types of comparisons involved here are either of sender messages and recipient messages or of sender messages and recipient behaviour data.<sup>24</sup>

A given research design may embrace only one of these possible combinations of purpose, question, problem and procedure, or a more complex design may use a combination of sets. Holsti explains all the various factors and possible combinations in some detail using a wealth of examples drawn from a large variety of sources. He concludes that the greatest number of content analysis studies fall within the first category, that of describing content of given communications.<sup>25</sup> Perhaps this is because description is on the whole a fairly simple and straightforward procedure, and one in which a fair degree of objectivity can at least be hoped for.

However, no matter which category or set of categories a content analysis study falls into, there are certain basic procedures in the research method that will normally be used. The basic steps in performing content analysis are as follows:

First, defining the problem.

Second, selecting the body of content to be examined.

Unless this body of content is extremely small or limited, this step will also include the very important process of choosing a suitable sample of material.

Third, a coding system must be chosen or designed and the content must be coded according to it.

Fourth, the entire process must be checked for reliability.

Fifth, the results must be subjected to interpretation in the light of the problem under study and using a sound theoretical framework.

Sixth, the study must be checked for validity, that is, the study must be seen to do what it purports to do.

The types of problems that can arise in this process are many and varied. As mentioned earlier, some studies have no clearly defined aim, and are simply fishing expeditions that end up with a lot of useless numbers. Or, a poorly designed study may simply end without contributing anything to the problem it set out to solve. Some other common pitfalls are poor sampling techniques, and a faulty coding system, both of which lead to a loss of reliability.<sup>25</sup>

R. Lorimer has also grappled with the problem of content analysis methodology as a result of his work in the analysis of readers used in Canadian schools. He rejects as too narrow the purely quantitative approach advocated by Berelson and used by many previous researchers, such as

McDiarmid and Pratt<sup>26</sup>, Key,<sup>27</sup> and others, because it was not adequate to reveal comprehensively the world view of the texts. Instead, Lorimer developed a procedure which he calls "contextual analysis".<sup>28</sup> According to Lorimer this process is more closely related to literary criticism than to the more limited techniques of traditional content analysis studies.<sup>29</sup> His main point is that analysis of written material must be done with consideration being given to the context of the work under study. This involves an understanding of the historical and social context within which the work exists, as well as appreciation of the interior force and intent of the work itself.<sup>30</sup> The method consists of two basic components. One is a thematic analysis, and the other is a quantitative analysis much like any other content analysis study, but more extensive. The thematic analysis involves a five step process wherein two initial summaries of each story are made, one short and the other somewhat longer. These two are then combined into one phrase that expresses the basic theme of each story. These theme summaries are then grouped into classes and organized in a way that reveals any patterns. Finally, a distillation of the underlying concepts found in the material is formulated.<sup>31</sup> It is interesting to note Lorimer's comment at this point that the result of this analysis might have been arrived at more simply.

In this process, the wealth of quantitative data compiled during each analysis is used to inform and support or modify the impressions and ideas resulting from the thematic analysis. In general, Lorimer is able to demonstrate effectively how the quantitative data by itself can give a false, or at best, incomplete impression of the real meaning and underlying ideology expressed in the works. One of the most important facts emerging from his analysis of the methodology is that the frequency of appearances

of a given variable does not always indicate bias in that direction, nor does a lack of certain elements necessarily imply a fundamental prejudice against the item that is underrepresented numerically. Only the thematic analysis can reveal whether numerical findings indicate prejudice or bias of a serious and fundamental nature or whether they have some other significance.

While Holsti does not speak of contextual analysis in his work, his awareness of the problems created by an exclusive reliance on quantitative data and his assertion that data analysed from communications should have support from other sources, admits a place in his methodology for the type of contextual analysis that has been developed by Lorimer. It is my opinion that the Lorimer approach is consistent with the method outlined by Holsti, and my intention is to examine a number of important content analysis studies that bear a relationship to this one using the Lorimer methodology and the Holsti framework and procedure as points of reference.

The content analysis studies related to this one fall into two camps. One type is the anthropological or sociological study of texts (written communications) as sources of information about a society or culture. The other is the study and analysis of school textbooks and children's books for purposes of describing precisely what the books are communicating, often with regard to only one or two particular matters. Among those of the first type I shall look at the works of Spearman, Postel-Coster, and Street. In the second category I shall look at works by Child, Potter, and Levine, Zimet et al, d'Heurle, McDiarmid and Pratt, Women on Words and Images. I have chosen a representative cross-section of the studies in this field and looked at them in some detail rather than examining a great number of studies.

## 2. Content Analysis in Sociology and Anthropology

That none of the works to be examined in this section on the sociology and anthropology of literature is very old, indicates how recently this approach has been developed. The oldest is Diana Spearman's The Novel and Society. Indeed, I can find almost nothing of real relevance to my work, except Goldmann, that predates it. Another characteristic these works share is a decided lack of quantification. Figures such as frequency rates and percentages do not appear and there are no appendices full of charts and tables. Nevertheless, I will argue that this does not detract from their reliability or validity. More importantly they share a concern with the relationship that works of the imagination have to culture and to society. Spearman points out that while the relationship between literature and society has been greatly studied, this has been to understand literature in terms of the society in which it arises, not to understand society using literature as an artifact and source.<sup>32</sup> She traces the theoretical foundation of such an approach to Hegel. It was Hegel who first provided a framework for seeing works of the imagination as part of the whole which is culture. As Spearman states:

Few critics or historians are today Hegelians in the sense of believing in the Absolute and its manifestations, perhaps few ever were. But many, if not most of them, are Hegelians in the sense that they believe all social and cultural phenomena, even though they appear to spring from different sources and serve different ends, are inspired by a common psychology, ethos, or outlook.<sup>33</sup>

Spearman tackles the whole problem of the relationship of literature to society. While it seems that there is a connection the difficulty lies in discovering just what the connection is, and how it may be significant in understanding a culture. For example, speaking of realism in novels she notes, following C.S. Lewis, that writing may be realistic in presentation using sharp detail and vividness for a realistic effect, or



realistic in content, that is, with a realism in the basic situation but not in the details.<sup>34</sup> The relationship between literature and society is complicated by literary conventions which may be included for historical reasons, and there is always the problem of whether the content reflects the views of the author, which may be idiosyncratic, general, or of some specific social group, or the views of the audience for whom it was written, which may similarly be dominant, subdominant or otherwise limited. The point is that any data derived from analysing literature must be cross-checked with information from other sources to give it validity.<sup>35</sup>

The thorny question of whether art mirrors society or whether art leads and influences society must also be considered.

Taking the novel as her subject, Spearman examines the emergence of that literary form and uses some interesting cross-cultural references to make her points. She feels that cross-cultural study is essential to reach some conclusion about the connection between literature and society. The particular object of her study is to trace the link between the eighteenth century novel and its times. She looks at the works of Defoe, Richardson, and Fielding. Her method is to analyse the society and the social mores and values presented in samples of their works and compare this to information from general historical sources of the times. She places the novels within their historical context and concludes that while social conditions may limit creative endeavours, they do not determine what will be produced. However, Spearman is unable to add anything much to an understanding of the eighteenth century culture. She is able to answer the question of what the novels have to say about the era in which they were written in this way:

If it is asked what sort of information about the society of their time is given by these novels, the answer can best be expressed in a science-fiction

metaphor. Reading old books is a kind of travelling in time, but the kind in which a man from another time comes to the present, not the kind in which we go back to the past. What he tells us is true, important and authentic, but it is coloured by his own temperament, experience and interests. The account he gives is not necessarily accurate nor are his criticisms necessarily valid. The relation between a novelist and the social background of his novels thus confirms the impression derived from the history of fiction, that the writer and the writer's experience, solitary as well as social, play a decisive role.<sup>36</sup>

Spearman's work describes the content of communication and throws more light upon the novel within its social context than it does upon the delineation of that social context using the novels as sources. Her work is important in establishing the nature of the relationship between literature and society, and in discovering some of the limits of using literature as a source of data.

In "The Indonesian Novel as a Source of Anthropological Data" Els Postel-Coster is concerned with the principle of using novels as sources of anthropological data rather than with doing a detailed anthropological study of the novels themselves. While the paper contains some interesting analysis of Indonesian novels by way of illustration, it is the concern with the principles of content analysis study as well as the cross-cultural element, that make it of interest here.

In a brief critique of Spearman and others who have sought for historical veracity in novels, Postel-Coster asserts that such an approach leads nowhere and that the correspondence of events and situations in novels with history or real life is simply not the point. The work of Franz Kafka is cited as an example of social reality revealed in a way that does not use many "real facts".<sup>37</sup> What novels, and literature in general can reveal is the value system of a society. Like Goldmann, Postel-Coster

thinks literature is more useful to reveal a world view.<sup>38</sup> The pitfalls here lie in the very vagueness and generality of the concepts embodying such a world view. On the other hand, since the view thus revealed will be of a certain class or group in any given society, there is the difficulty of defining just whose world view is being presented and knowing if the concepts are indeed as general as they may appear.

As noted with reference to Spearman, it is important to determine whose reality a work of art reflects: the author's own views, the view of the majority, the view of an elite minority, the view of some sub-dominant or dissident group, outside influences, and so on. The Indonesian novels studied by Postel-Coster exemplify the problem. They often contain several points of view none of which is really dominant, but which interact and often conflict. Some of the novels deal with the very problem of how people cope with situations in which conflicting value systems come into contact, without showing clear preferences. Postel-Coster asserts that it is most useful to see the works as, in Richards' phrase, "presumed behaviour".<sup>39</sup> That is, literature can be a source of information on what people "think they do" rather than what they actually do. This aspect of human behaviour has become increasingly recognized as important by anthropologists and sociologists because it influences how people do in fact behave.

Individuals are shown to manipulate their norms to a certain extent; deviations and conflicts turn out to be normal concomitants of the system. Parts of these processes, no doubt, lie outside the consciousness of the author and his public.<sup>40</sup>

Postel-Coster maintains that literature can be a useful source to understand the dynamics of a society and the processes of choice that operate within it. A society often allows for a wide variety of behaviour without destroying basic social stability.<sup>41</sup>

One word on method is worth noting here. In the analysis of novels Postel-Coster maintains that highly quantitative methods that are common in political science studies are fruitless because the number of times certain words or phrases appear is not significant. What is significant in Indonesian novels, for example, are the kinds and qualities of human relationships centered around the family. For other types of literature and other societies or contexts, of course, other elements might be more important.

The main object of Brian Street's The Savage in Literature relates more to Spearman's work than to Postel-Coster's. In examining English literature of the nineteenth century that portrays the indigenous peoples of Africa and Asia, Street is not so much trying to see how that portrayal relates to the real life of these people, nor is he trying to uncover their world view. The portrayals are patently so false and full of misinformation by modern standards that little proof is necessary. Rather, Street tries to discover what the books reveal of their authors and the class, and indeed the society that they represent. As he says:

The representations of alien peoples in much of this literature were based on now outdated scientific theory and on the limited experience of travellers, many of them unsympathetic to other ways of life. Such descriptions tell us more about the Victorians themselves than about the people they purport to describe.<sup>42</sup>

In other words, in so far as this is an anthropological study, it is about British authors, scientists, the British political elite and the reading public of a certain era, not about the "primitive peoples" who are the central common denominator of the books examined. Specifically, Street looks for the views of the above mentioned groups regarding other races and ethnic groups. It is not cross-cultural in the usual sense.

Street's method is to take a large number of Victorian novels that depict people and situations in countries outside Britain but usually part of the British Empire of the time and examine the basic ideas and theories expressed in these works, tracing them to their roots in the scientific, anthropological, theological and political theories of the time. He is not concerned with quantitative data that might show, for example, how many times natives are shown killing white people or vice versa. Instead he uses a wealth of examples to illustrate his points and notes any important exceptions or extenuating information. His analysis is almost totally of the contextual type, supported and informed by extensive comparison and comment from sources of historical information and study outside the study of the novels themselves. He clearly interprets the novels on the basis of their own thematic material and sets them within their historical, social-cultural context. Street focusses on one variable, the subject of race. But his analysis is sufficiently broad and comprehensive to place the question of race within a wider political and ideological framework. Speaking of the way in which native people are stereotyped in the books he studied, Street comments that:

There is a consistency in all these representations, which, despite the idiosyncracies of individual authors, reveals a common core of ideas, which at the time might have seemed to be "given" and inevitable but which seem, from a later vantage point, to be culturally conditioned. This common core can be recognized even when individual authors add personal details to the stereotype.<sup>43</sup>

While Street shows how the literature of the day was influenced and supported by scientific theory current at the time, he also shows how the literature itself reinforced these same ideas so that, for example, one definition of race became popularly accepted even though the scientists themselves were engaged in a debate on its validity.<sup>44</sup> In this way Street comes closest to showing the effects of an ideology found in

literature of any of the authors discussed.

All three of these content analysis studies fall into Holsti's first category of content analysis studies. That is, they describe the content of communication and they attempt to answer the question of just what that communication is really saying. However, they also try to relate the communication to the society that both generates and absorbs it. The literature of a society is like that society talking to itself. These authors try to find something out about a society by tuning in to its monologue. In so doing they are also dealing with what Holsti calls making inferences about the antecedents of communication. In Street's case, as we have just seen, there is in addition some attempt to judge the effects of communication on those who receive it. These three examples of analysis of novels illustrate how such works can be approached. In general the cohesiveness and complexity of longer works of fiction are best handled by pure thematic analysis. The more episodic nature of much literature for young children calls for a somewhat different approach.

### 3. Content Analysis of Textbooks and Children's Literature

I will look at studies of school textbooks, mostly readers, together with studies done on other types of children's literature for two reasons. One is because the techniques used in this kind of analysis are applicable to both types of reading materials. The second reason is that many school readers are anthologies of material drawn from other sources and not created specially for the textbook. Such material includes legends, folktales, fairy tales, Bible stories, extracts from longer works both for children and adults, and complete stories written for the general public but added to the school book by the "anthologizers".

Those concerned with providing formal education for the young of their society have at least in the past concerned themselves with the ideational content of the teaching materials. Educators in the nineteenth century were dedicated to the idea that through public education the general population could be morally improved, and their concern with providing appropriate ideas in appropriate forms was overt. In his paper, "Textbook Realities", Lorimer points out that the earliest readers used in Canada were chosen by educator Egerton Ryerson because they contained material and ideas deemed suitable for children growing up in a British colony.<sup>45</sup> While close attention to the specific ideology of textbook materials may at times lapse, the process by which textbooks are developed for and chosen by schools, a process that involves some sort of official government approval, insures that whatever the content, it is somehow considered suitable for children being educated for a future in that specific culture and society.

As has been pointed out, education normally reflects the dominant ideology of any given society, and textbooks and other educational materials can be expected to be consistent with it also. Even where no conscious or overt effort to instil appropriate values into textbooks is made, the very fact that they are considered suitable means they will contain an ideology consistent with that prevalent in the general society.

Many content analyses of children's textbooks and reading materials have in the past tended to focus on only one or two aspects of the content. Notably in the 1960's and early 1970's, many studies were done by those interested in racial equality, and later by those interested in sexual equality, mainly women's groups. Their common object was to correct what each interest group saw as almost a single problem; the unfair or biased portrayal of one group or another in officially sanctioned or widely

distributed popular reading materials. Content analysis was used as a tool to uncover the bias and many excellent and thorough studies of this limited type were done. Given their single-mindedness, however, it is not surprising that some of these studies suffer from a lack of awareness of the context in which biased portrayals and representations occur. Because they rely heavily upon limited quantitative data, they are, as Lorimer points out, prone to being rendered ineffectual when simple adjustments to numbers are made by book producers.<sup>46</sup> Lorimer's analysis has shown that the basic problem with much of the imbalance and bias found in textbooks is due to an ideology that portrays human relationships in hierarchical terms. Only when this fundamental flaw is altered can the real substance of the portrayals be changed. There are far fewer content analysis studies that examine the content of textbooks in a more complete way.

No examination of the literature on this subject can be complete without at least some reference to the ground-breaking work of Child, Potter, and Levine. In 1946 this group conducted a study which was published under the title "Children's Textbooks and Personality Development: An Exploration in the Social Psychology of Education". In it they examined thirty Grade Three readers used in the United States and published between 1930 and 1946, with regard to the development of motivational behaviour in the child. The stated aim of the study was to examine "certain content in the world of ideas" of children's education to ascertain "the probable effect of that content on the motivation of their behaviour."<sup>47</sup> Thus the study clearly falls into Holsti's last category of problems, "To assess the responses to communication".<sup>48</sup> The researchers made two basic assumptions about how reading affects children:

1. That as a child reads he/she symbolically experiences the



episode described and that the effect on him/her would be similar to the effect of the events in real life.

2. That behaviour that is shown as rewarded will lead to an increased likelihood of children behaving in that way under similar circumstances in the future, while behaviour that is not shown as rewarded will have the opposite effect.<sup>49</sup>

Since the aspect of effects thus seems to be contained in the assumptions rather than being the real focus of the study, and since we are not primarily concerned with it as an effects study we will pass by them without much comment, except to note that most studies of children's literature, or indeed of any type of communication, assume that the receiving of it has some effect on the recipients.

The Child, Potter and Levine study is much more interesting as a descriptive analysis of the books themselves. Its focus, while somewhat limited, is sufficiently important and integral to the subject matter of the readers to make the analysis quite comprehensive. The method consisted of analysing the stories according to thema which they define as "a sequence of psychological events consisting of (1) a situation or circumstances confronting a person, (2) the behaviour (internal and external) with which the person responds, (3) the consequences of the behaviour as felt by the person himself."<sup>50</sup> This means that the study was concerned not with one or two elements of the stories, but with the behaviour of, and events affecting the protagonists. The conclusions showed the readers to be unrealistically optimistic, unsatisfactory in the treatment of aggression, discouraging maturity, and highly discriminatory in their treatment of the sexes. On the positive side, it was noted that there were some respects in which the readers would help in the development of motives leading to satisfactory adjustment of children to American society

of the time.<sup>51</sup>

While not an assessment of the overall world view of the readers examined, the Child, Potter and Levine study does show something of the relationship between child development and the culture depicted in the books. Unfortunately, this work seems to have been subsequently ignored for almost twenty years and if it received any notice, it did not apparently spark further research that would have built upon the foundations it had laid.

For a number of years after this, and particularly during the 1960's and 1970's, as noted above, content analysis of textbooks and children's literature concentrated on the two main themes of looking for racial and sexual bias. The Civil Rights Movement in the United States during the 1960's can be credited with the renewal and intensification of interest in this field. Most of the available studies on racial bias in textbooks have been published since the mid-sixties. These studies tend to concentrate on History and Social Studies texts though some also deal with primary readers. On the whole a thorough job has been done of cataloguing evidence of bias against Blacks and Native Peoples in such works as "A Content Analysis of the Black American in Textbooks" written by James Banks in 1969, Black Image: Education Copes with Color written by Carr and Grambs in 1972, "Our Inaccurate Textbooks" written for the Indian Historian by Jeanette Henry in 1967, Textbook Analysis, Nova Scotia prepared by the Nova Scotia Human Rights Commission in 1974.

The work of McDiarmid and Pratt, Teaching Prejudice, is fairly typical of a content analysis study that examines the treatment of Natives, Blacks and other cultural or ethnic groups in Canadian Social Studies texts. Through a complex and sophisticated statistical analysis of

the content of these books, the authors are able to arrive at numerical values which indicate the extent of the bias against various groups. The failing of this study and many like it, is that despite the apparent sophistication of the method, the data derived is in fact quite crude. This is because the analysts have failed to take context into account.

The problem is best illustrated by an example taken from their book. Part of their analysis consisted of evaluating the illustrations in the books. They chose to attempt to analyse the pictures separately from any captions or textual references that might pertain to them.<sup>52</sup> By divorcing the pictures from the text and the captions they were thus ignoring from the outset any moderating or exacerbating effect the written word might have on them. They also seem to disregard the fact that many of the books that they were dealing with were history texts and that the illustrations might accurately reflect conditions in the past, but not present conditions. They awarded high positive values to anything that looked like modern, Western, industrialized man, and negative values to anything that did not conform to this ideal. "Native dress", for example, was considered denigrating to those shown wearing it, and showing people engaged in agricultural or craft pursuits was considered prejudicial. In this way the authors revealed more about their own preference for the modern, Western culture in which they live than they did about the depiction of other cultures in the books under study. In a critique of Teaching Prejudice Lorimer sums up the problems of their approach in this way:

What is found is adherence to a rather unconsidered, anti-racist, liberal position based on a set of scores showing that, as far as the authors are concerned, various minority groups are treated in a biased manner.<sup>53</sup>

Dealing with readers, which contain works of the imagination, is

somewhat different from dealing with history and social studies texts. Theoretically, at least, the creators of readers have more choice as to the content of the books. They are not confined to writing about real events. While it is not to be expected nor perhaps even desired that such books should faithfully reflect the precise reality of the world that children live in, there has been a growing perception that such books can and should relate to the real world in an authentic and positive way. Their ideology should at the least be consistent with the ideals accepted in the society that uses them.

It is on readers and other children's fiction that those concerned about the portrayal of girls and women have focussed attention. There are numerous studies dealing with this question and most of them, like those dealing with race, rely heavily on statistical methods to determine the existence of sex bias. A few examples are "Sex Roles in Early Reading Textbooks" by R. Frasher and A. Walker published in 1972 in the Reading Teacher, C.J. Ladan and D. Hodges Miller's "Jane's Perogative: Mediocrity", published in the English Quarterly, "Sex role bias in basal readers" by T.R. Schnell and J. Sweeny published in Elementary English in 1975, and "The Image of Women in Textbooks" by Marjorie U'Ren written in 1971. Such studies form the basis of much of the writing on sexism in children's books and the cumulative effect of these and other more subjective writing is convincing.

Foremost among them is Dick and Jane as Victims prepared by Women on Words and Images in 1972 and updated in 1975. This extremely thorough study examined fourteen different reading series. The method included considerable quantification, but also some attention to themes. The researchers noted racial stereotypes as well as sexual bias and took the

effects of illustrations into account. Stories were summarized and analysed, numbers of male and female characters in various categories were counted and ratios calculated, examples of derogatory and sexist language were noted, and the portrayals of adult male and female characters were assessed. Although only one aspect of the books was the subject of the research, it was not considered in isolation or out of context. The findings clearly point out the negative portrayal of females and the severe imbalance in the numbers of males and females depicted. The follow-up study in 1975 showed little, if any, improvement in readers during the intervening three years.

Primarily concerned with readability and the relationship of content to the reading problems of children, Sara Zimet and her colleagues investigated several aspects of the content of readers. They also experimented with reader content. These studies were subsequently published together in What Children Read in School. Their subject was "the substantive motivational and attitudinal content of first grade reading textbooks".<sup>54</sup> In addition these researchers became aware of content from another point of view. In her introduction to the book, Zimet states:

While the original interest of the research group was on the influence of content on the development of reading skill, it also became apparent that cultural values and attitudes were being conveyed through the content as well.<sup>55</sup>

In fact, this concern with content and culture seems to take over the direction of the research to a large extent. In one study, Zimet examines the content of primary readers used in the United States from Colonial times to the late 1960's. She traces social values and attitudes depicted in these books and relates them to the historical and cultural context in which they existed. While she does not describe the method used in this analysis, her findings are interesting. Beginning with the colonial period

she finds an overwhelming religious tone to these early books. The religion espoused in them was of a very particular kind, a strict Protestantism which demanded complete conformity.<sup>56</sup> Post-revolutionary American readers put more emphasis on nationalism which was linked to a sense of morality that, while less narrow than the earlier Protestant content, demanded equally strict conformity.<sup>57</sup> Zimet points out that more attention was devoted at this time to make readers interesting and attractive to children. She sums up the ideology of these books in this way:

The dominant value stressed was that of individual salvation through hard work, thrift, and competition, which was quite consistent with the economic individualism of laissez-faire capitalism. It also reflected the high achievement drive created by the technological and industrial revolution that transformed America from a rural agrarian society into an industrialized urban culture.<sup>58</sup>

In the late nineteenth and twentieth centuries this type of cultural message persisted but new techniques were tried in an effort to make learning to read easier and to reduce illiteracy. This brought about changes in content as attempts were made to appeal more and more to the interests and imaginations of children. However, Zimet does not make explicit how the new preoccupation with technique and its effectiveness clouded the relationship of the reader content to the values and morals of society (although in itself that says something about the values of society). She does state that the 1940's and '50's marked a move away from the inner-directedness of the nineteenth century reader towards the other-directedness of contemporary American readers. She cites the "Dick and Jane" readers published by Scott, Foresman and Company in the 1950's as exemplifying the values held by American society at that time: "honesty, fair play, co-operation, family solidarity, friendship, cleanliness, and forgiveness".<sup>59</sup> However, as Zimet says, modern research has exposed the

"cultural inappropriateness" of these books especially in terms of race, sex and class.<sup>60</sup> Such studies as those mentioned above and those in the Zimet book itself have helped to illustrate the extent of reader shortcomings. In general it appears that readers now, as at previous times, have got out of step with cultural reality. Readers normally do reflect the society in which they exist and when they do not, they are changed.

The most interesting and useful of the studies in the Zimet book is one that looks at attitudes and values in readers from thirteen different countries. The object of the study is stated at the beginning of the article:

.....to present a method of cross-national study of the content of first grade reading textbooks, to indicate that attitudes are presented in textbooks and represent a means of socialization, to demonstrate that cross-national differences and similarities can be determined, and to present some of the results in descriptive terms.<sup>61</sup>

The method used by these researchers was to develop a long list of social values and attitudes, arrange these into three broad groups and encode a sample of sixty stories from each of the readers from the thirteen countries being studied. The results were then compared and contrasted. It is unfortunate that the method used in deriving the list of attitudes and values is not described in more detail, because this is one of the central problems in uncovering the ideology of a piece of written communication. The authors merely state that the original list was obtained from the work of Jules Henry. However, examination of Jules Henry's "A Cross-cultural Outline of Education" shows that it bears little direct relation to the type of list evolved by the Zimet group. Henry's lengthy and complex outline deals with the complete process of education, its cultural context, its techniques, its teachers and their relationships to their students. It can be assumed, however, that the list being

referred to comes under the heading "On what does the educational process focus",<sup>62</sup> especially the section pertaining to values.<sup>63</sup> It would have been helpful to know how the list found in Henry was distilled down to the one used in Zimet, particularly since there is no guarantee that either list is as complete and comprehensive as it tries to be.

The checklist was divided into three areas and modified according to the needs discovered in pilot study analysis. The three main areas are summarized and defined as:

Cultural Posture, Other-Directed Posture, and Inner-Directed Posture. Cultural Posture scales captured how people live in terms of what environmental settings are presented, what a country is like, and what collective symbols are stressed. Other-Directed Posture scales represented specific interactional behaviour between characters or groups of characters. Inner-Directed Posture scales contained attitudes that motivated or guided the behaviour of an individual character or homogeneous set of characters.<sup>64</sup>

Because a numerically equal sample from each country is used the researchers are able to compare their findings directly. They are able to determine which countries use textbooks the most for socialization; which attitudes are most frequently used overall and to what extent; which country places emphasis on what values and to what extent; and how much difference there is between the treatment of the various postures between countries. However, no attempt to correlate their findings with outside information or even other types of data from the books themselves is made. This study definitely comes under Holsti's category of descriptive study. In fairness, however, these researchers clearly state that they are trying to evolve a new method of analysis and they make a major step in that direction. They show that they are aware of some of the shortcomings when they state that problems were encountered in several areas: obtaining consistency between raters and finding a way to indicate the



nature of the treatment of the values being found. That is:

...simply because an attitude is present in high frequency does not automatically suggest that it is always considered desirable.<sup>65</sup>

What is missing from this study, in addition to its lack of conclusions, is any means of taking context into account.

Another group of researchers who have attempted to examine textbooks and children's literature for their world view and general ideology is that of d'Heurle and associates. In their study "The Sugar-Coated World of the Third Grade Reader" they examine an unspecified group of third grade readers used in the United States. This study was inspired directly by the work of Child, Potter and Levine, and the method used, while not described, is based on the method of the earlier study. The authors note that few other studies had been done which attempted to analyse systematically the content of readers to discover their world view.<sup>66</sup> Their study tries to do just this and to "draw attention to the schoolbooks as an agent of acculturation."<sup>67</sup> Their results are well summed up in the title chosen for the article. They find the world of the third grade reader to be "pseudorealistic"<sup>68</sup> and "irrelevant and sterile".<sup>69</sup> The books are seen to be extremely optimistic and facile with little attention to the real problems and evils of the society in which their child readers live.

The researchers find the excessively positivistic philosophy of these readers to be a manifestation of a "discontinuity in socialization between the world of the child and that of the adult."<sup>70</sup> Intelligence is the quality that most characterizes the protagonists of these stories, but it is an intelligence of a superficial sort, a pragmatic, problem solving approach to situations that in the books are always readily resolved. It is not intelligence given to reflection, understanding or tolerance and appreciation. They sum up their findings on these books by saying, "We

have found the reflection of the world in the third grade reader unrealistically benign and the manner of coping with reality oversimplified."<sup>71</sup>

In a second study d'Heurle et al examine folktales from four different countries in a cross-cultural study based on the work of Zimet discussed above. Part of the interest in folk-tales stems from a perception on the part of the researchers that this type of material is increasingly being used in schools to supplement readers.<sup>72</sup> The method here was to examine four anthologies of folktales in translation from different countries according to six dimensions. These were: 1. Character Distribution, 2. Age-sex Distribution, 3. Affect Content (mood) 4. Outcome, 5. Agressive Behaviour, and 6. Attitude Content. The most complex component of the analysis is this last one, and it is based directly on the attitude scale developed by Zimet, Wiberg and Blom, discussed above. D'Heurle and her colleagues found it necessary to make only two slight modifications to the original scale. Curiously, they mention adding "seduction" to the Other-Directed Postures, but this item cannot be found in the tables they provide.

Their results show which attitudes and qualities occur most frequently in the various folk-tales and point up the difference between the folk-tales according to their country of origin. However, these authors go beyond Zimet et al, who simply described the results. Here the findings are related to information derived from other sources about the cultures depicted in the stories. Some attempt is also made to describe the significance of the information about each aspect with respect to the stories themselves. They find that the items most frequently expressed are: traditionalism, preternatural conditions, the presence of food and drink, helping or nurturing attitudes or behaviour, rivalry and cleverness. The tales definitely are "tools of acculturation to instruct in the

acceptable norms and to teach the power tactics of the culture."<sup>73</sup> In contrasting the world view of the folktale with that of the school reader they state:

The folk style involves a high degree of diversity in the nature of problem situations, a spirit of wonder, a recognition of powers beyond man's reason and an often open-endedness that is at variance with the didactic approach of the school book.<sup>74</sup>

The study is able to point out value systems embodied in the folktales, and these indicate the value orientation of the culture from which they spring. However, the authors are aware of the problem of drawing too close a parallel between the value systems depicted, and the real value systems of these cultures. They mention the smallness of their sample, the difficulty of working with translations, the limitations of the methodology in dealing with diversity of ideologies, and the whole question of how much traditional tales really reflect their own culture. Time alone can produce disparities between the two. They conclude by stating:

We do not consider the characteristics of the tales to be necessarily identical with the cultural norms of the society that the tales represent.<sup>75</sup>

This survey of the literature of content analysis falls far short of being exhaustive. But it does indicate something of the variety and extent of the field, as well as its advantages and shortcomings. In particular it has focussed on the few studies that represent progress towards a broader view of the ideology of textbooks and the relationship of such ideologies to society. The present study grows out of some of the work discussed here, as will be shown.

## C. Background: The Spanish Context

### 1. Introduction

Spain is a country currently undergoing a state of profound political, economic and social change. Throughout its history education has played an important role in the conflicts and upheavals the country has experienced. In the current situation, education continues to play an important part and to serve, as it has often done in the past, as a kind of flashpoint for the clashing of ideas and ideals that have a significance beyond that of education itself.

To understand the significance of change and controversy in Spanish education today, as well as to understand the role that education has played and continues to play in the political life and evolution of the country, some appreciation of the history of Spanish Education is needed. Even more important, it is essential to understand the structure and organization of the Spanish education system as it now exists.

### 2. Summary of the History of Spanish Education

Prior to the Moorish invasion of the Iberian Peninsula a Graeco-Roman culture, which was at first pagan and later Christian, existed there and is still a source of Spanish pride. With the conquest of Spain by the Moors, Moslem learning and culture flourished for eight hundred years. There also grew up an element of Jewish culture and learning. These probably outshone anything found in the rest of Europe at the time. In the sixteenth century the Moors were driven out of Spain by the Catholic Monarchs, Isabel and Ferdinand, with the full support of the Church of Rome. The campaign against the Moors, while clearly a move to consolidate temporal, political power on the part of the northern sovereigns, was also seen as a great religious crusade to re-establish Christianity in the Iberian Peninsula. After their military defeat, the Moors and the

Jews were either forced into exile or made to convert to Christianity.

At this time Spain became a Roman Catholic country and as many traces of the Moslem learning and culture as possible were destroyed. Education came under the control of the Catholic Church as it was in the rest of Europe at the time.

To ensure conformity, at first of the new converts, but soon of all Christians, the Inquisition was brought into being and conducted with a vigour that has subsequently become notorious. In effect, the northern Christians were imposing their religion upon the rest of the population, who had been non-Christian for centuries.<sup>76</sup> The Inquisition so emasculated Spanish learning and intellectualism that for many years, the only branches of learning thought safe to indulge in were the literary and fine arts, and these fields enjoy a traditional pre-eminence even today. Science, philosophy and free thought languished.<sup>77</sup> The domination of education by the Church and the complete union of Church and state meant that everyone in a position of power or influence in government, if not an officer of the Church, was at least a product of its education system. It was largely the Inquisition and the conformity it engendered that kept the kind of changes in education and the increase in freedom of thought that began to occur in the rest of Europe from spreading to Spain. The country thus continued with a kind of feudalistic education system until the end of the eighteenth century.

Change was first brought about by the invasion of the Napoleonic forces in the early part of the nineteenth century. While short-lived, the French administration of Spain introduced the kind of ideals and reforms that had taken hold in France and were influencing developments elsewhere. After the French were defeated and had left, there was some effort among liberals and intellectuals to change and improve the education

system.<sup>78</sup> However, any attempt to change education was seen by the Church as an attack upon itself. Feeling its power and influence threatened the Church fought against any liberalism as if it were a kind of heresy.<sup>79</sup> It was not until 1857 that a law was passed concerning education. It created a department of education and set up a system that would provide at least some education to all. According to Medina, this law established the basic structure of education in Spain for the next one hundred years.<sup>80</sup>

However, the act also entrenched the role of the Church in education, while at the same time it failed to provide a mechanism to fund the schools that were needed to put its provisions into effect. Little effort was made to see that the law was put into practise.<sup>81</sup> So little progress was made that in 1900 sixty three percent of the population remained illiterate.<sup>82</sup> Education was chronically underfunded and there were grave shortages of teachers, schools and educational materials.

One of the few forces working for the improvement of education during this time was the Institucion Libre de Ensenanza. Formed in 1876 by a group of liberal educators who were dedicated to improving education by practical means as well as by making advances in the field of theory, it managed to survive for many years despite the struggles over education that continued to take place.<sup>83</sup> Growing dissatisfaction with the state of the country, the weakness of the king, and the alliance of Church with the wealthy, helped create a widespread desire for change in society in general. Education was increasingly seen as a means of improving the country and educational reform was essential to this. But the Church clearly understood the importance of education in maintaining its position of power and was prepared to give way even less here than in other areas.<sup>84</sup>

Some advances were made: a separate Education Ministry was created in 1900, some improvements in teacher training took place, new thinking

about education gained a foothold, and some experiments in education were tried, especially in Cataluna. The new thinking advocated laicism, co-education, naturalism, rationalism, and the unity of education, that is, the various levels of education forming one cohesive system. The more traditional view of education was of three separate branches, primary, secondary and higher, and only certain types of schools prepared the student for passage from one level to another.<sup>85</sup>

The municipal elections of 1931 were dominated by republicans and with their support the Second Republic was born. A key component of the new government's program involved sweeping reform of education. During the brief years of the Republic, schools were built, teachers trained, freedom of religion was proclaimed and education was to be free and universal. But the measures of the new government were both extreme and not very effective. They attacked the religious congregations and in trying to suppress the clerics appeared to be attacking Roman Catholicism in general.<sup>86</sup> Religion could be taught only in Church buildings, and then under the supervision of the state. Members of religious orders were forbidden to teach and such orders could not maintain schools.<sup>87</sup>

When the Republican alliance began to disintegrate into factionalism, their sometimes harsh measures against the wealthy, business, and the Church had already driven these groups together into an alliance with the right wing forces within the army. In 1936 civil war broke out and it ended in victory for the rightist forces under General Francisco Franco. The government he formed was controlled by the political party which he created, called simply the National Movement, and lasted until slightly after his death.

The Spanish education system was completely disrupted by the Civil War. Many teachers were killed, while a large number of those that survived

were dismissed or went into exile.<sup>88</sup> The government of Franco dismantled the education system built up by the Republicans, passing laws to prohibit secularism, instruction in vernacular languages, and bringing harsh censorship of all textbooks and of cultural activities.<sup>89</sup> While education policy was not made explicit in Spain for many years, it nevertheless conformed to some very stringent laws:

1. Education was the concern of the Church and was to be above all, Catholic. The Church had the right to inspect all schools as to matters of faith.<sup>90</sup>
2. Secondary and higher education were comprised of religion, political development and physical education. Instruction on religion was mandatory at all levels and the political development referred to was really indoctrination in the principles of the National Movement.
3. All textbooks were censored and required to conform to the ideas of the National Movement and to Roman Catholic doctrine.
4. Any mention of Marxism, existentialism or other schools of thought was almost always considered proof of falsehood.<sup>91</sup>

Education at this time was characterized by extreme dogmatism, emphasis on classicism, and lack of progress or change in pedagogical methods.

Higher education was highly conservative and scientific research was controlled by the C.S.I.C. (Consejo Superior de Investigaciones Cientificas) which concerned itself mainly with preserving Roman Catholic orthodoxy. Censorship of theatre, cinema, literature, and philosophy was strict. Study abroad was almost impossible.<sup>92</sup>

Some practical gains in providing primary schools and technical education were made, and some liberalization occurred after 1951. But,



a reactionary period began in 1956 and student unrest, which had begun by this time, became worse. This student unrest was related to the economic crisis and worker unrest of the same period.<sup>93</sup> In 1967 Spain was almost forced to liberalize its laws on religion by the decision of Vatican II which recognized freedom of religion.<sup>94</sup> With increased student unrest and social pressure for improvements in education during the 1960's, a serious attempt was finally made to reorganize and modernize education. This resulted in a report, commonly known as the Libro Blanco, being issued in 1969. It became the basis of the General Law of Education passed in 1970.

### 3. The current state of Spanish education

The Libro Blanco formulated by Ricardo Diez Hochleitner at the request of the then minister of Education, Luis Villar Palasi, provided a thorough analysis of the problems of Spanish education along with suggestions for change. Brickman gives an excellent summary of the problems that were uncovered by the Libro Blanco:

The criticism of the Spanish educational system in part one of the Libro Blanco is cumulatively devastating. Charging that the school system has remained virtually unchanged for more than a century since the Moyano Law (1857), the document described it as outdated and inflexible. It also maintained that education in Spain was characterized by a meager budget, persistent illiteracy, inequality of educational opportunity, inadequacy in school construction, stress on memorization, over-intellectual primary schooling, out-of-date textbooks and teaching methods, ineffective teacher-training programs, defective examinations, oversized classes, excessive dropout rates (especially in higher technical schools), an antiquated and undemocratic structure of higher education, and deficient adult education.<sup>95</sup>

In suggesting changes to improve education the authors insisted on extensive consultation with the general public and all interested parties, and maintained that transition to a new system should be gradual rather than abrupt.

Some of the remedies suggested by the Libro Blanco for the problems of Spanish education can be summarized as follows:

1. The construction of a coherent system of education that would inter-relate all levels of education and eliminate bottlenecks and obsolete areas was needed.
2. The transition to secondary education should be delayed and there should be a better progression to higher education.
3. Improvements to higher education, including greater mobility between specialities, wider fields of study, more professors with better pay, and more funds for research were needed.
4. One hundred percent enrolment of children up to the age of fourteen in schools should be achieved.
5. Better distribution of educational facilities should be made.
6. There should be a reduction of elitism and there should be true equality of educational opportunity for all.
7. Better co-ordination of education with the skills and requirements needed for jobs and adult life should be sought.

In 1970 the new General Law of Education was passed and with various subsequent amendments and regulations it is the legislation that governs Spanish education at the present time. The aims of the new law included the development of a responsible attitude to freedom, learning about the traditions and social life of the country, social integration and acquiring a sense of community, study habits, work habits and skills useful to the individual and to the nation, appreciation of regional characteristics as well as a sense of Spanish unity, and a feeling for

international understanding and cooperation.<sup>96</sup> All of this was to be informed with the spirit of Christianity and the principles of the National Movement. The former enjoyed guarantees under the Sixth Article of the Law and the latter had rights entrenched in the First and Second Articles. The Law provides for free, compulsory education for all Spanish children from the ages of six to fourteen. Both public and private bodies may establish schools, but all are to be regulated by the Ministry. The government will provide grants, loans and subsidies at all levels to facilitate education of those without economic means. The obligation of parents to see that their children are educated according to the law is set out, as well as their right to choose the school their children attend and their right to have some participation in the educational process. Other matters pertaining to the administration of education, the curriculum, the training of teachers, the movement from one level to another and so on, are dealt with.<sup>97</sup> The Law provided for co-existence of the old system of education with the new one, allowing ten years for the implementation of its provisions.<sup>98</sup> The whole process of the formation and implementation of the new law can be seen as an attempt to bring about the changes needed in education in an orderly and calm manner, to pre-empt criticism and forestall resistance.

This new Law of Education was brought in at the time when Franco's life was nearing its end, and was in keeping with various moves on the part of Franco and his government to modernize the country and prepare for the succession. The move to modernize was at last coming from within the ruling hierarchy. This may at least in part be due to the outlook of some of the most influential people in the government who were members of a Roman Catholic lay organization called Opus Dei. Amodia points out that

while the members of this organization are characterized by authoritarianism and traditionalism, they are often competent and efficient technocrats who wish to run a modern industrial society in keeping with rest of Europe.<sup>99</sup>

The moves made by the Francoists towards a democratic appearing style of government and greater equality amounted to only a "facade" democracy and the choice of King Juan Carlos as head of state was meant to preserve the authoritarian type of government much as it had been.<sup>100</sup> But, despite the fact that the King and Council of the Realm had enormous powers ceded to them, the country has moved firmly towards a responsible, democratic form of government. With the holding of the first democratic parliamentary elections in 1977 and the later adopting of a new constitution, the country made the break with its past.<sup>101</sup> According to Stanley Payne:

In every respect, the new Spanish charter is a normative Western liberal democratic constitution. It guarantees all civil rights, separates church and state for the third time in Spanish history, provides for full democratization of the political process and a completely elected Senate, establishes complete trade union independence, and contains provisions that permit the passage of regional autonomy statutes for various part of Spain.<sup>102</sup>

These momentous and sweeping political changes have not been without their problems, as the continuing trouble with violent Basque separatists, the rise of the neo-fascist Fuerza Nueva, and the attempted coup of February 1981 prove. During this time Spanish education is still struggling to evolve.

While the new Law of Education marked a substantial improvement, many problems remain. In Manpower and Education in Franco Spain, Horowitz deals with the situation since 1970 but before Franco's death. He points up the deficiency of the education system in failing to provide a work force properly educated and trained to do the jobs of a modern industrialized nation.<sup>103</sup> There are other critics of Spanish education. In a study done

in 1977 which evaluated and compared education in several European countries, Norman Newcombe found some improvements in the Spanish system. But he found that a lack of sufficient facilities and overcrowding were still common.<sup>104</sup> This is confirmed by a statistical analysis put out by the Ministry itself. Their figures show that for the 1976 - 77 school year there were 240,000 students going to school under substandard conditions.<sup>105</sup> Spending on education has increased dramatically over the past ten years but it is clearly not adequate to provide the needed increase in facilities. Newcombe also found that the sciences were still underemphasized in the Spanish curriculum, while the secondary curriculum was extremely heavy and emphasized language. Yet books tended to be in short supply and recreational reading was not common.<sup>106</sup> He feels that a shortage of school places, particularly in state schools may be resulting in parents not bothering to send their children to school in some cases.<sup>107</sup> The statistics are of no help in discovering if indeed enrolment is not one hundred percent, as the figures for the 1976 - 77 year show more children enrolled in the schools than there were in the population.<sup>108</sup>

But perhaps the most comprehensive criticism of education in Spain since 1970 comes in the 1977 Report to the 36th Reunion of the International Conference on Education. The aim of the report was to evaluate the implementation of the law and suggest changes and improvements that, while not changing its substance, would lead to its better implementation.<sup>109</sup>

The report spells out the desire that education should teach "all the Spaniards to live together peacefully in a better, plural, and democratic Spain."<sup>110</sup> The report points out the necessity to remove the powers of the National Movement from the Act, then notes that this has already been done.<sup>111</sup> It does not question the powers of the Church. Some of the worst problems it sees are the lack of true parent and student involvement

in the education process, the many students studying under substandard conditions, basic education not yet universally free, the persistence of a disjuncture between primary and secondary education that limits movement from one to the other, organizational and financial obstacles that impede university students, and irrelevant courses and high failure rates in universities.<sup>112</sup>

The report does not deal with the problem of state and nonstate schools. While in theory the maintaining of a mixed system of schools provides for freedom of choice, the results are not entirely beneficial. Traditionally there have been many private schools in Spain with a large proportion of these run by the Roman Catholic Church or by religious congregations and other affiliated groups. Recently there has been an increase in the numbers of children attending state schools, but the proportion attending private schools remains high. For the Primary Level known as E.G.B., 39% of students were enrolled in nonstate schools in the 1976-77 school year.<sup>113</sup> The figure for the Secondary Level, the Bachillerato, is 45%.<sup>114</sup> One implication of this is that despite the provisions in the law for free education, all education is not free. In addition to the costs of books, transport, and school meals common to all schools, pupils attending private schools usually pay fees. This means that only those with enough money have freedom of choice. In some areas where there are not enough school places to accommodate the population of students, a Certificate of Poverty is needed to secure a place in an over-crowded public school. Thus some parents must send their children to private school or choose to keep them at home, as mentioned above. In addition there is a strong perception among middle and upper class Spaniards that private education is better than state education and that success in gaining access to a desirable career is sometimes dependent upon the

schools attended. Rural schools are almost invariably public while in the cities where the overcrowding problem is greatest, private schools are common.<sup>115</sup> Lower or working class parents, on the other hand sometimes do not see the benefit of much schooling, nor can they afford it, and may therefore keep children out of school so that they can find jobs and contribute economically to their families at an early age.

#### 4. The Spanish School Textbook

Throughout history, as we have seen, books of all kinds and textbooks in particular were subject to censorship of the Roman Catholic Church. During Franco's dictatorship textbooks had to conform both to the doctrines of the Church and the principles of the National Movement. The result was a content heavily biased and narrow. Amodia gives a startling example of the political bias given to history from a social studies text still approved and in use in Spanish schools in the 1970 - 71 school year.

In 1931 Alfonso XIII, the last king, had to leave the country and the Republic was established. This republic was ruled by free-masons, socialists and communists. They burned many churches and convents and persecuted Catholics, there were many strikes, people were killed and there was a great deal of disorder. The communists, who always do what they are ordered by the Russians, wanted to turn Spain into a communist republic.

Then all good Spaniards, with the best of the armed forces, and led by General Franco, rose in arms to restore order and to free Spain from the communists.

The war of liberation lasted 3 years because the communists, the reds, were greatly helped by the Russians and by communists from other nations, who sent them arms and soldiers.<sup>116</sup>

Whether such material might still be found in some schools is doubtful, but still may be possible.

Textbooks are no longer subject to the direct censorship of the Church or of the National Movement, but they are subject to approval of

the Ministry. Since the people occupying positions of power in the government are largely products of an elitist education system and since some of them are bound to be devout Catholics and others are members of Opus Dei, the kinds of textbooks approved may still be heavily influenced by traditional prejudices.

Textbooks are not provided free in the Spanish system. They are produced by publishers and submitted to the Ministry for approval. There is a great diversity of texts available and Spanish teachers value the freedom of choice that they have.<sup>117</sup> However, that choice may not be as broad as it seems because in addition to the limits placed by the Ministry, there are other constraints, some financial and some placed by principals or those running private schools. Opus Dei, for example runs many schools in Spain and it is to be expected that they would select textbooks in keeping with their traditional, authoritarian and religious principles perhaps generating their own materials.

Despite some lack of interest in book reading in Spain, publishing is big business, largely because of its textbook component, with some firms doing substantial business abroad in other Spanish speaking countries. All of these factors will have some effect on the content of Spanish textbooks.



Notes

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<sup>3</sup> Ibid., p. 23.

<sup>4</sup> George Kneller, Educational Anthropology: An Introduction, (New York, John Wiley and Sons, 1965), p. 12.

<sup>5</sup> Jules Henry, "A cross-cultural outline of education" in Essays on Education, (Hammondsworth, England, Penguin Books, 1971), p. 179.

<sup>6</sup> Kneller, Educational Anthropology, p. 14.

<sup>7</sup> Fred Inglis, Ideology and the Imagination, (London, Cambridge University Press, 1975), p. 1.

<sup>8</sup> Ibid., p. 9.

<sup>9</sup> Ibid., p. 27.

<sup>10</sup> Bernard Berelson, Content Analysis in Communication Research, (New York, Hafner, 1972), p. 9.

<sup>11</sup> O. Holsti, Content Analysis for the Social Sciences and Humanities, (Reading, Massachusetts, Addison-Wesley, 1974), p. 5.

<sup>12</sup> Ibid., p. 1.

<sup>13</sup> Berelson, Content Analysis, p. 22.

<sup>14</sup> Ibid., p. 17.

<sup>15</sup> Ibid., p. 18.

<sup>16</sup> Ibid., p. 119.

<sup>17</sup> Ibid., p. 124.

<sup>18</sup> Holsti, Content Analysis, p. 2.

<sup>19</sup> Ibid., p. 4.

<sup>20</sup> Ibid., p. 5.

<sup>21</sup> Ibid., p. 5.

<sup>22</sup> Ibid., p. 12.

<sup>23</sup> Ibid., p. 14.

- 24 Ibid., the material being summarized here is found in Chapters 2, 3, and 4, and the items in point form are taken from the table on p. 26.
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- 43 Ibid., p. 74.
- 44 Ibid., p. 94.
- 45 R. Lorimer, "Textbook Realities", p. 1.
- 46 R. Lorimer, "Contextual Analysis", p. 3.

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## CHAPTER II

## METHOD

A. Introduction

As the general methods for content analysis, alone and in conjunction with contextual analysis, have been outlined in Chapter I, Part 2a), this section will describe the specific method arrived at for the case under study. Taking into account the limitations of a purely quantitative analysis and the pitfalls of a more subjective approach, I chose to combine various methods to arrive at an accurate result.

It should be readily seen that this study falls into Holsti's broad definition of content analysis because it uses the content of communication, that is Spanish readers, as a basis for inference, in this case inference about the ideology of the readers, about Spanish education and about the political ideology of the current Spanish state. The purpose of the study may be seen to fall into Holsti's first category of purposes, that is, "To describe the characteristics of communication"<sup>1</sup> and it tries to answer the basic question "what?", or simply, "What are these readers really saying?". In this it is like all the other studies examined in Chapter I part 2. Of the basic types of problems to be addressed, two of them apply: 1. "To describe trends in communication content." and 2. To relate known characteristics of sources to the messages they produce."<sup>2</sup> Or to change the emphasis slightly, to relate the message produced by a source to its known characteristics. This latter problem comes closest to the focus of this study.

However, as there is also an attempt to address the problem of inferring aspects of culture and cultural change from a given body of content, number 3 under the second basic purpose also applies: "To

make inferences about the antecedents of communication."<sup>3</sup>, although it is not antecedents in the historical sense but antecedents in the sense of the generation of the ideas embodied in the content.

But the study goes beyond content analysis in the traditional sense. Instead of either a quantitative or qualitative analysis as defined by Holsti<sup>4</sup>, a more holistic approach was selected. This is the "contextual analysis" used by Lorimer. Holsti, in fact, advocates such an approach and his quote from Pool is apt in capsulizing the merits, indeed, the near unavailability of a combined approach.

It should not be assumed that qualitative methods are insightful, and quantitative ones merely mechanical methods for checking hypotheses. The relationship is a circular one, each provides new insights on which the other can feed.<sup>5</sup>

The analysis cannot rest on the quantitative data alone, neither should the qualitative analysis take complete control of the results.

For the thematic analysis I have followed Lorimer's method in a somewhat simpler form. The procedure consisted of including a short one or two sentence plot summary and a one or two word capsule of the theme or mood of each story in with the quantitative data. The themes and summaries were then examined together to arrive at the underlying idea of each story and these ideas were then arranged in groups which described the most frequent concerns of the books and of the series. These were correlated with data from the Attitude Scale (to be described below), and combined with the story summaries and various examples from the stories themselves to arrive at the main concerns of the textbooks and the world view contained in them.



## B. Aim of the Study

Returning, then, to Holsti's outline of content analysis described above, the first step was to define the problem. This has already been done in the Introduction in Chapter I, but can be summarized as follows: The problem was to discover the general world view and ideology of some typical Spanish school textbooks and relate that to what can be understood about the current socio-cultural and political evolution of the country, and to see if any appreciable difference exists between textbooks used in state schools and those used in non-state schools.

## C. Sampling Procedures

The second step is that of choosing the body of content to be examined. It was a combination of circumstances and coincidence that placed me in a position to analyse Spanish textbooks. The reasons for doing so are most closely related to the reasons of Lorimer and Long in conducting their 1978 study of two Canadian textbook series. It stems from a conviction that what is presented to children in elementary grades in the form of prose writing for the purpose of mastering the skills of reading, also contains an ideology which represents the world view of the dominant group in a society, and that presented in the first words and stories that children read these ideas can leave a lasting impression. The works discussed in Chapter I 2b) and c) are evidence that this is not an unusual assumption.

My wish to throw light upon the Spanish socio-cultural and political situation at this crucial time in Spanish history needs no further explanation. There was also a desire to apply methods evolved to deal with materials mainly from North America to another culture. Choosing

textbooks as a tool to gain such an understanding is a logical development from previous work. By choosing readers, the vehicle by which the child in school is introduced not only to reading skills, but also to literature, the study is able to draw from a source in which the basic ideas of a culture can be expressed fairly simply in imaginative form and impressed upon the young. It is my impression from other studies I have examined as well as from other research I have been involved in over a period of time, that it is often in the literature presented to the young that the principle concerns, fears, precepts and aspirations of a culture are most clearly expressed, either inadvertently or by design, as part of the acculturation process.

On the practical and technical side, it was necessary to choose material well within my competence in the Spanish language. Books for children ages six to nine fall easily within this limit. My experience analysing books of this type in English made me familiar with the basic techniques and some of the problems of this type of analysis. It was reasonable to expect that at least some of the techniques would apply and that some insight might be gained from comparison of the results with previous data.

The choice of the Senda and Mundo Nuevo reader series was based mainly on the advice of various people concerned with or working in the educational field in Spain.\* Due to the nature of the Spanish education system, outlined above, it seemed appropriate to examine books used in both state schools and private schools. In some countries, such as Canada and the United States, education takes place almost exclusively in institutions run by the state and textbooks are provided free of charge to all students. In these cases, and any Canadian province might serve as an example, those

textbooks provided by the state can be assumed to be widely used, if only for reasons of economy and availability, and therefore to provide a fairly accurate reflection of the world view children are exposed to through the education system. In Spain there is a large and important component of education in non-state hands, particularly in the hands of the Roman Catholic Church and its various related organizations. Textbooks are not provided free to all students, but must be purchased by them, as has been mentioned. Theoretically any textbook approved by the Ministry of Education could be used in any Spanish school, leading to a great diversity of materials. In practise there are several constraints such as the domination of the field by a few large publishing companies, questions of price that would tend to favour those companies that could achieve economies of scale, and the particular point of view of those administering a given school, or the organization sponsoring private schools.

The two series chosen could only be proved to be widely used in Spanish schools by conducting a survey or obtaining sales statistics for all firms in the textbook business. Neither course was practicable, hence the choice of a sample relies on the opinions of knowledgeable people in the field. The two series chosen are Senda.Libro de Lectura, Volumes 1 to 4, published by Santillana, one of the largest publishing companies in Spain, and Mundo Nuevo, Volumes 1 to 4, published by Anaya, a prominent publisher of educational material in the country. While personnel in both firms assured me that their books were widely used in both public and private schools, the former series is reputedly used more in private schools and the latter more in public schools. In each case the first four volumes of the series make up the books that would be used for

children from about age six to nine or ten.

#### D. Coding Procedures

The third step in setting up the research was to choose or design a coding system by which to analyse the contents. As there have been many content analysis studies of textbooks and other children's books, it seemed simpler and more reliable to adopt a method already tried by others than to develop a new one. The difficulty was that there are remarkably few studies that deal with discovering the world view of such books, as has been described above in Chapter I, Part 2c). Most content analysis studies of textbooks are concerned with one or a very limited number of variables and do not take the context of the stories into account. Of those that examine the broader ideology of children's books those by Zimet et al, d'Heurle et al, and Lorimer et al are the most useful and relevant. By studying their methods, selecting and combining certain elements, and evolving some new ones, a coding system and research method were developed.

Certain elements of the coding system presented little or no problem. The counting of fiction and non-fiction pieces, the types of setting, time, outcome and the types of characters are fairly simple and follow well established precedents. While some studies go into more detail or provide more divisions within the categories, or slightly different categories, those used here are similar to those used elsewhere and are sufficient to reveal the information pertinent to the aims of the study. Too many categories can lead away from making useful generalizations. Ultimately, every instance can become a category on its own, and no patterns will be discerned. Fairly broad categories worked well in this case.

However selecting a coding system that would reveal information essential to the central concerns of the study, for example: attitudes towards democracy, co-operation, the types of group behaviour approved or disapproved, individualism, non-conformity and dissent, the place of religion and tradition, the view of history, science and technology, the place of women in society, was more difficult to achieve. In past research Lorimer has relied upon a thematic analysis combined with complementary quantitative data to arrive at an overview of ideology. Zimet has used a variety of techniques in separate studies which have the effect of providing a fairly broad picture of content when considered together. D'Heurle has used one analysis based on Child, Levine and Potter and another based on Zimet. I chose to start with the Attitude Scale found in Zimet and d'Heurle and use it in conjunction with a simplified thematic analysis following Lorimer to gain as complete a picture as possible of the content of these readers. A simpler thematic analysis was in fact possible because the use of the Attitude Scale reduced the need for some of the steps involved in the Lorimer procedure. The concerns revealed by the Attitude Scale could be checked with what was revealed in the thematic analysis.

The Attitude Scale is a key element in the analysis. The complete scale with explanations and definitions of the categories is found in Appendix A. As has been pointed out, the one used by d'Heurle is based on that used in Zimet, which is in turn derived from the work of Jules Henry. While the connection between the Henry outline and the Zimet list was not readily apparent to me, the connection between Zimet and d'Heurle was quite direct, and these two examples of the technique provided a sound basis from which to proceed.

The Attitude Scale has three basic divisions: 1. Cultural Sets, 2. Other-Directed Postures, and 3. Inner-Directed Postures. Cultural Sets as defined by d'Heurle deal with "a particular environmental setting and the traditional values and collective symbols that are stressed."<sup>6</sup>

I used a scale with thirteen cultural sets, adding one, j) Peer Group Interaction, to the original list of twelve (see Appendix A). All other categories remained the same, even though some, such as l) Presence of Food and Drink, provided little significant data. Other categories were considered but rejected because they could be accommodated in the existing list or because they did not add sufficient additional information.

Other-Directed Postures is concerned with the interactional patterns of behaviour between characters and groups of characters.<sup>7</sup> Put more simply it notes how characters behave towards one another. After initial work with the list used by d'Heurle certain qualities were discovered in the stories that could not be fit into the existing categories. Using as a guide lists of character traits developed by Lorimer in his analysis of Canadian texts,<sup>8</sup> and a list of male and female characteristics found in stereotyped textbook characters by Bardwick et al.,<sup>9</sup> I was able to arrive at a new list containing most of the original categories with a few modifications and four additions. The new categories were d) Selflessness, m) Co-operation, p) Physical Appearance and r) Exploitive. Independence was deleted and absorbed by f) Nonconformity and q) Authority, Role-playing was renamed g) Learning, and Physical Passivity was absorbed by e) Conforming and j) Obedience. Some of the definitions had to be expanded and notes were kept of any traits that still did not fit well into the established categories.

Inner-Directed Postures are those which motivate and guide the

behaviour of characters, but which are not exterior or stemming from others.<sup>10</sup>

They are the personal qualities of characters. This list was evolved in the same way as, and in conjunction with the modifications to Other-Directed Postures just described. The original list of thirteen was expanded to seventeen, the following changes being made: Motor Competency and Motor Incompetency were renamed d) Physical Competence and f) Physical Incompetence, Cowardice was renamed m) Fear, and four more categories were added: n) Satisfaction, o) Dissatisfaction, p) Emotion and q) Rational. (see Appendix A).

In the final list of the Attitude Scale there were fifty-four categories as opposed to the forty of the d'Heurle list. Since the expanded list was developed in response to the specific content of the books and the concerns of the researcher, it can be assumed that the content and concerns in other cases could lead to other lists being developed. Indeed, perhaps no such list can ever be said to be complete even, as in this case, a definitive list that would serve to reveal the variety and extent of the ideas in the books was aimed at.

Once the coding system had been developed and refined, the content of the two textbook series was coded, including fiction and nonfiction but excluding poetry. Poetry has not been included in any previous study of textbooks to my knowledge probably because even simple poems can be too dense and allusive to be easily analysed and are open to an even wider interpretation than are stories. Fiction and nonfiction were separated partly because a lack of characters in many nonfiction pieces would distort the statistics of Characters and the Attitude Scale. Nevertheless, many nonfiction pieces have characters, such as biographies, and all have other features to contribute to a world view.

### E. Thematic Analysis

The thematic analysis was carried out as part of the coding process. The short summary containing the main events and characters was the first thing done. The capsule theme summary was done at any point during the analysis of each story. Special notes were added in a number of cases commenting upon ambiguities or elements that were important but which could not be made manifest through the coding.

To obtain results from this data, the themes were collected and grouped into broader categories using reference to the summaries and special notes to ensure that the main ideas were accurately represented. The main themes were tabulated, but the significance of the numbers lies in discovering the emphasis of the books, not in the particular numbers themselves. While the numerical results of the themes are useful, they form only a general guide to the ideology of the books and must be considered with the Attitude Scale results and examples taken from the stories to be of any value.

Thus to perform steps five and six of Holsti's outline, interpretation and verification of the data,<sup>11</sup> the two types of data were interpreted with reference to each other. The Attitude Scale in particular provides information extremely pertinent to the themes and a certain correlation should be apparent between the main themes and the main ideas, concerns and character traits emerging from the Attitude Scale.

### F. Summary

An enormous amount of numerical data has been generated in this research, perhaps more than was needed. It is not the numbers themselves that are important but the relationships they reveal between the items and their



interpretation in the final world view as it is delineated. Ratios and percentages are used as much as possible to facilitate easy and accurate comparisons, and tables are also used to clarify how all the various elements relate to one another. In general the themes, outcomes and much of the Attitude Scale had to be coded with attention to the protagonists and other main characters in a given story. However, any appearance of a characteristic in a character or in a story merited mention. If a characteristic appeared in more than one male and one female character in a story it was not noted again.

A reliability check was carried out by an independent researcher who, after initial training was able to obtain similar results. While not a Spaniard, this person was of Spanish-speaking origin and had resided for several years in Spain so that she was able to bring a perspective more closely attuned to the culture of Spain to the task. Problems of vocabulary and interpretation due to language were also resolved in consultation with her.\*

Notes

<sup>1</sup> Ole Hosti, Content Analysis for the Social Sciences and Humanities, (Reading, Massachusetts Addison-Wesley, 1969), p. 26.

<sup>2</sup> Ibid., p. 26.

<sup>3</sup> Ibid., p. 26.

<sup>4</sup> Ibid., p. 10.

<sup>5</sup> Ibid., p. 11.

\* I am particularly indebted to the textbook specialists of the publishing firm of Editorial Mangold in Madrid.

<sup>6</sup> D'Heurle, "World View of Folktales," Elementary School Journal, p. 76.

<sup>7</sup> D'Heurle, "World View of Folktales", p. 76.

<sup>8</sup> Rowland Lorimer, "Textbook Realities", Unpublished paper, Simon Fraser University, 1978, Tables 31-34.

<sup>9</sup> J.M. Bardwick and E. Douvan, "Ambivalence: The Socialization of Women" in V. Gornick and B. Moran (eds.) Woman in Sexist Society, (New York, Basic Books, 1971), p. 147.

<sup>10</sup> D'Heurle et al, "World View of Folktales," Elementary School Journal, 76, p. 76.

<sup>11</sup> Holsti, Content Analysis, p. 26.

\* My thanks to Chela Malley for her invaluable assistance in these matters.

## CHAPTER III

RESULTS AND DISCUSSIONA. Introduction

The general appearance of the two series studied is strikingly similar. Both consist of a number of paperbound books with dimensions of about eight by ten inches, large clear print, and bright, attractive illustrations, especially in the earlier volumes where the illustrations are cartoon-like. In both series the early volumes use a set of characters whose adventures form the unifying narrative thread for the stories, while the later volumes are anthologies which include extracts from a variety of sources both Spanish and non-Spanish. In the early volumes, some stories that do not feature the main characters are included, but these usually have some link with the main events in the ongoing narrative. While the last two volumes of each series are anthologies, Senda maintains some form of linkage between the stories while Mundo Nuevo does not.

My initial impression was that the vocabulary of Mundo Nuevo was somewhat more advanced and difficult than that of Senda. The Mundo Nuevo series included questions and exercises to be done by the student and these were printed on blue pages generally after each story or after every two or three stories.

The thematic analysis provides the context for the understanding of the additional data that follows it. Here is a summary of the thematic analysis of the books for each series. This will be followed by the data from the quantitative content analysis. Part B of this chapter deals with general characteristics of the stories. These are Fiction and Non-fiction, Time, Setting, Outcome and the special category of the Civil War. The next section, C, deals with characters according to Sex, Type and

Occupation. The final section, D, deals with the Attitude Scale and in it the data for each book is presented with respect to each of the three divisions of the scale: Cultural Sets, Other-Directed Postures and Inner-Directed Postures. In this way the world view of each book and series will be brought out and related to the central concerns of this study.

Although none of the books in either series has a title other than a volume number, I have named them as follows for purposes of easier reference:

Mundo Nuevo 1	<u>Boots</u>
Mundo Nuevo 2	<u>Wizards</u>
Mundo Nuevo 3	<u>Heroes and Legends</u>
Mundo Nuevo 4	<u>Extracts and Bible Stories</u>
Senda 1	<u>Three Friends</u>
Senda 2	<u>Toto and the Circus</u>
Senda 3	<u>Pandora</u>
Senda 4	<u>The Boy and Clavileno</u>

#### 1. Mundo Nuevo

##### a) Volume 1 - Boots

Volume one is an attractive looking book with the bright cartoon-like illustrations mentioned earlier. There is a strong element of fantasy and whimsy in the book because the stories follow the adventures of a pair of boots that come to life and go off to see the world. The names of the two characters and the illustrations suggest a male and female, brother and sister. The boy's name "Charolin" translates as "shiny" or "brilliant", while the girl's name, "Mediasuela" means "half-sole". The adventures of the pair seem well balanced between happy and sad, good and bad. The boots accomplish their goal of visiting their parents in "Shoeland" and

then return to their owners.

Thus the adventures of two more or less equal male and female characters form the core of the book. Their ambition and adventuresomeness are portrayed in a positive light and travel is depicted as rewarding and as a way of learning. Travel is even described explicitly in these terms in a story near the end of the book. Some stereotyping of male and female characters occurs. For example, it is Mediasuela who is most concerned about appearance, or loses heart and cries during difficulties. In the relationships between characters caring, helpfulness, and respect are the main qualities. The two main characters are helpful to others, help each other, and are helped by others. They are depicted as fearful and unhappy a number of times but always surmount their problems, sometimes by their own efforts, sometimes with the help of others and sometimes by sheer luck. A Spanish element is very evident in this book in settings, customs, characters and smaller details and there is some sense of travelling across the regions of the country. Family life is positively portrayed but the main characters, who are like mature children, are seen as independent of it. Community life is also positively presented and there is a brief attempt at depicting democracy in action. No reference to religion appears. Individualism is not greatly stressed as success comes from good luck, team work and help received from others.

b) Volume 2 - Wizards

The second volume is very similar to the first in style and appearance. The book centres around "brujos" which means "witches" in general, or witches, male. In this case it concerns wizards who are all of the good variety. Most of the stories are peopled by male characters. Female characters include one female witch who is good, one Martian female witch who is bad, and one queen bee. A flying broom was also taken to be

female on the strength of the gender of the word "escoba" and because there was no clear indication to the contrary. The main character is Brujin, a boy who is a sort of sorcerer's apprentice, who becomes a full-fledged wizard by the end of the book. The overall theme can therefore be seen as a coming of age process in which the protagonist must pass through several trials to achieve maturity.

Since the book is based on the idea of a young person apprenticing himself to an older one, learning his craft and eventually achieving independence, various aspects of learning are emphasized: the young must learn from the old, work brings rewards, inexperience leads to foolishness and failure, disobedience must be punished to bring about improvement. There is no portrayal of family but friendship and kindness characterize the relationship between the two main characters, as well as being featured elsewhere.

Brujin has a number of adventures, some of which involve world travel, thus providing an opportunity for the introduction of a good deal of non-fiction information, both within the stories themselves and in non-fiction pieces that are related to the stories. As in Boots, there is a sense that travel and adventure are beneficial, although the approach is a little more circumspect. The kind of information presented about other countries and cultures, however, embodies a high degree of stereotyping and mythologizing. The young protagonist shows his individuality through his adventures and proves himself by coping with various situations. A great deal of didacticism is evident in the stories. Science and technology make a fairly strong appearance, but in a way that blends science with magic and contains a strong cautionary element. There is not

such a strong sense of Spanish culture here and overt patriotism and religion are lacking as in Boots. There is not much depth to the characters, little emotion, and no complex motives or contradictory actions. They are essentially stereotypes.

c) Volume 3 - Heroes and Legends

In the third volume there is little change in the appearance of the book from that of the previous two, but the use of a set of common characters or any unifying thread between the stories is dropped. This book is almost pure anthology, made up of a selection of extracts from literature, including several translations of non-Spanish works, many nonfiction items including history, geography, anthropology, science, biography. It also contains a number of folktales and legends and a fair amount of poetry. Women and girls do not figure prominently in this book, nor do present day settings and events. The language and level of difficulty of the pieces seems quite advanced for the age of the children it is intended for, and many pieces are comprised of several pages of dense text.

Here individual heroism figures prominently, and individualism or the possession of cleverness or other exceptional qualities such as strength, is shown as the way to succeed. Sometimes individualism and cleverness combine to let an underdog get the better of those in power over him, such as when a judge's servant makes him the object of abuse, or a Tom Thumb style hero winds up rich. At other times cleverness is the only defense of the virtuous and helpless against evil, such as when a mother rescues her beloved daughter from an evil old man by means of a trick. Religion is a strong element in the book. Problems are resolved through divine intervention a number of times, and the good are rewarded

for such qualities as kindness and humility. Ecology is seen in terms of the divine order, but outside of this miraculous events can occur such as when the Virgin and a good child intercede to bring about repentance and redemption of a criminal. Moralistic stories depict the virtues of humility, obedience to authority, kindness to nature, charity, and gratitude. Family love is depicted twice, once between a father and son, and once between a mother and daughter. A few stories explore themes of sadness or failure: Icarus falls from the sky, a girl sorrowfully parts from her lover when her family moves, Rapunzel and her prince are finally united after much suffering. A few stories have no easy classification. One depicts a clever but slightly malicious trick against a gypsy who is seen as perhaps trying to be clever and malicious himself. The class structure of society is seen through the eyes of an upper class dog. A strange South American folktale deals with vanity, greed, stupidity and death in a way that is probably considered humourous, but which also seems to be macabre and fatalistic.

d) Volume 4 - Extracts and Bible Stories

Volume four is similar to Heroes and Legends in that it is an anthology with no linkage or common thread holding it together. Like the previous volume it is bright and colourful with attractive illustrations. The book is made up of fiction, non-fiction and poetry. There is very little contemporary fiction. There is a large component of legends, fables and Biblical stories making up the fiction, along with extracts from Spanish authors, including Cervantes, one or two translations and a number of stories from the Hispanic Americas. The non-fiction concentrates on history, geography, natural science and folkloric information, often Spanish. There is a comic strip sequence set in the American West at the



time of the Mexican War, and there is one play.

Religious themes make a strong appearance in this book and come in a variety of forms: Bible stories, stories showing God working through man, a story showing the power of the Virgin, and one showing the triumph of Christianity. Piety and putting oneself in God's service despite obstacles are positively portrayed and shown as rewarded. In the religious as well as other stories a number of heroes and superheroes appear, including Samson, Hercules, a bullfighter, as well as other individuals who overcome odds to succeed. Three female main characters achieve success or victory only through death and a magical transformation. One story that shows how a rather clever girl avoids having to choose a husband is one of the few that portray women in a more positive light. In general, women are not much featured in these stories.

In only one story is individualism of the characters shown as a coming to understand different points of view. Nature is regarded at times as austere or dangerous but beautiful, and at others as hostile or needing to be conquered. Cleverness is the most important individual characteristic needed to achieve success, often against the powerful. Several stories, some of them fables, are clearly moralistic, teaching such lessons as pride goes before a fall, the evil of envy and the results of selfishness.

## 2. Senda

### a) Volume 1 - Three Friends

The first volume of Senda is much like that of Mundo Nuevo; bright, attractive, with illustrations only slightly less cartoonlike. There is a

group of children, two boys and one girl, around whom the stories are set, supported by a number of secondary recurring characters. The setting of the stories is contemporary and mainly urban. A Martian girl introduces an element of fantasy into what is otherwise a fairly realistic depiction of every day life. There is no clear sense of place to the stories and no hint that they are Spanish. The characters while not stereotyped are generalized, and therefore could be any children in any city in almost any part of the world.

Peer groups, friendship and co-operation are the main themes. Considerable balance is achieved in the portrayals of boys and girls, marred slightly by the expression of one or two sexist remarks directed at girls, but with no equivalent bias in the other direction. There is some individualism here and some appreciation of individual talents and abilities. Elements of realism in the form of arguments and emotional disagreements among the trio of children are included, but there is otherwise little sadness or unresolved difficulties. Children are portrayed very positively playing, co-operating, problem solving, having adventures, and achieving their goals in a world almost without adults. Because of the vagueness of the setting there is no sense of community. Fantasy and wish fulfillment through magic play a part in the stories, but these are offset by the more realistic achievements of the children. Constructiveness and work are presented positively, generally as part of play, and some sense of appreciation of nature is shown. There is an underlying theme of communicating with and understanding other cultures and countries.

b) Volume 2 - Toto and the Circus

The core story element of volume two is a travelling circus and the main character is Toto, a young clown and animal trainer. Other main

characters include members of the circus troop plus various children Toto becomes friends with in his travels. Both poems and extracts from literature are introduced into this volume but linked to the ongoing story either thematically or simply through the device of having someone read or tell a story. There is a strong element of Christianity in the book because a number of stories are built around Christmas. This religious theme is fused with the only appearance of magic in the book, and curiously with references to modern technology and science.

Most stories involve groups of children playing and working together in a positive and co-operative way, so that peer groups, friendship and co-operation form central themes. There is little sense of family, although the circus members seem to serve a sort of familial function to each other, especially in the case of the relationship between an older clown, Panocha, and Toto. They seem to form a unit that is like a parent and child. There is instead of family feeling a strong sense of community, at least in the circus group. Relationships between characters show qualities of kindness, co-operation, and general good feeling. There is never any anger, conflict or even much difference of opinion among individuals or groups. There is a great deal of pleasant but unrealistically peaceful coexistence. The main disruptive element is Pepe, the monkey, who plays some pranks and shirks work but is usually kept under control. The only intrusion of evil turns out to be an innocent and foolish prank on the part of adults. Individualism is not greatly stressed although Toto is clearly the central character and displays talent and leadership.

There is a real sense of having to cope with sadness, especially in parting, but in general travelling and working are presented positively.

Literacy is stressed through Toto's great fondness for books, but he seems to get by without going to school. The appearance of such a character in a school textbook is surprising in light of the continuing problems of upgrading the level of school education in the Spanish population, and the persistence of child labour in some forms. However, the emphasis on work means that maturity and working to achieve goals are positively presented. There is some sense that the setting is Spanish or at least European. There are almost no female adult characters in this book, and while girls are often present in the stories they are not often given much prominence.

c) Volume 3 - Pandora

The appearance of Volume three of Senda is somewhat different from the first two volumes if only because the illustrations are in a simpler style and the stories are longer. Again, the book is held together by a central core of characters, unlike the third volume of Mundo Nuevo. The characters consist of Pandora, mistress of the winds, and seven children who are brothers and sisters in one family and friends to Pandora. Pandora has a fairly didactic relationship to the children teaching them about the world through experience and by reading stories from books. This latter practise sometimes appears to be a most unwelcome imposition to the child characters. Nonfiction, extracts from literature, and poems are often introduced in this way and generally have some connection to the ongoing narrative. One exception is a comic strip sequence in which an American journalist in World War II saves the life of a Japanese officer and promotes understanding and goodwill between enemies. There is a strong element of fantasy in the book, but in other respects it seems contemporary and fairly realistic, with some definite indications that it takes place in Spain. Women and

girls figure prominently and positively in the book and there is no apparent religious content.

Since the book is to a large extent an anthology, the thematic content is accordingly varied. Individuality is one of the strongest elements running through it, but it is not always the kind of individualism that succeeds through persistence against all odds. Sometimes the heroism is as clear as that of Siegfried in the Nibelung, but in contrast there is the solitary shepherd who quietly enjoys his way of life and the respect of his community. In conjunction with this, many stories are told with differing points of view being expressed. This happens in several of the stories involving Pandora, the winds and other characters who are her friends. Some short pieces simply describe individual feelings such as sadness, pleasure in nature or the joys of sleeping in. Man's relationship with nature is explored and seen as one in which man should be kind and appreciative. However, one striking story describes a boy trying to survive the onslaught of a wind that seems malevolent. Family life among siblings is often depicted in a realistic fashion. The large group of brothers and sisters form shifting smaller groups, separate out as individuals, co-operate, fight, make plans and carry them out, share duties and help each other. Sometimes the presentation of varying viewpoints and shifting relationships becomes confusing. Caring and kindness characterize most relationships, but are contrasted with occasional instances of unkindness and selfishness.

d) Volume 4 - The Boy and Clavileno

Volume four is distinctive in appearance from both the first two volumes and the third of the series. The illustrations are in a sketchy pen and ink style and little colour is used. Like the second two volumes of Mundo Nuevo and the third of Senda this is primarily an anthology, but in this

case it is loosely strung together by a connecting link between stories. This link is formed by a boy who finds a wooden horse which turns out to be the wooden horse of Don Quixote, Clavileno, who takes him travelling. It is made fairly clear from the beginning that the boy is really going on flights of the imagination and that this is a desirable thing. Once again, travel serves as a motif throughout the book, In this book there are more excerpts from literature, Spanish and foreign, with a large component of the latter. There is not much contemporary fiction. Religious and patriotic elements are evident but in the case of religion much less stress is put on Biblical and inspirational stories than was seen in Mundo Nuevo. Roman Catholicism is seen in its social and cultural context. Women do not figure prominently in the book and one of the items devoted to women is a paean to motherhood.

A range of human emotions and relationships, some of individuals, others between groups or between man and nature, is explored. The material is quite sophisticated and there is more ambiguity and paradox in this book than in any other. Several stories deal with man's relationship with nature, often in an adversary sense, but also with a sense of respect for the natural order. For instance, a group of three stories explore man and the sea with appreciation of the beauty of the sea, its dangers and acceptance of its challenges. Other pieces seem mainly to be an appreciation of the Spanish countryside, and a couple of stories deal with natural order and change. The human relationships are many and varied. Two stories of the Cid describe his unjust persecution at the hands of King Alfonso and his obedience and loyalty in this situation. There are a couple of stories in which rascals succeed in getting what they want or defying authority through cleverness. Several stories illustrate caring

and kindness, others show envy, treachery, and on the positive side, the overcoming of differences for the common good. Individualism and individual success show up fairly frequently, partly in the clever rascals already mentioned, and also in individual heroes, and odd or unique individuals including, of course, Don Quixote. This book has the sole story that takes place in the future, and it also has one that shows an appreciation of old age.

## B. General Characteristics of Stories

### 1. Fiction and Non-fiction

These eight books comprise the first school reading material for a great many Spanish children from age six to ten. The total number of stories for each series, fiction and nonfiction is shown below.

TABLE 1  
NUMBER OF PROSE PIECES IN EACH SERIES

Series	Fiction	Non-fiction	Total
Mundo Nuevo	121	75	196
Senda	253	19	272

From these figures it is clear that Senda has a much greater number of prose pieces overall, and a larger number of fiction pieces than Mundo Nuevo, but a much smaller number of non-fiction pieces. Expressed in ratios, Senda has more than twice as many fiction pieces as Mundo Nuevo. The ratio of fiction to nonfiction is about 12 to 1 in Senda and less than 2 to 1 in Mundo Nuevo. The difference in the number of stories can be at least

partly explained by a different approach to the length and number of reading units for technical purposes in the reading process. The differing emphasis on fiction and non-fiction is not so easily explained. It would suggest, as in Lorimer's study of two Canadian textbook series, that the series with the greater emphasis on fiction is focussing on literature and the "writing out of social concerns in imaginative form."<sup>1</sup> Applying this to the Spanish books, Senda demonstrates more concern for this process than does Mundo Nuevo. As Lorimer notes, non-fiction tends to be a kind of cheap fill for the books.<sup>2</sup> In both series there is emphasis on Spanish themes in the non-fiction, but the greater emphasis on non-fiction in Mundo Nuevo suggests that there is a heavy dependence on non-fiction to introduce a cultural context to the books. Recalling that the second two volumes of Mundo Nuevo contain most of the non-fiction and that they have no unifying theme, the non-fiction adds to a feeling of disjointedness and does not project a coherent cultural reality. This may be part of an attempt by the publisher, Anaya, to develop an internationally oriented textbook that can be used in any Spanish speaking country with few changes.

## 2. Time

Since Time refers to historical time in this analysis, the time in which the various stories are set is a good indication of concern with contemporary situations, history, the future, or lack of concern with time in general and perhaps more attention to abstract ideas. The lack of stories with future and indefinite time frames would indicate a lack of concern with these concepts. In both series there is only one story set in the future and this is an excerpt from Arthur C. Clarke's 2001: A Space Odyssey, found in The Boy and Clavileno. There are only eight stories where



time is indefinite and five of these are also in the same volume of Senda. The following table shows the data, expressed in percentages of the number of stories in each series. The figures are for fiction only.

TABLE 2  
TIME OF STORIES FOR EACH SERIES

Time	Mundo Nuevo	Senda
Present	49.5%	66%
Past	49.5	30.8
Future	0	.4
Indefinite	.8	2.7

There is clearly a greater emphasis on contemporaneity in Senda. The present and past are almost equally balanced in Mundo Nuevo.

Looking at each series by level, more emphasis can be seen on the present in the early volumes, one and two in each series. Ninety-five percent of the stories in Mundo Nuevo 1 & 2 are in the present, while 86% is the figure for Senda. In the latter two volumes there is a greater emphasis on the past, 75% for Mundo Nuevo and 56% for Senda. While the emphasis on the present in the early volumes can be attributed in part to questions of grammar and the reading ability of the children, the difference between the two series admits no such easy explanation. In general Senda is more moderate in its swing from one time to the other between levels, showing comparatively less emphasis on the present in the early volumes and more in the later volumes. In the non-fiction Senda has a greater number of pieces set in the past, while in Mundo Nuevo the numbers are almost equal, with slightly more in the present.

### 3. Setting

There were six different categories for settings in the analysis. They are arranged in the table below for fiction pieces in percentages calculated on the total number of stories in each series.

TABLE 3  
SETTINGS OF STORIES IN EACH SERIES

Item	Mundo Nuevo			Senda		
	1&2	3&4	Total	1&2	3&4	Total
Rural	68%	40%	49%	37%	48.5%	42%
Domestic	4.5	4	4	27	12	21
Urban	9	17	14	18	15	17
Fantasy	9	13	11.5	5	19	11
Indeterminate	0	6	4	11	2	7
Foreign	9	21	16.5	2	4	3

In all cases rural setting predominate from a high of 68% in Mundo Nuevo 1 & 2 to a low of 37% in Senda 1 & 2. Looked at by series, Mundo Nuevo shows a somewhat higher percentage of rural settings than Senda. This emphasis on rural is common in textbooks in general and suggests a sense that such settings are either more appealing or more relevant to the children using the texts. Considering the increasing urbanization of Spain, this emphasis on the rural could indicate several things:

1. That the textbooks in general, or the series is designed for use in rural areas. This might be true of Mundo Nuevo as most rural schools are state run.

2. That, while designed for urban use the textbooks are more appealing with rural settings, or that urban children require a high degree of exposure to rural experience through literature.
3. Or, that textbook producers do not recognize any need to present children with works of the imagination closely related to their own life experience.
4. Much children's literature uses generalized rural settings and Spanish textbooks are part of this trend.
5. The Spanish landscape is important in much of the literature of the country and this is reflected in the textbooks.

Senda shows less emphasis on the rural and more evenness in the treatment of the two levels. Mundo Nuevo shows great emphasis on the rural in the early volumes and much less in the second two.

Aside from rural settings the two series show one major difference. In Mundo Nuevo foreign settings are the second most important and domestic settings are last, while in Senda the situation is reversed. The other three categories show similar frequencies. The comparative emphasis on foreign settings suggests a more outward looking attitude on the part of Mundo Nuevo, or perhaps the selling of the series abroad. If non-fiction were to be added in it would not change the overall impression. Since most of the non-fiction occurs in the second two volumes in both series, the figures for the first two are not affected. In the second two volumes, considering both fiction and non-fiction rural settings still predominate, and there is a high percentage of foreign settings, indicating a tendency to deal with this type of material in factual rather than imaginative form.

#### 4. Outcome

There were only three categories of outcome used in the analysis and these were judged as much as possible from the point of view of the character or characters appearing to be the protagonist(s). Table 4 shows the results expressed in percentages based on the total number of stories in each two books or in each series. In every case there are more positive outcomes than the other two types, and least negative. The Mundo Nuevo series shows the highest percentage of positive outcomes overall while the early books of the same series show the largest percentage of this category in absolute terms, closely followed by the first two volumes

TABLE 4  
OUTCOMES OF STORIES IN EACH SERIES

Item	Mundo Nuevo			Senda		
	1 & 2	3 & 4	Total	1 & 2	3 & 4	Total
Positive	77%	70%	72%	76%	60%	69%
Neutral	11	15.5	14	14	27	20
Negative	11	14	13	9.5	13	11

of Senda. As in the d'Heurle study of Grade Three American readers, we have here a "sugar coated world". There seems to be a general reluctance to introduce negative or even neutral endings in the early years. This is true not only in Spanish writing for children, but is general to modern Western society. It is part of the idea that childhood is a time of innocence, enjoyment, and freedom from both responsibilities and from sadness. It is only as the child grows older that he or she is gradually

introduced to ideas of responsibility, complex human relationships, and the harsher realities of life. Senda 3 & 4 show the fewest positive endings and the most neutral ones. This indicates some willingness to present older children with ambiguous situations and outcomes.. There are some extremely interesting stories of this type. One such story in Senda 3, Pandora, called "El gorrion y la luna", describes a situation in which a family has a pet sparrow. It leaves for a time and the children have trouble sleeping. The sparrow returns after a month and agrees with the parents that the moon is keeping the children awake. He decides to fly to the moon and divide it in half to make it less bright. The mother decides to make curtains for the children's room, and the father decides that the moon is waning and will soon be less bright anyway. All three are convinced that they have solved the problem. In fact, when the children arrive home from school and see the sparrow, they are happy and able to sleep well again. The story provides an appreciation of several points of view, but makes no judgements, nor even suggests that the various parties have gained a better understanding of one another. Stories such as this give children the opportunity to see that there is more than one way to look at a problem and there are reasons for people having disagreements.

Other stories demonstrate ambiguity in the behaviour of an individual. For example, a trickster at times displays extreme generosity, a boy brought up in a religious atmosphere takes revenge on several scorpions for the bite he received from one. In some cases these stories are extracts from larger works and thus lack any conclusion and at times also lack coherence, but in general they temper the overly positive view provided by the earlier volumes.

## 5. The Civil War

There was one special category included because of its importance to the history and development of contemporary Spain and to the politics and attitudes of Spaniards. This was mention of the Civil War. No mention of or even allusion to the Civil War could be found in these books. Prior to the death of Franco, textbooks did indeed mention the Civil War, presenting the pro-Franco or National Movement side, as the example given by Amodia and mentioned earlier illustrates. There may be textbooks other than these in use in Spanish schools that still do so.

However, despite the fact that Spanish history plays a part in a number of both fiction and non-fiction pieces in these books, the period of the Civil War is not touched. While this is probably an avoidance of a subject that is still rancorous to Spaniards during this sensitive period of the peaceful transfer of power, it refuses the challenge to present this time in history in a fair and balanced, or at least humanistic way. The opportunity for children who did not experience the war and have the potential to be unbiased, to start thinking about this event with some understanding of the suffering of people on both sides is missed. In a country still suffering from those who try to resolve political questions through violence, a calm assessment of the Civil War is a desirable step towards building a more tolerant attitude.

### Summary

The results discussed above show that the Mundo Nuevo series favours stories set in the present for younger children, but set in the past for older children. These stories tend to show a world that is rural rather than urban, and they give considerable attention to foreign places. They show a preference for happy outcomes, although some negative outcomes appear

for older children. The Civil War is avoided. There is a tendency to use a large element of non-fiction in these readers and thus an emphasis away from literature and works of the imagination. The world they show is rural and happy, immediate for young children but in a time-gone-by for older children. This world, therefore, does not deal with the modern, urban experience of many children nor with many problems whether of an historical, international or everyday nature. The view so far is of a happy, bucolic, irrelevant world.

Senda is similar but slightly more relevant to modern conditions. It emphasizes the rural but to a lesser extent, and shows better balance in terms of historical time. While it is unrealistically cheerful for young children, it gives greater attention to unhappy realities and problems than does the other series. Senda lays greater stress on literature and the expressing of ideas in imaginative form, but it lays less stress on internationalism.

From the data so far examined, neither series can be said to be presenting a world in tune with the aims of education policy, described earlier. This policy stresses preparation for a life in a modern technological society, tolerance, and co-operative decision making.

### C. Character Portrayal

#### 1. Male-female Ratios

A brief look at the combined figures for characters from both series is useful to illustrate the problem of imbalance between male and female characters common in these texts and in many others. The grand total of all characters for both series is 1869. The total for female characters is 562, while for male characters it is 1307. This creates a ratio of one

female character to more than two male characters. These figures are similar to those found in all textbook analysis studies that have looked at the presentation of male and female characters. A ratio of one female character to every two or three male characters is completely in keeping with the ratios found elsewhere. So consistent is the imbalance that it appears to be almost a law.

Yet these figures do not come even close to reflecting the reality of a world where the population is divided roughly equally between males and females. Although we have already noted how a bias in terms of numbers does not necessarily indicate a bias in portrayal, this imbalance is too great and too consistent to ignore. The clear preference for male characters reflects the continuing male dominance not only of Spanish society, but also of Western European and American society in general. Given the fact that Spanish society still contains a strong tradition of male dominance and lacks a vibrant and vocal women's movement, it is almost surprising that the pro-male bias of these books is not stronger. In this the books may be reflecting international trends in textbook publishing rather than national conditions. Or, it could be that a policy of greater equality in education on the part of the Ministry is reflected in a male-female portrayal that is in fact at least as well balanced as that found in other parts of the world.

## 2. Characters: Age, Sex, Type and Occupation

a) Looked at by series and by level the figures for male and female characters appear below, expressed in terms or percentages based on the total number of characters in each category.



TABLE 5  
SEX OF CHARACTERS IN EACH SERIES

	Mundo Nuevo			Senda		
	1&2	3&4	Total	1&2	3&4	Total
Female	40.5%	20%	28%	32%	31%	31%
Male	60	80	71	68	69	69

It is immediately apparent that the Senda series maintains an even ratio throughout that corresponds to the magic 1:2 figure. The early volumes of Mundo Nuevo show a male-female ratio that comes closest to being balanced. This is due to the pair of boots, one male and one female, who are the protagonists in almost every story of Boots. However, Volumes 3 and 4 of Mundo Nuevo show an even stronger pro-male bias than is usual so that the average for the whole series is one female to every two or more males.

b) A closer examination of the male-female character figures gives some additional information. In table 6 it can be seen that the main male human characters in Mundo Nuevo are four times as numerous as the female. The largest frequency of female characters occurs in the Non-human area under Personified Objects or Animals, only some of whom are main characters. The ratio is much more balanced in Senda, being 1:2 for human main characters and showing a good percentage of girls as main characters. The first two volumes of Mundo Nuevo show absolutely no girl main characters. In general there is a move towards a larger proportion of adult main characters in the volumes for older children. Yet the proportion of female adult main characters remains quite low. In one book, Pandora, there is an important

TABLE 6  
 MALE AND FEMALE CHARACTERS BY AGE  
 AND TYPE FOR EACH SERIES

Characters	Mundo Nuevo			Senda		
	1&2	3&4	Total	1&2	3&4	Total
<u>Human</u>						
Girl Main	0%	3%	2%	20%	8%	14%
Boy Main	9	6	7	34	16	26
Total	9	9	9	54	24	40
Woman Main	1	7	5	1	6	3
Man Main	5	26.5	18.5	7	14	10
Total	6	34	23.5	8	20	13
Fem. Secondary	5.5	4	5	3	9	6
Male Secondary	12	31	24	9.5	23	15.5
Total	18	35	29	13	32	21
Total Female	7	14	11.5	24	23	24
Total Male	27	63	50	51	52.5	51
Total Human	33	78	61	75	76	75
<u>Non Human</u>						
Female Imagin.	0%	1%	1%	1%	2%	1%
Male Imaginary	0	2.5	2	.5	1	1
Total	0	4	3	2	3	2
Fem. Personif.	32	3	14	3	5	4
Male Personif.	29.5	10	17.5	11	11.5	11
Total	62	13	31	14	17	15
Female Animals	1.5	2	2	3	1	2
Male Animals	3	3	3	6	4	5
Total	5	5	5	9	5	7
Total Female	34	6	16	7	8	7.5
Total Male	33	16	22	17.5	17	17
Total Non-human	66.5	22	38.5	25	24	25
Total Female All	40.5	20	28	32	31	31
Total Male All	60	80	72	68	69	69

female character named Pandora who appears throughout the book, but she is an exception, and the comparative lack of adult female characters elsewhere makes the overall frequency for the series even lower than Mundo Nuevo. Overall Senda shows more consistency in the proportion of male to female characters, the highest proportion of female main characters and the highest proportion of child protagonists.

c) In non-human characters the largest category is almost invariably Personified Animals and Objects. Toto and the Circus is the sole exception, where a greater number of naturalistic animals appear. The numbers of Personified Animals and Objects is significant because the behaviour of these characters is humanistic and often childlike and they are presumed to appeal to children in general and younger children in particular. Research done on the truth of such an assumption is not extensive and is therefore not of much help in deciding the appropriateness of so much animism in children's books. However, only the first two books of the Mundo Nuevo series show a larger frequency of this type of character than that seen for older children. Recalling that this series is most used in state schools, it can be seen that state educated are presented with a larger proportion of animism than privately educated children. It is in one of the early Mundo Nuevo books, Boots, that two boots are the main characters and in fact almost all the characters in this book are personified animals or objects.

d) Occupations

In the area of occupations great differences occur between males and females. The total number of occupations named at least once for both series is 186. There are 21 occupations listed for females and 165 for males, a ratio of about 1:8. The list of female occupations is short and

limited, while that for males is long and quite varied. The complete list can be found in Appendix B. Of those occupations that are depicted more than once, the one with the most frequency for both males and females is circus performer. This is because Toto and the Circus is set in a travelling circus, and other mentions of circuses occur elsewhere. The next most frequent female occupations are teacher, washerwoman, and housekeeper. The most mentioned male occupations are shepherd, wizard, clown, servant, king, soldier, priest, policeman, thief, teacher, sailor, servant and prophet. While the lists are different in some respects for the two series, the point remains the same in all books at all levels: a very small and limited number of female occupations is set against a large and varied list of male occupations, that range from shepherd to astronaut.

In addition, most of the occupations that imply power or authority are male. For females we find one princess and three teachers. For males there are various kings, princes, judges, mayors, military leaders, priests, police, circus owners and so on.

Another important aspect of occupations is the apparent emphasis on traditional occupations. There are few instances of occupations that reflect the types of jobs many people do in the twentieth century, such as technical or highly skilled jobs. Heroes and Legends contains references to a detective and a zoologist, Extracts and Bible Stories to a railway porter, a prospector, a zookeeper, a scientist and a mechanic, Pandora to a pilot, an airport worker, a stationmaster, a railway inspector and a TV announcer, and The Boy and Clavileno to an astronaut. This makes a total of thirteen occupations out of 186 that might be considered modern, although some of the more traditional occupations are placed in present day settings.

A number of occupations also appear in the non-fiction, often because some of these pieces are biographies. In all of these only two female occupations appear: queen and actress. There are 41 male occupations covering a fairly wide range. The inclusion of jobs involving science and technology and twentieth century personalities adds a modern aspect to this list. Such occupations as astronaut, businessman, customs officer, doctor, engineer, ethnologist, flight controller, journalist and pilot fill some of the gaps appearing in the list of occupations found in the fiction.

The appearance of traditional occupations serves the purpose of helping to give the Spanish child a sense of history and an appreciation of the ways of the past, some of which may still be valid. This should contribute to the formation of understanding and pride in a common heritage. But in a country still in the process of modernizing, and still suffering from a lack of an adequately trained workforce, as has been previously discussed, too much emphasis on out-dated and obsolete occupations cannot help to prepare the Spanish child for a future in a modern technologically oriented society.

A final aspect of occupations worth considering, but one that does not emerge from the quantitative data, is the case of children working to earn a living. As was previously mentioned in the theme summary, the most striking example of this is in Toto and the Circus where Toto works in a travelling circus. He does not appear to have any parents, nor does he appear to go to school. The circus clown fills both a surrogate parent and teacher role. He cares for, advises and helps the boy and provides him with the books which seem to be his substitute for schooling. The appearance of this character and a few other children who work has a

positive aspect in that by showing a child living independently, earning his own living and coping with adult responsibilities it can be said to be encouraging maturity. But such a prominent appearance of this type of character in a state-approved textbook is surprising since Spain has a continuing problem with child labour and school drop-outs. The official school leaving age of fourteen years does not prevent some children from leaving school to work before this age, often because they must make an economic contribution to their families. Spanish teachers complain that they cannot pursue truants who are sent out to work by their parents because they know some of these families face difficult economic situations, and because they fear any harrassment will simply jeopardize the education of other children in the family. Thus the positive presentation of a working child seems to contradict the general direction of the education policy, and the needs of the education system.

#### D. Attitude Scale

##### 1. Introduction

The data from the Attitude Scale is a key element in the analysis. A brief summary of the thematic content of the books, presented more fully at the beginning of this chapter, will orient discussion of the Attitude Scale for each series. The data for the Attitude Scale appears in table 7. Letters appearing in front of the names of categories when they are mentioned for the first time correspond to the letters by which they are listed in Appendix A, where they are defined, and by which they are listed in table 7. This should aid the reader to locate each item in table 7 as it is referred to.

## 2. Mundo Nuevo

Mundo Nuevo does not seem very well planned and cohesive. In general the first two volumes have more positive aspects than the last two. The use of plain anthologies with no connecting narrative thread in Volumes 3 and 4 leaves the reader without a sense of general direction. Much of the material is traditional and moralistic, giving a narrow perspective. The early volumes stress adventuresomeness and co-operation. The first volume, Boots, is particularly good at showing equality, understanding, tolerance and kindness, and furthermore provides a feeling of being set in Spain. The second volume, Wizards, is more limited, emphasizing a traditional type of learning, authority and obedience, while leaving out peer group interaction and co-operation. With the anthologies of volumes 3 and 4, Heroes and Legends and Extracts and Bible Stories, a kind of aggressive individualism comes to the fore. Cleverness and strength rather than co-operation are the dominant qualities. Religion is presented in an orthodox manner. The presence of several Bible stories and various moralistic and inspirational stories, some of them specifically Roman Catholic, are designed to illustrate the power of God in the lives of men, and suggest that through obedience and piety success can be attained because the favour of God is won. While this is not surprising in a country where Roman Catholicism is the religion of the vast majority and the Church holds official status, it is not in keeping with the recent moves to recognize freedom of religion and to separate church and state. The books also suggest a kind of fatalism in that most important qualities for success cannot be acquired. If failure results from disobedience and other failings, and even sometimes despite the goodness of the characters, it is to be accepted and perhaps it will be transcended in some way. Such fatalism is typical

of a society with a rigid class structure where everyone must know his place and accept it.

a) Volume 1 - Boots

As table 7 shows the most frequent Cultural Sets in Boots are m) Social Regulation and Structure, l) Food and Drink, and j) Peer Groups. In the d'Heurle study the presence of food and drink could often be seen as a reward, but here it is not so significant, mainly providing realistic background and at most indicating success, happiness or celebration. In at least one case the type of food is very Spanish. The significance of a high score for social regulation and structure is that it suggests an emphasis on rules and laws and a hierarchical social structure. By examining the themes we can see that at least part of this is due to the presence of manners and to the presence of several highly organized groups, such as an ant colony, a community of fish and the city of "Shoeland" with its mayor and other officials. The prominent presentation of peer groups is consistent with what we have seen in the themes, and with the lack of stress on individuality. Peer groups tend to be more male than female in this book by a substantial margin, but females predominate slightly in social regulation and structure, suggesting that they have more than their full share of positions in power structures.

The travelling theme of the book is reflected in a high score for c) Recognition of other countries, cultures and regions. In this case it is clearly regions of Spain and the country's ethnic groups, such as gypsies that are depicted, so that the child is presented with an idea of an expanding world that is yet familiar and fairly close at hand.

Two other categories receive substantial attention and these are

a) Tradition and d) Family unity. We can see from the themes and from the



regionalism revealed in the data above that this tradition represents a kind of folk knowledge and an appreciation of the cultural heritage of the country. The type of family unity depicted is enriching rather than constricting, because while the two central characters and their parents show affection, the child figures are clearly independent and have essentially left home. All of these attitudes are shown more frequently in males than in females.

The categories from f) to i) are not mentioned at all in this book and while this is not so surprising with reference to war and peace, it is interesting that any mention of religion or education in schools should be absent. Other categories in Cultural Sets receive scant attention. With reference to b) Nationalism, the form it takes is a kind of general fervour for the imaginary country or city of "Shoeland" and while it is portrayed positively it is not stressed.

In the Other-Directed Postures table 7 shows that the most frequent category was a) Caring, appearing almost twice as much as any other. This correlates well with the thematic analysis which revealed the giving and receiving of help and kindness among the characters to be the most prominent feature of relationships. Because this action is often reciprocal it does not imply the kind of hierarchical relationship where one character or set of characters always gives help and another or others always receive it. However, it should be noted that the two protagonists get more help than they give, especially the female character, and their problems are solved not so much by their own efforts as by the fortuitous intervention of fate or some other character. This is reinforced by the high level of q) Authority, because this category refers not just to the giving of orders, but to the ability to teach, to be decisive and to give

help. It means power of various kinds and is more often male than female by a large margin. In a couple of cases the main characters are even taken by force, once by criminals and once by the law.

Other important items in this section are i) Play, m) Co-operation, and e) Conformity. Conformity is to be expected whenever there is a high degree of authority being exercised and when social regulation and structure are important, as they are here. Play and co-operation are part of the basically good relations that the characters have with each other and with others, and of the generally pleasant tone of the books. The importance of co-operation is consistent with the importance of peer groups, but unlike peer groups is more equally divided between males and females. Two other frequently found attitudes are h) Learning and i) Working with females seldom found doing the former of the two. Working is generally found other than in the two main characters and adds to the sense of community and specificity of place. This is supported by the number and variety of occupations depicted, most of them male. Females are sometimes seen working in homes, or simply working, as in the case of the ants.

There are several categories that are not depicted for females but are depicted for males. Some of them are negative: b) Uncaring, o) Cruelty, and r) Exploitive. The appearance of these negative qualities adds some drama to the book and also some rather earthy realism. For example, the gypsy boy is kind but gets carried away and becomes careless, and two drunken wineskins put in an appearance. Such characters would be highly unlikely in English or North American Grade One readers and their treatment here suggests both a readiness to insert realism but possibly also a didactic attempt to warn against the dangers of alcohol.

TABLE 7:

## AN ATTITUDE SCALE OF THE CONTENT OF THE 2 READING SERIES, MUNDO NUEVO AND SENDA.

Figures are shown in percentages of the total Cultural Sets, Other-Directed Postures, and Inner-Directed Postures for each volume.

Cultural Sets	Mundo Nuevo						Senda			
	Boots	Wizards	Horses	Extracts	Friends	Toto	Pandora	Clavileno		
a) Tradition	Female	3	2	4	4	1	1	1.5		.5
	Male	6	11	6	7	1	1	1.5		3
	Total	9	13	10	11	2	2	3		3
b) Nationalism	Female	1	0	1	2	0	0	0		.5
	Male	1	0	1	3	0	0	1.5		3
	Total	2	0	2	5	0	0	1.5		3
c) Recognition of Other Countries	Female	4	7	2	6	4	1.5	0		1.5
	Male	10	22	7	10	7	3	2		9
	Total	15	29	8.5	16	11	4	2		12
d) Family Unity	Female	4	2	5	5	4.5	1.5	11		4
	Male	7	7	4	6	4.5	1.5	13		6
	Total	12	9	9	11.5	9	3	24		10
e) Economic Transaction	Female	1	2	2	.5	1.5	4	4.5		0
	Male	1	4	7	2	1	4	3		5
	Total	2	6	10	2	2	8	7.5		5
f) War and Militarism	Female	0	0	1	.5	0	0	1		0
	Male	0	0	2	3	0	0	3		2
	Total	0	0	2	3	0	0	4		2
g) Peace and Pacifism	Female	0	0	1	0	0	0	1		0
	Male	0	0	1	.5	0	0	0		.5
	Total	0	0	2	.5	0	0	1		.5
h) Religion and Religiosity	Female	0	0	2	2	1	6	0		2
	Male	0	0	7	6.5	1.5	8	1		7
	Total	0	0	8.5	8	2	14	1		9
i) Education in Schools	Female	0	0	0	.5	2	.5	2		1
	Male	0	0	1	0	2	.5	1		3
	Total	0	0	1	.5	4.5	1	3		4

Item	Mundo Nuevo						Senda			
	Boots	Wizards	Heroes	Extracts	Friends	Toto	Pandora	Clavileno		
j) Peer Groups	Female	4	4	4	3	25	24	5	3	
	Male	13	9	8	8	25	31	6	11	
	Total	18	13	11.5	11	50	55	11	14	
k) Illness and Death	Female	0	0	1	2	1.5	1	1.5	3	
	Male	1	4	5	6	2	0	4	6	
	Total	1	4	5	8	4	1	5	9	
l) Food and Drink	Female	9	4	4	1.5	1	1.5	4.5	2	
	Male	10	11	6	3	3	1.5	6	7	
	Total	19	15.5	10	5	4	3	10.5	9	
m) Social Regulation and Structure	Female	10	2	6	6	4.5	3	12	4	
	Male	9	7	13	11	7	6	14	14	
	Total	19	9	19.5	17	11	9	26	17	
<b>Other-Directed Postures</b>										
a) Caring	Female	10	5	7	5	11.5	8	8	4	
	Male	14	8	9	8	13	14	9	11.5	
	Total	24	13	16	13	25	22	17	16	
b) Uncaring	Female	0	1	0	1	2	1	.5	1	
	Male	3	3.5	3	3	2	2	2	1	
	Total	3	4	3	3	4	3	2	2	
c) Selfish	Female	1	1	2	1	1	1	2	1	
	Male	1	1	5	4	.5	1	2	3	
	Total	2	2	7	5	1.5	2	4	4	
d) Selfless	Female	2	1	1	.5	1	1	1	0	
	Male	1	3	2	3	1	3	2	3	
	Total	3	4	3	3.5	2	4	3	3	
e) Conforming	Female	4	3	3	3	2	3	4	3	
	Male	5	8	6	6	4	5	6	8	
	Total	9	11	9	9	6	8	10	11	

Item	Mundo Nuevo						Senda		
	Boots	Wizards	Heroes	Extracts	Friends	Toto	Pandora	Clavileno	
f) Nonconforming	Female	0	1	2	1	2	1	2	
	Male	2	2	5	6	1	4	5	
	Total	2	3	7	7	3	5	7	
g) Learning	Female	3	0	.5	.5	1.5	2	1	
	Male	3	11.5	3	3	3	3	4	
	Total	6	11.5	3.5	3.5	4.5	5	5	
h) Working	Female	2	0	2	0	2	5	1	
	Male	5.5	11.5	6	7	3	7	7	
	Total	7.5	11.5	8	7	5	12	8	
i) Play	Female	5.5	2	1	1	4	3	2	
	Male	7.5	5	1	3	7.5	6	5	
	Total	13	7	2	4	11.5	9	7	
j) Obedience	Female	0	1	2	1	3	1	1	
	Male	1	3.5	3	5	3	1	4	
	Total	1	4.5	5	6	6	2	5	
k) Disobedience	Female	1	0	1	1	0	.5	1	
	Male	0	1	3	2	0	.5	1	
	Total	1	1	4	3	0	1	2	
l) Competition	Female	0	0	0	0	.5	1	1	
	Male	1	1	2	2	1	1	2	
	Total	1	1	2	2	1.5	2	3	
m) Co-operation	Female	0	0	0	1	7	6	.5	
	Male	1	1	2	2	8	7.5	4	
	Total	1	1	2	3	15	13.5	4.5	
n) Physical Aggression	Female	0	1	1	.5	0	0	.5	
	Male	0	0	3	4	.5	.5	2	
	Total	0	1	4	4.5	.5	.5	2.5	

Item	Mundo Nuevo						Senda			
	Boots	Wizards	Heroes	Extracts	Friends	Toto	Pandora	Clavileno		
o) Cruelty	Female	0	2	1	1	0	0	0	.5	0
	Male	1	1	3	5	0	0	1	1	2
	Total	1	3	4	6	0	0	1.5	1.5	2
p) Physical Appearance	Female	0	0	2	3	.5	.5	1	1	1
	Male	3	3	2	1	.5	1	.5	.5	0
	Total	3	3	4	4	1	1.5	1.5	1.5	1
q) Authority	Female	3	3	4	3	7	.5	6	6	2
	Male	8	11	10	10	6	9	7	7	12
	Total	11	14	14	13	13	9.5	13	13	14
r) Exploitive	Female	0	2	1	1	0	.5	1	1	1
	Male	1	4	3	4	1	2	1	1	3
	Total	1	6	4	5	1	2.5	2	2	4

Inner-Directed Postures

a) Exploring	Female	8	0	1	1	6	6	9	1
	Male	9	11	9	7	9	10	12	13
	Total	17	11	10	8	15	16	21	14
b) Ambition	Female	1	1	3	.5	3	5	4	1
	Male	2	10	9	10	6	7	7	10
	Total	3	11	12	10.5	9	12	11	11
c) Lassitude	Female	1	0	0	.5	1	0	.5	0
	Male	.5	2	.5	.5	1	1	.5	1
	Total	1.5	2	.5	1	2	1	1	1
d) Physical Competence	Female	3	5	.5	1	3	3	3	1
	Male	7	7	6	8	4	6	5	6
	Total	10	12	6.5	9	7	9	8	7
e) Physical Strength	Female	0	1	0	.5	1	0	1	0
	Male	.5	0	1	4	1	0	1	1.5
	Total	.5	1	1	4.5	2	0	2	1.5

Item	Mundo Nuevo						Senda		
	Boots	Wizards	Heroes	Extracts	Friends	Toto	Pandora	Clavileno	
f) Physical Incompetence	Female	1	1	0	0	0	1	1	.5
	Male	2	2	2	1	1.5	1	1	2
	Total	3	3	2	1	1.5	2	2	2.5
g) Physical Weakness	Female	1	1	.5	.5	1	.5	1	0
	Male	.5	2	.5	2	2	0	1	1
	Total	1.5	3	1	2.5	3	.5	2	1
h) Intelligence	Female	2	5	2	2	8	5	6	1.5
	Male	5	10	9	8	7	11	5	12
	Total	7	15	11	10	15	16	11	13.5
i) Ignorance	Female	3	1	1	1	1	3	4	2
	Male	3	5	5	5	4	3	5	4
	Total	6	6	6	6	5	6	9	6
j) Cleanliness	Female	3	2	1	0	.5	1	1	1
	Male	3	1	2	2	.5	3	2	0
	Total	6	3	3	2	1	4	3	1
k) Dirtiness	Female	.5	0	.5	.5	1	.5	1	.5
	Male	0	2.5	2	2	1	2	1	1
	Total	.5	2.5	2.5	2.5	2	2.5	2	1.5
l) Courage	Female	.5	0	1	2	1.5	1	.5	1
	Male	1.5	3	3	6	1.5	2	3	4
	Total	2	3	4	8	3.5	3	3.5	5
m) Fear	Female	3	2	1	2	.5	2	1.5	1
	Male	4	6	3	2.5	.5	2.5	3	3.5
	Total	7	8	4	4.5	1	4.5	4.5	4.5
n) Satisfaction	Female	9.5	2.5	4	2.5	9	6	7	3
	Male	9.5	11	8.5	8	11	10.5	10	8
	Total	19	13.5	12.5	10.5	20	16.5	17	11

Item	Mundo Nuevo					Senda				
	Boots	Wizards	Heroes	Extracts	Friends	Toto	Pandora	Clavileno		
o) Dissatisfaction	Female	3.5	1	4.5	2	2	4	6	3	
	Male	5	5	7	9	4	7.5	7	10	
	Total	8.5	6	11.5	11	6	11.5	13	13	
p) Emotional	Female	3	0	3.5	3	4	2.5	2.5	1.5	
	Male	4	3.5	3	5	2	4.5	5	4	
	Total	7	3.5	6.5	8	6	7	7.5	5.5	
q) Rational	Female	0	0	.5	.5	0	1	2	.5	
	Male	1	0	4	2.5	1.5	4	3	2	
	Total	1	0	4.5	3	1.5	5	5	2.5	

\* Slight discrepancies in the figures are the result of rounding them off to the nearest one percent or half percent, and a few cases where attitudes were not gender specific.

\*\* With respect to totals, figures of around 20 indicate a high frequency. Figures of around 10 show that there were a significant number of cases. The case of the totals for j) Peer Groups appears unusually large because high frequencies for both male and female in Senda 1 and 2 results in a very high total.



Table 7 shows that of Inner-Directed Postures it is n) Satisfaction which appears most, and it is equally divided between males and females. This is in keeping with the cheerful tone of the book. The next most frequent attitude is a) Exploring. This is in keeping with the travel and adventure theme. Males appear to be slightly more adventuresome than females. Other important attitudes are d) Physical competence and h) Intelligence, both seen significantly more often in males than in females. Others are o) Dissatisfaction, m) Fear and p) Emotion. These are prominent because of the many adventures that befall the main characters. In their misfortunes they are often worried, afraid and unhappy, but then usually joyful when things turn out for the best.

Two characteristics seen more often in females than in males are c) Lassitude and k) Dirtiness. These qualities are not prominently featured but it is worth noting that female failings run to intrinsic personal inadequacies, while male faults, discussed above are more active, consisting of behaviour towards others. Females do not display e) Physical strength or a) Rationality, and b) Ambition, f) Physical incompetence, and l) Courage are more male than female, although not frequently shown.

Summary: These results show a book that is characterized by cheerfulness, that promotes adventuresomeness, the benefits of travel, caring and kindness among characters, but that also stresses order and authority and which, despite an apparent balance between males and females and the highest female to male ratio of all the books, still has a basic imbalance in the portrayals. This means that there is some stereotyping in evidence. The book presents a recognizable Spanish context and gives a good sense not only of community in an abstract sense but also of specific bounded

communities co-existing in a varied world.

b) Volume 2 - Wizards

In Wizards, table 7 shows that the most important Cultural Set is by far c) Recognition of Other Countries. In this case it is indeed other countries that usually are being described rather than Spanish regions or ethnic groups, and this is carried through into the non-fiction. In this way it is linked to, yet expands upon, the theme of travel in Boots. The thematic analysis reveals, however, that this outward looking attitude is somewhat marred by the outdated and superficial way in which other countries are presented.

Next in frequency is a group of cultural sets that include 1) Presence of Food and Drink, a) Tradition, and j) Peer Groups. As in Boots, food and drink usually signal happiness and celebration, although in one story a special kind of rice is seen as so valuable and so important to the prosperity of the world that it is the object of crime. Tradition refers partly to the traditional knowledge of magic that is being learned by the apprentice wizard, as well as to folk wisdom and traditional dress, often seen abroad. Peer groups usually occur with respect to secondary characters in this book and the main character, Brujin, only becomes a member of a group when he becomes a real wizard. He is most often depicted alone. Other cultural sets receive little attention and items b) and e) to i) do not occur at all, so that the world is seen in a limited way. Because of the lack of female characters in this book there is an automatic imbalance in the portrayal of male and female qualities.

In Other-Directed Postures q) Authority is the most frequently presented, closely followed by a) Caring according to table 7. The main ongoing

relationship in the book between Mangas Anchas as teacher and Brujin as apprentice is overtly hierarchical, but tempered by a sense of affection and concern. The hierarchical nature of relationships in general is illustrated by the comparatively low frequency of peer groups in Cultural Sets and by the similarly low amount of co-operation found here. There are few cases of equal friendliness shown, and once more the law appears in a forceful way when Brujin gets into trouble for flying and parking his broom improperly.

Two more Other-Directed Postures are shown fairly frequently and these are e) Conforming and g) Learning. This is not surprising given the apprenticeship position being described. Some of the fiction is so didactic as to verge on being non-fiction such as when Brujin visits "el Mago Butano" and learns about the dangers and benefits of butane gas, as well as when the policeman tells him about the rules of flying and parking. Two other fairly important categories are h) Working, which the wizards do most of the time, and i) Play, because there is some enjoyment and several celebrations. Two heavily drawn villains in the book, one male and one female, account for the instances of such negative qualities as n) Physical Aggression, o) Cruelty and r) Exploitation. Only one case of clear k) Disobedience is shown, but it is very prominent and dramatic. It is dealt with firmly by the master, and the improvement this brings in the boy is clearly shown. There is little f) Non-conformity in this book, and while m) Co-operation and l) Competition are not stressed neither is individuality. What is stressed is the necessity to master a set of established rules and skills in order to gain competence, reach maturity and function successfully in a world that is full of stress,

constraints and dangers.

Table 7 shows the most important Inner-Directed Posture in this world of knowledge to be mastered and dangers to be avoided is as might be expected h) Intelligence. The second most frequent attitude is n) Satisfaction. That is, the characters are depicted as normally happy, and Brujin is shown enjoying most aspects of his apprenticeship and ultimately achieving his aim. Other qualities featured are also useful in his situation:

d) Physical Competence, and b) Ambition. a) Exploring is also featured, but sometimes has negative results. A study of the thematic material shows that adventures can only take place after proper preparation and the mastery of certain skills. This is, of course, a much more cautious approach to travel than was seen in Boots. When Brujin finally does travel he is firmly in control in most cases.

Since this is a learning situation, i) Ignorance, o) Dissatisfaction and m) Fear are also common, but these are shown as overcome in the learning process. Other qualities do not receive much attention and strangely, q) Rationality does not appear at all even though it would seem to be appropriate to the learning process. However, in the section where Brujin experiences his biggest failure and is punished, the qualities of c) Lassitude, f) Physical Incompetence, j) Cleanliness, k) Dirtiness and p) Emotion make dramatic appearances. This is one instance where the frequency figures do not accurately reflect the sense of the book.

Summary: The overall impression of this book is one in which certain lessons are taught. While the view of the geographic world is ostensibly expanded, the view of life in it is constricted. It is of a process of learning in which the child must master a set of principles and skills in isolation from his/her peers in order to survive and prosper. A set of fairly

limited personal qualities are stressed and knowledge and power are possessed and conferred from an authority who is kindly but strict. Some sense of culture and community is given, but the limited number of occupations, six as opposed to nineteen in Boots and the stereotyped and outdated view of other cultures, are indications that this presentation is not a particularly relevant one.

c) Volume 3 - Heroes and Legends

Heroes and Legends is the first of the anthologies and also contains a large proportion of non-fiction. In Cultural Sets, m) Social Regulation and Structure dominate. Since this is an anthology, the social structures depicted are varied, but in general they constitute constraints within which the characters operate and against which they sometimes struggle and succeed in overcoming. The use of social systems in settings gives a sense of specific times and places and a sense of order. The thematic analysis reveals that even when an individual succeeds in getting around the system he does not often change it. He merely bends or stretches it to take in his case or defies it and becomes an exception to the rule. Females are not depicted as often as males in this cultural set, partly because there is a low proportion of female characters in the book.

The next most frequent attitude shown in table 7 is j) Peer Groups, followed by a) Tradition, e) Economic Transaction, l) Food and Drink, d) Family Unity, c) Recognition of Other Countries and h) Religion. Although peer groups are well represented, closer examination shows that most peer groups, while lending a sense of community, tend to be backdrops against which an individual protagonist stands out. Some examples are an individualist among neighbours, a hero in the military, a suitor winning a princess despite the competition, and a leader emerging from a group of

children. Tradition shows up in the telling of myths as well as in some instances where cultural heritage is illustrated. Family unity, or family situations, receive about the same attention they have received in the first two volumes, but in this case are somewhat more associated with females, making a more traditional presentation. Economic transactions appear more frequently than in the first two volumes because this is an adult world being presented. There are considerably less main child characters than main adult characters. It is usually men who are concerned with money here, reflecting the idea of men as the controllers of economic activity as was seen in table 6. Religion plays a prominent role in this book as was mentioned above in the thematic analysis. This contrasts sharply with its absence in the first two volumes. It is generally of the Christian variety and frequently deals with the miraculous. Recognition of other countries and cultures includes some attention to foreign countries as well as to the regions of Spain.

Cultural Sets that receive little attention include b) Nationalism, f) War and Militarism, g) Peace and Pacifism and i) Education in Schools. However, some of these are making their first appearance in the Mundo Nuevo series, perhaps indicating that these subjects, along with religion, are seen as more suitable for older than for younger children.

As in Wizards, q) Authority is one of the most frequent attitudes, but preceded in this case by a) Caring. The explanation is much the same. Relationships between characters are shown as loving, friendly, kind and so on, but over all there is a structure that is characterized by a hierarchy. It follows, therefore, that e) Conformity will be seen often, for behind the leaders come the lead. Conformity in this book is not so

much a characteristic of females suggesting passivity and support. It is depicted more often in males, sometimes in conjunction with their peer groups. Military situations are a good example. Against this is a fairly high degree of f) Non-conformity, also usually found in males. As discussed above and also in the thematic analysis, there is considerable individualism in these stories, but individualism that fits within structures. Some of it is clearcut heroism, some a triumph of the underdog, some of it is leadership, but very little suggests more than one way of viewing the world.

Another important attitude is h) Working, which combined with the number and variety of occupations presented helps to provide a social context and shows that this is a world of adults and adult concerns. In keeping with the general imbalance of males and females, which is also found in the occupations, working is more often seen as male.

Negative qualities such as r) Exploiteness, c) Selfish o) Cruelty, n) Physical Aggression and k) Disobedience show a generally stronger representation here than previously in the series as a result of the more dramatic and adult subject matter of a number of the stories. But since neutral and negative outcomes do not show a large increase, things are generally resolved happily, despite the existence of evil and malice. Females are never shown as b) Uncaring in this book, nor are there any cases of females as l) Competitive. They are never m) Co-operative, either, while males are co-operative a few times. Instances of co-operation have, in fact, declined greatly from the high level shown in the first volume.

Table 7 shows that the most frequently seen Inner-Directed Posture is n) Satisfaction and this needs little comment as the reasons are similar to

those we have seen in the other books. It is followed by b) Ambition, h) Intelligence, o) Dissatisfaction, and a) Exploring, almost a perfect set of attributes for the exceptional individualistic hero. These qualities are all found with much greater frequency in males than in females. The only attitude that occurs more in females than in males is p) Emotion, and while the difference is slight its importance is increased by the fact that male characters outnumber females in this book by more than 3 to 1.

Summary: While it is more difficult to generalize about a book that is an anthology, certain trends have become clear. Individual heroism is not the only common element in this material. A fairly structured, hierarchical world with rigid limits and a strong element of tradition, and the ideas of traditional religious precepts comes into focus. This world has some specific context and some sense of realism. However, despite some depiction of negative aspects, it remains unrealistically cheerful and pleasant.

#### d) Volume 4 - Extracts and Bible Stories

As in Heroes and Legends, the most important Cultural Set in this book is m) Social Regulation and Structure, as shown in table 7. Since this book is another anthology, the main differences to be expected would reflect what is thought suitable or desirable for this slightly older age group of children. The second most frequent cultural set is c) Recognition of other Countries, followed by d) Family Unity. Also well represented are a) Tradition, b) Religion, j) Peer Groups and k) Illness and Death. Most of the comments made above concerning these items in Heroes and Legends apply, but certain differences are apparent. The basic cluster of important cultural sets is about the same but the order is a little different. More stress is laid on recognition of other countries and upon family unity, while e) Economic Transactions are surprisingly much less



prominent. Peer groups have less importance and illness and death are shown more often. The original figures on outcomes for this book show eight negative and seven indefinite outcomes, so that tragedy is presented more frequently for the children using this book and the rose coloured view is toned down. In fact the first two stories of the book have negative endings. Both are legends. The first is a South American legend of how flamingoes got their red legs. In it the birds are attacked by snakes for their stupidity, indifference and conceit. The second, a Spanish legend, tells of the tragic murder of a princess by her father and her transformation into a mountain near Segovia known as the "Dead Woman".

Such stories also illustrate the kind of traditional material found in the book as well as the view of other cultures. It does not tend to be of modern day, realistic situations. The material does provide some sense of specific culture and cultural values. Religion as portrayed here is also, as in Heroes and Legends, Biblical or Roman Catholic, with the same themes of divine intervention and a set of religious values which bring blessings if adhered to. f) War and Militarism shows an increase that is not extremely high but which represents its highest level in this series. The thematic analysis of stories having to do with war shows everything from Biblical wars with God on one side, to wars of the conquistadores in South America which are treated somewhat gingerly, to wars with the Moors in which the Catholics are supported by God and always victorious. In these cases war is viewed as glorious and righteous, or at the least, the heroism of the Spanish or Christian soldiers is depicted. No attempt is made to depict the possibility of justice on the other side, nor the suffering caused by war. In a couple of cases the military is

a backdrop for a story. The most interesting of these stories concerns two friends who appear to be on opposite sides in a war. When the one on the losing side is captured and condemned, his friend manages to gain him a reprieve by claiming that the prisoner is a great musician. In fact, this man does not play a note, but spurred by desperation he manages to master the trumpet sufficiently in a few days to ensure his survival. This is the only case where the personal consequences of war are explored.

Two categories share equal prominence in the Other-Directed Postures as table 7 shows, and they are again a) Caring and q) Authority. Both are represented at levels considerably higher than any other item. As in other books, this suggests hierarchical relationships that are softened by kindness and love. Of course, there are also caring relationships where authority is not present and cases of authority untempered by caring. Considering the prominence of social structures and regulations in Cultural Sets, however, the overall impression is one of a world of rules and restraints modified by affection between its inhabitants.

The next most frequent attitudes are e) Conforming, f) Nonconforming, h) Working and j) Obedience. The enormous imbalance between male and female characters in this book, more than four males to every female, makes it difficult to compare them. As examples, conforming shows a ratio of about 1 case for females compared to 2.3 for males, a fairly strong female representation, while in nonconformity there are more than 4 cases for males for every case for females, comparatively weaker representation for females. The presence of so much conformity and obedience corresponds to the high degree of authority shown. The thing that modifies the rigid structure of this society is the individualism of the nonconformist hero or

villain. The high level received by working is once again linked to the large proportion of adults, and the cultural specificity of the books and is reflected in the large number of occupations listed.

In this book p) Physical Appearance occurs with about the same frequency as in other books, but is predominantly female here, and usually refers to beauty, thus presenting a more traditional view of women. The quality least mentioned in the book is l) Competitiveness, although the instances of it are quite strongly drawn. For example Samson tries to outdo the Philistines, Alonso de Olmedo conquers all comers in a medieval tournament, brothers fight for the hand of their stepsister, birds compete to find the best singer. Females are never shown as competitive.

m) Co-operativeness is not much shown, but in one interesting story, three suitors compete for the hand of a princess by bringing back an unusual gift, then co-operate to save her life when all three gifts are needed to cure her from an illness. This type of balance and complexity is unusual.

There is a fair amount of negative behaviour depicted including r) Exploitation, o) Cruelty, n) Physical Aggression, k) Disobedience, c) Selfishness, and b) Uncaring. This is explained by the presence of villains, with their anti-social behaviour, and by the tragic events that occur. i) Play appears infrequently, as does b) Selflessness and in all but one instance is male. g) Learning appears a little more frequently and is also almost exclusively male. The low levels for learning and for play reflect the small number of child characters with whom these attitudes are most often associated.

Table 7 shows that the most frequent Inner-Directed quality is in this case o) Dissatisfaction, but it is followed so closely by n) Satisfaction

that it would appear that most unhappiness is resolved and happiness results. The thematic analysis supports this assertion. There are a number of stories that begin with an unhappy situation or problem being presented which is then resolved, often by the actions of the hero or heroine. Not all dissatisfaction is resolved, however, as the evidence of eight negative endings proves. Other important personal qualities possessed by the characters of this book are b) Ambition, h) Intelligence, d) Physical Competence, and l) Courage, all of which are shown almost exclusively in males. Thus the dominant personality in these stories is ambitious, intelligent, physically competent, courageous and male. This heavy weighting of characteristics amounts to a classic male-hero stereotype. He may at times be an underdog, but he still possesses the necessary qualifications.

The next most important qualities are a) Exploring and p) Emotion. The former is again almost exclusively male and fits in with the stereotype, and the latter is fairly often female but still, more often male. This is partly explained by at least five cases where anger is the emotion and thus would not disturb the stereotype. But there are cases of grief, relief, passion, excitement, envy and others, showing a wider range of emotions than has appeared so far in the books.

Other fairly well represented qualities are e) Physical Strength, i) Ignorance, which often characterizes the losers, and m) Fear, which again in several cases is characteristic of those who do not succeed and with whom the hero is compared. In a very few cases people simply express fear or a hero fears but conceals or overcomes it. The qualities least shown are c) Lassitude, g) Physical Weakness, j) Cleanliness, k) Dirtiness, and

q) Rationality. All of them are shown more in males than in females, adding a slightly more rounded presentation of the former.

Summary: Extracts and Bible Stories is thus very similar to Heroes and Legends in its main emphasis. It shows a world of rigid structures, of hierarchy and of restraint, peopled by stereotyped male and female figures. Individualistic heroes are shown struggling and succeeding within this system while other characters keep to their places. There is some cultural context but since the emphasis is on the past it is not necessarily very relevant to present-day life.

#### Series Summary

By way of a brief summary of the Mundo Nuevo series at this point a look at the most frequent attitudes depicted in the books shows where the emphasis lies. In Cultural Sets the most often mentioned attitudes are Social Regulation and Structure, Recognition of Other Countries, Regions and Cultures, Peer Group Interaction, Tradition, Family Unity and the Presence of Food and Drink. After these come Religion and Illness and Death. The least mentioned category is Education in Schools, and the second to last is Peace and Pacifism.

In Other-Directed Postures, Caring comes first overall by a considerable margin. It is followed by Authority, and then, after another considerable drop in frequency, by Conformity. In the mid-range are Working, Non-conformity, Play, Learning, Co-operation, Obedience and Selfishness. Least shown is Competitiveness, and it has not one instance involving females in all four books. Disobedience and Cruelty are also seldom shown but can be quite dramatic when they are.

Of the Inner-Directed Postures, Satisfaction is most common. It is followed by Exploring, Intelligence, Dissatisfaction, Ambition, and Physical

Competence. After a gap come Emotion, Ignorance, Fear and Courage. Least shown are Lassitude, Physical Weakness, Dirtiness and Physical Strength.

This means that the emphasis we have seen in the individual books, but particularly in the last two volumes, is general throughout the series. The world shown is cheerful, rigidly structured, authoritarian, culturally specific, but not modern or relevant to modern times. Individualism is important, but not individual points of view. Males and females are stereotyped and females are underrepresented and severely limited in presentation. Tradition, orthodox religion and the importance of the family play prominent roles in this world view. The book that diverges most from this pattern is the first volume, Boots, suggesting that younger children are permitted more variety or options than older children.

### 3. Senda

The Senda series seems more cohesive and unified in its central themes than does Mundo Nuevo. There is stress on co-operation and group activity in the early books leading to a view of individualism that includes an understanding of the feelings of others and tolerance for individual differences of opinion in the later volumes. The variety of human experience is explored, and the possibility of change, paradox and inconsistency is admitted. The world is not seen entirely through rose-coloured spectacles, especially in the last two volumes. Religion appears in these books, mainly in the last two volumes and then not so much in inspirational form, but in its social context. A feeling for Spanish culture is discernible in all but the first of the books. While there is considerable imbalance in the figures for male and female characters and indications of some stereotyping, there is also some evidence that an attempt has been

made to balance male-female portrayals. There is not a great deal of contemporaneity in the settings nor is there much attention to depicting other countries and cultures in current situations.

a) Volume 1 - Three Friends

Looking now at the first volume of Senda, table 7 shows an immediate and obvious difference from Mundo Nuevo. The most frequently depicted category in Three Friends is j) Peer Groups and it is larger than any other by an enormous amount. It relates equally to males and to females and largely to children. Since this book is centred around a group of children, two boys and a girl, and around their activities together almost totally free of adult interference, the result is not too surprising. Of the remaining cultural sets, three do not appear at all: b) Nationalism, f) War and Militarism and g) Peace and Pacifism. The lack of nationalism corresponds to the complete lack of specific context or identifiable place in which the stories occur, while the omission of reference to both war and peace is in keeping with what was seen in Mundo Nuevo at this level.

The most frequently seen Cultural Set after peer groups is m) Social Regulation and Structure, but attention to the thematic analysis reveals that this does not necessarily imply a hierarchical system. In part it refers to manners and social conventions, and in part to the working out of rules and power relationships within the peer group. While one of the boys appears to take the lead a little more than the others, leadership tends to be shared, and rules are conventions agreed upon by the participants usually for a certain time or the duration of an activity.

c) Recognition of Other Countries and Cultures is the next most frequent category, but in fact, little specific knowledge is introduced.

In one case the culture is the imaginary one of Mars, and in another it is an equally imaginary one of the animal world. The only other cultural set which receives much notice is d) Family Unity, but in general the families of these children impinge very little on these stories and they play only a mildly supportive role. Other categories are very infrequent. There are a few instances of i) Education in Schools which deserve mention only as a contrast to Boots of Mundo Nuevo. In this book they are centred around Christmas events at school and the cases of h) Religion are found in these same stories. There are three cases of Economic Transactions and two of them concern the girl character, thus breaking the male monopoly on this kind of activity as seen elsewhere.

Table 7 shows the most often depicted Other-Directed Posture in this book is, as might be expected a) Caring. It occurs significantly more often than any other item, and is well balanced between males and females, the former predominating slightly. The second most prominent characteristic is m) Co-operation. The high degree of co-operation among characters corresponds to the high importance of peer groups and to the type of rule making that was shown to be indicated by social regulation and structure, as well as to the high frequency of caring. Together they indicate a close, happy and well-balanced group of children inter-acting in a non-hierarchical way. There is also a fairly high incidence of q) Authority, but this also relates to the leadership described in the social regulation where the children take on leadership and teaching roles on a rotating basis. Authority occurs a few times in teachers and parents, and also in the Martian girl who possesses great power.

Other well represented categories are i) Play, j) Obedience e) Conform-



ity, h) Working, g) Learning, and b) Uncaring. A high frequency of play is typical of the happy world that these children inhabit and the work that they do usually pertains to various projects that they undertake and pursue seriously, such as building a rocket. It does not refer to working for money. Learning applies to the children in school, but also to learning outside school from each other and from the Martian girl. Obedience and Authority must also be viewed with reference to the peer group situation. Because the world being portrayed is not authoritarian, the obedience figure is much lower than the authority figure and most instances of obedience are with reference to parents, teachers or the Martian girl. Conformity is in fact more often acquiescence and refers to members of the group agreeing to conform to the wishes of another or others, usually for a limited time. f) Nonconformity, while infrequently shown is more female than male in this book, another departure from female stereotyping. The comparatively high score of b) Uncaring adds an element of realism to the behaviour of the characters that is otherwise lacking in this extremely happy world. They are evenly divided between males and females and include examples such as Mina (the girl) being a bit rude to the two boys when they return her lost cat, and on the other hand, the boys leaving Mina out of their activities when they feel she is acting strangely.

Since there is some material in this book that is not really part of the main narrative, certain qualities are shown in them that cannot be said to pertain to the main characters. n) Physical Aggression occurs only once and it is in one of these stories as are the instances of l) Competition. Such material adds variety but in this case is sometimes confusing and more inclined to be moralistic.

Table 7 shows that n) Satisfaction is once again the dominant attitude in Inner-Directed Postures. These characters are generally happy, successful and contented. Besides this they are characterized by h) Intelligence, and a) Exploring, the former shown about equally by males and females, the latter significantly more male than female. Other important qualities in this part of the scale are b) Ambition which is twice as often male as female, d) Physical Competence, o) Dissatisfaction, and p) Emotional. Only the latter is shown more times for females than for males. Females are never shown demonstrating f) Physical Incompetency or q) Rationality, while males show them occasionally. One of the most interesting attitudes in this book is e) Physical Strength. While only 4 cases occur, two are male and two are female. The two female cases occur when Mina, who has been given a magic ring by the Martian girl, exhibits super-human strength. m) Fear seldom occurs and its absence is surprising. Mina expresses no fear when a Martian girl suddenly arrives, and the children do not appear afraid when they find themselves stranded on an island with night coming on. They are only a little concerned that their parents might be worried.

Of the other attitudes, the few cases that are seen can be found in the stories that are separate from the main narrative thread. As mentioned, this material adds variety, but in a couple of cases its ambiguity verges on incoherence. However, these stories, which introduce some examples of more complex motives and behaviour as well as the few negative outcomes that occur, temper the overly optimistic tone of the book. This makes it distinct from most other books for this age group. The appearance of such qualities as c) Lassitude, g) Physical Weakness, i) Ignorance, k) Dirtiness,

and o) Dissatisfaction helps to round out the portrayal of characters.

Summary: Thus Three Friends is quite different from the books seen in the Mundo Nuevo series. While the world it presents is even more unrealistically cheerful, in other respects it gives a more balanced and relevant view of children and their world, of the characteristics of males and females, and of human relationships. It stresses a co-operative, caring and tolerant attitude. It avoids heavy stereotyping. It moves away from tradition, from hierarchies, and from rigid structures. It shows some appreciation for ambiguities and conflicts. It is much less successful at providing a cultural context or leading towards international understanding, although there is a sense of openness to new experience, and a theme of communicating with other cultures. The world portrayed is not extensive or very complete and varied, but the human characteristics and relationships are well-rounded and balanced.

b) Volume 2 - Toto and the Circus

In Toto and the Circus table 7 reveals that the most often presented of the Cultural Sets is j) Peer Groups, and once more by an extremely large margin. This is consistent with Three Friends and distinct from the first two volumes of Mundo Nuevo. There are two main peer groups in this book, both of them involving the main character, Toto. One is the group of circus performers with whom he lives and works, and the other is the group of friends that he forms wherever he happens to be living. Females are represented in both these groups but they are always outnumbered and not usually featured.

Three categories of Cultural Sets do not appear at all in this book:

b) Nationalism, f) War, and g) Peace. This is consistent with their

treatment in other books for this age level in both series. Also receiving scant attention are i) Education in Schools and k) Illness and Death. The lack of formal schooling has already been commented upon in the thematic summary and the figures here confirm its absence. The lack of reference to illness and death is also consistent with its treatment in other books of this level, and is in keeping with the cheerful tone of these books.

The second most important Cultural Set in this book is h) Religion and Religiosity. The references come entirely within a sequence concerning Christmas. In it the children are constructing a Nativity Scene when by magic they are shrunk to its size. They find the scene comes to life and they visit the Christ child, then return to the normal world. The Christianity in the episode is of a general type and the story fits well within the context of a country that is predominantly Christian and where Christmas is more a religious holiday than a secular one.

The two next most important cultural sets are m) Social Regulation and Structure and e) Economic Transaction. The lower level of the former contrasts with its frequency in Mundo Nuevo, so that although this society has structure, it is not as pervasive. The circus setting accounts for most of the instances where rules and obligations are important. The higher frequency of economic transactions also reflects the working situation of the circus, and the case of a child shown earning money has been discussed above.

Other Cultural Sets mentioned are c) Recognition of Other Countries, Regions and Cultures, d) Family Unity l) Food and Drink and a) Tradition. These are fairly equally divided between males and females, and a number of them occur in stories that are outside the main narrative thread. For

example, a family of puppeteers travels across Spain in two extracts. The instances of Recognition of Other Countries do not contribute much real information about other places. Some of them, for instance, are the result of the trip to an imaginary Bethlehem. There is little sense of specific place in the book and references to locations are quite vague, such as in the north, or the south, in a city or in the country.

Table 7 shows that the most important of the Other-Directed Postures is once again a) Caring. A substantial number of the cases are male, and this reflects the almost father-son relationship of the clown, Panocha, and the boy, Toto. The boy also extends care and affection towards his zebra, Pufi. Caring is followed in importance by m) Co-operation, which best describes the relationship between Toto and his co-workers as well as that between Toto and his friends. The third most important attitude is h) Working and once again this is supported both by the thematic analysis and by other attitudes that are prominently shown.

The mid-group of Other-Directed Postures is lead by q) Authority, and it is followed by i) Play, e) Conformity, f) Nonconformity, and g) Learning. Part of the importance of authority derives from the same kind of group decision making that was seen in Three Friends although here Toto tends to dominate. Other instances of authority are from the actions of the circus owner, parents of the other children and from the guiding and teaching of Toto by Panocha. The conformity shown is a response to most of this authority. Learning also relates mainly to the relationship between Toto and Panocha and does not indicate formal education, as has been shown. Males are shown more frequently in relation to these qualities than females. Play is well represented here as it is in all

volumes where children are featured characters. Nonconformity is not greatly stressed, although the various characters do at times display different points of view. Given the importance of peer groups and co-operation, strong individualism is not too likely to be shown.

The only quality not found from this part of the scale is o) Cruelty, although there is some villainy and unhappiness. This is caused mainly by a foolish prank on the part of the circus owner and one other member of the troop. Their behaviour accounts for most of the negative qualities such as r) Exploitive, n) Physical Aggression, and c) Selfishness, as well as for the neutral and negative story outcomes. Thus, evil in the world is explained away by an innocent prank. In a few other cases exploitation takes the form of deceit to protect the one deceived, and in this way it too is neutralized. One of the least depicted attitudes is k) Disobedience. In a world that is not strongly hierarchical, and where authority is tempered by caring and co-operation, few occasions for disobedience even arise. This and some of the other negative qualities are characteristic of the circus monkey which acts as a kind of bad boy.

According to table 7, the most important Inner-Directed Posture in this book is n) Satisfaction, followed by h) Intelligence and a) Exploring. All of these qualities are noticeably more male than female, a fact that reflects the presentation of male protagonists. In the travelling, working world of the circus, intelligence and problem solving ability are important to survive and to gain an education on the wing. Toto also needs an adventuresome nature to cope with travel, new situations and making new friends. As in the other books for this age level the frequency of satisfaction is part of the cheerfulness of the stories.

Other important qualities include: b) Ambition, o) Dissatisfaction, which is usually overcome, d) Physical Competence, particularly apt in circus performers, p) Emotion, i) Ignorance, and q) Rationality. Since learning is stressed, some ignorance is presumed and is generally just a lack of knowledge. The emotion shown often refers to the excitement engendered by the circus, but also includes grief and worry over the pet zebra and joy when it returns after having gone missing. Toto is shown as rational a number of times, behaving with good sense and considerable self control in difficult situations. He demonstrates great maturity and a sense of responsibility.

One quality never shown is e) Physical Strength, even though this might have been appropriate in a circus setting. Other seldom seen attitudes are c) Lassitude, k) Dirtiness, f) Physical Incompetence, l) Courage, j) Cleanliness, and m) Fear. As in other books, the lack of these items is not surprising, but it is important to examine the thematic analysis to determine if even a single instance might have more importance than numbers suggest. For example, fear and courage are combined when the children pursue the abductors of Pufi, and zebra, in a sequence that forms a kind of dramatic centre to the book.

Summary: In general, the qualities appearing frequently are consistent with the main themes of the book. The principle characters, especially females, are not drawn with any depth. The quantitative data, while it reveals the imbalance between males and females, does not adequately show the extent to which females are presented in a limited and shallow way. Girls are included in most activities, but do not really play a very important part and tend to be stereotyped. The world shown is still

unrealistically cheerful, and bad qualities or events are neutralized in some way. The cultural context is not strong and the sense of a structured society is increased from that shown in Three Friends, but it is not as rigid and authoritarian as that shown in the other series.

c) Volume 3 - Pandora

Pandora, as noted previously, is a kind of anthology, held together firmly by a cast of recurring characters and an ongoing narrative thread. The degree to which extracts and other stories are included make it more difficult to draw conclusions from the quantitative data, and therefore the thematic analysis is most useful in sorting out the data.

Of the Cultural Sets, table 7 shows that m) Social Regulation and Structure is the most important, making this book more similar to the Mundo Nuevo series, and setting it apart from the first two Senda volumes. This category is fairly evenly divided between males and females, and it reflects a more structured and complex world than has so far been seen in Senda. The second most important category is d) Family Unity, again quite evenly divided between males and females. This has an easy explanation in the family of seven brothers and sisters depicted in the continuing narrative, augmented by the depiction of families in some of the other material. Curiously, this emphasis on families at this level is quite unlike some of the reading series that have been studied in the past, in which it is usual to see families shown in the earliest books. Only three other categories receive much attention. These are: j) Peer Groups, l) Food and Drink, and e) Economic Transactions. In this book, peer groups were taken to be groups other than the main family grouping, although the latter displays peer group aspects as well. Thus peer groups



can be seen to be very prominent in this book as they have been in the previous two volumes of this series. Both the showing of food and drink and the frequency of economic transactions add a note of realism to the stories. Despite the strong fantasy element of Pandora with her magic, there is a great deal of day-to-day realistic detail included.

The rest of the categories receive only minimal attention. Some of these, such as f) War and Militarism and g) Peace and Pacifism are appearing here for the first time in the Senda series, and this corresponds to their treatment in Mundo Nuevo. h) Religion, however, receives little mention. The small proportion of a) Tradition, b) Nationalism, and c) Recognition of other Countries and Cultures indicates a lack of a sense of a specific culture in the setting as well as a lack of attention to other cultures. Yet one or two stories provide a definite Spanish context and there is considerable travel described. The travel does not serve to introduce other cultures of the real world, but rather of fantasy worlds, or simply shows different locations in the world with which the characters are already familiar.

In Other-Directed Postures, table 7 shows that a) Caring is once more the dominant quality, equally divided between males and females, and followed here by i) Play. Together they indicate a pleasant and light-hearted atmosphere that is particularly apparent in the ongoing narrative. q) Authority is next and this is partly a reflection of the role played by Pandora. Not only is she mistress of the winds and therefore a figure of much power, but also she has a teaching and guiding relationship to the children. Yet there is an even higher proportion of male authority than of female. This covers a wide variety of cases both in the main story and in the others, and the male occupations provide

ready evidence of male authority figures, such as judge, sheriff, policeman, chief of police, guard, railway inspector, air force captain, king, station-master and contest judge. Their presence is also linked to the high occurrence of social regulation and structure.

Other important categories are: e) Conformity, f) Nonconformity, h) Working, m) Co-operation, g) Learning, c) Selfishness, and j) Obedience. Conformity and obedience reflect respect for authority and social structure, while nonconformity indicates some individualism. There is some arguing and opinion, and even some capriciousness expressed, especially by some of the characters connected to Pandora, such as the winds and some birds that come to see her. There are a few striking instances of independent and even defiant actions on the part of the children although on the whole they conform. The degree of co-operation reflects both the family situation and the prevalence of peer groups in the stories in general. Learning does not appear as frequently as might have been expected from the didacticism of Pandora. There is often no indication that the children absorb anything from her teaching and stories. Working as reflected in the large number of occupations, is usually related to adults, and helps to create a realistic context or background to some of the stories.

Negative attitudes such as b) Uncaring, d) Selfishness, k) Disobedience, n) Physical Aggression, o) Cruelty, and r) Exploitation are not quite as numerous as they were in Heroes and Legends. There is a stronger tendency towards the cheerful view, although it might be assumed that older children could tolerate more tragedy and realism. However, considerable depiction of ambiguity is suggested by the eleven neutral and the presence of five negative outcomes indicate that some unhappiness is presented. (These figures are not percentages.)

Table 7 shows that the most important Inner-Directed Posture is a) Exploring and it is more characteristic of males than of females. Because we see little recognition of other countries, regions or cultures in this book, the type of exploring shown is a general adventuresomeness: the children go up in a balloon, down into a cave, ride up a mountain on a donkey, and contrive to get a ride on a train. n) Satisfaction is the second most common attitude, which suggests that most of the adventures and projects meet with success. The next most frequent category is o) Dissatisfaction, and while it often indicates the existence of a problem that is later resolved, there are one or two cases where greater unhappiness and worry are depicted. One such story describes the feelings of a poor boy who sees mainly the ugliness of the city and whose life is miserable and uncomfortable. B) Ambition and h) Intelligence are also well represented, and in this case intelligence is more often female as it was in Three Friends. However, the individualistic male protagonist with characteristics of adventuresomeness, dissatisfaction, ambition and cleverness is beginning to appear in this series. I) Ignorance is also seen a number of times, but is generally just lack of knowledge. The best example of this occurs when the children idealistically go off to Madrid to rescue a piece of ancient sculpture that they mistakenly believe has been stolen. Pandora allows them to persist in this quest until they discover the truth, which she has known all along, that the statue had been moved to a new location. This involves some deceit on her part, but as in Toto and the Circus, such behaviour seems to be excused by good motives.

Summary: This book presents a world in which hierarchies and male dominance are emphasized more than in the first volumes, but one in which

peer groups and family relations play a large part as well. The emphasis remains on children as in the first two volumes, and this distinguishes it from the third volume of Mundo Nuevo, Heroes and Legends, where adult characters and concerns are featured. Human relationships are characterized by caring and co-operation but also show some complexity and ambiguity. Individualism is at least partly the expression of differing points of view, for which tolerance is generally shown. There is an outward looking adventuresomeness to the book. However, though understanding of others in general is positively presented, understanding of specific other cultures is not, and a strong cultural context is not evident.

d) Volume 4 - The Boy and Clavileno

In the fourth volume of Senda it is once again m) Social Regulation and Structure that is most emphasized, as can be seen from table 7, and this time it is decidedly more male than female. J) Peer Groups are once more quite important, consistent with their treatment throughout this series. Next comes c) Recognition of Other Countries, followed by d) Family Unity. In this book other countries are depicted as well as the regions of Spain, and travel is once more a theme. Other important cultural sets are l) Food and Drink, h) Religion, and k) Illness and Death. The comparative prominence of religion marks a change from Pandora and on the surface links this book to the last two volumes of Mundo Nuevo. However the thematic analysis shows that the treatment of religion is quite different, occurring in a realistic social context and being less inspirational or doctrinal in substance. Illness and death receive their strongest representation in this series here, and this mirrors what was seen in the other series. It indicates more treatment of the less pleasant aspects

of life.

The least depicted cultural set is g) Peace and Pacifism while f) War and Militarism is shown more often. Neither of these categories involve females, nor does e) Economic Transaction. Since female characters are outnumbered 4:1 in this book almost all categories pertain more to males than to females. a) Tradition and b) Nationalism receive some notice in this book but they are by no means always in reference to Spain since other countries and extracts from foreign literature appear fairly often. i) Education in Schools, while not depicted frequently, makes one of its strongest appearances in this volume.

In Other-Directed Postures, table 7 shows that a) Caring is once more the most frequent. It is followed closely by q) Authority, a pattern that has appeared in several other books and which here as elsewhere is related to prominence of social regulation and structure from Cultural Sets. The third most important category also fits the pattern, because it is e) Conformity. h) Working receives a fairly large representation, once again reflected in the list of occupations. f) Nonconforming is next, but as has been noted, nonconformity and individualism in this series is not so much of individual heroes and loners, as of the expression of differing points of view and perspectives. I) Play receives somewhat less frequency than in other volumes, but it is still well represented.

Other qualities are seen with noticeable frequency as well:

j) Obedience, m) Co-operation, g) Learning, r) Exploitation, c) Selfishness, d) Selflessness. There is a better balance of qualities than seen in other books. More co-operation might have been expected given the prominence of peer groups. p) Physical Appearance receives only two mentions, both

related to females. On the other hand no females exhibit selfishness or cruelty although the book shows several instances of both. Once again there is a narrowing of female portrayals. n) Physical Aggression appears here the most often out of the books of the series and is almost always male.

In this book table 7 shows that the most prominent Inner-Directed Postures are a) Exploring and h) Intelligence. These are almost exclusively male. o) Dissatisfaction is third, followed by b) Ambition. Once more the male hero with a stereotyped set of qualities is being shown. n) Satisfaction, which in other books was so prominent, is here fifth and suggests more realism in the situations of the characters than has been shown before. The high number of neutral and negative outcomes supports this. The world presented in this book is not so relentlessly cheerful.

Other significant Inner-Directed Postures are d) Physical Competence, i) Ignorance, p) Emotional, l) Courage and m) Fear. Since characters are more complex and well rounded, they often display a variety of qualities and emotions, sometimes evolving from one to another. Yet a lack of some of the other qualities means that the portrayals overall are more limited and more stereotyped than in some cases in this series.

Summary: This volume shows a world similar to that shown in Mundo Nuevo, especially in the last two volumes of that series. It is more hierarchical, authoritarian, individualistic, pluralistic, and realistic than the earlier volumes of Senda. This world is culturally bounded and recognizes other cultures. However, the individualism it depicts is not totally of the single hero, although such characters do appear. There remains some sense of distinct but valid points of view and of different

ways of doing things. It shows some attention to contemporary situations, though the past is still stressed. Unlike the earlier volumes of the series it contains considerable stereotyping of male and female characters.

### Series Summary

Overall, the figures in table 7 show that in Cultural Sets it is Peer Groups and Social Regulation and Structure that are usually emphasized. Emphasis is also placed on Family Unity and to a lesser extent on Economic Transactions, Religion and Food and Drink. War, Peace, Tradition, and Nationalism are not much shown.

In Other-Directed Postures it is Caring that is clearly the most frequently presented quality overall followed by Authority. Other important attitudes are Play, Co-operation, Conformity and Working, while Non-conformity is also depicted fairly frequently. Qualities that are de-emphasized are Cruelty, Physical Appearance, Physical Aggression and Disobedience. Of the Inner-Directed Postures the most frequent are Satisfaction, Exploring, Intelligence and Ambition. These receive high frequencies in all volumes. Also well represented are Physical Competence, Ignorance, and Dissatisfaction. Seldom depicted are Lassitude, Physical Strength, Dirtiness, Physical Incompetence, and Physical Weakness.

Thus the world view presented in this series is one with peer group interaction at the centre. This is shown by the attitudes that are frequently depicted and which tend to form a cluster found in all the books. Their importance is confirmed by the fact that thematically they are also of the greatest interest and importance. Group activities are characterized by peaceful co-existence, co-operation and tolerance. Understanding differences is a large part of what goes on in this world, and individuality is not often a dominance by an exceptional hero, but

a form of pluralism that permits differences in perspective or approach. Authority and social structures are important and sometimes these are narrowly defined. But we have seen how social structures and conventions are shown as being formed by the characters themselves and not merely imposed upon them, and how authority is, sometimes at least, leadership shared.



<sup>1</sup> Lorimer, "Textbook Realities", unpublished paper, Simon Fraser University, 1978, p. 55.

<sup>2</sup> Ibid., p. 56.

## CHAPTER IV

Summary and Conclusions

It has been argued in the first part of this thesis that education in Spain today has an important role to play in the acculturation of Spanish children. A change is being made in the political and social orientation of the country and for this to be successful and permanent it must be supported by the education system. Lack of such support for change has in the past contributed to conflict in the country and retarded its progress as a modern European state. The change being made consists of a break with the authoritarian system under which the country was run for so many years by the Francoists, to a more normative liberal Western democracy. At the same time the country is moving towards increased industrialization and the creation of a thoroughly modernized technological culture that will be integrated into the European Economic Community.

One of the tasks of education is to move away from the values and ideas that would be characteristic or supportive of the system that the country is leaving behind, and to move towards an ideology that is consistent with its new direction. The Francoist political system was characterized by authoritarianism, political dogmatism, nationalism, censorship, religious restriction and Roman Catholic orthodoxy, suppression of regional cultures and a traditional attitude towards women, family life, and other social elements. The new system aims to be democratic, egalitarian, tolerant of religious differences, pluralistic, modern, flexible and progressive, while retaining certain traditional qualities that are part of an appreciation of regional differences and a shared cultural heritage. The education system must improve both the quantity and the quality of education being received by the country's children. It must

develop specific skills that will be needed to survive in the modern world and encourage the attitudes that will lead to successful participation in the new social order and ensure its stability.

As was discussed in the introductory section of this thesis, the Spanish government through several successive administrations has been very clear about its aims for education. It has proceeded in a determined and not insensitive way to see that they are implemented, although the process is not yet complete. If the new attitude and ethic are indeed to be fully integrated into the educational system, evidence of this should be available from an examination of the ideology of the educators as revealed in the content of textbooks.

The results of the analysis of the Spanish textbook series show that both contain at least some evidence that the aims of the new policy are becoming incorporated into the system. Whether by accident or design, these books display a variety of characteristics that reflect the new direction of education in Spain, as it has been expressed in official statements such as the General Law of Education. These statements arouse an expectation that certain qualities and values will be encouraged through education and others will be discouraged or at least not stressed.

To support democracy, indications of democratic group decision-making, co-operation, expression of diverse opinions, tolerance, mutual respect and a sense of responsibility are needed. To support egalitarianism an absence of bias in terms of class, race and sex should be shown, and balance in the presentation of various types of people should be seen. Pluralism should be encouraged by showing differences in customs and values in a positive and respectful manner that shows them as enriching rather

than divisive. An appreciation of a shared cultural heritage requires a fair treatment of history and of other aspects of broad cultural significance. Modernity and technological advances should be suggested positively through showing contemporary settings and situations and through showing the skills as well as some of the trappings of modern technology. Modernity can also be encouraged by showing an outward looking and adventuresome curiosity about the world.

Both of the series of readers show some of these characteristics, but not all, and not to the extent that would indicate that they are completely in tune with, and contributing to the dominant direction of current Spanish policy. Of the two series, the one reportedly used most in public or state schools, Mundo Nuevo, is the least successful at supporting the new ideology. This is surprising because it would seem logical to expect that the ideology of a state should be most accurately reflected in the education institutions that receive the most direct state support and control. Mundo Nuevo reflects the values needed in the new situation to a limited extent, but clings to certain outdated ones that are no longer entirely appropriate, and which tend to work against the direction Spain appears to be going. This resistance to change suggests that there is a strong conservative element deep within the education structure that will not be readily persuaded to let go of older ideas and values. This is likely to cause some difficulty in moving the general population of the country towards the new ideal.

The Senda series does a considerably better job of presenting values in harmony with the new education policy and with the direction of change. It is somewhat more consistent in this presentation throughout its four

books than is Mundo Nuevo. In general it is this series that goes the furthest in expressing a world view in line with the direction Spain is taking in political and social life. The question of why textbooks apparently used mainly in private schools which might be thought to be bastions of conservatism, and which are still greatly influenced by the Roman Catholic Church appear more in tune with the new ideology is not answered by this study. At best we can speculate that the reputation of the private sector for excellence has begun to extend to including a progressive attitude that puts them at the forefront of change. If the division of the use of these two series of textbooks is indeed clearly divided between state and non-state schools the result appears to be an education system divided on class lines. If we consider that the wealthy, or well-off, upper and middle class families send their children to private schools while the economically less well endowed are confined to using the public schools, we can see that the more adventuresome and socially advanced ideology of the private schools is part of the formation of a leading élite. A more conservative and restrictive world view seems to be thought appropriate to the remainder of the population. This scenario is probably modified by the use of each series in schools of all types and by the fact that some private schools are themselves possibly even more conservative than the Mundo Nuevo books. It should also be recalled that the Mundo Nuevo series is reputedly exported widely to other Spanish speaking countries, many of which are patently more authoritarian and traditional and less inclined towards democracy than is present day Spain. Thus the content of this series might reflect these international realities.

In doing this study it was found that the techniques of content

analysis are effective to reveal the ideology of texts. But the type of analysis must be both contextual and quantitative. The thematic analysis is absolutely essential to uncover meaning and significance in the stories. At the same time a quantitative component is equally essential both to support the impressions created by the thematic analysis and to uncover aspects of the content that are not readily apparent from a thematic reading or that have a cumulative effect. While there can be some problems in maintaining objectivity in the thematic analysis, the greatest difficulty with this technique lies in the cumbersome nature of the quantitative component of the analysis, along with the enormity and detail of the data generated. To uncover a world view, meaning a comprehensive picture of life in at least a representative cross-section of aspects, it is necessary to search out and note such a great number of elements that the sheer time involved is staggering. This procedure is best done by a team of researchers, and this would have the advantage of removing the need for a reliability test. To then reduce the enormous quantity of data into a coherent and manageable distillation of the principle ideas is also a time intensive and complex task, but is probably best done by a single researcher. A simpler method of doing the analysis would be desirable, but none seems to offer the completeness and accuracy necessary.

Nevertheless, my contention is that these techniques produced an accurate picture of the ideology of the Spanish textbooks, one that could be seen as valid by anyone familiar with the books and approaching them in a disinterested and scientific manner.

## APPENDIX A

CODING - CATEGORIES

1. TIME
  - a) Present - historical time is intended
  - b) Past
  - c) Future
  - d) Indeterminate
  
2. SETTING
  - a) Domestic
  - b) Urban
  - c) Rural
  - d) Park - town or city
  - e) Foreign
  - f) Exotic - fantasy
  - g) Indeterminate
  
3. MOOD OR THEME Capsule of main or underlying idea or tone of story - where possible tying in with attitudes.
  
4. OUTCOME Range from Positive through Uncertain to Negative. Generally will reflect outcome for main character or characters.
  
5. THE CIVIL WAR A special category because of its historical importance. Any mention to be noted along with extent or importance.
  
6. CHARACTERS
  - a) First categories are of Main, Child or Adult. Secondary Characters includes children and adults. Other beings come under Imaginary (e.g. monsters, fairies) Personified Object or Animal, and Naturalistic Animals.
  - b) Total characters include all categories.

c) Occupations. These are simply noted, relative importance is not noted but interesting cases may be noted in the "Notes" section. Later occupations may be grouped as to type.

#### 7. ATTITUDE SCALE : CULTURAL SETS

- a) Tradition- old beliefs and explanations, myth.
- b) Nationalism - patriotism
- c) Recognition of other countries, cultures, ethnic groups
- d) Family unity
- e) Economic transaction - reference to money and/or goods being exchanged or bartered.
- f) War and Militarism - soldiers, armies
- g) Peace and Pacifism
- h) Religion and Religiosity - religious devotion, types of religion, denominations within religions, especially within Christianity, religious officials.
- i) Education in schools
- j) Peer groups - adults, children, males, females, teams, communities, work groups, etc, where significant
- k) Illness and Death - how treated in humans, non-humans
- l) Presence of food and drink,- significance if any
- m) Social Regulation and Structure - Social rules, pressures, laws, manners, codes of conduct.

#### 8. ATTITUDE SCALE : OTHER-DIRECTED POSTURES

- a) Caring - helping, nurturing, protecting, admiring



- b) Uncaring - unhelpful, neglectful, indifferent
- c) Selfish - egotistical, self-centred
- d) Selfless - humble, self-sacrificing, martyred, forbearing, generous
- e) Conforming - passive, complying, conceding, compromising
- f) Nonconforming - independent, obstinate, unyielding, assertive
- g) Learning - role playing, imitation, emulation, direct or formal learning
- h) Working - labouring, doing a job (for money or not)
- i) Play - sport, recreation, amusement
- j) Obedience - deference to authority, loyalty
- k) Disobedience - working against authority, defiance, rebellion
- l) Competitiveness - rivalry, organized competition
- m) Co-operativeness - working together, sharing
- n) Physical aggressiveness - interactional threatening, fighting
- o) Cruelty - beyond aggressiveness, abuse of power, emotional cruelty.
- p) Physical appearance - significance of beauty or ugliness, response to appearance
- q) Authoritative - dominant, decisive, responsible, leader, teaching, punishing
- r) Exploitive - deceptive, manipulative, criminal

## 9. ATTITUDE SCALE : INNER-DIRECTED POSTURES

- a) Exploring - curious, discovering, inquiring, adventuresome
- b) Ambition - striving, aspiration, persistence
- c) Lassitude - laziness, lack of ambition
- d) Physical competence - agility, dexterity, construction
- e) Physical strength
- f) Physical incompetency - clumsiness, carelessness
- g) Physical weakness
- h) Intelligence - alertness, cleverness, inventiveness, problem solving
- i) Ignorance - stupidity, torpor, lack of insight, lack of knowledge
- j) Cleanliness - orderliness, neatness
- k) Dirtiness - disorderliness, sloppiness, disorganization
- l) Courage - bravery, fortitude, fearlessness, bravado
- m) Fear - cowardice, faintheartedness, unfaithfulness
- n) Satisfaction - contentment, happiness, success
- o) Dissatisfaction - discontent, unhappiness, complaining, miserable
- p) Emotional - excited, embarrassed, sensitive, subjective, intuitive, angry
- q) Rational - unsentimental, reasonable, self-controlled

Possible additional categories

Cultural Sets;                   Supernatural - fantasy, parapsychology

Celebrations

Presence of Music

Other-Directed postures: Critical - carping, constructive

Greed - acquisitiveness

Trust - faith

Doubt - suspicion

Inner-Directed Postures: Pride - vanity, self respect

Patience

## APPENDIX B

## Occupations - Female - Fiction      Both Series

balloon seller	
bread merchant	
circus performer	7
gleaner	
housekeeper	2
keeper	
librarian	
maid	
portera	
princess	
puppeteer	
seamstress	
stewardess	
teacher	3
trapeze artist	1
washerwoman	
witch	

## Non-fiction

actress	
queen	

## Occupations - Male - Fiction

## Both Series

abbot		cowherd	
acrobat		delivery boy	
admiral		detective	
advisor		doctor	2
airforce captain		doorman	3
airforce pilot		driver	
airport worker		eunuch	
alderman		farm manager	
animal trainer		farmer	3
artist		fence	
athlete		fieldworker	
astronaut		fisherman	3
band leader		forester	
bandit	2	friar	
barber		fruitmonger	
bartender		gardener	
blacksmith	2	general	
businessman		gleaner	
cabin boy		gravedigger	
carpenter	2	guard	
charcoal burner		gypsy	2
circus owner		hatter	
circus performer	14	hunter	4
clown	6	innkeeper	
coach driver		inventor	2

## Occupations - Male - Fiction

## Both Series

composer		journalist	
constable		judge	
contest judge		king	12
cowboy		labourer	2
landowner		sacristan	
lifeguard		sailor	5
magistrate		scientist	
mason		sculptor	
matador		seer	
mayor	4	servant	10
mechanic		shepherd	12
merchant	5	sheriff	
milkman		slave	
miller		soldier	8
military leader		stationmaster	
monk		store owner	3
mover		street cleaner	
musician		sultan	
pilot		tailor	3
pirate	4	teacher	4
		thief	4
		tight rope walker	
police chief		toy mender	
policeman	8	trapeze artist	
president		truck driver	

## Occupations - Male - Fiction. continued.

president of corrida		TV announcer	
priest	5	vendor	
prophet	2	warrior	
prospector		wizard	8
puppeteer		woodcutter	
railway inspector		zookeeper	
railway porter		zoologist	
rancher			
runner			

## Occupations - Male - Non-fiction.

## Both Series

acolyte		pirate	
astronaut		pope	
businessman		priest	
chandler		printer	
charcoal maker		railway worker	
circus gymnast		shepherd	2
composer		ship's captain	
controller		soldier	2
customs officer		teacher	
doctor		telegraph operator	
engineer		vendor	
ethnologist		witchdoctor	
explorer	3	woodsman	
farmer			
flight controller			
forester			
guide			
inventor	4		
journalist			
judge			
king	2		
leader	2		
military leader			
musician			
naval officer			
paper maker			



## Occupations - Male - Non-fiction, cont'd

pastor

pilot

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