

REPRESENTATIONS OF THE ISLAMIC WORLD IN HISTORY TEXTBOOKS FOR ENGLISH SCHOOLS, 1799-2002: A CASE STUDY OF THE CRUSADES

Fiona Kisby Littleton



From D. Smart, *Folens History. Accessing ... Britain 1066-1485. Villains, Villainy and Victories*. Dublin: Folens, 2004, p. 40.

CONTENTS

Chapter One	3	List of tables	
Introduction: context and rationale, aim and method of research		Table 1:	14
		Different types of images in textbooks	
Chapter Two	7	Table 2:	18
Literature Review		Types of content analysis (K. Krippendorff, <i>Content Analysis: an introduction to its methodology</i> . London: Sage, 1980, p. 33)	
Chapter Three	11	Table 3:	19
Conducting the research: methodology and project design		Questions used for textbook analysis	
Chapter Four	29	Table 4:	30
Research findings		Elements of style and format of History textbooks through time	
Chapter Five	40	Table 5:	32
Conclusions and recommendations		A chronology of the Crusades presented in English textbooks 1790s-2000s	
Appendix one:	49	Table 6:	43
Overview of events and glossary of key dates, events, places and people mentioned in textbooks on Crusades, 1790s-2000s		Provisional evaluative criteria for books on the Islamic world	
Appendix two:	52	Table 7:	45
Chronological and alphabetical list of textbooks consulted		Provisional recommendations concerning the presentation of conflict in History textbooks	
Appendix three:	54		
Tables of results of textbook analyses by decade, 1790s-2000s			
Bibliography	112	List of illustrations and figures	
		Figure 1: World distribution of Muslims, c. 2000	4
		http://pewresearch.org/assets/pewforum-muslim-project/Muslim_World_Distribution.pdf	
		accessed 6/8/2010	
		Figure 2:	40
		Textbooks, education and society	
		Figure 3:	41
		The dimensions of the textbook	

Preface

Constituting 20% of the world's population, Muslims have played a key role in human history. Yet, recent events around the globe have meant that they have received unprecedented media attention in 'the west' resulting in unfair, inaccurate and unreasonably negative representations. These discourses form the hidden curriculum beyond the classroom from which studies have shown many pupils learn. As Muslims now constitute the largest non-Christian religious group in the UK, this fact has implications for debates about the shaping of the formal curriculum and the skills and knowledge needed by British pupils for their future successful political, social, cultural and economic functioning as citizens in an increasingly diverse nation at the heart of a globalised world.

In the light of this, this work seeks to investigate the messages which school History textbooks - key but often overlooked components of mass media - have disseminated about Muslims during the period 1799- 2002. Focusing on a small case study of the Crusades – a ubiquitous topic and itself a frequently-occurring symbol in current political discourse – it uses a qualitative content analysis to form a hypothesis about textbook portrayals of them which can subsequently be used and/or tested in future quantitative studies on the broader Islamic world. Not only does it shed light on how some Muslims have been portrayed in History textbooks, and thus goes beyond usual debates on Islam and education in Britain which are limited to school organisation and Religious Studies, it also makes observations and recommendations about the utility of strategies for textbook analysis, a complex method of educational research in its infancy. In addition, it uses insights gained from longitudinal analysis to make general recommendations about how History textbooks in current use can be evaluated, and how conflicts in general could be more fairly and objectively presented in future textbooks to meet UNESCO goals for education to promote international understanding and world peace.

Acknowledgements

I wish to thank Dr Hugh Starkey and Dr Arthur Chapman of the Institute of Education London, and Dr Yasmin Sosal of the University of Essex, for their help during the early stages of preparation of this work. I would also like to thank the hardworking librarians of the Institute of Education and British Library for their assistance with primary and secondary sources. Intellectual stimulation has also been gratefully received through the many conversations about school textbooks I shared with my husband, Dr Charles Littleton, and my lively and energetic students at Queenswood School, St Albans School for Boys and St Edmunds College Herts.

CHAPTER ONE

Introduction: Context And Rationale, Aim And Method Of Research

I Context and rationale for research

By the end of the twentieth century, around one fifth of the world's people identified themselves as Muslims (Shaikh, 1992, p. vii). Their culture and religion is dominant in over fifty nation states and they form significant minority cultures elsewhere (fig. 1). As recent historiography has shown, Muslims have contributed prominently and significantly to the whole of human history and have made many original contributions to, amongst other fields of enquiry, science, literature and the arts. As some scholars have argued, from around the eighth to the eighteenth century the leading civilizations on the planet in terms of spread and creativity were Islamic ones (Ruthven, 2004; Lewis, 1976; Esposito, 1999; Robinson, 1996, 2003; Lapidus, 1990; Denny, 1994; Hourani, 1991; Ahmed, 1991).

Muslims were also the first non-Christian and non-European people to have extensive relations with England and the British Isles (Matar, 2001). They have been present in Britain since at least early modern times when Muslim ambassadors, diplomats and merchants came to trade, negotiate, learn and observe (Matar, 2001, p. 261). They subsequently entered Britain as slaves, servants, seamen, traders, students and professionals and demobilized members of the British armed forces after the first world war. Substantial numbers of Muslims immigrated in the 1950s and 1960s to help rebuild Britain's broken post-war economy (Shaikh, 1992 pp. 261-62; Field, 2007; Matar, 1998, 1999, 2001). They first established themselves as a separate and distinct religious presence by the late 19th century when a mosque was built in Cardiff in 1870 and Woking 1889 (Shaikh, 1992, p. 261). Thus, at the beginning of the twenty-first century Muslims have a quantitative and socially significant presence in the UK. According to data taken from the 2001 Census, in Britain Muslims now constitute the *largest* non-Christian religious group, forming 51.94% of all non Christian religions (alongside Hindus, Sikhs, Jews and Buddhist) and 2.78% of the total population as a whole (Office for National Statistics, 2004, pp. 1, 2; Vertovec, 2002).

Clearly, Islamic tradition, peoples and faith from the very beginning have bound Muslim identities to those of Jews, Christians and others, and interpenetration and interconnection of Islamic, Judaeo-Christian and other cultures has continuously occurred over time and across the globe. Yet, despite this, there has been an increasing characterization by 'the West' of those in the Islamic world only as 'the other', a separate community residing in 'the East' who present an inevitable threat and who are *nothing but* inferior and the focus or cause of conflict and war, danger and difference. Orientalist scholars have argued that this Europocentric and 'Islamophobic'¹ perspective

has been particularly noticeable in literature, the arts and media over decades if not centuries. In the new millennium the phenomenon has recently been intensified by events around the world including, amongst other things, the aircraft attacks on the World Trade Center in New York on September 11 2001, and the tube and bus bombings in London on 7 July 2005 and media coverage of them (McRoy, 2006 p. 1; Ahsan, 2003; Said, 2003, 1997; Institute of the Study of Islam and Christianity, 2005, p. 8).

If Orientalist and Islamophobic representations in the Media, literature and the arts have coloured Western society's incomplete, biased and inaccurate understanding of and characterisation of Muslims and the Islamic world, then so too does History have the capacity to contribute to this process. A form of public knowledge and, as some have convincingly argued, an act of interpretation by historians who 'construct' the past in the light of the preoccupations of the present, History plays an important role in the creation of cultural and political discourses; it complements individuals' 'second hand world' and partly provides the 'received and manipulated interpretations' which influence the consciousness of all people. A whole variety of Histories can be promoted in politicians' speeches, the work of political activists, commentators or academic historians. Consequently, arguments about History go beyond academe to 'become part of national agenda'; they relate to 'what we want our nation to be' and define collective identity and national memory (Coffin, 2006 p. 1; Stearns et al, 2000; Philips, 1997; Rüssen, 2005; Herlihy, 1992; C. Wright Mills, 1967 pp. 405-06; Jordanova, 2000).

As one of the main agents in the dissemination of official History, schools play an important role in shaping the cultural values of the next generation. In particular in these cases, History textbooks play an oft-overlooked part in this process. They feature prominently in History classrooms everywhere as sources on which many teachers rely and, for many with a stake in education – teachers, pupils, administrators, governments, parents - are readily accepted as 'expert' and authoritative witnesses and viewed as essential and 'tangible evidence' that an education is properly occurring (Fetsko, 1992; Biemer, 1992). Yet, as much research has shown, they are anything but value-free, objective, or neutral classroom entities. Textbook authors hold evaluative positions (Coffin, 2006) and the choices they make concerning the design and content of History textbooks not only reveal schools' and nations' curriculum content and pedagogical theory and publishers' expectations, but they also indicate, in a broader and deeper sense, the way society perceives the world, the image it wants to promote of itself and the values it aims

1 'Islamophobia' first used in print from 1991 (Field, 2007 p. 448).

II Aim and method of research

The aim of this work is to make, through empirical, exploratory research, provisional inferences about the tacit model of the Islamic world created by authors of English textbooks over two centuries from 1796-2002, drawing on the huge, diverse collection of textbooks in the British Library and Institute of Education Archives. Although *the whole* of the Islamic world was originally intended as the focus of study, it quickly became apparent that, as a heterogeneous, complex entity widely-spread over distance and time, this was entirely unsuitable for a small scale study.

As a result a case-study of representations of the Crusades to gain data that could be the starting point for a more ambitious analysis was undertaken. For, these are a topic significant enough to be included in most textbooks written during the whole period under consideration. They are also, as C. Tyerman and others have pointed out, in the popular 'mentality' of the west and often appear as symbols in media and political discourse evoking the outcomes of past conflict in the context of present problems (Tyerman, 1998; Bhatia, 2005; Constable, 2001, p. 22; Determan, 2000 pp. 201, 205). As George W. Bush stated after the events of 9/11: 'suicide bombers [who]... fly US aircraft into buildings full of innocent people ...[are] ... a new kind of evil ... [and] ... America's actions in bringing such people to justice ... [are] this Crusade, this war on terrorism'.² Similarly a BBC report of 3 January 2009 on Israeli strikes on Gaza characterized comments made by Khaled Meshaal Chairman of Hamas as the 'populist Islamist idea that the Palestinians are defending the Muslim world against a modern form of Crusades'.³

This work is a product- as opposed to a reception- or process-oriented study (Weinbrenner, 1992 p. 22). Textbook content is its object of attention for as Linda Biemer has pointed out (1992) content, and its selection and presentation, underpins all other aspects of textbooks. Thus it aims to uncover what History textbook authors think and have thought is important to know about the Crusades through their selection and presentation of content. It does not aim to discover anything about children as receivers of textbook information and it cannot shed light on pupils' attitudinal and behavioural responses to textbooks and the long- or short term beliefs that are formed through their use (Ballantine, 1989; Wertsch J. and Rozin, 1998). Nor does it consider how textbooks are deployed in the classroom or how they are and come to be constructed, marketed or approved and selected for use. It is also important to recognise that such a study cannot be a definitive characterisation of representations and in some

ways its value will lie as much in the light it sheds on the processes, pitfalls and challenges of textbook analysis as on the nature of its findings.

The historical dimension of this project seems particularly appropriate. Whilst a snapshot of representations in recently-published History textbooks would indeed be useful, the broader perspective provided by a longitudinal study helps to provide an increased understanding of how representations of the Islamic world have evolved and/or changed over time and thus sheds more light on issues in *contemporary* textbooks in current use. This in turn can help to establish a sound basis for further development and progress in the area of enquiry (Gibatdinov, 2007, p. 273; Cohen and Manion, 1997 pp. 46-47). In practical terms this approach has also resulted in the creation of a list of History textbooks from the period 1790s-2000s (Appendix two) and a complete word-processed listing of the entire Institute of Education History textbook archive card catalogue; both will have undoubted utility for other scholars working on other projects in the future.⁴

The tool of measurement used to achieve the stated aim is a qualitative content analysis incorporating elements of discourse, historiographical, critical and structural analysis (Nicholls, 2003), all of which are further discussed in chapter three. This is contextualised in a literature review in chapter two which facilitated the project design, helped form the conclusions and recommendations in chapter five and aided in the building of the research questions used to analyse the textbooks based on narrative, content, characterisations, ontological, epistemological and pedagogical issues documented and discussed in chapter four and Appendix two. The literature review was also necessary for shaping and confirming the present author's epistemological and socio-political orientation, and the acquisition and interpretation of the project findings presented in chapter four. It additionally assisted in the examination, discussion and evaluation of these findings in relation to critiques of textbook design, the presentation of conflict and the wider role that textbooks can play in enhancing inter-national understanding occurring in chapter five.

Content analysis is a branch of discourse analysis and communications theory with intellectual roots embedded in philosophy, literary criticism and rhetorical practices of ancient times. Originally used for analysis of war propaganda it has evolved into a scientific method for yielding inferences from verbal data (Krippendorff, 1980 p. 9; Lasswell, 1949). Since school textbooks are a form

2 *Remarks Upon Arrival on the South Law on September 16 2001*, <http://www.whitehouse.gov/news/releases/2001/09/20010916-2.html> accessed 1 Jan 2009.

3 http://news.bbc.co.uk/1/hi/world/middle_east/7809289.stm accessed 3 Jan 2009.

4 Currently in the possession of the present author (fionakisby@netscape.net) and Stephen Pickles, Head of Library Services, Institute of Education <http://www.ioe.ac.uk/library> S. Pickles@ioe.ac.uk.

of mass communication that virtually every member of society has been exposed to it is particularly appropriate as a tool of analysis for these sources.

In a classic monograph Berelson defined content analysis as 'a research technique for the objective, systematic and quantitative description of the manifest content of communication' (1952, p. 18; see also George, 1959, 2009; Weber, 1990, Huckin, 2004). However, this definition is limited, for it implies that *latent* contents are excluded from analysis and that only *quantitative* measurement is an objective and valid approach (Krippendorff, 1980, p. 21). Krippendorff (1980, p. 21) offers a broader definition: 'content analysis is a research technique for making replicable and valid inferences *from data to their context*'. This uses a more useful conceptual framework which has a bearing on how the overall research design of the current study has been conceived.

First, it helps to define what the object of content analysis should be through a deeper understanding of how meaning in texts is constructed. As Krippendorff argues, theories of meaning and message content must concern themselves not with data in an 'objective' and thus 'quantitative' form but rather 'with the relationship between data and their context'. Thus, if a linguist focuses on *the linguistic context* of words to make inferences about data, then a communication researcher may interpret *the meaning of a message in relation to a sender's intentions* (Krippendorff, 1980, pp. 22-24). It is this latter environment that the textbook historian must explore.

Second, Krippendorff's definition helps to justify the qualitative approaches used in this study. Since the formal creation of content analysis, a quantitative approach has been favoured, because of its supposed precision and accuracy (Berelson, 1952 p. 14; Lasswell, 1949; Sola Pool, 1959, p. 193; George, 1959). Counting and presentation of results through statistics have been viewed as 'objective' methods whereby high numerical values indicate the greater significance or importance of a textual theme. Criticisms of qualitative studies have been that they rarely discuss the problems of sampling, recording and summarizing sources (Lasswell, 1949) - a criticism that is admittedly borne out in many of the published works (discussed in chapter two). In contrast though, it has been argued that absolute belief in these dimensions of quantitative analysis is flawed since the act of quantification itself may be subjective (George, 1959 p. 27; Kracauer, 1947, 1952-53, Smythe, 1954). In such cases, if numerical values *only* are taken to be indicative of significance then the importance of some themes in texts with low frequencies may be missed (George, 1959, pp. 7-8, 24, 25). Yet, as Krippendorff (1980, pp. 21-22) and George (1959, 2009) have pointed out, there definitely *is* a role for the impressionistic and conjectural in the making of inferences from data, and frequency does not necessarily connote importance. Under such circumstances, the frequency of occurrence of words or themes is less important: that any one occurs at all can, in some circumstances, be of great significance and, for

example, it is the intuitive skill of the historian that can lead to an awareness of this. Additionally, as George has argued (1959, p. 11), the fact that a content feature occurs more than once within a communication does not *oblige* the investigator to count its frequency. Although qualitative work rests more obviously on 'subjective interpretation', quantitative analysis is no less 'flawed' if texts are coded in ways which ensure content characteristics are countable in large enough numbers purely for the purposes of statistical analysis.

Indeed, there may be more of a close circular relationship between both quantitative and qualitative approaches. As Sola Pool states (1959, p. 192) 'each provides new insights on which the other can feed.' Thus, counting can enhance and add to what we can learn by intelligent and intuitive observation (Sola Pool, 1959, p. 192). In this way, a qualitative approach is used for hypothesis formation and a quantitative one is used for mechanical methods for testing hypotheses (George, 1959, pp. 8, 10).

Therefore, a qualitative approach to analysis has been chosen for this study for reasons related to the above arguments. It was felt that if, through a preliminary reading of textbooks over two centuries a multipart inferential hypothesis about the ways in which the Islamic world has been represented in the past could be formed - through a small case study of representations of the Crusades in particular - then this could subsequently be tested through a larger-scale and more detailed quantitative analysis of the schoolbooks of the future. In this way, a preliminary qualitative analysis could have an educational purpose and application that stretches beyond the confines of the particular examples discussed. It might provide the set of categories to be explored in a more rigorous kind of quantitative content analysis at a later time (Sola Pool, 1959). It could also provide knowledge and understanding to set standards against which future textbooks covering the Islamic world and Crusades in particular could be evaluated. In this way, such a study would be entirely in the spirit of UNESCO and original League of Nations ideals for textbook 'improvement' for furthering peace between nations of the world. Finally, as is to be expected in any formal academic study of any size, practical considerations relating to time constraints and funding available also played a significant role. Simply put, in a study conceived as being small in scope, it has been considerably easier to keep the number of textbooks for analysis to a (relative) minimum than to embark on a very detailed statistical quantitative analysis of Islam in hundreds of books published over two centuries.

CHAPTER TWO Literature Review

The present work draws on a diverse and interdisciplinary body of literature from the social sciences and wider humanities in order to build on and contribute to knowledge about the topic studied (Krippendorff, 1980 p. 173). It was located using bibliographical databases such as the British Education Index, Academic Search Premier, the International Bibliography of Social Sciences and the Sage Education Journals database, supplemented by catalogue searches of the British Library and the Institute of Education Library. Items identified relate to several key areas: the history of history textbooks and the theory, methodology and history of textbook analysis; the history and historiography of the Crusades; reports and writings on Islamophobia and Orientalism; global or 'world system' History, historical literacy and the curriculum canon. Taken together, these studies have enabled the better construction of the whole project. They have also provided some provisional findings against which those of the present study can be compared and contrasted and they have also drawn attention to other topics that could provide fruitful areas of research. Most importantly, they have helped in the formulation of the final conclusions and recommendations put forward in chapter five. Indeed, this extensive literature review has been particularly important in view of the fact that, as Nicholls and Weinbrenner have pointed out (2003, 1992), there is no 'theory of the schoolbook' upon which to construct solid methodologies and relatively 'little work has been done in terms of setting out clear generic guidelines for analysing texts'. Thus the conceptualisation and setting up of this project has presented some particularly difficult initial challenges.

The history of history textbooks and the theory, methodology and history of textbook analysis

Work by Marsden (2001), Whalley (1974), Mitchell (1993), Roach (1976, 1986), Burston (1972) and Chancellor (1970) contains detailed work on history textbooks used in British schools since the eighteenth century and provides good overviews, analyses and examples of design and content in textbooks used during that earlier period. This literature also has been valuable in identifying the most popular books in use in British schools before the introduction of the National Curriculum and has helped in the selection of books for analysis discussed in chapter three and listed in Appendix two. Literature such as that produced by Keatinge (1910), Johnson (1915), and the Incorporated Association of Assistant Masters in Secondary Schools (1925) additionally provides valuable insight into how teachers *used* textbooks in classrooms in the late nineteenth and early twentieth centuries. Whilst not related to the main aim of this study, such work is valuable, providing a rare glimpse of aspects of the history of history education around the time of the first world war that could be used in any historical study.

Information provided by works which deal more generally with the theory and methodology of textbook analysis has been used to help shape the project design and analytical instrument – appropriate research questions – used in chapters three and four. They include recent writings, handbooks and articles on the nature, variety, strengths and weaknesses of methods for textbook analysis. Writings by Mikk (2000), Pratt (1972), (Herlihy 1992) and Weinbrenner (1992) for example have provided introductions to the various dimensions of research on textbooks and differentiate clearly between methods of analysis concerning process-, product- and reception-oriented approaches. These have helped to more clearly define what the nature, precise focus and aim of this present work should properly be. They have additionally indicated other separate areas of research based on textbook deployment by teachers, use by pupils; production and marketing by publishers; and selection of books by history departments that appear to be under-represented in the scholarly literature and which could thus be pursued in future studies.¹

Nicholls (2003) has provided a good overview of basic methods available and draws attention to exemplary models of good practice (e.g. Crawford, 2001; Foster and Morris, 1994; Foster, 2006). Other models of analysis of textbooks from History and other subjects are also provided by a large number of unpublished theses held at the Institute of Historical Research (eg Edwards, 2005; Karayianni, 2005). The very detailed reports on textbook analysis produced by UNESCO since 1949, up to and including the handbook compiled by F. Pingel in 1999, provide a comprehensive introduction to the range of methods available for analysing textbooks and they cite other key works in the field of research (UNESCO, 1949, 1991, 1999). A bibliography published by the Library Association (Smith, 1962) lists scores of articles and pamphlets on textbook analysis published in the first half of the twentieth century. This too provides scope for obtaining a historical overview of textbook analysis before the formal efforts of UNESCO began after the second world war. It could act as a good starting point for a further detailed historical study of international efforts concerning textbook revision since the late nineteenth century.

The recommendations, strengths and weaknesses of these works indicate how a qualitative textbook analysis can best be conceptualised, sharply-focused, planned, conducted and reported and how, in some cases, their findings can be put to use to improve and revise textbooks for the purposes of fostering international understanding. They draw attention to the fact that the reasons for selecting the chosen topic should be clearly explained and the criteria for definition and selection of the textbook sample analyzed should be made explicit. They indicate that clear discussions of methods used must be included and that researchers should be explicit about the instrument they

used – the framework of categories and questions – to conduct the analysis. They also stress the importance of ensuring that any textbook analysis is reliable and valid. As material presented in chapters one, three, four and five will show, an effort has been made to incorporate all these elements in the present work to enhance the value of the study.

Of the specific studies of Islam/eastern history in British textbooks, which have provided findings against which those of the present analysis of the Crusades can be compared, one of the earliest studies is by E. H. Dance in *History Today* from 1957. Drawing attention to the goal of UNESCO at that time - to encourage mutual understanding between 'east' and 'west' - it stressed that the approach of British teachers was 'fundamentally wrong' for their textbooks showed 'no interest in the pulsating history of the east unless it happens to cross our own'. It consequently recommended that 'Eastern history should be studied in its own right, and not as a casual appendage to the history of the colonizing powers of Europe', with particular emphasis on the contribution of eastern peoples to the development of human civilization and positive cultural contact between east and west. A later collection of essays on representations of Islam in history textbooks for English schools, including one specifically on the Crusades, was also produced in the 1980s (Rogers, 1984). These were the results of an initiative by the School of Oriental and African Studies Extramural Division University of London and the World of Islam Festival Trust and analysed textbooks used before the mid 1980s. Its provisional findings suggested that many textbooks were 'inaccurate, cliché ridden and distortive of the historical reality of Islam and its links with Christendom'; books were found to be unbalanced, 'deficient', and used emotive clichés and simple caricatures (pp. 1-7).

A large number of qualitative studies of representations of Islam in textbooks used in other school systems in the west also exist (Gibatdinov, 2007; McAndrew, 2008; Otterbeck, 2005; Ihtiyar, 2003, Burke, 1986; Douglas and Dunn, 2003; Sharifi, 1986; American Textbook Council, 2003; Abouegl and Elhalougi, 2008).² These also provide results relevant to the current work. In the main they indicate that in many cases, information about Islam and its followers is sometimes omitted from histories. Or, when these are made visible, Muslims are portrayed as fanatics, aggressors or uncivilized, exotic barbarians and Islam is presented as little more than a dangerous, homogenous, unchanging and repressive religion which treats some of its followers inequitably. They show that often accounts were confusing, erroneous, tendentious and Islam and Muslims are 'othered', 'dichotomised' and disconnected

from 'the West' and from the Judaeo-Christian tradition despite all these religions' common Abrahamic roots and their intercultural connections throughout the ages.

Interesting insights into how middle eastern textbooks present images of the Crusades is provided by Determann (2008). This work is worthy of note in terms of the findings it produces, but it is even more important/useful as a model of good practice in terms of the analytical framework of categories and questions that it uses to obtain its results. Thus it looks at the sources textbooks refer to in discussions of the Crusades, the narrative perspectives used, the conceptions of the Crusades as conflict between certain types of communities, the ways the reasons/motivations for the Crusades are presented and the ways in which the results of them are described. Some of these categories have been used to good effect in the analysis conducted in the present study.

The history and historiography of the Crusades

If the messages about the Crusades presented in textbooks are to be comprehensively and effectively analyzed, then – in addition to becoming familiar with the literature above – it is necessary to: (1) gain further knowledge of the history of the Crusades themselves; (2) investigate the historiography on this topic that has been produced by scholars in the western world since medieval times. For, historical knowledge of the Crusades, and familiarity with their sources and the ways in which they have been written about by both western *and* Muslim historians enhance the design and interpretation of appropriate research questions for the proposed textbook analysis. It should be noted though that this knowledge is not used in this study to investigate how far the representations of the Crusades deviate from, or are distorted versions of, what is known to be 'true' about the Crusades by academic historians.

The many comprehensive and scholarly surveys of the history of the Islamic world from its origins to the present day can be identified through the bibliography of literature published by Ghanzanfar (2006). Searches through this indicate that key scholarly works on the history of the Crusades are those produced by Lapidus (2002), Riley-Smith (1982, 1995), Phillips (2002), Lewis (1993), Esposito (1999, 2001) and Tyerman (1998, 2004). This work shows for example that, among other things, the very definitions of exactly *what* 'the Crusades' were have been debated. Many believe they were the expeditions to secure Christian rule over Muslim-controlled holy places of Palestine that only took place between 1096 and the fall of Acre in 1291 (Determann, 2008). Others have accepted a wider chronological scope for them which includes the battles of

1 Eg a project 'How Teachers use textbooks: a process-oriented approach' involving observation of teachers using textbooks in the classroom. 'The commission, writing, design, selection and marketing of textbooks: how textbooks are made and chosen for use'; 'What children learn from textbooks and the status of textbook knowledge'.

2 See also the current project 'Images of the Self and of the Other: Muslim Societies and Europe' at the Georg Eckert Institute for Schoolbook Research Germany, <http://www.gei.de/en/research/images-of-the-self-and-of-the-other.html#1407>, accessed 11 September 2009.

Lepanto in 1571 between the Ottomans and the forces of the Holy League (e.g. work cited in Tyerman, 1998a p. 3). Still others discount expeditions that did not have Jerusalem as their military and spiritual goal, or have formal papal authorization (Tyerman, 1998a, p. 2). Some of this work emphasizes links, interconnections and commonalities shared between Islam and the west. It also highlights some of the very positive cross-cultural exchanges concerning agriculture, culture, medicine and science that occurred between east and west and draws attention to the ancient trade links that had existed between the two areas of the world (eg Robinson, pp. vii-viii; Ahmed, 1989; Walker, 2007). Other detailed work crucially investigates the history of the Crusades through Arab eyes (Hillenbrand, 1999; Maalouf, 2006; Irwin, 1997). It provides information on the Arab historians and chroniclers of the Crusades and describes the ways in which the Arab/Muslims wrote about these events and their attitudes to them. Most crucially, it provides multi-perspective accounts of the Crusades, and indicates that the Muslims were as much a part of a society experiencing a traumatic encounter with an 'alien' culture as were the Christians. Determann (2008) also shows how to the West, the Crusades appear only on the *periphery* of Arab literature of the twelfth and thirteenth centuries and are not treated again until they appear in the political discourses of the twentieth century. He also draws attention to the fact that for medieval Arab historians, the Crusades and the threats posed by crusaders were considered of minor importance in relation to the history of Islamic dynasties or ideological threats from within the ancient Islamic empires such as the disputes between Sunnis and Shi'is. Neither were they perceived as any kind of 'national' threat. Knowledge of all these is highly relevant to the design of the research questions relating to the satisfactory nature of accounts of the Crusades in textbooks presented in chapter three.

Key work on crusade historiography includes that by Constable (2001), Riley-Smith (1995a), Determann (2008), Tyerman (1998) and Siberry (1995). Much of this provides good introductions to the wealth of European sources on the Crusades from medieval times to the nineteenth century and beyond (eg Tyerman, 1998a; and Siberry, 1995). It also provides lists of Muslim sources (e.g. Determann, 2008). Knowledge of these is crucial when evaluating textbook narratives for their balanced use of historical sources of European or Muslim origins. Some of these historiographical summaries provide characterisations of how Islam and the Crusades have been viewed by the west, and awareness of these is vital when evaluating the characterisations of Islam in school textbooks during the period under consideration.

Reports and writings on Islamophobia and Orientalism

Work produced in research reports on Islamophobia, and other work by educationists and social scientists provides a wealth of information that has been drawn on in several areas of this study. As chapter one has shown, in the first instance research by scholars such as that by Ahsan (2003), Vertovec (2002), and organisations such as the Council of Europe (2004), European Monitoring Centre on Racism and Xenophobia (2001) and the British Office for National Statistics (2004) have highlighted the new challenges in East-West relations since the beginning of the twenty-first century and have provided a body of knowledge in which to contextualise the present study and thus frame its rationale. In relation to this, it is important to additionally mention work by individuals such as Vertovec (2002, p. 30), Haque (2003) and Ashraf (1987) in the *Muslim Education Quarterly*. These do speak of and address the educational needs of the Muslim community in Britain, but they focus primarily on broader and wider whole school issues, including school organisation; personal, social and health education, cultural issues such as dance, food and the celebration of religious festivals in school, school uniform and religious education. Thus they highlight the fact that, apart from a small amount of work done by Woodard (1993, p. 43) virtually no attention is given to investigating whether there are visible and adequate representations of Muslims and Islam in other areas of the academic curriculum – which also forms a significant part of pupils' school experiences. In the light of this lacuna then, the focus of the present analysis of representations of Islam and Muslims in manifestations of the History curriculum in textbooks seems particularly useful and adds to efforts to fill a gap in the established literature.

Several reports on the causes and manifestations of Islamophobia in wider society and the educational world have been produced by the Runnymede Trust, the Commission on British Muslims and Council of Europe and several other authors (Runnymede Trust 1995, 1997, 2000; Richardson and Amin, 2001; Council of Europe, 2004; Field, 2007). Examples and discussions provided in these have helped to form the categories and questions applied to texts during the process of analysis and the identification of 'Islamophobic' passages and approaches – if any – in the textbooks to be analysed.

Work on 'orientalism' by literary critics, cultural historians and media analysts has aided the creation of the framework for analysis and interpretation of findings in this study. The classic work on Orientalism appears in the writings of E. W. Said (1978/2003, 1997; see also Southern, 1962) who speaks convincingly of the 'epistemological mutation' that has taken place with regards to discourses about the east written in the west even since Napoleon invaded Egypt in the late 18th century. He claims that this has resulted in the *creation* of a collective identity of 'the west' from which its aggressive, belligerent monolithic opposite, 'the east', is completely alienated and negatively stereotyped

and 'othered'. Claiming that the 'norms of rational sense are suspended when discussions of Islam are carried out' (1997, p. xix) he argues that the heterogeneity of the Islamic world is completely ignored by the West, which views it as little more than 'a terrifyingly collective person enraged at an outside world, that has disturbed the west's primeval calm and unchallenged rule' (p. xxxii). These themes are developed by media critics such as Elizabeth Poole (2002) who has examined how recent media coverage of Islam has contributed to the negative portrayals of Islam and Muslims in the 'psychic imagination' of British people. Although some of this Orientalist work has been strongly criticised by scholars favouring and promoting other interpretations of the evidence (Warraq, 2007), it does nevertheless provide conceptual paradigms very relevant to the current work.

Semiotics and cultural studies

Bibliographical searches and wider investigations undertaken for this study have revealed that works on literary and cultural criticism, structuralism, semiotics and linguistics dealing with 'meaning' in texts and the complex nature of the relationship between text and image in published material are clearly relevant to analyses of school textbooks (eg Hills Miller, 1992; Bann, 1984; Hodnett, 1982; Cole, 1992; Barthes, 1976,1977; Bryson, 1983; Miller, 1993). This is because textbooks are multimedia, collaborative productions; they are entities that lie at the heart of a complex and subtle network of relationships between author(s), illustrator and publisher which affect the development of ideas in the book and the messages that the reader assimilates, all of which have a bearing on how such books are analysed. However, invariably published textbook analyses do not draw on this literature, and thus no models of good practice exist. In the light of this, and given the limitations of space of the present work, detailed use of such literature seems well beyond the scope of study. However, it certainly appears that those who conduct school textbook research, who tend to be educationists, and/or historians/teacher practitioners and who are therefore unlikely to possess full expertise in these areas could certainly gain much useful insight into the construction and meaning of textbooks if they were to draw on theory from this body of literature. It is an area that deserves much further exploration and indeed it may also be that textbook research is as much a subfield of semiotics or literary criticism as it is of educational studies.

Global or 'world system' history, historical literacy and the curriculum canon

Even since the late nineteenth and early twentieth centuries some historians have made a plea for more pluralistic, comparative and human-centred histories to be written (Pitt 1893; Leeds 1896; Teggart, 1918). In 1918 for example, F. J. Teggart rejected a purely nationalistic, Euro-centred approach to History where the roots of the 'the west' were traced from glories of the ancient empires of Greece and Rome and set in opposition to 'the east'. Instead, he proposed a reconceptualisation of historical writing where Europe is viewed not as something separate, but merely a westward expansion of the great landmass of Eurasia and thus east and west were inextricably bound together (Teggart, 1918). This history, he argued was 'contributory to the well-being of our fellow men For the furtherance of the welfare of mankind' (pp. vi, vii). Understandings of history as the story of commonalities and interlinkages based on the activities of *humankind* as opposed to warring empires or, since the nineteenth century, nation states, have subsequently been proposed by several other writers including Hodgson (1954) McNeill (1990), Teggart (1918) and Frank (1991).

These ideas and new historiographical perspectives have been relatively slow to embed in writings on the theory and practice of school History, mainly because the subject originally played a prominent role in the process of nation building promoted through mass education since the late nineteenth century (Schissler 2005, p. 233). However, scholars such as Lee (2007) and Schissler (2005) have suggested ways in which the History canon could be most usefully modified to promote a plurality of multi-perspective histories unconstrained by 'container theory' national contexts which more easily accommodate the aforementioned models. For Lee, a good History education should teach an understanding of the discipline of History, based not on a fixed list of content relating to narrowly-defined nation states but informed by a 'usable historical framework' which sets out broad patterns of change that provide the basis for pupils to develop a range of narratives. Schissler has argued that inter-national History is still itself based on narratives/stories/accounts where states are given the status of prominent actors. She argues that trans-national narratives, that transcend national boundaries, would provide for pupils better ways of understanding History in terms of connectedness and exchange, more suitable for a globalized age.

The concepts introduced in this writing shape the present author's epistemological and socio-political perspective for they provide a context which validates the recommendations about 'good textbooks' and appropriate representations of conflict made in chapter five. They are indeed particularly relevant with respect to ideals promoted by UNESCO (1949; Fradier, 1959) and other authors from the 1950s (Hill, 1953; Lauwerys, 1954) about the importance of promoting peaceful relations between east and west and international understanding through textbook revision.

CHAPTER THREE Conducting The Research: The Design, Method, Tool And Process Of Research

The main question that drives the research for this study is: 'what do the textbooks from the period 1790s-2000s say and what is it possible to infer from this about the tacit model of the Crusades that is implied by what is said and how it is said?' This question is answered by data gathered with tools of research based on a broader definition of content analysis as: 'a research technique for making replicable and valid inferences from data to their context' (Krippendorff, 1980, p. 21).

Not only does this definition embrace the qualitative approach chosen for this study, it also draws attention to the fact that content analyses should be *replicable* and *valid* such that the studies measure 'variations in real phenomena rather than the extraneous circumstances of measurement, the idiosyncrasies of the individual analyst or biases of the procedure' (Krippendorff, 1980, pp. 21, 49, 51-52, 129). In relation to the former, data gathered must therefore be reliable and *replicable* and the same results should be gained again even if the same analysis was done by a different person at a different time. In relation to the latter, the results of analysis must show what the researcher claimed to be investigating and this is usually tested by subjecting the material for study to another method of analysis and comparing results (see Kaplan & Janis, 1949/65 p. 58). The small-scale nature of this study means that reliability and validity will not be tested. Although this could be perceived as a serious shortcoming, it is arguable that the very fact that the research design and tool of measurement is set out in this chapter, the findings are detailed in Appendix three and the project's strengths and weaknesses discussed and evaluated in chapter five would, in theory, leave these elements fully open to scrutiny, replication, testing and evaluation by independent researchers at any later date. Thus, to some extent it would obviate that criticism and make the whole study worthwhile.

In the light of this, it is interesting to note that, discussion of replicability and validity are often omitted from published work. Most emphasis is given to the interpretation of the findings of research and the processes used to obtain such data are not always made fully explicit (eg Edwards, 2005; Rogers, 1984; Abouegl and Elhalougi, 2008). Although such studies are definitely worthwhile, as John Nicholls has pointed out (2003) the omission of detailed discussions of the entire process of research *could* arguably reduce some researchers' results to little more than impressionistic accounts shaped by personal agenda. This is particularly apparent in a study of civic attitudes expressed in American textbooks by Bessie Pierce (1930). She asserted that

'possibly the conclusions reached in the following chapters might be slightly different from those set down if another investigator had performed the same task, but in the main they undoubtedly would be the same' (1930, p. xii). Yet, no evidence for this claim to reliability was given and no details of the data-making process were provided.

For researchers about to engage in content analysis, the total population of units available for study must be characterised and the process used to select the sample from this must be described. For the purposes of this study, 'the total population' from which the objects of study have been selected has been partly defined by their occurrence on lists of nineteenth-century History textbooks in Chancellor (1970, pp. 143-47), Mitchell (1993), Howat (1965) and Whalley (1974).³ In addition, their inclusion in the 'Textbook Archive' at the Institute of Education University of London Library, also dictated their eligibility for study. A seemingly convenient starting point from which a selection or sample of 'textbooks' can readily be made and thus the subject of a number of recent textbook analyses for History and other subjects (e.g. Edwards, 2005; Cady, 1999; Little 1995) this archive is nevertheless a very problematic entity. For, little information is publically available on the process of its creation or the criteria used to include school books within it.⁴ Queries sent to the librarian revealed that the archive grew in stages in an ad hoc fashion from diverse sources over a long period of time. Collections previously built up by the Education Publishers Council, the Educational Supply Association, the National Textbooks Reference Library (later the National Reference Collection of Schoolbooks and Classroom Materials) and the Resources Library of the Inner London Education Authority were donated to the archive.⁵ For all of these, the criteria for inclusion of books is not known and the distinctions between textbooks, information books and school library books is not made explicit. In the absence of any clear fixed criteria concerning inclusion in the archive over time then, the very definition of what a textbook is – beyond its simple inclusion in the textbook archive - is left open to debate. Given that this basic definitional issue potentially affects the very foundation on which a textbook analysis – particularly a historical one - is built, it must be given due consideration.

It is possible that textbooks could be better defined by their *function* within classrooms and the ways in which they are deployed by a teacher rather than on their *form* or *contents* alone. In fact, it may be suggested that any text(s) or resource(s) regularly or formally relied on by the teacher could function as a textbook if certain criteria for

3 *Scrutiny of nineteenth-century textbooks listed in these works have revealed the inclusion of publishers' catalogues of textbooks as addenda and further detailed research on these would enable even more detailed lists of Victorian textbooks to be created.*

4 *For basic information on the archive see http://ioewebsserver.ioe.ac.uk/ioefcms/get.asp?cid=9356&9356_0=9398 (accessed 19 March 2009).*

5 *Email from Carol Drinkwater, Curriculum Resources and Special Collections Librarian, Institute of Education London, 23 March 2009.*

use and *attitudinal responses* to it are present e.g. it is used regularly; it is based closely on 'official' exam syllabi, it is produced by any teacher or educational professional and possibly but not necessarily followed by other teachers within a department; it is regarded and valued as 'authoritative' by a combination of teachers, pupils, parents and 'wider' society. For example, if a teacher privately produces a *workbook* upon which a formal course of instruction for public exams is based, and regularly uses it in class for a period of four years, then it could be argued that this effectively becomes the *textbook* even though it is not published and in the public domain. In the light of this, if a book's status as a *textbook* is dependent on its use and attitudes to it, then attention must be drawn to the fact that the possibility remains that books selected for the present study published more than around twenty years ago – even when included in the lists and archives mentioned above – may not have functioned as *textbooks* and thus technically should have been discounted for study.

Deciding upon the size of the sample to be analyzed is problematic, especially when, in a historical study, the numbers of textbooks is very great. Stempl (1952) and Krippendorff (1980, p. 69) have shown that in other content analyses, increasing the sample size beyond 12 *did not* produce significantly more accurate results. Therefore, in the light of this evidence, in this study a decision was made to limit the analysis to a sample consisting of one textbook from each decade to a total of twenty-one books from the period 1790s-2000s. These are listed in Appendix two.

The sampling schemes available to the content analyst consist of random, stratified, systematic and cluster modes (Krippendorff, 1980 p. 65). The scheme of sampling used to select books in Appendix two was to some extent a mixture of random, systematic and stratified approaches. To ensure that the Crusades were likely to be mentioned in books selected, and to ensure basic parity in type of book chosen, only those listed in the catalogue as 'general histories' of England before 1485 were of interest. Beyond that, the sample selected was stratified as one textbook published in each decade was selected. Although at first glance an unproblematic category, the complex bibliographical history of some of the textbooks quickly indicated that date of publication by decade was not necessarily a simple criteria for selection. For, sometimes the catalogue entry for a book did not identify a book's new and/or earlier editions and reprints. Thus often items would be selected for review from the reading of the catalogue, but upon perusal it would become clear that a book originally identified as being first printed in and thus representative of the 1940s was in actual fact one that had been published earlier but was a reprint or a new edition from later decades. This discovery also highlights

the crucial importance, in future textbook analyses, of very careful and detailed bibliographical research on books' publishing history before final selection is made.⁶

In addition, the *extent* or *longevity* of use of textbooks should, technically, be taken into consideration in a chronologically-stratified sample, although in an historical study this is very difficult or impossible to know. Occasionally, rare glimpses of the length of time a book was used by teachers are available. The inscription, in adult script, of 'A. Beales, 17-10-27' in Fletcher and Kipling's *A School History of England* published in 1911 (together with other teacherly annotations indicating professional use throughout the book) may indicate that teacher Beales was using the item in his/her particular school for at least 16 years. This would, in theory have serious implications for interpretation of results if, in a content analysis, such a book was taken to be representative of the 1910s *only*.

To a certain extent within each decade textbooks were chosen at 'random' in that owing to restrictions of time, and the huge number of books available for scrutiny, only a limited handful of around ten books could be ordered 'blind' from locations that were almost entirely closed-access library shelves in a remote store. This handful of books were then browsed in their entirety and the final selection of a single text was also 'systematic' in that the choice was made according to the book's inclusion of extensive material on the Crusades. It was also made according to whether it was known – usually from other sources such as UNESCO (1949), Chancellor (1970), Mitchell (1993), Whalley (1974) and Howat (1965) and the present author's own professional work – whether a book was a 'popular' text, and suitable for children of lower secondary age level (c. 11 – 13 years old). Notions of popularity of textbooks present great challenges for textbook analysts for not only is it particularly difficult to measure this, but the meaning and significance of this dimension in a historical study is mostly never discussed in other studies. The concept of 'age appropriate' textbooks is also problematic in a *historical* study, since perceptions of what is suitable for specific age groups has changed. Indeed a modern teacher might doubt, for example, the words of J. Neal who wrote, in the 1845 preface to his lengthy textbook tome devoid of illustrations 'I have the satisfaction of knowing, *from experience* that by far the larger part of the book can be understood by an intelligent child four years and a half old'.⁷

It may be that the process of selection used here is too unfocused. Yet in the absence of theoretical guidance on textbook selection, there is little advice available about how to proceed. Many published studies (eg Otterbeck, 2005; John, 1985; Ihtiyar, 2003) give no attention to this aspect of research beyond a simple list of books consulted (if one appears at all). Others appear to use a mixture of

6 eg J. Mackintosh, *Significant Events in British and European History 55 BC – AD 1939* (London and Glasgow: Blackie and Son Limited); first issued 1936, reprinted 1936, 1939, new edition revised and extended 1946, reprinted 1947, 1948, 1951, 1952, 1954, 1955, 1956, 1948, 1959, 1960 – which book had originally been listed for analysis as a 1940s item.

7 *English History for Children*; London, British Library, shelfmark 1154.b.37.

8 Text directly taken from, or derived (and simplified) from, textual sources.

criteria. In the work on American textbooks by Pierce cited above, the criteria for selection of books included those that were 'prescribed', 'recommended' and 'approved' by superintendents of city and state systems, and those that were most recently published. Yet, these all mean different things. A book may be *highly recommended* suggesting that it is the preferred text, but it may not be well-used in a school for many reasons. *Approval* implies mere toleration, whereas *recommendation* implies something stronger and *prescription* is something different again. Crucially, Pierce admits that 'the extent to which each book was used was not known' and this is a crucial question that any textbook analyst must consider (1930 p. xi).


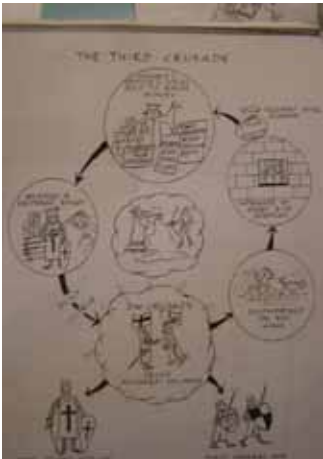

Instead of using general histories of England, in which sections on the Crusades formed only a part, another project might have looked at books devoted entirely to the middle east, from the nineteenth century to the present day (e.g. Cox, 1875; Wilmot-Buxton, 1904; Burke, 1915; Baikie, 1928; Coulton, 1930; Jarvis, 1936; Lobban, 1966; Williams, 1975; Counsell 2007). However, these varied widely in their size, detail, length and target age-group and their publication across the whole two-century period was patchy. Such an analysis would also have yielded a large volume of data which would be unsuitable for a small-scale pilot study.

The method and tool of analysis and process of research

In any undertaking of content analysis, once textbooks have been selected for study the question arises as to precisely *what* the data for analysis should be. This is because school textbooks present a rich array of visual imagery and utilize different types of text. For example, it is not uncommon to find passages of narrative, 'factual', 'imaginative', 'reconstructive', 'transcriptive'⁸, 'fictional' or 'instructive' text in such books and the proportion and nature of these will vary over time according to underlying pedagogical and disciplinary aims and ideology. Although beyond the scope of this small case-study, the form and function of language in History textbooks is clearly an area warranting further research by linguists and semioticians as well as educationists (Coffin, 2006).

In connection with this, the presence of a whole variety of images in textbooks, each with their own particular form, function and relationship to the text, all pose potential challenges for analysis. Basing her work on theories of seeing and symbolic representation outlined in Bann (1984), R. Mitchell (1993) has explored different types of image and explored ways in which they interact with texts. She draws a basic distinction between 'metonymic images' (an artist's *copy* or 'version' of an authentic source such as a coin) and 'metaphorical images' (an artist's imaginary vignette/reconstruction) (Mitchell, 1993, pp. iii, 73, 81, 84, 141, 143). From the scrutiny of sources undertaken for this study of the Crusades, to this list might be added: photos, facsimile copies; diagrams; transcripts, decorative pictures (e.g. of floral and/or fauna etc, mostly unrelated to the historical content of the textbook passage) Some of these are illustrated in Table 1 and all could be the subject of further investigation. At the very least, the table reveals that images in History textbooks carry many layers of meaning that could potentially confuse students and thus they would benefit from closer investigation. Although metonymic images occur mostly in earlier textbooks, even in the most modern the full variety of types occur.

TABLE 1: Some different types of images in textbooks

Source	Image type	Image
<p>Richard II and the 'murky Turk'; E. and H. Farjeon, <i>Kings and Queens</i>. London: J. M. Dent 1953.p. 17.</p>	<p>Metaphorical (an imagined image related, in various ways, to the text)</p>	
<p>P. Moss, <i>History Alive. An Introductory Book. The Beginning to 1485</i>. London: Blond Educational, 1970, p. 66.</p>	<p>Diagrammatic (images used to actively explain accompanying text – as opposed to images that may help to explain, but simply occur alongside texts)</p>	
<p>H. W. Meikle, <i>The story of England. Part I. From early times to the days of Henry VIII</i>. Edinburgh: Oliver and Boyd, p. 69.</p>	<p>Metaphorical (an imagined image related, in various ways, to the text)</p>	 <p>Richard of England and Philip of France on horseback by F. de France</p>

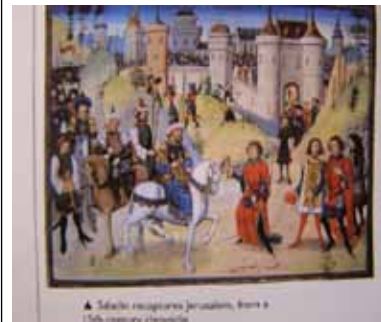
C. E. Carrington and J. Hampden Jackson, *A History of England. Part I: from the Earliest Times to the End of the Fifteenth Century*. Cambridge: Cambridge University Press, 1935, p. 160.

Facsimile (an exact copy of a written or printed source)



B. Stimpson, *Quest. The Medieval World*. Cheltenham: Stanley Thornes Publishers Ltd, pp. 67, 70.

Pictorial reproduction (reproduction of an historical work of art, contemporary to the thing being discussed, or later)



R. A. F. Mears, *Britain and Europe Book I. From the Beginnings to the End of the Middle Ages*. London: Edward Arnold, 1929, p. 193.

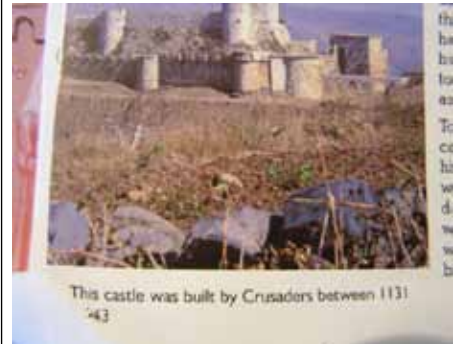
Photographic (a photo of a source, artefact or location, which may or may not be historically accurate)



e.g. 'Jerusalem as it is now'

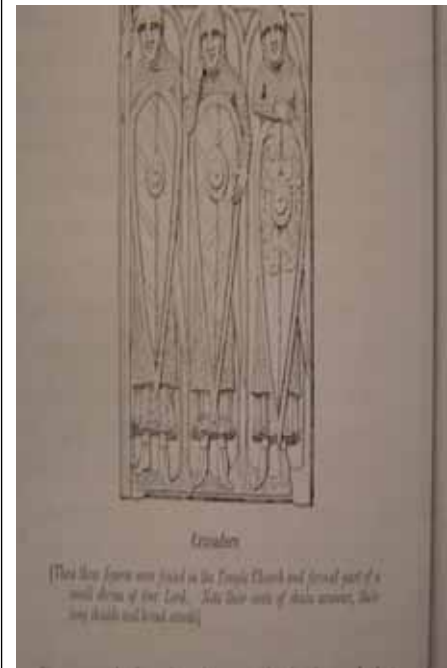
B. Stimpson, *Quest. The Medieval World*. Cheltenham: Stanley Thornes Publishers Ltd, p. 66.

e.g. 'A Crusader castle 'as it was then'



R. A. F. Mears, *Britain and Europe Book I. From the Beginnings to the End of the Middle Ages*. London: Edward Arnold, 1929, p. 11


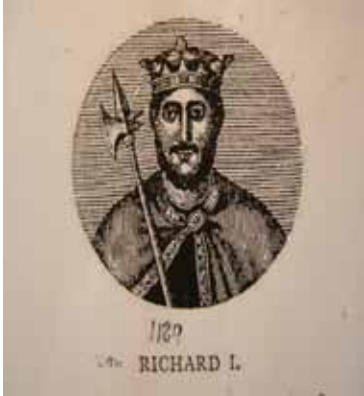
Metonymic (an artist's drawing of an historical artefact eg tomb, coin, or brass rubbing)



H. W. Meikle, *The story of England. Part I. From early times to the days of Henry VIII*. Edinburgh: Oliver and Boyd, p. 1.

Metaphorical (an imagined image related, in various ways, to the text)



<p>R. Dodsley, <i>The Chronicle of the Kings of England, from the Norman Conquest to the Present Time</i>. London: Vernor and Hood, 1799.</p>	<p>Decorative (an image which is unrelated to the text)</p>	
<p>R. Dodsley, <i>The Chronicle of the Kings of England, from the Norman Conquest to the Present Time</i>. London: Vernor and Hood, 1799.</p>	<p>Metaphorical (an imagined image related to the text)</p>	

The form, function and interrelationship of image and text in textbooks is clearly complex. Therefore, all this small-scale study can do is draw attention to this potentially fruitful area of textbook research in the hope that it too can become the focus of future research – not least because the present author’s professional experience indicates that the great variety of images in History textbooks, that so often occur without suitably scholarly and informative captions, can often be a source of confusion for pupils and a quiet source of great power for textbook author and illustrator.

The types of content analysis have been outlined by Janis (1949/1965) and Krippendorff (1980, p. 33) and are set out in Table 2. Although these types relate only to quantitative method, understanding their focus helps to shape a qualitative approach since it draws attention to ways in which meaning is embedded in and communicated through texts.

TABLE 2: Types of content analysis

Type of Content analysis	Definition	Example
1. Pragmatical content analysis	Procedures which classify signs according to their probable causes or effects	e.g. counting the number of times that something is said which is likely to have the effect of producing certain attitudes toward Germany in an audience
2. Semantical content analysis	Procedures which classify signs according to their meanings	e.g. counting the number of times that Germany is referred to irrespective of the particular words that may be used to make the reference
A designation analysis	The frequency with which certain objects, persons, things, groups or concepts are referred to ie subject matter analysis	e.g. references to German foreign policy
B attribution analysis	The frequency with which certain characterisations are referred to	e.g. references to dishonesty
C assertions analysis	The frequency with which certain objects are characterized in a particular way ie thematic analysis	e.g. references to German foreign policy as dishonest
3. Sign-vehicle analysis	Procedures which classify content according to the psychophysical properties of the signs	e.g. counting the number of times the word Germany appears

The approaches taken in this study are based on concepts associated with all of the above although they are not dependent in on counting.

With respect to all the above points, in order to conduct the analysis for this work and gather data that will answer the original research question, a set of questions were formulated. These are set out in Table 3. They were based on a basic preliminary reading of the material gathered for analysis; a knowledge of the focus of the different types of quantitative content analysis listed above; a historical knowledge of the Crusades; an understanding of the historical development of the aims, goals and methods of 'good' History teaching; a basic awareness of the significance of images; and a familiarity with questions applied during analysis of images of Islam in other textbooks in the literature cited in chapter two. The questions relate to the contents of the narrative given: the reasons why conflict occurred and the ancient and more recent roots of the dispute; when and where it happened, the form the conflict took; how it was resolved, its consequences for both sides and the legacy it left. They also relate to the form that the material is presented in, the tasks that students are asked to complete and the sources presented in the text, and the overall structure and organisation of the textbook in which relevant passages appear. Applying the questions to each text, and presenting them the results in the analytical tables of Appendix three allows results to be summarized thus facilitating interpretation. This helps the researcher to discover patterns and relationships within data that the naked eye would not easily discern.

TABLE 3: Questions used for textbook analysis

Book details	
Form [How the material is presented]	
Narrative / historical framework Are the Crusades described as: - incidental to the exploits of the monarch or nobility/named elites? - an independent subject of study?	
Narrative/authorial perspective Are the Crusades written about from a: Christocentric Islamic Neutral/objective point of view?	
Characterisations of persons, communities and/or religions Of Christians Of Muslims Of Jews Of English Of Europeans	
Ontological Issues Motivations for the Crusades Are the motivations of both the Christians and the Muslims given and fully explained, through recourse to the complexity of economic interrelationships, cultural contact and the ancient history of religious and territorial claims? Resolution of the Crusades Consequences of the Crusades In what ways are the consequences of the Crusades for both Muslims and Christians discussed? (gain, loss, victory, defeat)	
Epistemological Issues Are sources of information about the crusades made visible/apparent in the text (through footnotes, illustration or textual allusion)? Are both eastern and western sources included as historical evidence for pupils to consider?	
Pedagogical Issues Are pupils treated as passive learners who are asked by the textbook to acquire and reproduce given, fixed, information or is there scope for them to be active participants in the learning process as critical thinkers?	
Content [The main elements of the story]	
When do the Crusades occur?	
Where do the Crusades occur?	
Who is involved in the Crusades?	
What events are mainly described?	

Communicating and interpreting the results

This study is a small-scale, exploratory one. Firm generalizable conclusions about how the Islamic world has been represented in British textbooks cannot be drawn from the findings. Instead, some informed speculations about this have been made, in the form of the construction of a provisional hypothesis based specifically on the Crusades. First and foremost, this has utility in that it can be more precisely tested, perhaps using quantitative methods, in future more detailed and extensive studies of textbooks. It is also useful in that it has additionally enabled a series of general recommendations about what appropriate presentations of conflict in textbooks should be, in the light of the specific epistemological and socio-political orientation of the present author: UNESCO goals for textbook revision for peace and international understanding and the views about historical literacy and 'good History education' presented by Schissler (2005) and Lee (2007) mentioned in chapter two. These recommendations can themselves be used as criteria against which to judge textbooks during selection and evaluation by teachers and design by publishers.

CHAPTER THREE Conducting The Research: The Design, Method, Tool And Process Of Research

The main question that drives the research for this study is: 'what do the textbooks from the period 1790s-2000s say and what is it possible to infer from this about the tacit model of the Crusades that is implied by what is said and how it is said?' This question is answered by data gathered with tools of research based on a broader definition of content analysis as: 'a research technique for making replicable and valid inferences from data to their context' (Krippendorff, 1980, p. 21).

Not only does this definition embrace the qualitative approach chosen for this study, it also draws attention to the fact that content analyses should be *replicable* and *valid* such that the studies measure 'variations in real phenomena rather than the extraneous circumstances of measurement, the idiosyncrasies of the individual analyst or biases of the procedure' (Krippendorff, 1980, pp. 21, 49, 51-52, 129). In relation to the former, data gathered must therefore be reliable and *replicable* and the same results should be gained again even if the same analysis was done by a different person at a different time. In relation to the latter, the results of analysis must show what the researcher claimed to be investigating and this is usually tested by subjecting the material for study to another method of analysis and comparing results (see Kaplan & Janis, 1949/65 p. 58). The small-scale nature of this study means that reliability and validity will not be tested. Although this could be perceived as a serious shortcoming, it is arguable that the very fact that the research design and tool of measurement is set out in this chapter, the findings are detailed in Appendix three and the project's strengths and weaknesses discussed and evaluated in chapter five would, in theory, leave these elements fully open to scrutiny, replication, testing and evaluation by independent researchers at any later date. Thus, to some extent it would obviate that criticism and make the whole study worthwhile.

In the light of this, it is interesting to note that, discussion of replicability and validity are often omitted from published work. Most emphasis is given to the interpretation of the findings of research and the processes used to obtain such data are not always made fully explicit (eg Edwards, 2005; Rogers, 1984; Abouegl and Elhalougi, 2008). Although such studies are definitely worthwhile, as John Nicholls has pointed out (2003) the omission of detailed discussions of the entire process of research *could* arguably reduce some researchers' results to little more than impressionistic accounts shaped by personal agenda. This is particularly apparent in a study of civic attitudes expressed in American textbooks by Bessie Pierce (1930). She asserted that

'possibly the conclusions reached in the following chapters might be slightly different from those set down if another investigator had performed the same task, but in the main they undoubtedly would be the same' (1930, p. xii). Yet, no evidence for this claim to reliability was given and no details of the data-making process were provided.

For researchers about to engage in content analysis, the total population of units available for study must be characterised and the process used to select the sample from this must be described. For the purposes of this study, 'the total population' from which the objects of study have been selected has been partly defined by their occurrence on lists of nineteenth-century History textbooks in Chancellor (1970, pp. 143-47), Mitchell (1993), Howat (1965) and Whalley (1974).¹ In addition, their inclusion in the 'Textbook Archive' at the Institute of Education University of London Library, also dictated their eligibility for study. A seemingly convenient starting point from which a selection or sample of 'textbooks' can readily be made and thus the subject of a number of recent textbook analyses for History and other subjects (e.g. Edwards, 2005; Cady, 1999; Little 1995) this archive is nevertheless a very problematic entity. For, little information is publically available on the process of its creation or the criteria used to include school books within it.² Queries sent to the librarian revealed that the archive grew in stages in an ad hoc fashion from diverse sources over a long period of time. Collections previously built up by the Education Publishers Council, the Educational Supply Association, the National Textbooks Reference Library (later the National Reference Collection of Schoolbooks and Classroom Materials) and the Resources Library of the Inner London Education Authority were donated to the archive.³ For all of these, the criteria for inclusion of books is not known and the distinctions between textbooks, information books and school library books is not made explicit. In the absence of any clear fixed criteria concerning inclusion in the archive over time then, the very definition of what a textbook is – beyond its simple inclusion in the textbook archive - is left open to debate. Given that this basic definitional issue potentially affects the very foundation on which a textbook analysis – particularly a historical one - is built, it must be given due consideration.

It is possible that textbooks could be better defined by their *function* within classrooms and the ways in which they are deployed by a teacher rather than on their *form* or *contents* alone. In fact, it may be suggested that any text(s) or resource(s) regularly or formally relied on by the teacher could function as a textbook if certain criteria for

1. Scrutiny of nineteenth-century textbooks listed in these works have revealed the inclusion of publishers' catalogues of textbooks as addenda and further detailed research on these would enable even more detailed lists of Victorian textbooks to be created.

2. For basic information on the archive see http://ioewebsserver.ioe.ac.uk/ioe/cms/get.asp?cid=9356&9356_0=9398 (accessed 19 March 2009).

3. Email from Carol Drinkwater, Curriculum Resources and Special Collections Librarian, Institute of Education London, 23 March 2009.

use and *attitudinal responses* to it are present e.g. it is used regularly; it is based closely on 'official' exam syllabi, it is produced by any teacher or educational professional and possibly but not necessarily followed by other teachers within a department; it is regarded and valued as 'authoritative' by a combination of teachers, pupils, parents and 'wider' society. For example, if a teacher privately produces a *workbook* upon which a formal course of instruction for public exams is based, and regularly uses it in class for a period of four years, then it could be argued that this effectively becomes the *textbook* even though it is not published and in the public domain. In the light of this, if a book's status as a *textbook* is dependent on its use and attitudes to it, then attention must be drawn to the fact that the possibility remains that books selected for the present study published more than around twenty years ago – even when included in the lists and archives mentioned above – may not have functioned as *textbooks* and thus technically should have been discounted for study.

Deciding upon the size of the sample to be analyzed is problematic, especially when, in a historical study, the numbers of textbooks is very great. Stempl (1952) and Krippendorff (1980, p. 69) have shown that in other content analyses, increasing the sample size beyond 12 *did not* produce significantly more accurate results. Therefore, in the light of this evidence, in this study a decision was made to limit the analysis to a sample consisting of one textbook from each decade to a total of twenty-one books from the period 1790s-2000s. These are listed in Appendix two.

The sampling schemes available to the content analyst consist of random, stratified, systematic and cluster modes (Krippendorff, 1980 p. 65). The scheme of sampling used to select books in Appendix two was to some extent a mixture of random, systematic and stratified approaches. To ensure that the Crusades were likely to be mentioned in books selected, and to ensure basic parity in type of book chosen, only those listed in the catalogue as 'general histories' of England before 1485 were of interest. Beyond that, the sample selected was stratified as one textbook published in each decade was selected. Although at first glance an unproblematic category, the complex bibliographical history of some of the textbooks quickly indicated that date of publication by decade was not necessarily a simple criteria for selection. For, sometimes the catalogue entry for a book did not identify a book's new and/or earlier editions and reprints. Thus often items would be selected for review from the reading of the catalogue, but upon perusal it would become clear that a book originally identified as being first printed in and thus representative of the 1940s was in actual fact one that had been published earlier but was a reprint or a new

edition from later decades. This discovery also highlights the crucial importance, in future textbook analyses, of very careful and detailed bibliographical research on books' publishing history before final selection is made.⁴

In addition, the *extent* or *longevity* of use of textbooks should, technically, be taken into consideration in a chronologically-stratified sample, although in an historical study this is very difficult or impossible to know. Occasionally, rare glimpses of the length of time a book was used by teachers are available. The inscription, in adult script, of 'A. Beales, 17-10-27' in Fletcher and Kipling's *A School History of England* published in 1911 (together with other teacherly annotations indicating professional use throughout the book) may indicate that teacher Beales was using the item in his/her particular school for at least 16 years. This would, in theory have serious implications for interpretation of results if, in a content analysis, such a book was taken to be representative of the 1910s *only*.

To a certain extent within each decade textbooks were chosen at 'random' in that owing to restrictions of time, and the huge number of books available for scrutiny, only a limited handful of around ten books could be ordered 'blind' from locations that were almost entirely closed-access library shelves in a remote store. This handful of books were then browsed in their entirety and the final selection of a single text was also 'systematic' in that the choice was made according to the book's inclusion of extensive material on the Crusades. It was also made according to whether it was known – usually from other sources such as UNESCO (1949), Chancellor (1970), Mitchell (1993), Whalley (1974) and Howat (1965) and the present author's own professional work – whether a book was a 'popular' text, and suitable for children of lower secondary age level (c. 11 – 13 years old). Notions of popularity of textbooks present great challenges for textbook analysts for not only is it particularly difficult to measure this, but the meaning and significance of this dimension in a historical study is mostly never discussed in other studies. The concept of 'age appropriate' textbooks is also problematic in a *historical* study, since perceptions of what is suitable for specific age groups has changed. Indeed a modern teacher might doubt, for example, the words of J. Neal who wrote, in the 1845 preface to his lengthy textbook tome devoid of illustrations 'I have the satisfaction of knowing, *from experience* that by far the larger part of the book can be understood by an intelligent child four years and a half old'.⁵

It may be that the process of selection used here is too unfocused. Yet in the absence of theoretical guidance on textbook selection, there is little advice available about how to proceed. Many published studies (eg Otterbeck,

4. eg J. Mackintosh, *Significant Events in British and European History 55 BC – AD 1939* (London and Glasgow: Blackie and Son Limited); first issued 1936, reprinted 1936, 1939, new edition revised and extended 1946, reprinted 1947, 1948, 1951, 1952, 1954, 1955, 1956, 1948, 1959, 1960 – which book had originally been listed for analysis as a 1940s item.

5. *English History for Children*; London, British Library, shelfmark 1154.b.37.

6. Text directly taken from, or derived (and simplified) from, textual sources.

2005; John, 1985; Ihtiyar, 2003) give no attention to this aspect of research beyond a simple list of books consulted (if one appears at all). Others appear to use a mixture of criteria. In the work on American textbooks by Pierce cited above, the criteria for selection of books included those that were 'prescribed', 'recommended' and 'approved' by superintendents of city and state systems, and those that were most recently published. Yet, these all mean different things. A book may be *highly recommended* suggesting that it is the preferred text, but it may not be well-used in a school for many reasons. *Approval* implies mere toleration, whereas *recommendation* implies something stronger and *prescription* is something different again. Crucially, Pierce admits that 'the extent to which each book was used was not known' and this is a crucial question that any textbook analyst must consider (1930 p. xi).




Instead of using general histories of England, in which sections on the Crusades formed only a part, another project might have looked at books devoted entirely to the middle east, from the nineteenth century to the present day (e.g. Cox, 1875; Wilmot-Buxton, 1904; Burke, 1915; Baikie, 1928; Coulton, 1930; Jarvis, 1936; Lobban, 1966; Williams, 1975; Counsell 2007). However, these varied widely in their size, detail, length and target age-group and their publication across the whole two-century period was patchy. Such an analysis would also have yielded a large volume of data which would be unsuitable for a small-scale pilot study.

The method and tool of analysis and process of research

In any undertaking of content analysis, once textbooks have been selected for study the question arises as to precisely *what* the data for analysis should be. This is because school textbooks present a rich array of visual imagery and utilize different types of text. For example, it is not uncommon to find passages of narrative, 'factual', 'imaginative', 'reconstructive', 'transcriptive'¹, 'fictional' or 'instructive' text in such books and the proportion and nature of these will vary over time according to underlying pedagogical and disciplinary aims and ideology. Although beyond the scope of this small case-study, the form and function of language in History textbooks is clearly an area warranting further research by linguists and semioticians as well as educationists (Coffin, 2006).

In connection with this, the presence of a whole variety of images in textbooks, each with their own particular form, function and relationship to the text, all pose potential challenges for analysis. Basing her work on theories of seeing and symbolic representation outlined in Bann (1984), R. Mitchell (1993) has explored different types of image and explored ways in which they interact with texts. She draws a basic distinction between 'metonymic images' (an artist's *copy* or 'version' of an authentic source such as a coin) and 'metaphorical images' (an artist's imaginary vignette/reconstruction) (Mitchell, 1993, pp. iii, 73, 81, 84, 141, 143). From the scrutiny of sources undertaken for this study of the Crusades, to this list might be added: photos, facsimile copies; diagrams; transcripts, decorative pictures (e.g. of floral and/or fauna etc, mostly unrelated to the historical content of the textbook passage) Some of these are illustrated in Table 1 and all could be the subject of further investigation. At the very least, the table reveals that images in History textbooks carry many layers of meaning that could potentially confuse students and thus they would benefit from closer investigation. Although metonymic images occur mostly in earlier textbooks, even in the most modern the full variety of types occur.

TABLE 1: Some different types of images in textbooks

Source	Image type	Image
<p>Richard II and the 'murky Turk'; E. and H. Farjeon, <i>Kings and Queens</i>. London: J. M. Dent 1953.p. 17.</p>	<p>Metaphorical (an imagined image related, in various ways, to the text)</p>	
<p>P. Moss, <i>History Alive. An Introductory Book. The Beginning to 1485</i>. London: Blond Educational, 1970, p. 66.</p>	<p>Diagrammatic (images used to actively explain accompanying text – as opposed to images that may help to explain, but simply occur alongside texts)</p>	
<p>H. W. Meikle, <i>The story of England. Part I. From early times to the days of Henry VIII</i>. Edinburgh: Oliver and Boyd, p. 69.</p>	<p>Metaphorical (an imagined image related, in various ways, to the text)</p>	

C. E. Carrington and J. Hampden Jackson, *A History of England. Part I: from the Earliest Times to the End of the Fifteenth Century*. Cambridge: Cambridge University Press, 1935, p. 160.

Facsimile (an exact copy of a written or printed source)



B. Stimpson, *Quest. The Medieval World*. Cheltenham: Stanley Thornes Publishers Ltd, pp. 67, 70.

Pictorial reproduction (reproduction of an historical work of art, contemporary to the thing being discussed, or later)



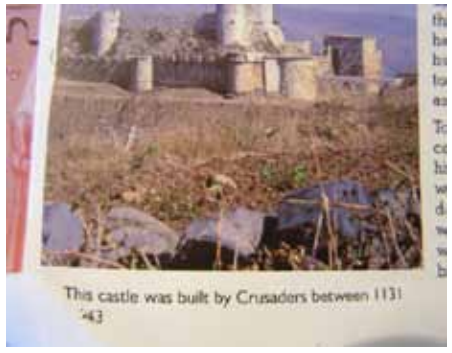
R. A. F. Mears, *Britain and Europe Book I. From the Beginnings to the End of the Middle Ages*. London: Edward Arnold, 1929, p. 193.





Photographic (a photo of a source, artefact or location, which may or may not be historically accurate)
e.g. 'Jerusalem as it is now'



B. Stimpson, *Quest. The Medieval World*. Cheltenham: Stanley Thornes Publishers Ltd, p. 66.

e.g. 'A Crusader castle 'as it was then'



<p>R. A. F. Mears, <i>Britain and Europe Book I. From the Beginnings to the End of the Middle Ages</i>. London: Edward Arnold, 1929, p. 117.</p>	<p>Metonymic (an artist's drawing of an historical artefact eg tomb, coin, or brass rubbing)</p>	
<p>H. W. Meikle, <i>The story of England. Part I. From early times to the days of Henry VIII</i>. Edinburgh: Oliver and Boyd, p. 1.</p>	<p>Metaphorical (an imagined image related, in various ways, to the text)</p>	
<p>R. Dodsley, <i>The Chronicle of the Kings of England, from the Norman Conquest to the Present Time</i>. London: Vernor and Hood, 1799.</p>	<p>Decorative (an image which is unrelated to the text)</p>	
<p>R. Dodsley, <i>The Chronicle of the Kings of England, from the Norman Conquest to the Present Time</i>. London: Vernor and Hood, 1799.</p>	<p>Metaphorical (an imagined image related to the text)</p>	

The form, function and interrelationship of image and text in textbooks is clearly complex. Therefore, all this small-scale study can do is draw attention to this potentially fruitful area of textbook research in the hope that it too can become the focus of future research – not least because the present author's professional experience indicates that the great variety of images in History textbooks, that so often occur without suitably scholarly and informative captions, can often be a source of confusion for pupils and a quiet source of great power for textbook author and illustrator.

The types of content analysis have been outlined by Janis (1949/1965) and Krippendorff (1980, p. 33) and are set out in Table 2. Although these types relate only to quantitative method, understanding their focus helps to shape a qualitative approach since it draws attention to ways in which meaning is embedded in and communicated through texts.

TABLE 2: Types of content analysis

Type of Content analysis	Definition	Example
1. Pragmatical content analysis	Procedures which classify signs according to their probable causes or effects	e.g. counting the number of times that something is said which is likely to have the effect of producing certain attitudes toward Germany in an audience
2. Semantical content analysis	Procedures which classify signs according to their meanings	e.g. counting the number of times that Germany is referred to irrespective of the particular words that may be used to make the reference
A designation analysis	The frequency with which certain objects, persons, things, groups or concepts are referred to ie subject matter analysis	e.g. references to German foreign policy
B attribution analysis	The frequency with which certain characterisations are referred to	e.g. references to dishonesty
C assertions analysis	The frequency with which certain objects are characterized in a particular way ie thematic analysis	e.g. references to German foreign policy as dishonest
3. Sign-vehicle analysis	Procedures which classify content according to the psychophysical properties of the signs	e.g. counting the number of times the word Germany appears

The approaches taken in this study are based on concepts associated with all of the above although they are not dependent in on counting.

With respect to all the above points, in order to conduct the analysis for this work and gather data that will answer the original research question, a set of questions were formulated. These are set out in Table 3. They were based on a basic preliminary reading of the material gathered for analysis; a knowledge of the focus of the different types of quantitative content analysis listed above; a historical knowledge of the Crusades; an understanding of the historical development of the aims, goals and methods of 'good' History teaching; a basic awareness of the significance of images; and a familiarity with questions applied during analysis of images of Islam in other textbooks in the literature cited in chapter two. The questions relate to the contents of the narrative given: the reasons why conflict occurred and the ancient and more recent roots of the dispute; when and where it happened, the form the conflict took; how it was resolved, its consequences for both sides and the legacy it left. They also relate to the form that the material is presented in, the tasks that students are asked to complete and the sources presented in the text, and the overall structure and organisation of the textbook in which relevant passages appear. Applying the questions to each text, and presenting them the results in the analytical tables of Appendix three allows results to be summarized thus facilitating interpretation. This helps the researcher to discover patterns and relationships within data that the naked eye would not easily discern.

TABLE 3: Questions used for textbook analysis

Book details	
Form [How the material is presented]	
Narrative / historical framework Are the Crusades described as: - incidental to the exploits of the monarch or nobility/named elites? - an independent subject of study?	
Narrative/authorial perspective Are the Crusades written about from a: Christocentric Islamic Neutral/objective point of view?	
Characterisations of persons, communities and/or religions Of Christians Of Muslims Of Jews Of English Of Europeans	
Ontological Issues Motivations for the Crusades Are the motivations of both the Christians and the Muslims given and fully explained, through recourse to the complexity of economic interrelationships, cultural contact and the ancient history of religious and territorial claims? Resolution of the Crusades Consequences of the Crusades In what ways are the consequences of the Crusades for both Muslims and Christians discussed? (gain, loss, victory, defeat)	
Epistemological Issues Are sources of information about the crusades made visible/apparent in the text (through footnotes, illustration or textual allusion)? Are both eastern and western sources included as historical evidence for pupils to consider?	
Pedagogical Issues Are pupils treated as passive learners who are asked by the textbook to acquire and reproduce given, fixed, information or is there scope for them to be active participants in the learning process as critical thinkers?	
Content [The main elements of the story]	
When do the Crusades occur?	
Where do the Crusades occur?	
Who is involved in the Crusades?	
What events are mainly described?	

Communicating and interpreting the results

This study is a small-scale, exploratory one. Firm generalizable conclusions about how the Islamic world has been represented in British textbooks cannot be drawn from the findings. Instead, some informed speculations about this have been made, in the form of the construction of a provisional hypothesis based specifically on the Crusades. First and foremost, this has utility in that it can be more precisely tested, perhaps using quantitative methods, in future more detailed and extensive studies of textbooks. It is also useful in that it has additionally enabled a series of general recommendations about what appropriate presentations of conflict in textbooks should be, in the light of the specific epistemological and socio-political orientation of the present author: UNESCO goals for textbook revision for peace and international understanding and the views about historical literacy and ‘good History education’ presented by Schissler (2005) and Lee (2007) mentioned in chapter two. These recommendations can themselves be used as criteria against which to judge textbooks during selection and evaluation by teachers and design by publishers.

CHAPTER FOUR Research findings

Using the set of questions presented in chapter three the qualitative content analysis of twenty-one textbooks listed in Appendix two was completed and the results presented in Appendix three.¹ Owing to the huge volume of data created by the study, and the overlapping nature of the categories for analysis, only a fraction of the results are discussed below. Research showed that textbook representations did not necessarily follow a uniformly clear-cut chronological trend and some characteristics persisted, ceased or reappeared across broad time periods. Thus, in the light of this, and the fact that the context of this analysis was not only one of charting change

over time, but the UNESCO-endorsed goal of textbook 'improvement' and evaluation, a thematic presentation of findings rather than the strictly chronological one usually found in studies of this type (eg Edwards, 2005) was felt to be most suitable. For, this enables results cutting across chronological boundaries to be discussed in a more coherent manner and it enables the elements of textbook content, design and approach that might be most useful in teaching to promote international understanding and world peace (Pingel 1999) to be more easily identified. These will be discussed in chapter five.

1. Full details of individual textbooks mentioned in this chapter are given in Appendix two. Full references to excerpts from books can be found in the analytical tables in Appendix three.

Introductory remarks: a note on the stylistic, structural and organisational features of the textbook sample

During research it became clear that a fruitful topic which could benefit from further work is the analysis of the style, organisation and structural features of History textbooks. Preliminary observations recorded in Table 4 bring to light a number of features relating to title, authorship, layout, structure, presentation and illustrations in the sample under study. They show for example that there is a clear developmental trend from the author as authoritarian narrator and disseminator of a fixed body of information where textbook activities encourage recall of information, to the author as guide, instructor or collaborator in an active process of enquiry, investigation or thinking rather than 'learning' history. In earlier titles, organisation and layout of books indicate that History was perceived to be a fixed body of information to be communicated in a format suitable for passive children (T1852). Other books published since the 1980 reflect History as an active discipline involving pupil action and critical thinking: *Quest*; *Investigating History*; *Questioning History*; *Think History* (Stimpson, 1998; Harrison, 1988). This latter reflects the 'new' goals of History education developed in the later 1970s and 1980s (see below). It is interesting to note that even the very earliest authors spoke, in their prefaces, of bringing history alive for children indicating this has been a persistent goal – albeit one that has been constantly reconceptualised – for History education through the ages. In 1807 for example one author lamented 'Too long

have books designed for the instruction of children, been written in a dry and repulsive style, which the patience and perseverance of our mature years would scarcely enable us to conquer' (Baldwin, T1807).

In this context the voice of the author of these early books is most often male, a former or current scholar of Oxford colleges, a history 'master' from a leading independent school and is labelled as such in the title page. In modern books, authorship is collaborative, the professional and/or academic credentials of authorial group often remain hidden from view and, most importantly, the role of each individual in the process of creation is not disclosed or made apparent in the finished product.¹ In the older books authorities consulted (secondary and primary sources) are sometimes outlined in the preface. In more modern books this often remains hidden. There is an irony here – in that by putting emphasis on the disciplinary understanding and the 'constructed' nature of history modern textbooks go some way to showing pupils how the subject is made up. Yet, by omitting two of the most crucial tools of the historian's craft – the footnote and bibliography (the citing of 'authorities') even in the most elementary and basic form it is arguable that modern textbooks are confusing pupils about the very aspects of the discipline that they purport to teach. There is thus a strong argument for including them, albeit in an elementary form, in current textbooks.

2. Occasional glimpses of the author's professional backgrounds are disclosed on the back covers of modern textbooks revealing them to be teacher trainers or examiners.

3. Textbooks are referred to by their code number listed in Appendix two; page numbers are given in Appendix two.

TABLE 4: Elements of style and format of textbooks through time

Date of textbook publication	Stylistic and Physical Features					
	Context in which Crusades are presented (as separate subject; as aspect of monarch's biography; as part of broader theme)	Authorship (single, multiple)	Types of image used (metonymic; metaphorical; decorative; facsimile, photographic; transcribed documentary source)	Layout (text only; text + images; text + images + activities or questions); how text and images are spaced on page	Form of Narrative (I, you, it/he/she, we; dialogue between author and child or child and child);	Index, bibliography, footnotes, appendices
T1799	monarch	Single	decorative; metaphorical	txt+image	3 rd person	none
T1807	Monarch	Single	metaphorical	txt+image	3 rd person	List of 'facts'
T1823	Monarch	Single	metaphorical; metonymic	txt+questions	3 rd person; Dialogue between author & child	Index
T1835	monarch	Single	metaphorical	txt+image	1 st ; 3 rd Dialogue between author & child	none
T1848	monarch	Single	----	txt+questions	3 rd person	None
T1852	Monarch	Single	----	txt	3 rd person	Index; footnotes; tables of 'facts'; authorities cited
T1860	monarch	Single	----	txt	3 rd person	Genealogical tables of 'facts'
T1871	Monarch	Single	metonymic	txt+image	3 rd person	Genealogical tables and 'leading dates'
T1880	Monarch	Single	----	txt only	3 rd person	Chief dates and celebrated persons
T1890	Monarch	Double	None	txt only	3 rd person	Glossary + index
T1908	dynastic	single	metaphorical; photographic; metonymic	txt + image	3 rd person	Tables of monarchs, facts; + foot notes
T1910	Monarch	Single	metonymic	txt + image	3 rd person	List of rulers
T1929	empires	single	photographic	txt + image	'We'; 3 rd person	Timecharts, index
T1935	dynastic	Double	metonymic	txt + image	3 rd person	index

T1948	themes	double	mtnymc	txt + image	3 rd prsn	Character dialogues; index
T1959	themes	single	phtgrphc, mtnymc, mtphrcl	txt + image + activity	'We'; 3 rd prsn	Index; lists of famous men & wmn
T1962	themes	single	Mtnymc, mtphrcl	txt + image + activity	3 rd prsn	Index
T1970	themes	single	mtphrcl	txt + image + activity	Dialogue between author + child; 'you'; 3 rd prsn	Index and bibliography
T1988	Themes	Multiple	mtphrcl, pictorial, phtgrphc,	txt+image+activity	3 rd prsn qstns call for child's opinion based on argument & evidence not recall of facts	No index but bibliography
T1998	Themes	Single	Mtphrcl, pictorial, phtgrphc, facsimile	txt+image	3 rd ; + 'child to child' dialogue	Index, list of kings of England
T2002	Themes	Multiple	Pictorial, facsimile, phtgrphc; film still; mtphrcl	txt+image+activities	3 rd prsn; qstns call for child's opinion based on argument & evidence not recall of facts	Index

The historical framework of narratives about the Crusades.

This table is based on detailed analysis of the coverage of

In the textbooks of the nineteenth century, History is presented as a 'succession of monarchs' whose character and deeds are often highlighted as a kind of moral exemplar. For example, in Powell (T1890)¹ the History is structured according to the reigns of monarchs, every chapter ending with a character assessment of each king and this work is representative of many others with similar approaches (eg Dodsley, T1799; Callcott, T1835). With respect to this the Crusades, although they lasted around two hundred years, are made visible by authors only in relation to the reigns of specific kings, appearing in particular in descriptions of the reigns of William II (1087-1100) and Richard Lionheart (1189-1199) and often Edward I (1272-1307) when he was prince. Hence the Crusades are not, in many books in the nineteenth century, ever considered to be a worthy focus of study in and of themselves and their full extent is seldom discussed. The extent of coverage of all the books in the sample is shown in Table 5 below.

1920s									
1930s									
1940s									
1950s									Some sense that the Crusades were intermittent over a period of two hundred years is made apparent
1960s									
1970s									Some sense that the Crusades were intermittent over a period of two hundred years is made apparent but most emphasis on Richard I.
1980s									
1990s									Some sense that the Crusades were intermittent over a period of two hundred years is made apparent but most emphasis on reigns shown.
2000s									Some sense that the Crusades were intermittent over a period of two hundred years is made apparent but most emphasis is on Richard I.

One of the main problems with the 'succession of monarchs' approach is that the Crusades are used as the vehicle for the promotion of 'memorable' legends and fables about certain English princes or kings. Not only do these have no evidential basis, but they also privilege what might now be considered 'trivial anecdotes' and do little to aid pupils' historical understanding of the Crusades. In some cases they continue to promote and reinforce entirely negative views of Muslims or even Europeans.

Chief amongst these is the tale of Blondel, the minstrel who is supposed to have identified the location of Richard I's prison after he had been captured by the Duke of Austria and imprisoned by the Holy Roman Emperor whilst returning to England in 1192. Blondel's exploits are repeated in textbooks from the nineteenth century until the 1950s (T1871; T1890; T1939; T1959), and even when authors admit that the tale has no more status than

that of a 'pretty Romance' (T1871 p. 90) it is still included presumably for nothing more than entertainment and increasing the 'memorable' nature of the text. It added nothing to pupils' understanding of the Crusades, and if it achieved anything it merely contributed to the mythology of Richard I and hinted at English superiority and victimhood at the hands of 'inferior' Europeans (see below).

Significant in this respect is the tale of Prince Edward and the 'Mahometan assassin'. Whilst on a crusade in 1271-72 Edward was visited by a messenger of the Emir of Joppa and was attacked by him with a dagger. In many textbooks it was his wife, Eleanor, who supposedly saved his life by sucking the poison from the wound and curing it (e.g. T1807). Yet this account has no evidential contemporary support; the historical record indicates that a wound was inflicted, but it was eventually cured by an English doctor

4. 'Edward I' - *Oxford Dictionary of National Biography online* <http://0-www.oxforddnb.com.catalogue.urls.lon.ac.uk/view/article/8517> accessed 28 May 09.

who cut away the decaying flesh.² This basic tale, with or without the devotion of Eleanor, was repeated across the centuries (T1807, T1823, T1835; T1852, T1890; T1935) and appears to have ceased by the 1940s. Although it promoted the English prince's moral standing as a family man with a devoted wife, its effect was probably far from benign. More perniciously it exposed pupils to a tale of 'unprovoked' Muslim attacks on the English, where no motive was given, and only the uncontrolled and unexplained 'evil' of the East was exposed. In York Powell's *History of England* (T1890) not only could the messenger be perceived as irrational and unreasonable as he stabbed Edward whilst he was given a fair hearing, but the Emir himself might also have been seen to have been of doubly treacherous and immoral character as, in order to communicate with the English prince, he *pretended* he wished to convert to Christianity:

In Easter 1271 Edward reached Acre and raised the siege. He then pushed on to Nazareth and took it, and gained a battle over the Memlook army at Kakehow. In August while he was staying at Acre, the Emir of Joppa sent him many messages pretending that he wished to become a Christian; and at last as he was sitting on his bed in the heat of the day a messenger bearing letters from the Emir was brought to talk with him. As the prince was listening to him the man suddenly drew a poisoned dagger and struck him. The prince caught the blow on his arm and thrust the assassin backwards ... and killed him. The wound grew worse and it was feared that it might prove deadly when an Englishman came forward and promised to cure him if he would let him cut out the poisoned sore. The princess wept for fear of the operation but her brother-in law Edmund and John of Vescy led her away ... and the surgeon treated the prince so skilfully that within a fortnight his arm was healed. (T1890)

It is interesting that, half a century later Edward's presence in the Crusader lands was turned into an entirely *positive* experience. In Stimpson's *Quest* of 1998 Edward is said to have returned to England with enlightenment and useful knowledge, rather than a life-threatening medical condition for he 'had learnt a lot about the building of castles as he had seen the great concentric Crusader castles ... He used this knowledge to great effect in his campaigns to conquer Wales.'

One other prominent characteristic of the 'succession of monarchs' approach is the use of sections on the Crusades to showcase the valour and virtue of Richard I. This gives rise to a whole range of examples of Orientalist, Islamophobic approaches to many different aspects of the Islamic world. In general it also shows that, in contrast to what has most recently been argued on the basis of anecdotal evidence (Turner and Heiser, 2000 p. ix) Richard was most often lauded, rather than criticised, in textbooks over two centuries.

Themes in the historiography on Richard I have been described and analyzed by Turner and Heiser (2000, pp. 1-16), Gillingham (1994, 1992) and Prestwich (1992). These are largely about: Richard as a supreme example of knightly virtues; Richard in captivity in Europe; Richard's heroic bravery through his death. They also evaluate Richard's reputation and success as a king. Medieval chroniclers for example, who saw liberation of the Christian holy places from Muslims as the highest priority of monarchy, judged his exploits a success and he thus met his contemporaries' criteria for good kingship. The Victorians, contemptuous of military prowess, and preoccupied with administrative kingship and the evolution of nation-states, often judged Richard in Anglo-centric terms, as an unimpressive monarch who failed as a statesman because he was not good at law and administration and was concerned with other farer reaches of his 'Angevin' kingdom overseas. Exasperated with heroes and 'the great man' theory of history, and preoccupied with the study of bureaucracy and the administrative records, early twentieth-century historians commonly gave negative assessments of Richard because he seemed to have focused too much on chivalric combat (Galbraith, 1945). Most recently Gillingham has rehabilitated Richard's reputation as a military man who successfully presided, as a capable administrator, politician and monarch over the whole Angevin empire, and who could thus be positively judged once again according to contemporary standards of medieval kingship.

Certain elements of these themes are illustrated in textbook representations of Richard; indeed, schoolbooks have clearly formed the soil in which they were rooted (Gillingham, 1994, p. 181; 1992, p. 51). Richard in captivity is referred to through Blondel's story in textbooks cited above. For a Victorian view, in 1835, Calcott (T1835) clearly evaluated Richard as British (as opposed to Anglo-French / Angevin) as she 'should have liked him better if he had thought a little more about taking care of his country and if he had staid in it' (also Selby, T1852 and as late as Carrington, T1935). In fact, by focusing on the Crusades solely within the context of the life and *constant success* of Richard, who was seen as the embodiment of particularly *English* values, textbooks have ensured that the middle East has come into focus for pupils over many decades only as an arena in which 'Englishness' and 'our' values rightfully and inevitably triumph over the Orient. For Moss, writing in 1970, the Crusades were perceived of as a largely English (as opposed to 'European') endeavour for 'it is the third of these Crusades which interest us in England most because its leader was King Richard I' (T1970). For York Powell Richard was 'tall, stalwart and handsome, fair-haired and blue-eyed' (T1890). In Markham's extremely popular and ubiquitous textbook (T1823)³ for example, he was referred to as 'proud and domineering ... brave and generous ... [displaying] ... extraordinary bravery and skill and in a battle near Joppa ... [who] gained a great victory over

5. Mitchell 1993 p. 71.

6. 'Richard I'; Oxford Dictionary of National Biography online, <http://0-www.oxforddnb.com.catalogue.oxforddnb.com/view/article/23498?docPos=2> accessed 28 May 09.

Saladin' he also 'defeated the Pagans in a furious battle in which he performed prodigies of valour'. Selby said he was a 'Christian Achilles whose valour would ensure the speedy destruction of the infidel foe' (T1860) and Farr (T1848) added to Richard's stature by repeating a fable about his renown 'even among his enemies. His very name was employed by the Syrian mothers to silence their infants; and if a horse started from the way, his rider was wont to exclaim 'Dost thou think King Richard is in that bush?' (see also T1799; T1852, T1871, T1880 T1890; T1910). The constant repetitions of Richard's exploits in Sicily and Cyprus in textbooks until the 1970s (T1799; T1823; T1848; T1850; T1860; T1871; T1880; T1890; T1910; T1959; T1970), where he married his fiancée Berengaria and set up, by force, a supply base for his Crusader attacks also showcase him as a conquerer and action-taker. In the light of the descriptions of Richard I as an angry, heroic aggressor who only captured and conquered as opposed to 'connected with' his enemy, it is interesting to learn that it is well known in modern scholarship that Muslim sources noted Richard's *interest* in - not distance and disengagement from - Arabic culture.⁴

Even when, in the last three decades of the twentieth century, History education begins to be conceived of as something other than a mere succession of monarchs' reigns (e.g. compare the contents pages of York Powell, T1890 and Moss, T1970) there is still a very strong tendency to use the Crusades - and by extension war with the Islamic world - as an arena in which to view the triumph over adversity of a valourized English man. An interesting textbook in this respect is Rees (T2002, p. 57). Although this views the Crusades as a subject of study in and of themselves and thus indicates considerable progress in textbook writing (see below), vestiges of traditional Anglo/Christo-centric and nationalistic approaches, and indeed remnants of older textbook anecdotes relating to Richard I are still present. In a chapter on *The Monarchy* Richard is characterized as 'the best military commander of his day' who followed instructions of the Pope who, with no *explanation* provided by the textbook 'wanted to capture Jerusalem from the Turkish Muslims ... to win back Jerusalem'. The narrative continues:

Richard even said he would sell the city of London if he could find anyone to buy it ... Richard ... has gone down ... as a good king. However, by the end of his reign he had bankrupted the country and been absent for nine years out of ten. These qualities are not those usually associated with a good monarch (Rees, T2002 p. 56-57; compare with T1871 p. 89 and other books cited in previous paragraph)

Therefore, given that this embedded understanding of a brave and valiant Western military commander self-righteously warring with a Muslim enemy whose own motives, history and concerns remain hidden persisted in

books from the 1790s until the twenty-first century, and that it thus forms part of the national memory of many persons still living, the allusion to the Crusades in the context of *contemporary* conflict with the middle East by modern politicians and cultural commentators becomes particularly problematic. Also, by frequently portraying the Crusades as simply exhilarating fights between two outstanding individual commanders, some misleading assumptions about the nature of war - which in reality affects and involves masses of 'ordinary people' in different contexts as much as it does their leaders - are perpetuated.

When History generally ceases to be presented in textbooks as a succession of monarchs' reigns, and is instead conceptualized using themes, or broader global perspectives, then the Crusades (and thus Islam and Muslims) do, in some books, come into focus as topics of study in their own right. This approach more often gives rise to a more balanced, fully-rounded narrative about the Islamic world which becomes visible as a diverse civilisation with a past and a legitimate history which takes its place *alongside* (not below, above or instead of) the Roman empire foundation of Western culture and society. One early example is seen in Mears *Britain and Europe* (T1929). The global perspectives of this work are expressed in its contents page (e.g. chapters on 'The Assyrian, Chaldean and Persian Empires', 'The Greeks', 'The Roman Empire', 'The Byzantine Empire and the Mohammedans' etc) and Preface: 'to belittle the importance of great Continental statesmen in favour of Englishmen is quite wrong. When England really is the centre of the world-stage ... by all means let us say so. But do not let us pretend that England has always produced Pitts and Nelsons' (Mears, 1929, pp. 3, 8-9). Whilst in other narratives the story of the Crusades appears to be one *only* of triumph and conquest of the Muslims by the all-powerful Christians (e.g. many of the books of the nineteenth century), this one abandons the panegyric on Richard I and states openly the Crusades did not succeed in their primary object. It also depicts Muslims as 'civilised' peoples, magnificent or accomplished individuals in positions of strength, producing architecture (reproduced in photographs and maps, pp. 171, 131) that was 'beautiful'. The following excerpts illustrate these points:

The history of England between the time of St Augustine and that of Alfred the Great is not very interesting. It is chiefly the story of petty kings fighting one another. On the Continent, great things were going forward. ... the followers of Mahomet were conquering half the world ... the countries of the Eastern Mediterranean had a very long history, much longer than that of Rome herself ... Spain ... prospered under Muslim rule for the Arabs were far from being ignorant savages. They were an artistic people and have built some of the noblest buildings in Spain ... During his reign (1171-93) all the Mohammedans, both Turks and Arabs, of Egypt, Palestine, and Syria, were united under one rule. The Kingdom of Saladin was better governed than Eastern

countries usually are, and he earned the respect not only of his own subjects but of the Crusaders who came to attack him ... The Crusades did not succeed in their object, for, after two centuries, the Holy Sepulchre was abandoned to the Mohammedans ... Richard quarrelled with most of his officers and his enterprises met with no success'. (Myers, 1929).

There is no doubt then that when texts are emancipated from the 'succession of monarchs' approach then they are potentially able to represent the Crusades in a more objective manner. Yet, it is important to note that this approach does not guarantee the absence of unfairness and subjectivity, just as the focus on monarchs does not necessarily give rise to elements of total bias. For example in Hopley's *Britain's Place in the World* (T1962) Asia is indeed made visible though viewing Britain in a global context. Yet, this visibility occurs entirely in terms of conflict and the possession of property and territory in a chapter on 'Asia against Europe'. Cultural arrogance is exhibited through the characterisation of Constantinople as a prize which the East and indeed the rest of the world was naturally bound to covet: 'To the western world, Constantinople was the wonderful city, the city of dreams ...; but to the East she was a rich prize and the relentless ring of barbarians edged closer and closer', to plunder the 'city of the world's desire'. It is admitted that Europeans on the first Crusade were looters and destroyers of others' property – but only because they mistakenly thought the 'foreigners' they saw were Muslims not because they were inherently unpleasant 'Some of them thought that as soon as they got among foreigners they were among the Moslems and began looting and destroying'.

Authorial perspectives

Analysis shows that a largely Christian-centred view pervades many of the textbooks until the 1970s and 1980s (i.e. revealed in most textbooks from T1799-T1988). The Christian-centred perspective is often made apparent through the 'sudden' introduction of the Turks as completely *motiveless* and therefore inexplicable takers of a prize – Jerusalem – which *could be nothing other than* the rightful and natural possession of the Christians. In Dodsley (T1799) for example, the 'infidels' 'possessed themselves of the Holy land' and thus consequently were described as having 'profaned' the sacred places. In Baldwin (T1807) and Carrington (T1935) this Christian-centred view meant that the Europeans could legitimately be 'astonished and confounded' and 'dumbfounded' that

Saladin had taken Jerusalem and could therefore view the Muslims' actions as 'insolence'. In Farr (T1848), Selby (T1850) and Morgan (T1908) such a perspective casts the Christians only in the role of innocent victims who can thus fully justify the taking back or 'rescuing' of something that rightfully belonged to the Europeans for, according to Farr 'in the reign of Rufus the Romish clergy ... urged [the people] to invade Palestine in order to recover the Holy Sepulchre from the hands of the infidel Turk'.

A more neutral, balanced and objective perspective is achieved in certain textbooks when positive and negative actions and outcomes of the wars of the Crusades for *both* Muslims and Christians are presented and where a sense of common religious ancestry and the sharing of and mutual interests in Jerusalem are made visible. The work by Mears (T 1929) is again an early example of this. It provides positive details about Islam; it mentions interactions between the religions of the East and West and introduces notions of equality: 'Mahomet had two great ideas. The first ... He learnt from talking to the Jews and Christians ... The other was the teaching that all men are brothers and all equal in the sight of God. Moss (T1970) mentioned some *shared* elements between Christianity and Islam 'Like the Christians, [Mahomed] ... believed in one God whom he called Allah and in the great figures of the Old Testament ...'. Stimpson (T1998) draws attention to the attitudes of others to the Christian Crusaders using a perspective which is rarely seen in textbooks in the whole sample, and which thus portrays them in a less flattering light: 'The Greeks in Constantinople thought the Crusaders were rough and violent so they hurried them on to Antioch'. This book also portrays the Christians – as opposed to only the Muslims – as killers too, a characteristic that was often totally hidden (or glorified) in most other works 'The First Crusade in 1096 ... was made up of peasants and tradesmen, women and children. They were untrained, poorly armed and short of food. They killed Jews in revenge for the crucifixion of Jesus. They took what they wanted by force'. In Rees (2002), Christians are placed *on an equal par with Muslims* as thieves, failures, looters and killers: some groups of Crusaders

were ordinary folk, disorganised ... and unprepared for the battles that lay ahead ... many of them perished ... This disastrous crusade is known as the People's Crusade ... Christians, Muslims ... mad a living from stealing from likely victims ... It took a month for the Crusaders to get into Jerusalem and once they did they ran riot murdering 70,000 Muslims and Jews. Buildings were burnt to the ground and looting was commonplace ...

Characterisations of persons, communities, religions

In relation to recurring terms used to characterize Muslims and the Crusaders from the East, throughout the textbooks three continue to be used until around the later twentieth century: 'infidel', 'Mohammadanism', 'Saracen'. All are potentially offensive to Muslims and all indicate Eurocentric perspectives or plain misunderstanding of the Islamic faith.

Infidel comes from the Latin *infidelis* or 'unfaithful' and it is found in many of the textbooks until the 1970s (T1807, 1823, 1852, 1880, 1890, 1910, 1929, 1935, 1959, 1962, T1970).⁵ It is a Christian-centred term by definition since it comes from the language of the Roman Empire upon which Western civilisation is based and thus its use paradoxically *judges* the devout, dedicated followers of one religion outside of the West as 'unbelievers'. **Mohammadanism** refers to a religion *centred on* Muhammad and is evident in books until the 1920s (T1910, T1935, T1929). This is inaccurate and indicates a lack of understanding of Islam on the part of the Christians. For, in Islam, Mohammad is not worshiped directly but is simply honoured above all men as God's last and greatest prophet who brought the words of God directly to mankind (Thompson, 1981, p. 4; Ruthven, 1997, p. 1). The etymology of Saracen is uncertain, although it was used since Roman times to refer to the non-Christian peoples of the Syro-Arabian desert which harassed the Syrian confines of the Empire; by extension, it referred to a Muslim especially with reference to the Crusades and is found in English textbooks from the earliest part of the nineteenth century until the 1970s (T1807, 1823, 1852, 1880, 1890, 1910, 1929, 1935, 1959, 1962, 1970). It may have derived from associations with Sarah, the wife of Abraham. However, this is inaccurate since although Muslims are, along with Jews and Christians, said to be descendents of Abraham, Muslims originated from Ishmael, the child born to Hagar the Egyptian servant (or second wife) of Abraham, not with Sarah his first or 'other' spouse (McKenzie, 1965, p. 330).

Analysis of the whole sample of textbooks reveals a striking hierarchy in the way that communities who were involved in the Crusades are characterized. This is determined by religion, ethnicity and nationality and Englishmen were invariably at the top. Bottom of the pile are usually Turks who are 'infidels', 'fanatics', 'barbarians', 'uncivilized', 'fierce', 'aggressive' and other negative nouns or adjectives. In 1923 Markham (T1923) lamented the lack of progress of the Turks, even in modern times, compared to Europeans: 'Whilst we have been improving and gaining knowledge ever since, the Turks and all the people of the East have been standing absolutely still'. In some other texts the Saracens are portrayed as marginally 'better than' the Turks for, as Baldwin (T1807) states, they 'from civilisation and refinement' at least 'tolerated and accommodated' the Christians whereas the Turks 'treated

the Christian pilgrims with rudeness and barbarity' (also T1910). Yet in this textbook the respect for the Saracens was limited for their tolerance was explicable not by their inherent broadmindedness but *only* 'because the resort of Christian pilgrims brought wealth into their country'. Jews take a low position in this hierarchy since nothing positive about them is made visible. In Markham 'it was considered no sin to plunder or even murder a Jew ... if the end proposed was to get money for a Crusade'; in Selby (T1852) they were recipients of charity and in Carrington, Hobley, Stimpson and Rees (T1935; T1962; T1998; T2002) they were victims of torture by Richard I or murder by Christians.

Europeans also tend to fare badly in relation to the British in these characterisations. In 1799 Dodsley said that for Richard I 'the glory of the king of England eclipsed the gory of all the Christian princes' and in the nineteenth century textbooks Philip of France was variously 'sly' and 'deceitful', 'crafty' and 'dishonest', 'haughty' and 'dissimulating'. Even as late as 2002 Rees perpetuated a traditional trope concerning European jealousy of the superiority of English monarchy that had appeared in several books when he stated that during one Crusade King Philip 'returned home, perhaps because he was jealous of Richard's popularity with the English and French soldiers' (T2002; T1807; T1823; T1848; T1880). In the light of these types of approaches, it is ironic that in certain books the narratives suggest that the different communities of Europe were united though because of their common dislike of the East 'In 1095 the Pope therefore began to urge all Christians in Western Europe to forget their differences of nation and languages and join together in one great army to wage a Crusade or Holy War against the Turks and regain the holy places' (Hobley, T1962).

Muslims, many of whom took their religion very seriously, were nevertheless 'unbelievers' and 'evil doers' (Dodsley, T1799) and were also rated poorly alongside the Turks and Saracens. By using the person of Saladin as representative of all those who follow Islam, some textbooks ensured that children received false messages about the monolithic nature of the East and the homogenous character of all Muslims. In textbooks throughout the nineteenth century Saladin was characterised as a 'taker', 'aggressor', 'trickster', 'opponent' and 'destroyer' whilst Richard was invariably a 'valiant warrior' with few, if any, flaws (T1848, T1850, T1871, T1890, T1948). Indeed according to Robinson (T1910) in 1192 there was 'a victory, in which Richard's prowess excited the admiration of Saladin'. In connection with this, in some textbooks right through the twentieth century, there was a tendency to place Richard I as a peacemaker and the *active* creator of a truce through the offering of a treaty, and Saladin as the passive and conqueror party to whom peace is offered (T1880; T1908; T1988).

7. Oxford English Dictionary online <http://www.askoxford.com/dictionaries/> accessed 19 September 09.

In Mears (T1929) the characterisations of Saladin and Richard are balanced, and in fact Saladin is described in complimentary terms 'The Kingdom of Saladin was better governed than Eastern countries usually are, and he earned the respect not only of his own subjects but of the Crusaders who came to attack him'. Richard however 'quarrelled with most of his officers and his enterprises met with no success'. In Carrington (T1935) Saladin was characterised as 'a great and courtly leader' who '... will always be remembered for sending his enemy Richard ... a present of fruit and snow when he was sick' (also Moss, T1970). In Stimpson (T1998) Saladin was portrayed as a man who was capable of non violence and a man the Christians admired 'in 1187 a new leader, ... Saladin, united the Muslims and re-captured Jerusalem. He was greatly admired by the Christians. Unlike the way the Crusaders had behaved in 1099, when his troops entered Jerusalem in 1187 not a single person living there was killed'.

Ontological issues

Ontological issues in History education relate to what the subject is about, and concerns the teaching and learning of change and the explanation of it – including cause and consequence, continuity, progress and development (Ahonen, 1990, pp. 44-78). In terms of the Crusades, this has largely been taken to concern the explanation of Crusaders' motives and the consequences of the ensuing conflicts.

Analysis indicates that, quite often the motivations of both Christians and Muslims are totally or mostly invisible, a point which has been touched on above (T1835; T1848; T1871). In these circumstances, a Christian-centred approach means that Muslims appear as 'rebels without a cause', part of a one-dimensional culture and civilisation without prior history and they are very easily characterised as evil, unreasonable takers of a prize – Jerusalem – that is naturally 'ours'. When the historical roots of the conflict are brought to light, and even brief explanations of the mutual interest of Jew, Muslim and Christian in the Holy Land are given, then Muslims can be less easily demonized in relation to Christians and it is at once apparent that all faiths have legitimate reasons for coveting the same territory. Their actions are thus more understandable even if they are perceived as 'unacceptable'.

If consequences of conflict are not discussed, or are addressed in deliberately selective terms, then inaccurate and possibly harmful assumptions about allies and enemies may form in those who learn from textbooks. In Dodsley (T1799) nothing is said about the consequences of the Crusades for East or West. Thus, with its heavy emphasis on the supposedly self-evident 'evil' of Muslims and the glorious triumphs of Richard I, and lack of mention of casualties, this textbook could imply that the West's wars with the East were nothing but justified and triumphant and possibly even 'humane'. This approach is seen in other books too, and persisted into the late twentieth century

(T1852; T1860; T1871; T1880; T1908; T1988). In Farr (T1848) the only consequence of the Crusades that was mentioned was a purely English, military, positive one: the foundation of a religious order of knights, the Hospitallers of St John and the Knights Templars. In some books attention was drawn to what the west learned from the Islamic world, but examples were still presented in biased ways. In Davies (T1880) for example, some of the Crusades' benefits to the West were described, *without* reference to their Eastern origins. In York Powell (T1890) the fact that the Crusades gave rise to the sharing of learning between Muslims and Christians is acknowledged. However, the value of that Muslim learning is recognised only insofar as it brought back the knowledge of *classical Greece and Rome* to Europe.

In Hopley's *Britain's Place in the World* (T1962) when the results and consequences of war are contextualised more broadly than the Arabs/Saracens are viewed in a more positive light and it becomes possible to at least show 'the enemy' as something more complex than simply a uniformly 'bad' people. It also shows them as a community with something – beyond mere territory – that 'we' might want or be interested in, as opposed to something that 'we' always repudiate or oppose. It is stated, for example, that the West learnt something from the East: 'The chief results of the Crusades were not the things that were fought for, for the results of wars rarely are ... The Crusaders who were lucky enough to return often brought back with them things they had looted from the more civilised Saracens. While English nobles were content with rushes strewn on mud floors, the peoples of the east had fine carpets. At meals, instead of fingers they used knives and forks. Their walls were hung with silks and their whole life was much more cultured. When the wives of the crusaders received these beautiful things, they naturally wanted more'. These sentiments also occur in other texts in the twentieth century (T1929, T1935, T1948, T1970, T1998, T2002). Occasionally such books draw attention to the mutual and relatively 'peaceful' subsequent co-existence of friend and foe (T1970) rather than the abject comparison of conqueror and conquered.

Epistemological and pedagogical issues

Early British History education was grounded in Piagetian developmental models, and it concluded that History demanded levels of formal operational thinking which pupils could not achieve below age 16 (Hallam, 1970; Ballard 1970). Therefore History was conventionally conceived of, by professionals and leading academic historians for all of the nineteenth century and most of the twentieth, as a body of knowledge to be memorized and simply reproduced by pupils who played a largely passive role in the classroom (Elton, 1970). By the late 1970s and 1980s a new framework for History education began to be developed, based not on Piagetian models but on History's particular structure as a *discipline* (Dickinson & Lee, 1978;

Booth 1980, 1987; Lee, 2001; Dickinson, 1987; Portal 1987). Thus History education in schools aimed to teach pupils about History as a form of knowledge structured around the nature of historical enquiry and historical explanation through epistemological and ontological issues, rather than delivering a fixed body of knowledge or a 'narrative' to be reported back by pupils as an indication that learning had taken place.

It is not at all surprising that the books in the sample studied reflect these trends. In the earlier period for example some titles are explicit about how History should be taught such as C. Selby's *Events to be remembered in the history of England ...* (T1852). Selby's work contained tables of monarchs of England, the royal children and genealogies of the sovereigns; several others such as Morris (T1871) contained sections on 'Leading dates' and 'Miscellaneous Facts'⁶. In York Smith (T1948) chapter XIV was entitled 'Memory Work' and in Calcott (T1835) it was stated in the Preface that the book was written to 'fix them [the facts] ... in the memory'.

In the books using this pedagogical approach, often only the narrative was presented to children and no tasks or other activities for pupils were included. Thus, with respect to representations of the Crusades, it was the fixed, biased and usually Christian-centred views put forward by single authors that children were to assimilate and accept (e.g. T1799; T1807; T1823; T1848; T1860, T1890; T1910 etc). When children were asked to complete questions or other tasks, often these simply involved regurgitating these Christian-centred views and the fixed 'factual' answers easily located in the text. Pupils are encouraged to describe events as oppose to interpret them. For example in Morgan's *Oxford and Cambridge History of England* (T1908) questions asked of pupils required mere regurgitation of the fixed Christian-centred narrative about the Crusades: 'What were the crusades? How many were there? Sketch the principal events connected with the first crusade. For what are the following dates memorable 1087, 1100, 1095?'. In York Smith (T1948) an unchangeable passage about the Crusades is presented to pupils who are invited to replicate the views and perspectives of the author by 'filling in the blanks'. Pupils are also asked a rather one-sided question representing only the views of the Europeans 'Why were people in Europe shocked when the Turks recaptured Jerusalem?'. A similar approach was also taken in the separate volume of pupil questions published as a supplemental volume of Calcott's *A History of England* (T1923/45a). Rather shockingly in Southgate (T1959) European superiority is tacitly assumed as pupils are asked to explain why Islam was inferior to Christianity 'In what ways was the Mohammedan religion (a) better than the old Arabic religion and (b) not so good as Christianity?'

Often in these cases children were given no indication that authorial narratives were derived and constructed from primary and secondary sources (e.g. in most books up to and including T1962), and where this was occasionally made visible, invariably primary sources quoted were Christian-centred/European ones and the members of the Islamic world were never allowed to speak for themselves. For example, in Selby's 1850s *Events to be remembered ...* (T1852) although the whole volume is presented as a collection of excerpts from leading authorities of the day (eg secondary sources such as Hume, Strickland etc) where original sources are additionally quoted, they are invariably European ones (eg William of Malmsbury, the twelfth-century monk who lived in Malmsbury Abbey Wiltshire; see also T1880). In his 1807 textbook Baldwin (T1807) mentioned no primary sources except 'Tasso, the best of the modern Italian authors, has written a fine poem' on the Christians' conquest of Jerusalem.

In later books there is indeed a better reflection of History's nature as a discipline, and many more Islamic sources are made visible and many tasks that encourage critical thinking, empathetic Historical imagination, and sourcework are used in textbooks. As argued above, the book by Mears (T1929) was ahead of its time in many ways, and as one might expect from this outstandingly progressive and balanced work the East and Muslims are at least made visible through sources - eg photos of Jerusalem and Moorish architecture which is described in positive terms as a 'beautiful thing'. In Rees et al (T2002) Muslims and Christians do come into focus in historical sources and pupils are encouraged to reflect critically on the information presented 'Is there anything within source C to suggest that the Chronicle is biased towards the Christian Crusaders?'

However, even where a more 'progressive' approach is taken in textbooks, in which sources are made more visible, and where students are encouraged to think and debate, this does not necessarily mean that they are provided with a wide source of balanced materials from which to make their judgements. Thus again, the potential for the formation of inaccurate and biased views is relatively great. In Harrison (T1988) for example, visual and documentary sources about the Crusades are indeed made much more visible but these only present European points of view. Students are directed to construct empathetic understandings from these sources in pupil tasks (Questions: 'How might a relative of one of the dead Crusaders have felt comforted?') They are also asked to make comparisons and judgements about 'who seems to have been the more civilised, the Crusaders or the Turks?' In these circumstances the lack of balance of Eastern and Western sources is problematic and can impact on pupils' historical thinking. Similarly in Stimpson (T1998) although Muslims are visible in visual sources, they are seen through European eyes e.g. in French or Flemish manuscript illustrations.

8. In one textbook (which was not in the formal sample for study) a teacher or student had entered pencil marks delineating the passages on which there would be a test, annotating the passage with 'examination, Christmas 1915', L. Cecil Smith, R. L. Green, F. W. Bewsher, *British history from the earliest times to the present day. With a history of the overseas dominions. Part I to 1485.* p. 91. This implies that the passage may have been conceived of as a body of knowledge to be passively swallowed so that it could be tested at a later date.

CHAPTER FIVE Conclusion and recommendations

The research and findings of the present study have enabled the formation of a number of tentative conclusions and recommendations in the following interrelated areas: (I) the methods of textbook analysis; (II) the characteristics and changes, continuities and discontinuities of representations of the Crusades; (III) how war and conflict should be treated in textbooks if some of the goals of education for citizenship in globalized liberal democracies are to be satisfactorily met. As the research raises more questions than it answers (a strength, rather than a weakness, Krippendorff, 1980, p. 169) it has also enabled the identification of some promising sources for further historical research on the use of textbooks and the roles of the League of Nations and UNESCO in textbook development in the interwar period and the history of History education (IV). Areas for additional empirical research on how History textbooks are used and selected by teachers and produced and designed by publishers, and how images of Islam are represented in other areas of the curriculum, such as Religious Studies, Citizenship and Personal, Social and Health Education have also been identified.

(I) Methods of textbook analysis

This study has indicated that textbook analysts need to be clear what the object of their study is, and thus they should establish how 'textbooks' can be defined and therefore selected. In the light of an absence of definitions in the published literature (see chapter two) this is also essential for accuracy in longitudinal, historical studies where materials from differing time periods and schools are closely compared. Clearly, textbooks lie at the centre of a complex ever-changing web of relationships as shown in Figure two.

This makes the textbook a unique, multifaceted entity defined through the interactions of its deployment, reception, consumption and physical manifestations. These dimensions, shown in Figure three, must be clearly envisioned by the researcher. Their presence, and the web of relationships shown in the former diagram, indicate that the proper comprehensive study of textbooks should embrace not just the items themselves, or the texts within them, but should encompass issues related to its production, design, authorship, marketing, sale, purchase, use, interpretation and dissemination of knowledge. Qualitative content analyses are obviously just one of the many stages of textbook research and in order to enhance understanding they must be integrated (Bazerman and Prior, 2004, p. 2).

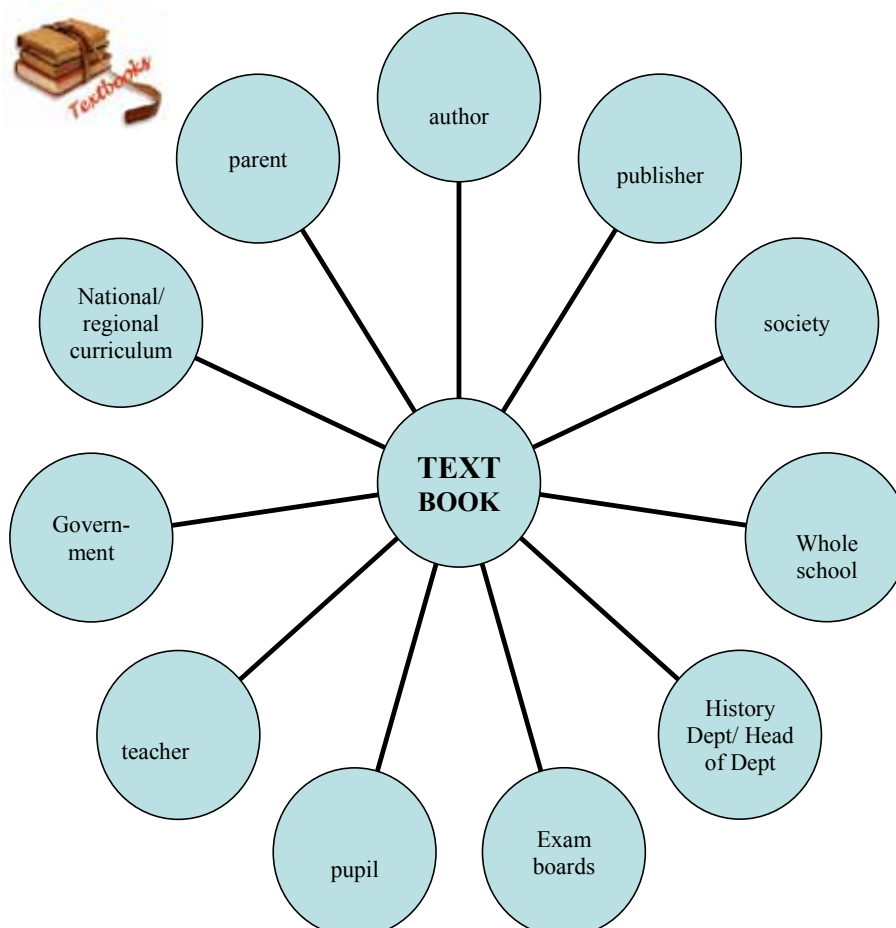


Figure Two: Textbooks, education and society

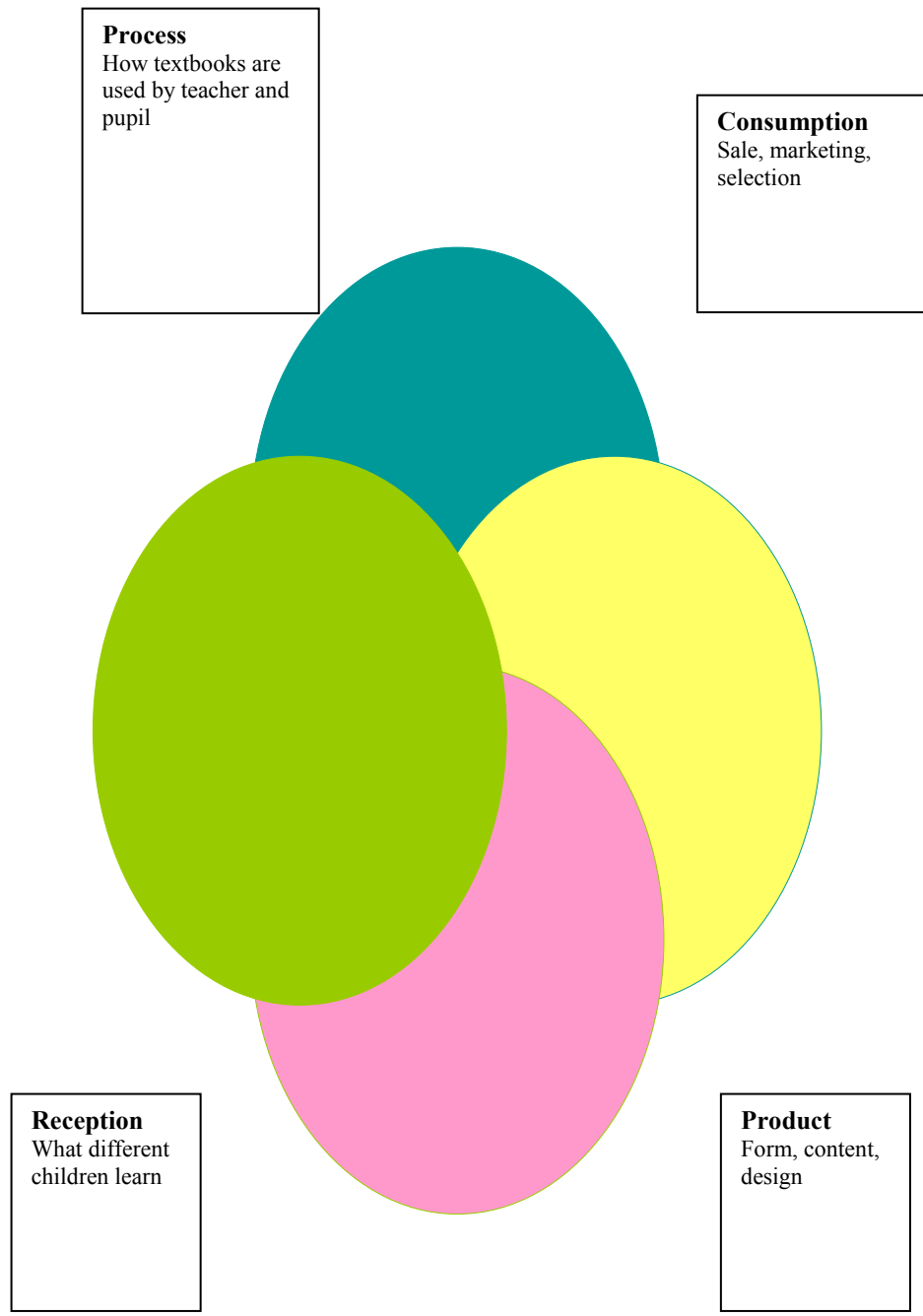


Figure three: The dimensions of the textbook

In relation to analysis of textbook contents, this study has highlighted the need for clarity about the data being investigated. For, in textbooks, text and image play varying and interdependent roles in communication. The nature of these is little explored but should be taken into account and be discussed. Moreover, it is now clear that textbook data (whether image or text) that forms the subject of investigation does not appear 'in isolation'. For, the textbook is an organic whole whose paragraphs, sections, chapters and appendices are embedded in an overarching structure which is to some extent dependent on a particular pedagogical and disciplinary ideology which often changes over time. Thus even when words, phrases, sentences and larger sections are analyzed, their relationship to chapter headings, appendices, indices, tables, figures, student tasks and diagrams and the general aims and approaches expressed in textbook prefaces, should be taken into account. This can make historical comparisons of textbooks particularly problematic, but it does not mean that they should not be undertaken.

In terms of project design and reporting, this study has called attention to the absolutely essential importance of transparent explications of selection and sampling procedures, research questions used to conduct analysis, and discussions of reliability and validity. For, these are important not just for accuracy of the results of analysis and the academic reputation of the researcher. They are also desirable when the findings and conclusions drawn are, because of the unique status of textbooks within schools, educational systems and wider society, intended to have wider policy implications and the well-being of many different people of all ages in local, national and international settings is potentially involved (Krippendorff, 1980 p. 155).

II Conclusions about representations of the Crusades and the 'Islamic World'

The findings concerning the discontinuities and continuities in representations of the Crusades over two hundred years provide the foundations for the construction of a basic and tentative hypothesis about how the 'Islamic world' has been presented in History textbooks between the period 1790s-1980s. This hypothesis could now be tested in more detailed quantitative studies. It appears that representations of the Islamic world, its people, culture and religion, have been, and still are to varying extents, inaccurate and deficient and often present an unfair, unbalanced, narrow and biased image to Western children. Muslims have been presented as a problem to be solved; they are characterized as aggressors and takers and placed

in a 'self-evidently' inferior position to Christians. They often receive a monolithic characterisation, in terms of 'them' and 'us' and the diversity of their communities is not made apparent. Historical interactions and interconnectivities between the West and East are minimized and difference is not accepted at face value; instead, difference is taken to be inequality and is construed into a hierarchical scheme of power relations in which the West sits naturally and inevitably at the apex/summit. Most importantly, Muslims are often made visible in textbooks as a 'people without a past' and therefore they are understood to be motiveless and without complex concerns of their own which may have developed over many generations. In these circumstances they are thus easily dismissed, disparaged and demonized as irrational and unpredictable angry attackers and nothing else.

After the 1980s more balanced, fair, neutral, detailed, accurate and historical presentations occur. This was of course the watershed decade during which several new key criteria concerning goals for History education were in place (see chapter two). Thus when narratives are emancipated from the rigidly chronological 'succession of monarchs' approach and History is viewed through themes and from global perspectives then accuracy, detail, complexity, interaction, exchange and neutrality in representations becomes apparent. This is further enhanced if disciplinary understandings are taught concerning the ontological and epistemological basis of History and learning about second order concepts becomes the focus of teaching.

However, more importantly, detailed analysis of different elements of textbooks over two centuries indicates that recent publication date does *not* necessarily guarantee a completely positive mode will be comprehensively achieved throughout all parts of books dealing with the Islamic world; and similarly age of books does not necessarily mean a universally one-sided and narrow approach will have been used. Examples of this are exemplified by some of the biases apparent in Harrison who published in the 1980s (T1988) compared to the global and more generally more neutral, accurate and fair perspectives of Mears published in the late 1920s (T1929). Therefore it cannot be automatically assumed that History textbooks in current use and those forthcoming will adequately showcase any parts of the Islamic world in sensitive, objective and accurate ways. In the light of this then, the hypothesis put forward here, formed from historical study, can inform present practice, since it can be shaped into a provisional set of wider criteria against which current textbooks and those 'in press', covering the Islamic world, can be judged by prospective publishers and school purchasers alike, presented in Table 6.

TABLE 6: Provisional evaluative criteria for books on the Islamic world

Part of hypothesis	Evaluative question
1) inaccurate	1) How accurate is the information?
2) deficient	2) How comprehensive (within the bounds of school books and curriculum levels for differently-aged children) is the information?
3) unfair, unbalanced	3) How fair is the text to East and West and how balanced are representations?
4) narrow	4) How widely focused is the text?
5) a problem to be solved	5) Are the many elements of the Islamic world presented as anything more than 'a problem' to the West?
6) aggressors and takers	6) Are Muslims portrayed as sharers and peace-loving?
7) inferior position to Christians	7) Are people in the Islamic world portrayed as <i>different but equal</i> ?
8) monolithic characterisation	8) Is the Islamic world presented as one of diversity and complexity?
9) The isolation and lack of connections of West and East	9) Are the historical connections between East and West acknowledged and made visible?
10) 'people without a past'	10) Is the extensive and interesting longer-term history of the Islamic world made visible?
11) dismissed, disparaged and demonized as irrational and unpredictable angry attackers	11) Are the members of the Islamic world allowed to speak for themselves, through sources of information from their own culture?

Using such criteria, a book such as Counsell et al's 2007 *Meeting of Minds: Islamic Encounters c. 570 to 1750* is validated as a very good resource on the Islamic world. For, among many other things, it contains a positive, gentle image of a Muslim from an Arabic source on its cover, and has a relatively comprehensive coverage throughout. It views Muslims as impressive creators, achievers, co-operators and sharers of culture, trade, and knowledge with a History of legitimate and equal interest to that of 'the West'.

However, although the hypothesis clearly has some utility, it could be argued that the very premise upon which it rests – vague notions of some homogenous entity called 'the Islamic world'- needs further analysis and investigation. As Edward Said has argued, (1997, p. xvi) *Islam* the faith defines only a small proportion of the Islamic world which numbers around a billion people, and includes dozens of countries, societies, traditions, languages and experiences. It is not a single coherent entity. It could thus be argued to some extent that a study of Islam or the *Islamic world* in textbooks in relation to the Crusades is, to some extent, itself fundamentally Orientalist in approach. Clearly, textbook analyses should not begin with some Western, monolithic notion of the Islamic world and then investigate how books have presented that. Instead they should chart, from scratch, how the very notion 'Islamic world', including faith, peoples and cultures, has been built up in books which have been used to teach generations of children.

In addition, although it is to be expected that any investigation of the Islamic world focusing on the Crusades will self-evidently focus on war, a viewing of each of the History textbooks in Appendix two as a whole – a key component of textbook analysis – reveals that Muslims and Islam usually come into focus *only* in this particular context. The rich history, achievements and diversity of Islamic civilisations is rarely made visible at other points in the History textbooks scrutinized. Anecdotal evidence gained through brief scrutiny of textbooks used for Citizenship, Religion and Personal, Social and Health Education during preparation for this work suggests that the tendency to characterise this seemingly monolithic culture as a 'problem' to be solved, an 'aggressor' to be conquered has been, and continues to be, mirrored in these other curriculum areas too. Indeed the Middle East is often presented as a 'problem in focus' or region 'in the news' and thus is a topic only

of *contemporary* concern. In other History books suitable for 'Library Use' in schools which presumably are used to support the learning in textbooks the Middle East, along with Latin America and to some extent Asia, receives only marginal coverage and is oft presented as an 'ancient' civilization tacitly assumed to now be in decline.

Past and present remain disconnected, long-standing and traditional globalized continuities and interconnections are ignored and 'modern' History is narrowly caricatured as stories of Churchill, Hitler, Stalin, the League of Nations, the USA and USSR.¹

This observation again draws attention to the necessity of viewing findings on specific topics in the wider context of entire History textbooks and complete History curricula (however defined). It is also desirable to compare them with or relate them to representations of similar topics and/or other ethnic, religious and national groups in textbooks and curricula from other disciplines. Textbooks should also be viewed as legitimate forms of mass media alongside television, radio and the internet, so that the findings of textbook analysts can inform the work on content analysis done by literary critics and media analysts. This is particularly relevant in studies of the Islamic world where research has shown that this media which forms the hidden curriculum which has a powerful effect on pupils has contributed to misunderstandings concerning Islam and has created an environment of mutual distrust between Muslim and non-Muslim worlds (Ahsan, 2003, pp. 39, 45-46; Daniel, 1980; Poole, 2006; Said, 1997; Shaheen, 1980; Suleiman, 1988).

(III) Recommendations about how war and conflict should be treated in textbooks if the goals of education for liberal democracies are to be met

The process of research and the findings it has yielded about the Crusades have also enabled recommendations about how war and conflict in general should be treated in History textbooks and these are presented in Table 7. These can also be used as a set of criteria against which textbooks dealing with war can be evaluated.



1. Institute of Education Library, Curriculum Resources, open shelves.

TABLE 7: Provisional suggestions concerning the presentation of conflict in History textbooks

Aspect of conflict	Recommendations about its presentation
The characteristics and components of warring parties	<p>These should be described as accurately as possible, as bodies of diversity, or complexity, rather than monolithic ‘sides’ in which all members possess the same ‘undesirable’ characteristics. Although it might be necessary to speak of nation states or religious groups pitted one against the other, the mixtures of peoples in these groups should be acknowledged. For, most communities are not monolithic, but diverse and complex and all have worthy aspects which should not remain hidden.</p> <p>The roles of individual leaders or commanders should be balanced by narratives focusing on ‘the masses’ or ‘common’ fighter. Conflict should not necessarily be used as an arena in which to display only the prowess and success of individuals.</p> <p>Conflict should not be characterised as ‘one individual against another’ eg Saladin against Richard I, Bush against Saddam Hussein for this can obscure.</p> <p>Care must be taken to show warring parties in a more positive light, as peacemakers and/or civilised societies at other times in History in other areas of the same syllabus, and/or in the syllabi of other disciplines in schools</p>
The damage, death and destruction inflicted by warring parties	<p>The full picture should be given. Conflict is rarely casualty free and rarely does it not have a physical and/or human cost. Therefore, coverage of the destruction and suffering inflicted by the ‘victim’ should equally be discussed as much as that inflicted by the ‘aggressor’. If only the ‘aggressor’ is shown to destroy and kill then ‘victimhood’ becomes easier to assume.</p> <p>The weapons, bravery, heroism and cruelty of all parties involved, including groups and individuals, should be mentioned.</p>
The manner of conflict	<p>Conflict/war should not be a vehicle for displaying only the strength and prowess of warring parties; the weaknesses, power, strength, triumphs and mistakes of all concerned must all also be honestly described.</p>
The consequences and effects of conflict	<p>If a national perspective is taken, it is important for all parties concerned to admit to loss and failure in conflict as much as victory and success. Loss, bloodshed and destruction should be appropriately associated with both victors and losers.</p> <p>The effects of conflict should be interpreted broadly, and should not just be defined in terms of casualties taken or territory acquired. The short- and long-term impact on all areas of culture, religion, technology, social and political life should be mentioned.</p>

<p>The causes and historical roots of conflict</p>	<p>Aggressors (and victims) should not be described as apparently 'motiveless' communities who exist only for the duration of the conflict; their prior history and interactions with others should be mentioned.</p> <p>If wars are reported as 'contemporary' or 'current affairs', then the present should be seen as the leading edge of the past rather than something completely dissociated from it.</p> <p>This may offer scope for showing the aggressors or victims in a more positive or negative light eg pictures of the Jews as successful members of German society before the Holocaust; descriptions of daily life for ordinary citizens in the Middle East</p> <p>Doing this helps explain conflict better and helps to reduce the possibility for simple 'demonization' of 'the enemy'.</p> <p>The long term causes of conflict should be explored as much as the short term 'triggers' in order to provide a comprehensive overview of the complex states of affairs that allowed tension to build and war to break out</p>
<p>The resolution of conflict</p>	<p>The ways in which conflict is ended and resolved should be made visible, as should the various roles of all parties in this process.</p>
<p>The sources describing conflict</p>	<p>Aggressors and victims should be allowed to 'speak for themselves', so that simple demonization of aggressors and the construction of clear-cut 'self evident' justification of victims is avoided.</p>

The table suggests that History textbooks featuring conflict should take a 'multi-perspective approach' and it draws attention to the great importance of achieving *balance* and neutrality at all times. This can be achieved through making visible the complexity and diversity of people and problems, and by focusing equally, as far as is possible, on the views, motives, beliefs and actions of *all* parties involved in the conflict. Coverage should be comprehensive and emphasize difference and equality, as opposed to inferiority or superiority or 'good' and 'bad' and it should also avoid reducing war to merely a clash of two individual actors personifying 'them' and 'us' who are simplistically characterised as either 'good' or 'bad'. Some

of the successes and failures of all parties must be made visible and recounted with honesty. Most importantly, any cultural, social, religious, political or economic interaction, collaboration, synthesis or enrichment occurring within and between parties previous to, and after, conflict should be mentioned. It is also clear that the focus must be on the historical roots of conflict if they exist, and the ancient long term causes of wars as well as short term triggers. Sources from all parties concerned should be used, as far as is practical, to allow all those involved to speak for themselves. Although objectivity should be attempted, the role of subjectivity in the contents of primary and secondary sources quoted should be mentioned.

(IV) Recommendations about areas for future research projects

The reading of the literature cited in the bibliography to this study, and the detailed listing of textbooks in the Institute of Education Textbook Archive created as preparation for it (Appendix two and Appendix four) indicates a wealth of additional historical and educational research on textbooks could be done. Scrutiny of older UNESCO publications and some League of Nations material, suggests that there is scope for a project on 'The Development of textbooks as aids to International Understanding: the Efforts of UNESCO and the League of Nations, c. 1919-1960'. The listing of textbooks from the nineteenth and twentieth centuries indicates that a project on how textbooks have presented history in British schools since the early 1800s could be completed.² It has also indicated that a project on the concerns and approaches of *women* historians – who played a significant role in the production of school history textbooks in the nineteenth and early twentieth centuries – could be done. Indeed it appears that women's organisations played a notable role in textbook revision before the second world war and the foundation of the United Nations (UNESCO, 1949, p. 29).

In addition to this work, literature reviews reveal the relative dearth of reception- and process-oriented textbook work and there is clearly much scope for additional studies of this kind. For example, a 'micro' study of a *single* history textbook from its very genesis and conception to its production, publication and marketing, purchase and use in the classroom by teachers and pupils and its reception by society, children, exam boards, government, curriculum developers, inspectorate and parents, plus a full examination of the roles of and relationships between illustrator, compositor and author(s) would yield thought-provoking results. So would a study of the ways in which different groups of pupils assimilate and use textbook information and one on 'How teachers use textbooks', comparing younger and more experienced teachers teaching in a variety of different educational and disciplinary contexts in national and international settings.

Final conclusions: towards a History for globalised, liberal democracies and a new concept of the History textbook

The promotion of peaceful co-existence and greater mutual understanding between East and West through the improvement of textbooks has been a goal of individual authors, the League of Nations and then UNESCO since after the first world war (League of Nations, 1938). As F. J. Teggart argued 'human History is not unitary, but pluralistic ... Europe and Asia are indissoluble and are separated in name only ... therefore ... Are ... those of us who are engaged in the study of History doing all that lies within our power to make our inquiries contributory to the well-being of our fellow men?' (Teggart, 1918, pp. vi, 24, 41. 42). In a project launched in 1959 UNESCO committed to bring 'East and West closer together ... and to arouse an attitude of generosity in favour of the establishment among peoples the habits of mutual comprehension and respect' (Fradier 1959, pp. 48-49). These general sentiments have been present in the writings of many other scholars in subsequent decades (Ellis, 1997; Farah, 1997; Frank, 1991; Hodgson, 1954; McNeill, 1990; Fitton, 1975; Roupp, 1997). As it is these goals that underpin the research presented in this thesis then the recommendations presented above, which act as evaluative criteria by which to judge textbooks mentioning conflict in general and the peoples and faith of the Islamic world in particular, are validated. They rise above the potentially 'platitudinous generalisations' of some unfocused textbook analyses (Nicholls, 2003 and Stradling, 2001). In connection with this, it is important to note that content analysis conducted as part of steps towards textbook improvement in one country, continent or region should not occur in isolation. Instead it should be conducted in collaboration and thus it is important that similar endeavours concerning 'representations of the West/the Christian world' in textbooks of the East are conducted and made available for consultation.³

The recommendations put forward here add weight to the suggestion that, if children are to be prepared to become citizens leading fulfilling, tolerant and active lives in liberal democracies, then a History education based largely on 'container theory' national or *international* perspectives – and textbooks used to support this - should indeed be left behind (Lee, 2007; Dunn, 2007). Instead, textbooks which focus on larger trends and patterns of change and which emphasize the interconnectedness of a world that has been globalising for centuries should form the focal point of the classroom (Schissler, 2005, pp. 236-37). This would provide the basis for pupils to form a *range* of cross-cultural, comparative, trans-national and holistic

2. E.g. 'Blondel the Minstrel, the Murky Turk and a Surfeit of Lampreys: History Textbooks in English Schools, 1780-2009'.

3. For an early pioneering example of this see J. Hunt 1954) *English History through Foreign Eyes: twenty extracts from Foreign textbooks ...* (Historical Association: London).

perspectives and narratives (of triumphs *and* failures) which could be used as the best setting for cultivating children's proper understanding of the discipline – a fundamental goal which should lie at the heart of History education in a fast-changing interlinked world (Lee, 2007, p. 57).

Teachers, parents, wider society and pupils pay obeisance to textbooks, and it has been a fundamental premise of this particular study that such books contain unchanging messages that are 'out there' to be discovered. Yet, ironically, the process of research has suggested that, if viewed imaginatively textbooks are not fixed but fluid entities, disseminating Histories which change as the vantage point of the consumer, author and users shift, time itself passes, governments come and go and school cultures develop. It may be that, controversially, the very concept

of a published, mass-printed History textbook containing a 'static' body of knowledge about nation states will have increasingly less relevance to pupils studying History in the later twenty-first century and fully globalised 'information' age. Indeed History textbooks of the future may lose their traditional role as disseminators of 'certified' knowledge to become objects of study in themselves where children educated about epistemologies consider their construction as much as the information they contain. Moreover if the concept of collaborative education modelled on online endeavours (such as *Wikipedia*) has recently been given credence by Professor David Hargreaves, then one can only speculate on how History textbooks for increasingly heterogeneous societies, traditionally produced in three dimensions in print, could be reconceptualised.⁴

4. Lecture 'Who runs and who should run our schools?' Learning Skills Foundation, Modern Education Desert Lecture Series, London Spring/Summer 2008 http://www.learningskillsfoundation.com/y_educate.html accessed 26 Aug 2009. <http://en.wikipedia.org/wiki/Wikipedia> accessed 26 Aug 09.

APPENDIX ONE Overview of events and glossary of key dates, events, places and people mentioned in textbooks 1780-2000s

Overview of events

The primary use of the term 'crusade' is to describe the series of expeditions from W. Europe to the E. Mediterranean, beginning in 1095, which were designed to recover the Holy Land from Islam and then to retain it in Christian hands, and later to counteract the expanding power of the Ottoman Empire. Many factors, ideological and social, were involved. Crusaders were granted indulgences and the status of martyr in the event of death.

The history of the crusades may be divided into three periods.

(a) 1095-1204. The **first crusade** was solemnly proclaimed by Urban II at the Council of Clermont (1095) with the double object of relieving the pressure of the Seljuk Turks on the E. Empire and of securing free access for pilgrims to Jerusalem. A series of expeditions set out. Antioch was captured in 1098 and Jerusalem in 1099. Godfrey of Bouillon was appointed Defender of the Holy Sepulchre; on his death in 1100 his brother Baldwin was crowned King of Jerusalem. During the next 20 years a series of Latin states was established in Syria and Palestine. These proved difficult to defend. The *second crusade* of 1147 provoked by the fall of Edessa (1144), was preached by St Bernard of Clairvaux; it was led by Louis VII of France and the Emperor Conrad III. It did not ease the situation and in 1187 Saladin captured Jerusalem. The *third crusade* of 1189-92 in which the Emperor Frederick I, Richard I of England and Philip II of France all took part, failed to recover Jerusalem. In 1202 the *fourth crusade* set out, but it was diverted to Constantinople where a Latin empire was established from 1204 to 1261.

(b) 1204-91 Attempts to defend the remaining Western possessions in Syria continued. Jerusalem was recovered by negotiation by Frederick II and was in Latin hands from 1229 to 1244. The two largest crusades were directed against Egypt, but both failed. In 1291 the last remaining possession on the mainland fell.

(c) 1291-1464. The expansion of Ottoman power in the East provoked a series of intermittent attempts to organize joint action. The largest of these expeditions was that of 1396, defeated by the Turks at Nicopolis. In 1464 Pius II died after failing to secure European co-operation for a further Crusade.

(d) During the whole period there were many other expeditions planned or approved by the papacy, for which the same spiritual benefits were promised. They included expeditions against non-Christians (such as the Muslims in Spain) against heretics (eg the Albigensians), and against the political opponents of the Papacy. In the 19th and 20th centuries the terms 'Crusade' and 'Crusader' have been used for a variety of Christian movements, often designed for evangelism.

(From E. A. Livingstone ed., *The Concise Oxford Dictionary of the Christian Church*. Oxford: Oxford University Press, p. 137).

Glossary of key dates, events, places and people mentioned in history textbooks 1790s-2000s

Acre the siege of Acre was the first confrontation of the third Crusade.

Albigensians (Cathars) Heretics who flourished in S. France in the 12th and 13th centuries. They believed in Christ, but stated that he was an angel with a phantom body who did not suffer or rise again so that His redemptive work consisted only in His teaching. A crusade against them occurred in the early thirteenth century.

Ascalon Battle of Ascalon, the last battle of the first Crusade 1099

Bernard of Clairvaux The French monk involved in second crusade

Caesarea Charles Martel / Charles the Hammer Frankish military and political leader who prevented the Muslims was invading western Europe in the eighth century.

Berengaria fiancé of Richard I (lived c. 1165-1230). Daughter of [Sancho VI of Navarre](#) and [Sancha of Castile, Queen of Navarre](#). Richard had formerly been betrothed many years earlier to Alix, sister of King [Philip II of France](#). Richard terminated his betrothal to Alix in 1190 while at [Messina](#).

Blondel minstrel of Richard I who supposedly helped to rescue the monarch who became imprisoned in Austria during his return from the Crusades.

Cyprus purchased by Guy of Lusignan in 1192. Berengaria, fiancé of Richard I was shipwrecked and washed up in Cyprus. Richard went to meet her there, married her, and gained Cyprus as a supply base for his crusading army.

Damascus besieged by the Christians in the second Crusade

Edessa province of the kingdom of Jerusalem taken by the Turks before the second crusade

Edward I, (r. 1272-1307) 'Longshanks' son of Henry III. Married [Eleanor](#), half-sister of King [Alfonso X of Castile](#). In June 1272 whilst on Crusade a Muslim assassin attempted to kill him with a poisoned dagger. Edward kicked him, seized his knife, and slew him; but he was himself wounded in the arm. The wound began to putrefy but eventually an English doctor cured Edward, by cutting away the decaying flesh. The classic story is that his wife Eleanor of Castile devotedly sucked the poison from the wound although the account has no contemporary support.¹

Eleanor, Queen consort of Edward I

France, King Philip II of (r. 1180-1223). His sister Alix was originally betrothed to Richard I of England. Involved in the third crusade

Frederick Barbarossa Holy Roman Emperor involved in the third Crusade

Godfrey of Bouillon (d. 1100) Duke of Lorraine; one of the best known European leaders of the first crusade. Became King of Jerusalem.

Guy of Lusignan (lived c. 11590-1194). He was a French knight who became King of Jerusalem in the 1180s. He purchased Cyprus in 1192 as compensation for the loss of his kingdom of Jerusalem.

Infidel (c.f. Latin *infidelis* – unfaithful). From a Christian point of view, an adherent of a religion opposed to Christianity, especially a Muhammadan. An unbeliever.

Islam (Arabic) literally 'surrendering, resignation; submission to God'; the religious system of Muhammad.

Jerusalem A city that derives its unique importance as a holy site for three world religions. For Christians it is the site of the crucifixion of Jesus Christ. It is the third most important holy site for Islam. It was also made the capital of King David's Kingdom c. 1,000 BC and has been at the centre of Jewish cultural, social and religious consciousness. In 1095 Jerusalem was held by Christians; Saladin captured Jerusalem 1187 and entered into a treaty with Richard I in 1192. In 1244 Jerusalem was lost to the Muslims.

Joanna, Queen of William II of Sicily see 'Tancred' below

Joppa (now Jaffa) part of the kingdom of Jerusalem, conquered by Saladin in 1187.

Knights Hospitallers An order of knights who were soldier monks and who were known as The Knights of St John; they tended the sick and sheltered pilgrims in the hospitals of Jerusalem

Knights Templar An order of knights who were soldier monks who kept their house by the Temple in Jerusalem

La Bagnara See Tancred, below

Messina in Sicily; see Tancred, below.

Muhammadanism the Muslim religion centred on Muhammad, the founder of the religion.

Normandy, Duke of, Robert Curthose, brother of William II of England. In 1095 Curthose was paid 10,000 marks by King William in return for the custody of the revenues of the duchy for three years whilst Robert went on the first crusade.

Peter the Hermit a priest of [Amiens](#) and a key figure during the [First Crusade](#).

Richard I (r. 1189-99) King of England

1. Oxford Dictionary of National Biography online, <http://0-www.oxforddnb.com.catalogue.ulrls.lon.ac.uk/view/article/8517> accessed 28 May 2009.

Saladin (1138-1193) He led the Muslims against the Crusaders and eventually recaptured [Palestine](#) from the [Kingdom of Jerusalem](#) after his victory in the [Battle of Hattin](#).

Saracen a non-Christian, heathen or pagan, unbeliever, infidel; in the seventeenth century 'a Turk's head for tilting at'; Among the later Greeks and Romans, a name for the nomadic peoples of the Syro-Arabian desert which harassed the Syrian confines of the Empire; hence, an Arab; by extension, a Muslim, *esp.* with reference to the Crusades. Its etymology is uncertain. In mediæval times the name was often associated with Sarah, the wife of Abraham.

Tancred, King of Sicily, 1189-1194. One of the best known European leaders of the first crusade. Tancred seized the throne of Sicily when William II died in 1189. Tancred imprisoned William's widow, Queen Joanna, who

was the sister of Richard I of England. In 1190 Richard I arrived in Sicily at the head of a crusading army on his way to the Holy Land. He was joined by King Philip of France. Richard demanded that his sister be released but Tancred refused. Richard seized a monastery and the castle of La Bagnara. Sicilians revolted at the presence of foreign French and English armies and therefore Richard I responded by attacking Messina and capturing it in October 1190. Richard used Messina as a base for his army in the Winter of 1190.

Walter the Penniless As lieutenant to [Peter the Hermit](#) he co-led the [People's Crusade](#) at the beginning of the [First Crusade](#).

William of Tyre (c. 1130 – September 29, 1186) was [archbishop of Tyre](#) and a [chronicler](#) of the [Crusades](#) and the [Middle Ages](#).

Appendix Two: Chronological And Alphabetical List Of Textbooks

Chronological list of textbooks used

Decade ¹	Textbook code used in diss.	Author, title, publisher, place and date of publication	Library location and classmark ²
1790s	T1799	R. Dodsley, <i>The Chronicle of the Kings of England, from the Norman Conquest to the Present Time</i> . London: Vernor and Hood, 1796.	BL 9503.aa.10
1800s	T1807	E. Baldwin, <i>History of England for the use of schools and young persons</i> . London: Thomas Hodgkins, 1807.	BL 9505.a.30
1810s	////	////	////
1820s	T1823	Markham, Mrs pseud. (Elizabeth Penrose), <i>A History of England from the first Invasion by the Romans to the 14th year of the Reign of Queen Victoria: with conversations at the end of each chapter ... New edition</i> . London: John Murray, 1851. (First edition was 1823; not available in BL or IoE)	BL RB.23.a.17413
	T1823/45a	Markham, Mrs pseud., <i>Questions on Markham's History of England. For the Use of Schools and Families. New and revised edition etc</i> . Bury St Edmunds: 1845.	BL 808.b.13
1830s	T1835	M. Callcott, <i>Little Arthur's History of England</i> . London: John Murray, 1834.	BL 598.a.16, 17
1840s	T1848	E. Farr, <i>The Collegiate School and Family History of England from the Earliest period to the eleventh year of the reign of Queen Victoria. Containing a narrative of civil and military transactions, and exhibiting a view of the religion, government and laws, literature, arts, commerce, manners and customs etc of the different periods of English History</i> . London, 1848.	BL 808.c.16
1850s	T1852	C. Selby, <i>Events to be remembered in the History of England: forming a series of interesting narratives of the most remarkable occurrences in each reign</i> . London: 1852	BL 9505.a.24
1860s	T1860	J. C. Curtis, <i>A School and college history of England</i> . London: Simpkin, Marshall and Co, 1860.	BL 9512.b.30
1870s	T1871	D. Morris, <i>A Class-book of History of England. Illustrated with numerous woodcuts and historical maps. Compiled for pupils preparing for the Oxford and Cambridge Local Examinations, the London University Matriculation and for the Higher Classes of Elementary Schools</i> . London, 1871.	BL 9504.cc.29
1880s	T1880	J. Davies, <i>History of England from the death of Edward the Confessor to the death of John 1066-1216 AD</i> . London: George Philip and Son, 1880	IoE, TA 16743
1890s	T1890	F. York Powell, J. M. Mackay, <i>History of England for the use of middle forms of schools. Vol 1: From the Earliest times to the death of Henry VII</i> . London: Rivingtons, 1890.	IoE, TA 107817
1900s	T1908	R. Morgan, <i>The Oxford and Cambridge History of England. For School Use</i> . London: George Gill and Sons, 1908.	IoE, TA 17070
1910s	T1910	W. S. Robinson, <i>An illustrated History of England. For the middle forms of schools and for students working for the Oxford and Cambridge Local and Similar Examinations</i> . London: Rivingtons, 1910.	IoE, TA 17381

Plans were originally made to additionally analyse D. Hume, *History of England, from the Invasion of Julius Caesar to the Revolution in 1688. In Eight Volumes*. London: T. Cadell, 1782 (BL 09506.i.47). Restrictions of space meant that this was not possible, although it could be a very useful source in future studies.

BL: British Library, London; IoE: Institute of Education Library, University of London; TA: textbook archive.

1920s	T1929	R. A. F. Mears, <i>Britain and Europe Book I. From the Beginnings to the End of the Middle Ages</i> . London: Edward Arnold, 1929.	loE, TA 15389
1930s	T1935	C. E. Carrington and J. Hampden Jackson, <i>A History of England. Part I: from the Earliest Times to the End of the Fifteenth Century</i> . Cambridge: Cambridge University Press, 1935.	loE, TA 2336
1940s	T1948	J. York Smith and E. J. Lay, <i>Adventures into History. Secondary Book I. Saxons to Tudors. Macmillan's Easy Study Series of Class-Books</i> . London: Macmillan and Co Ltd, 1948.	loE, TA 8032
1950s	T1959	G. W. Southgate, <i>An Introduction to English History vol I to 1485</i> . London: Dent and Sons, 1959.	loE, TA 17300
1960s	T1962	L. F. Hobley, <i>Britain's place in the World. Book Two. From AD 1000 to AD 1600</i> . Edinburgh: Oliver and Boyd, 1962.	loE, TA 16953
1970s	T1970	P. Moss, <i>History Alive. An Introductory Book. The Beginning to 1485</i> . London: Blond Educational, 1970.	loE, TA 17181
1980s	T1988	S. and H. Harrison, <i>Questioning History 2. The Middle Ages</i> . London: Macmillan Education, 1988.	loE, CR loan 942 HAR
1990s	T1998	B. Stimpson, <i>Quest. The Medieval World</i> . Cheltenham: Stanley Thornes Publishers Ltd.	loE, BSA 909.07
2000s	T2002	R. Rees, J. Kidd, L. Richards, <i>Power and the People 1066-1485</i> . Oxford: Heinemann Educational Publishers, 2002.	loE, CR 941.02 KID

APPENDIX THREE: Tables Of Results Of Textbook Analyses

1. Book details R. Dodsley, <i>The Chronicle of the Kings of England, from the Norman Conquest to the Present Time</i> . London: Vernor and Hood London, pp. 5-6, 20-21		1799
Form [How the material is presented]	Comments	
<u>Narrative / historical framework</u> Are the Crusades described as: - incidental to the exploits of the monarch or nobility/named elites? - an independent subject of study?	Narrative centred around the actions of English kings or European nobility.	
<u>Narrative/authorial perspective</u> Are the Crusades written about from a: Christian-centred Islamic Neutral/objective point of view?	Christian-centred point of view. 'The infidels have possessed themselves of the holy land and profaned the sacred places'. A sense of 'natural' and rightful possession of the Holy Land by the Christians.	
<u>Characterisations of persons, communities and/or religions</u> Of Christians Of Muslims Of Jews Of English Of Europeans	Pious and meritorious, with a commitment to and sense of duty; desirous of achieving unity in response to the earlier action of the Muslims who initiated the war; the Christians are responders to aggressive acts and defenders of their possessions Muslims are 'infidels', 'evil doers', 'unbelievers'. The Muslims come into focus as only two dimensional oppressors with no motives, wider civilisation or prior history. The Muslims are 'othered' as the takers of possessions that are rightfully 'ours'. They are described as profaners of 'the sacred places'. They are active only in the role of aggressor. Richard I 'behaved in all things with exceeding great courage insomuch that the glory of the king of England eclipsed the glory of all the Christian princes'	
<u>Ontological Issues</u> <u>Motivations for the Crusades</u> Are the motivations of both the Christians and the Muslims given and fully explained, through recourse to the complexity of economic interrelationships, cultural contact and the ancient history of religious and territorial claims?	The Christians had a 'duty' to support the Crusades and deliver Jerusalem from the infidels and accepted that there was 'great merit' in this 'pious undertaking'. The Islamic world is merely a world of aggressors without a prior history and with no legitimate civilisation rooted in history. No overt motivation is explained	
<u>Resolution/ending of the Crusades</u>	n/a	
<u>Consequences of the Crusades</u> In what ways are the consequences of the Crusades for both Muslims and Christians discussed? (gain, loss, victory, defeat)	n/a	

<p><u>Epistemological Issues</u></p> <p>Are sources of information about the Crusades made visible/apparent in the text (through footnotes, illustration or textual allusion)?</p> <p>Are both eastern and western sources included as historical evidence for pupils to consider?</p>	<p>No sources of evidence made visible; a single narrative only is presented.</p>
<p><u>Pedagogical Issues</u></p> <p>Are pupils treated as passive learners who are asked by the textbook to acquire and reproduce given, fixed, information or is there scope for them to be active participants in the learning process as critical thinkers?</p>	<p>Pupils are passive learners expected to assimilate a single narrative. No tasks/questions/exercises are offered as activities.</p>
<p>Content [The main elements of the story]</p>	
<p>When do the Crusades occur?</p>	<p>Crusades come into focus during chapters on the reigns of William II; and Richard I</p>
<p>Where do the Crusades occur? (which places are mentioned in Crusade narratives?)</p>	<p>Jerusalem ‘the city of Our God’; Palestine;</p> <p>Messina in Sicily and Cyprus which were assaulted and taken by Richard I on the way to the Holy Land; the towns of Caeferea, Joppa, Ascalon were taken by Richard I</p>
<p>Who is involved in the Crusades?</p>	<p>Pope Urban, Christian princes, Richard I, Christian priests; the infidels; evil doers, unbelievers, Saladin the Turk</p>
<p>What events are mainly described?</p>	<p>-</p> <p>The taking of the towns of Ascalon, Joppa and Caesarea</p> <p>- The assault of Messina in Sicily by Richard I to address dynastic issues and rescue his sister Joan who had been married to and recently widowed from King William II of Sicily before Tancred seized the throne in 1190</p> <p>- The conquering of the island of Cyprus by Richard I³</p> <p>- the conquering of Saladin the Turk</p>

4. The reason for this - to rescue his fiancé Berengaria and establish a supply base for the crusade in Palestine – is not given.

2. Book details E. Baldwin, <i>History of England for the use of schools and young persons</i> . London: Thomas Hodgkins, pp. 2, 36-38; 55-56, 64-65, 72.		1807
Form [How the material is presented]		
<u>Narrative / historical framework</u> Are the Crusades described as: - incidental to the exploits of the monarch or nobility/named elites? - an independent subject of study?	The narrative describes the actions of monarchs eg the exploits or Richard I, or Edward I (prince Edward) or European nobility eg William II's payment of 10,000 marks (as an investment) to his brother Robert Curthose Duke of Normandy in 1095, whilst he went on crusade;	
<u>Narrative/authorial perspective</u> Are the Crusades written about from a: Christian-centred Islamic Neutral/objective point of view?	Christian-centred point of view; Jesus Christ was the 'saviour of the world' and Muslims who did indeed have their own faith were nevertheless 'unbelieving'. Christians in Europe were 'astonished and confounded' that Saladin had taken Jerusalem and resented 'this insolence'.	
<u>Characterisations of persons, communities and/or religions</u> Of Christians Of Muslims Of Jews Of English Of Europeans	Christians were 'zealous' Muslims were ' <u>unbelieving</u> Saracens, the followers of Mahomet'. The Saracens 'from civilisation and refinement and because the resort of Christian pilgrims brought <u>wealth</u> into their country, tolerated and accommodated' Christians. The Turks 'treated the Christian pilgrims with rudeness and barbarity'. There was a 'Mahometan assassin' English were personified by Richard I who 'had offended most of the princes who had joined the crusade with him by his <u>superior glory</u> and the violence of his temper'.	
<u>Ontological Issues</u> <u>Motivations for the Crusades</u> Are the motivations of both the Christians and the Muslims given and fully explained, through recourse to the complexity of economic interrelationships, cultural contact and the ancient history of religious and territorial claims? <u>Resolution/ending of the Crusades</u> <u>Consequences of the Crusades</u> In what ways are the consequences of the Crusades for both Muslims and Christians discussed? (gain, loss, victory, defeat)	The motivations of the Muslims are not explained, only their actions mentioned – merely that 'the Turks <u>took</u> Jerusalem from the Saracens, they treated the Christian pilgrims with <u>rudeness and barbarity</u> '. The motivations of the Christians are given: they were ' <u>shocked</u> when they considered that the country of the Great Author of their religion was born ... done many wonderful works' was in the hands of Saracens' and they thus reacted 'in resentment of this insolence' 'The Crusades gave birth to an intercourse between distant actions through the means of which men learned new wants and new accommodations; we imported learning and luxuries from the East'; 'Europe kept possession of the kingdom of Jerusalem for ninety years; and the towns of Italy first, and afterward other countries, became rich in merchandise by means of their traffic to Jerusalem'.	
<u>Epistemological Issues</u> Are sources of information about the Crusades made visible/apparent in the text (through footnotes, illustration or textual allusion)? Are both eastern and western sources included as historical evidence for pupils to consider?	Describes but does not quote 'Tasso, the best of the modern Italian authors, has written a fine poem' on the Christians' conquest of Jerusalem in 1099. Western sources only (see above)	

<p>Pedagogical Issues</p> <p>Are pupils treated as passive learners who are asked by the textbook to acquire and reproduce given, fixed, information or is there scope for them to be active participants in the learning process as critical thinkers?</p>	<p>Pupils acquire a fixed body of information. No tasks/questions/exercises offered to the pupil.</p>
<p>Content [The main elements of the story]</p>	
<p>When do the Crusades occur?</p>	<p>Crusades principally examined during text on the reigns of William II, Richard I, Edward I</p>
<p>Where do the Crusades occur?</p>	<p>Jerusalem, Acre</p>
<p>Who is involved in the Crusades?</p>	<p>Robert Duke of Normandy, a million Christians, Richard I, Christian princes, Saladin, Europe, prince Edward son of Henry III, Queen Eleanor his wife</p>
<p>What events are mainly described?</p>	<p>The loan of 10,000 marks by William II of England to his brother Robert Duke of Normandy in 1095, in return for the custody of the revenues of the duchy for three years whilst Robert was a commander on the first crusade. (William II himself did not go on crusade).</p> <p>Richard I taking Acre and wining against Saladin at Ascalon but failing to take Jerusalem; Richard I bargaining with Saladin and promising to bring more forces after he had signed a truce allowing Saladin to keep Jerusalem</p> <p>Richard I being shipwrecked near Venice en route back to England and crossing Germany disguised as a pilgrim</p> <p>A Mahometan assassin wounding Edward I (when prince of Wales) whilst on a crusade in June 1272 and his wife Queen Eleanor sucking the poison from the wound and curing it.</p>

<p>3. Book details Markham, Mrs pseud. (Elizabeth Penrose), <i>A History of England from the first Invasion by the Romans to the 14th year of the Reign of Queen Victoria: with conversations at the end of each chapter ... New edition.</i> London: John Murray, 1851. (First edition, not available for consultation, was 1823) pp. 52, 57, 58, 91-96, 99, 101, 115-16</p> <p>Markham, Mrs pseud., <i>Questions on Markham's History of England. For the Use of Schools and Families.</i> New and revised edition etc (Bury St Edmunds: 1845) p. 14</p>	<p>1823/51</p>
<p>Form [How the material is presented]</p>	
<p><u>Narrative / historical framework</u></p> <p>Are the Crusades described as:</p> <ul style="list-style-type: none"> - incidental to the exploits of the monarch or nobility/named elites? - an independent subject of study? 	<p>Mostly described as part of the exploits of monarchs or nobility, but some detailed description of all the crusading initiatives over two hundred years</p>
<p><u>Narrative/authorial perspective</u></p> <p>Are the Crusades written about from a:</p> <p>Christian-centred</p> <p>Islamic</p> <p>Neutral/objective point of view?</p>	<p>A Christian-centred point of view, with some brief acknowledgement of the mutual claims and interests of Saracens in the Holy Land.</p>
<p><u>Characterisations of persons, communities and/or religions</u></p> <p>Of Christians</p> <p>Of Muslims</p> <p>Of Jews</p> <p>Of English</p> <p>Of Europeans</p>	<p>Saracens were the 'bravest but also the most civilised people of the East. While they remained masters of the Holy City the Christian pilgrims were permitted to pay their devotions unmolested'; Turks were 'ignorant and brutal people' 'pagans' 'infidels'.</p> <p>'Are the people of those countries so much cleverer now than we are? Whilst we have been improving and gaining knowledge ever since, the Turks and <u>all</u> the people of the East have been standing <u>absolutely</u> still. There are some <i>Travels in the East</i>, written about the year 1400 by De Brocquiere ... and you might suppose that were written only last year; the manners of the people as he describes them being in every particular precisely the same as they are now said to be by the travellers of our own time'</p> <p>'It was considered no sin to plunder or even murder a Jew; and more especially if the end proposed was to get money for a crusade, it being deemed that, in such a case, the cause justified the crime'</p> <p>Richard I was 'proud and domineering, was brave and generous'. He 'revived the courage of the Christians' during the siege of Acre. He displayed 'extraordinary bravery and skill and in a battle near Joppa which lasted from morning till night gained a great victory over Saladin'. At Joppa he 'defeated the Pagans in a furious battle in which he performed prodigies of valour'.</p> <p>Philip King of France was 'sly and deceitful' and crafty and dishonest. He was 'jealous of the superior glory of Richard'. The actions of the Duke of Burgundy were cited as the reason delaying Richard's arrival at Jerusalem at the end of 1191 and the lack of cooperation of the French troops was cited as the reason for Richard's retreat to Ascalon after they had arrived at Jerusalem.</p>

<p><u>Ontological Issues</u></p> <p><u>Motivations for the Crusades</u> Are the motivations of both the Christians and the Muslims given and fully explained, through recourse to the complexity of economic inter-relationships, cultural contact and the ancient history of religious and territorial claims?</p> <p><u>Resolution/ending of the Crusades</u></p> <p><u>Consequences of the Crusades</u> In what ways are the consequences of the Crusades for both Muslims and Christians discussed? (gain, loss, victory, defeat)</p>	<p>The Christians, represented by Peter the Hermit a poor priest, was 'inflamed by zeal for religion and ... resentment against the Turks ... the pagans'</p> <p>'perhaps other motives were mixed with those of religion'. Through religious duty and the desire for honour and status in life and death</p> <p>'God in his mercy has permitted some good to arise. The Saracens ... were very superior to the Europeans in their knowledge of the sciences, an din many of the arts and elegancies of life. Much of this knowledge was brought home by the crusaders'.</p>
<p><u>Epistemological Issues</u></p> <p>Are sources of information about the Crusades made visible/apparent in the text (through footnotes, illustration or textual allusion)?</p> <p>Are both eastern and western sources included as historical evidence for pupils to consider?</p>	<p>Virtually no indication of the existence of sources is given, except that 'those who wrote the accounts of the Crusades were accustomed to style them [Saracens] barbarians and savages'.</p> <p>The above indicates that only a European/Christian-centred source is briefly referred to which describes the Saracens in negative terms and which is used as evidence for the Muslims' lack of progress. '... some <i>Travels in the East</i>, ... 1400 by De Brocquiere ... the manners of the people as he describes them being ... precisely the same as they are now said to be</p>
<p><u>Pedagogical Issues</u></p> <p>Are pupils treated as passive learners who are asked by the textbook to acquire and reproduce given, fixed, information or is there scope for them to be active participants in the learning process as critical thinkers?</p>	<p>A single narrative with no mention of sources is used; conversations between mother and children (author and pupil) cited at end of chapter; questions in separate book require recall of factual material presented.</p>

Content [The main elements of the story]

<p>When do the Crusades occur?</p>	<p>The Crusades are principally examined during text on the reigns of William II, Richard I and Edward I, but they are also described as events occurring intermittently between c. 1095 until 1291</p>
<p>Where do the Crusades occur?</p>	<p>Jerusalem, Acre, Joppa, Ascalon, Palestine, Tyre, Cyprus, Messina Sicily, Aquileia Italy</p>
<p>Who is involved in the Crusades?</p>	<p>Peter the Hermit, the Pope; Godfrey of Bouillon, princes of Europe, Saladin Sultan of Egypt; St Bernard, Emperor Conrad III and Louis VII king of France; Richard I and Philip Augustus King of France; Baldwin Earl of Flanders, Boniface Marquis of Montferrat; Emperor Frederick, Louis IX of France; Edward I when prince of Wales, Emperor of Germany, Duke of Austria</p>
<p>What events are mainly described?</p>	<p>The first crusade lead by Godfrey of Bouillon who possessed Jerusalem</p> <p>The wintering of Richard I's army at Messina in Sicily in 1190-91; subsequent arguments with Philip of France and negotiations with King Tancred of Sicily over the rescue of Queen Joanna (Richard's sister and widow of William II of Sicily, d. 1189);</p> <p>Richard I's capture of Cyprus and his marriage to Berengaria daughter of Sancho VI of Navarre</p> <p>Battles at Acre, Joppa and Ascalon and combat with Saladin;</p> <p>Prince Edward (later Edward I) 1270 attacked by a Saracen assassin</p>

Form [How the material is presented]

<p><u>Narrative / historical framework</u></p> <p>Are the Crusades described as:</p> <ul style="list-style-type: none"> - incidental to the exploits of the monarch or nobility/named elites? - an independent subject of study? 	<p>Narrative based on the exploits of monarchs</p>
<p><u>Narrative/authorial perspective</u></p> <p>Are the Crusades written about from a:</p> <ul style="list-style-type: none"> Christian-centred Islamic Neutral/objective point of view? 	<p>Syria visible only as a place of motiveless war without any consequences, and a place without a past; a place where bravery was shown only by Englishmen and England gained international prestige (eg through the actions of Richard I) and it is a place where injuries were gained (eg Edward I). Anglo-centric view expressed 'people liked Richard Plantagenet better, because he told them he would go to war and conquer a great many nations at a great distance and that he would not only make his own name famous but that their dear England should be heard of all over the world and that when he and the English gentlemen and soldiers who would go with him came back they would bring great riches as well as a great deal of fame'.</p>
<p><u>Characterisations of persons, communities and/or religions</u></p> <ul style="list-style-type: none"> Of Christians Of Muslims Of Jews Of English Of Europeans 	<p>Richard Lionheart described as 'very brave'.</p> <p>An insular almost Anglo-centric attitude taken towards Richard I as an absentee and by implication 'bad' king who neglected his kingdom in <u>domestic</u> terms in favour of his <u>international</u> responsibilities. 'For my part I should have liked him better if he had thought a little more about taking care of his country; and if he had staid in it and done justice to his people and encouraged them to be good and industrious as his wise father did'.</p>
<p><u>Ontological Issues</u></p> <p><u>Motivations for the Crusades</u></p> <p>Are the motivations of both the Christians and the Muslims given and fully explained, through recourse to the complexity of economic interrelationships, cultural contact and the ancient history of religious and territorial claims?</p> <p><u>Resolution/ending of the Crusades</u></p> <p><u>Consequences of the Crusades</u></p> <p>In what ways are the consequences of the Crusades for both Muslims and Christians discussed? (gain, loss, victory, defeat)</p>	<p>No reasons for the Crusades are ostensibly given, although hints that they were undertaken to gain prestige for England can be seen from text quoted above. The subject itself is described by the author as being unsuitable for pupils under 13 (at Key stage Three) 'Robert Duke of Normandy ... went to fight in Syria, a country you read of in the Bible, where there was a war going on that you will read about when you are older'.</p>

<p><u>Epistemological Issues</u></p> <p>Are sources of information about the Crusades made visible/apparent in the text (through footnotes, illustration or textual allusion)?</p> <p>Are both eastern and western sources included as historical evidence for pupils to consider?</p>	<p>No sources are mentioned and the aim of the author was to make the narrative memorable (see below)</p>
<p><u>Pedagogical Issues</u></p> <p>Are pupils treated as passive learners who are asked by the textbook to acquire and reproduce given, fixed, information or is there scope for them to be active participants in the learning process as critical thinkers?</p>	<p>Pupils are told tales that they are to recall facts of history ‘... things I have tried to teach in a way to engage the attention, and to fix them in the memory, till advancing age and the reading of history in detail shall call them into use’; ‘it is time to finish our little History, which I hope you will remember’.</p>
<p>Content [The main elements of the story]</p>	
<p>When do the Crusades occur?</p>	<p>The Crusades principally examined during texts on the reigns of William II, Richard I and Edward I</p>
<p>Where do the Crusades occur?</p>	<p>In Syria, in Biblical lands</p>
<p>Who is involved in the Crusades?</p>	<p>Robert Duke of Normandy, Richard I and Edward I</p>
<p>What events are mainly described?</p>	<p>The loan of 10,000 marks by William II of England to his brother Robert Curthose Duke of Normandy in 1095, in return for the custody of the revenues of the duchy for three years whilst Robert was a commander on the first crusade.</p> <p>The exploits of Richard I</p> <p>The injury of Edward I and the curing of the wound by Queen Eleanor of Castile</p>

5. Book details E. Farr, <i>The Collegiate School and Family History of England from the Earliest period to the eleventh year of the reign of Queen Victoria. Containing a narrative of civil and military transactions, and exhibiting a view of the religion, government and laws, literature, arts, commerce, manners and customs etc of the different periods of English History.</i> London.	1848
--	------

Form [How the material is presented]

<u>Narrative / historical framework</u> Are the Crusades described as: - incidental to the exploits of the monarch or nobility/named elites? - an independent subject of study?	The Crusades are mostly described in terms of the exploits of individual monarchs or members of the nobility. A section on <i>Religion, laws, literature, arts, commerce, manners, industry of this period.</i>
---	---

<u>Narrative/authorial perspective</u> Are the Crusades written about from a: Christian-centred Islamic Neutral/objective point of view?	Christian-centred perspective used, conveying assumption that the 'taking back' of the holy sepulchre from the 'Infidel Turk' was an unquestionable, inevitable and natural right of Christians 'In the reign of Rufus the Romish clergy taking advantage of the chivalrous temper of the people, urged them to invade Palestine in order to recover the holy sepulchre from the lands of the Infidel Turk'. Sidon, Ascalon and Jerusalem had fallen into the hands of Saladin ...' The narrative does nevertheless concede that a treaty was concluded between Richard I and Saladin 'by this treaty Ascalon was to be dismantled; Jaffa and Tyre were to be left to the peaceable enjoyment of the Christians; and the pilgrims of the West were to have full liberty of repairing to Jerusalem without being subject to tolls, taxes or persecution'.
---	--

<u>Characterisations of persons, communities and/or religions</u> Of Christians Of Muslims Of Jews Of English Of Europeans	Saladin comes into focus merely as a taker of territory in the late 12 th century 'At this time Jerusalem was taken by Saladin and the kings of France and England undertook to join a crusade to wrest it out of his hands'. Richard I is characterised as a valiant warrior 'In this war Richard by his valour obtained great renown even among his enemies. His very name was employed by the Syrian mothers to silence their infants; and if a horse started from the way, his rider was wont to exclaim 'Dost thou think king Richard is in that bush?' Richard I 'though vain and overbearing, was generous and brave' Phillip of France was 'haughty, ambitious, crafty and dissimulating' who exhibited 'jealousy of the renown and hatred of the person of Richard which induced him to abandon the field of glory'. To set a good example during the reconstruction of the town of Ascalon, Richard I 'worked upon the walls and battlements like a common mason; and all the men of rank and title, except the proud duke of Burgundy, did the same'. The Jews are portrayed in a negative light, as subjects of unfair practices 'Henry II had recourse to extortion and violent measures against the Jews: a tax was laid upon them at the rate of one fourth of their personal property'. Richard I ... the grossest and most infamous extortions were practised by his order, alike on Jew and Gentile' Saladin is usually characterised only as an aggressor 'Saladin had laid siege to Joppa' ... 'the example of Saladin, whose career in the conquest of the Holy Land displayed the usual oriental ferocity' ... 'Jerusalem was taken by Saladin and the kings of France and England undertook to join in a crusade to wrest it out of his hands'.
--	--

	<p>A more realistic and honest portrayal of the Christians who went on Crusade is given 'During this period the crusaders were the plague of Europe and the scourge of Asia and Egypt: they ruined millions of families and involved even the opulent in misery and want. To defray the expense of them, the rich oppressed their vassals and compelled them, amidst poverty and despair, to enlist in the crusade. ... they were assured that if they met their death in the holy warfare angels would carry their souls into Abraham's bosom. This gave a licence for crimes of great enormity: murders, robberies and uncleanness were every where committed by these pretended armies of Christ ... Many abbots and bishops accompanied the troops as commanders, volunteers, or chaplains; and being left without control, the monks and priests abandoned themselves to luxury and all kinds of wickedness'.</p>
<p><u>Ontological Issues</u></p> <p><u>Motivations for the Crusades</u> Are the motivations of both the Christians and the Muslims given and fully explained, through recourse to the complexity of economic interrelationships, cultural contact and the ancient history of religious and territorial claims?</p> <p><u>Resolution/ending of the Crusades</u></p> <p><u>Consequences of the Crusades</u> In what ways are the consequences of the Crusades for both Muslims and Christians discussed? (gain, loss, victory, defeat)</p>	<p>The motivations of the Turk and Christians are not fully and explicitly explained or explored. The history of the mutual interest of Muslim and Christian in the Holy Land is not discussed. Jerusalem is presented as a possession to be taken back from the Infidel, without question, so that Christians' possession of it is assumed to be normal, natural and justified.</p> <p>The consequences of the Crusades are characterised in Eurocentric/ Christian-centred terms. Nothing is described as having been learnt from Muslim culture, but the creation of a European order of knights is highlighted 'But the Crusades, though professedly religious enterprises, produced less effect upon the religion of the age in which they were undertaken than upon the social condition of the people. Among the phenomena that sprung out of them none presented a more expressive type of their character than the religious orders of knighthood ... the knights Hospitallers of St John and the Knights Templars ...'</p>
<p><u>Epistemological Issues</u> Are sources of information about the Crusades made visible/apparent in the text (through footnotes, illustration or textual allusion)? Are both eastern and western sources included as historical evidence for pupils to consider?</p>	<p>Only one single authorial narrative is presented. No sources are referred to.</p>
<p><u>Pedagogical Issues</u> Are pupils treated as passive learners who are asked by the textbook to acquire and reproduce given, fixed, information or is there scope for them to be active participants in the learning process as critical thinkers?</p>	<p>Pupils are passive learners who must retain information presented in the text.</p>

Content [The main elements of the story]

When do the Crusades occur?	The Crusades principally examined during texts on the reigns of William II, Richard I, although some mention is made of four Crusades in 1097, 1147, 1189 and 1203 in a section on <i>Religion, laws, literature, arts, commerce, manners, industry</i> .
Where do the Crusades occur?	Jaffa, Acre, Jerusalem, Ascalon, Tyre, Messina Sicily,
Who is involved in the Crusades?	Richard I, Phillip of France, Saladin, Duke of Burgundy
What events are mainly described?	Robert Duke of Normandy; Richard I and Philip of France at Sicily and Messina; Richard's marriage to Berengaria of Navarre The siege of Acre by Richard and Philip The capture of Richard in Germany

6. Book details C. Selby, <i>Events to be remembered in the History of England: forming a series of interesting narratives of the most remarkable occurrences in each reign</i> . London: 1852, pp. 33-36, 51, 52, 58-64, 67, 73, 81.	1850s
--	-------

Form [How the material is presented]

<u>Narrative / historical framework</u>	
Are the Crusades described as: - incidental to the exploits of the monarch or nobility/named elites? - an independent subject of study?	
<u>Narrative/authorial perspective</u>	
Are the Crusades written about from a: Christian-centred Islamic Neutral/objective point of view?	A Christian-centred viewpoint taken. No explanation of why the Turks took Jerusalem, so that the actions of the Christians are assumed to be self-explanatory and justified. The Christians are portrayed as innocent victims of unprovoked aggression. There is a tacit assumption that the actions of the Christians, being innocent victims, are justified: 'of the inhabitants of Babylon the greater number consented to be baptised. Those who refused were as usual put to the sword'. Richard I 'impelled ... by the love of military glory ... acted ... as if the sole purpose of his government had been the relief of the Holy Land and the recovery of Jerusalem from the Saracens. This zeal against the infidels ...
<u>Characterisations of persons, communities and/or religions</u>	
Of Christians Of Muslims Of Jews Of English Of Europeans	Richard I 'more a soldier than a devotee' 'impelled by ... love of military glory'. 'The common people conversed with each other in admiration of his great glory and agreed that he was worthy of an empire and deserved to be set over nations and kingdoms'. On the other hand, Richard I was supposed to have 'prostituted the justice of his country merely to procure a temporary supply for satisfying his unbounded vanity'. 'The noble minded king of England'. Muslims are Saracens and infidels. Saladin was characterized as a trickster who offered to Richard I a war horse, although this was labelled a 'conspiracy against his [Richard's] life and honour'. Richard was guided in his riding of this steed because 'during the preceding night an angel had appeared to the Christian hero ... and ... had given him full instructions for the management of his diabolical steed'. Saladin is presented as a person with whom the English engage in combat 'Richard's combat with Saladin'. 'By his last will [Saladin] order charities to be distributed to the poor, without distinction of Jew, Christian or Mahometan'.

Content [The main elements of the story]	
When do the Crusades occur?	11 th century, 12 th century
Where do the Crusades occur?	Jerusalem, Palestine, Ascalon
Who is involved in the Crusades?	Peter the Hermit, the pope, Richard I, Edward I
What events are mainly described?	The first crusade, the taking of Jerusalem, Richard I at Messina and Richard I and the 3 rd crusade, the battle at Ascalon; the attack by an assassin on Edward I

	<p>'Attempted murder of Prince Edward. Although Prince Edward's progress in the Holy Land was not great, still his valour and the fame and reputation of King Richard ... his great uncle who had performed such famous exploits in that country so terrified the infidels that to free themselves from their fears they sent an assassin to dispatch him. The villain who feigned a desire to turn Christian found means to be admitted into the prince's presence ... one day as he was alone in his chamber he was just going to stab him [Ed I] with a dagger in the belly if Edward had not warded off the blow with his arm where he received a dangerous wound. The assassin, enraged at this disappointment [was] ... killed immediately. The prince's wound ... a skilful Chirurgeon who delivered him from danger. Some affirm that he owed his life to the tender love of Eleanora his spouse who ventured to such the venom out of the wound; but this circumstance is mentioned by no author of that time'.</p> <p>The Jews were recipients of charity: 'By his last will [Saladin] order charities to be distributed to the poor, without distinction of Jew, Christian or Mahometan' p. 67.</p>
<p><u>Ontological Issues</u></p> <p><u>Motivations for the Crusades</u> Are the motivations of both the Christians and the Muslims given and fully explained, through recourse to the complexity of economic interrelationships, cultural contact and the ancient history of religious and territorial claims?</p> <p><u>Resolution/ending of the Crusades</u></p> <p><u>Consequences of the Crusades</u> In what ways are the consequences of the Crusades for both Muslims and Christians discussed? (gain, loss, victory, defeat)</p>	<p>The reasons for the aggression shown by the Turks, and their desire to possess Jerusalem is not given.</p> <p>The Christians are presented as being justified in their retaliation, and Jerusalem is assumed to be a natural possession of the West which should not be challenged. 'Peter the Hermit ... had the honour of originating the holy enterprise for rescuing Jerusalem from the infidels. Having made a pilgrimage to the Holy Land <u>he saw with indignation the oppression under which the Christians groaned</u>... and formed the bold .. project of leading into Asia from the farthest extremities of the West, armies sufficient to subdue those warlike nations who held them in subjection'</p> <p>No space is given to the outcome of the Crusades</p>
<p><u>Epistemological Issues</u></p> <p>Are sources of information about the Crusades made visible/apparent in the text (through footnotes, illustration or textual allusion)?</p> <p>Are both eastern and western sources included as historical evidence for pupils to consider?</p>	<p>Secondary sources of information are mostly apparent since this work is a collection of excerpts from leading authorities of the day eg Hume, Ellis, Strickland. The Western source William of Malmsbury, the twelfth-century English chronicler, is also quoted.</p> <p>Muslim sources are not cited.</p>
<p><u>Pedagogical Issues</u></p> <p>Are pupils treated as passive learners who are asked by the textbook to acquire and reproduce given, fixed, information or is there scope for them to be active participants in the learning process as critical thinkers?</p>	<p>Pupils are passive learners and in the Preface it is stated ['this work is not pretended to offer an entire History of England, but simply a railway chart of the principal events ... here presented in their integrity from the contemporary chronicles or from the pages of modern historians ... In addition to the many minute and sometimes lengthy relations of the more salient events in our history, will be found a correct chronicle of <u>memorable</u> dates ...]</p>

7. Book details J. C. Curtis, <i>A School and college history of England.</i> *****1860.		1860s
Form [How the material is presented]		
<p><u>Narrative / historical framework</u> Are the Crusades described as: - incidental to the exploits of the monarch or nobility/named elites? - an independent subject of study?</p>	<p>The exploits of monarchs largely provide the framework through which the Crusade stories are presented.</p>	
<p><u>Narrative/authorial perspective</u> Are the Crusades written about from a: Christian-centred Islamic Neutral/objective point of view?</p>	<p>A Christian-centred viewpoint is mainly taken.</p>	
<p><u>Characterisations of persons, communities and/or religions</u> Of Christians Of Muslims Of Jews Of English Of Europeans</p>	<p>Peter the Hermit had 'fervid eloquence' and Robert Duke of Normandy had an 'ardent, generous and martial spirit'.</p> <p>Richard I 'was welcomed by the acclamations of the exulting crusaders who beheld in him a Christian Achilles whose valour would ensure the speedy destruction of the infidel foe'.</p> <p>European nobility and monarchy is described as essentially <i>not</i> united in any common cause, except in their mutual hatred of the Muslims 'the European sovereigns had no common ground of action. Religion was the only power which in those days could unite men in one vast and successful effort against a dangerous foe'.</p> <p>The Christian pilgrims are sufferers but the Muslims are usually only aggressors.</p> <p>Muslims are characterized only in negative terms:</p> <p>'Holy places ... conquered by the Seljukian Turks who treated the Christians with the utmost insolence and cruelty and profaned the Holy Sepulchre' ... 'The aggressions of the Mahomedan power'.</p> <p>Saladin is cast only in the two-dimensional role of attacker and aggressor rather than a rounded human being with a variety of concerns and interests 'the besiegers ... were in danger of being completely cut off by the army of Saladin' 'the siege was resumed with ardour and Saladin perceiving that the attacks of his army would not prevent its capture allowed the city to surrender ...' 'this token of weakness led Saladin to attack Jaffa</p>	

<p><u>Ontological Issues</u></p> <p><u>Motivations for the Crusades</u></p> <p>Are the motivations of both the Christians and the Muslims given and fully explained, through recourse to the complexity of economic interrelationships, cultural contact and the ancient history of religious and territorial claims?</p> <p><u>Resolution/ending of the Crusades</u></p> <p><u>Consequences of the Crusades</u></p> <p>In what ways are the consequences of the Crusades for both Muslims and Christians discussed? (gain, loss, victory, defeat)</p>	<p>A detailed discussion of the motivations of the Muslims is not given. The possession of Jerusalem by the Turks is presented as a motiveless <i>fait accompli</i>. The Christians become innocent victims who are fully justified in 'taking back' the city. The Christians are described as responding to the essentially positive 'fervid eloquence' of Peter the Hermit for organising a Crusade.</p>
<p><u>Epistemological Issues</u></p> <p>Are sources of information about the Crusades made visible/apparent in the text (through footnotes, illustration or textual allusion)?</p> <p>Are both eastern and western sources included as historical evidence for pupils to consider?</p>	<p>Sources of information are not made apparent.</p>
<p><u>Pedagogical Issues</u></p> <p>Are pupils treated as passive learners who are asked by the textbook to acquire and reproduce given, fixed, information or is there scope for them to be active participants in the learning process as critical thinkers?</p>	<p>Pupils are treated as passive learners expected to assimilate a fixed body of knowledge.</p>
<p><u>Content [The main elements of the story]</u></p>	
<p>When do the Crusades occur?</p>	<p>The reign of William II, the reign of Richard I</p>
<p>Where do the Crusades occur?</p>	<p>Acre, Palestine, Jerusalem, Jaffa</p>
<p>Who is involved in the Crusades?</p>	<p>Peter the Hermit, Seljukian Turks, Urban II, pilgrim soldiers, Godfrey of Bouillon, Raymond of Toulouse, Philip of France, Robert of Normandy, Bohemond and Tancred, Berengaria, Saladin, Duke of Austria, Emperor of Cyprus, Richard I</p>
<p>What events are mainly described?</p>	<p>Robert Duke of Normandy mortgaged his duchy to William II in return for money to go on Crusade. The visit to Messina Sicily of Richard I. The marriage of Richard to Berengaria in Cyprus. The imprisonment and ransom of Richard I by the Duke of Austria and his rescue by Queen Eleanor his mother</p>

8. Book details D. Morris, <i>A Class-book of History of England. Illustrated with numerous woodcuts and historical maps. Compiled for pupils preparing for the Oxford and Cambridge Local Examinations, the London University Matriculation and for the Higher Classes of Elementary Schools.</i> London, 1871, pp. *****	1870s
---	-------

Form [How the material is presented]

<p><u>Narrative / historical framework</u></p> <p>Are the Crusades described as:</p> <ul style="list-style-type: none"> - incidental to the exploits of the monarch or nobility/named elites? - an independent subject of study? 	<p>The Crusades are presented as incidental to the exploits of monarchs</p>
<p><u>Narrative/authorial perspective</u></p> <p>Are the Crusades written about from a:</p> <ul style="list-style-type: none"> Christian-centred Islamic Neutral/objective point of view? 	<p>The Crusades are written about from a Christian-centred point of view. The actions of the Christians, to defend themselves from the aggressions of the Turks, are presented as normal, natural and unquestioned acts. Possible reasons for the Turks' aggression are not explored. The sharing of Jerusalem is not discussed, only the Turks' act of becoming masters of Jerusalem is mentioned.</p>
<p><u>Characterisations of persons, communities and/or religions</u></p> <ul style="list-style-type: none"> Of Christians Of Muslims Of Jews Of English Of Europeans 	<p>The Turks were 'infidels' who were to be driven out of the Holy Land.</p> <p>Richard I 'his perseverance, courage and bravery overcame all obstacles'. At Acre, 'Richard's arrival gave new spirit to the Crusaders. His perseverance courage and bravery overcame all obstacles and in three months the city was captured'.</p> <p>The English king was adored by the common soldiers for his bravery and liberality but he was hated by the princes for his overbearing manner'</p> <p>At Ascalon and Jaffa the Christian army was only saved from destruction by Richard's skill and bravery'</p> <p>Saladin 'at every opportunity bore down on the Christian lines and spread destruction far and wide'.</p> <p>'Saladin made a truce with the conquerors and withdrew his forces'.</p>
<p><u>Ontological Issues</u></p> <p><u>Motivations for the Crusades</u></p> <p>Are the motivations of both the Christians and the Muslims given and fully explained, through recourse to the complexity of economic interrelationships, cultural contact and the ancient history of religious and territorial claims?</p> <p><u>Resolution/ending of the Crusades</u></p> <p><u>Consequences of the Crusades</u></p> <p>In what ways are the consequences of the Crusades for both Muslims and Christians discussed? (gain, loss, victory, defeat)</p>	<p>No information about the motivations of the Muslims was given; the aggression shown by Christians to Muslims is presented as a natural state and the move to go on Crusade against the Turk is presented as an unquestioned and natural decision, that needs no explanation.</p> <p>'Peter the Hermit ... was so indignant at the conduct of the Turks that ... he applied to Pope Urban II for permission to preach throughout Christendom a holy war against them Men of all ranks flew to arms for the purpose of driving the infidels out of the Holy Land'</p>

<p><u>Epistemological Issues</u></p> <p>Are sources of information about the Crusades made visible/apparent in the text (through footnotes, illustration or textual allusion)?</p> <p>Are both eastern and western sources included as historical evidence for pupils to consider?</p>	<p>No sources of information are made visible.</p>
<p><u>Pedagogical Issues</u></p> <p>Are pupils treated as passive learners who are asked by the textbook to acquire and reproduce given, fixed, information or is there scope for them to be active participants in the learning process as critical thinkers?</p>	<p>One single narrative is given; no exercises for pupils are provided.</p>
<p>Content [The main elements of the story]</p>	
<p>When do the Crusades occur?</p>	<p>In the reigns of William II and Richard I</p>
<p>Where do the Crusades occur?</p>	<p>Sicily Messina; Cyprus, Acre, Jerusalem, Ascalon, Jaffa</p>
<p>Who is involved in the Crusades?</p>	<p>Peter the Hermit, Pope Urban II, Walter the Penniless, Godfrey of Bouillon, Robert of Normandy, The Turks, Saladin, Phillip of France, Duke of Austria, Emperor of Germany</p>
<p>What events are mainly described?</p>	<p>The Turks taking Jerusalem; the Christians recapturing Jerusalem; Richard I in Sicily and his pillaging of Messina in revenge for King Tancred's refusal to restore the dowry of Richard's sister Joan widow of the late king; Richard I's marriage to Berengaria of Navarre in Cyprus; the taking of Acre and the truce made between Richard I and Saladin; Richard's captivity by the Duke of Austria and Emperor of Germany on his return to England.</p>

9. Book details J. Davies, <i>History of England from the death of Edward the Confessor to the death of John 1066-1216 AD.</i> ***** 1880, pp. 67, 74, 197-98, 200-12.		1880s
Form [How the material is presented]		
<u>Narrative / historical framework</u> Are the Crusades described as: - incidental to the exploits of the monarch or nobility/named elites? - an independent subject of study?	Crusades are incidental to the exploits of monarchs	
<u>Narrative/authorial perspective</u> Are the Crusades written about from a: Christian-centred Islamic Neutral/objective point of view?	A Christian-centred viewpoint is taken : Crusades were 'immediately cause by the cruel treatment of Christian pilgrims to Jerusalem, by the Turks, who became masters of Palestine, after their overthrow of the empire of the Caliphs 1055'.	
<u>Characterisations of persons, communities and/or religions</u> Of Christians Of Muslims Of Jews Of English Of Europeans	Richard I was described as an outstanding military leader 'In battle he seemed transformed into a colossal spirit of vengeance ... dealing death and destruction to the panic-stricken foe who fell in ranks at his onset, or fled with shrieks of terror. So great was the dread that he excited amongst the Saracens that, for long years after his departure, mothers frightened their babes into quietness, by naming Richard'. 'performing astounding acts of heroic daring and bravery' Richard I is described as the active party in the making of a treaty with Saladin during the third Crusade 'it ended by the truce, <i>made by Richard, with Saladin</i> '. The Turks are those who gave the Christians 'cruel treatment'. Palestine was left to 'the infidel'. Saladin is first described as 'with a large army ... threatening daily to cut off the besiegers ...'. 'Saladin retaliated by slaying all the Christian prisoners he held'. Philip of France is described in negative terms: 'Richard's thus employing his forces to promote his private interests gave great umbrage to the already <i>jealous</i> Philip'; 'his real motives being jealousy of Richard's war-like superiority and popularity'	

<p><u>Ontological Issues</u></p> <p><u>Motivations for the Crusades</u> Are the motivations of both the Christians and the Muslims given and fully explained, through recourse to the complexity of economic interrelationships, cultural contact and the ancient history of religious and territorial claims?</p> <p><u>Resolution/ending of the Crusades</u></p> <p><u>Consequences of the Crusades</u> In what ways are the consequences of the Crusades for both Muslims and Christians discussed? (gain, loss, victory, defeat)</p>	<p>The motivations of the Turks are not explained. The Christians are said to have gone on crusade simply as innocent victims responding to 'the cruel treatment of Christian pilgrims to Jerusalem, by the Turks, who became masters of Palestine, after their overthrow of the empire of the Caliphs 1055'.</p> <p>The benefits to Western culture of interaction with the middle east are outlined, with little <i>emphasis on the origins</i> of this cultural influence.</p> <p>'Results of the Crusades were</p> <ol style="list-style-type: none"> 1. Promotion of the enfranchisement of the communes 2. Encouragement and consequent growth of commerce and European industry ... 3. Spread of luxury and comfort 4. Advancement of some sciences and introduction into Europe of others 5. Expansion of ideas amongst European nations
<p><u>Epistemological Issues</u> Are sources of information about the Crusades made visible/apparent in the text (through footnotes, illustration or textual allusion)?</p> <p>Are both eastern and western sources included as historical evidence for pupils to consider?</p>	<p>Sources are information remain largely hidden, although reference is made to 'historians of the period' such as the contemporary western/European chroniclers.</p>
<p><u>Pedagogical Issues</u> Are pupils treated as passive learners who are asked by the textbook to acquire and reproduce given, fixed, information or is there scope for them to be active participants in the learning process as critical thinkers?</p>	<p>Pupils are passive learners who must master a fixed body of information</p>
<p>Content [The main elements of the story]</p>	
<p>When do the Crusades occur?</p>	<p>First crusade, third crusade,</p>
<p>Where do the Crusades occur?</p>	<p>Jerusalem, Plains of Bithynia, Acre, Arsoof, Ascalon, Jaffa</p>
<p>Who is involved in the Crusades?</p>	<p>Peter the Hermit, Robert of Normandy, Stephen of Blois, Godfrey de Bouillon, the Pope, Robert Curthose Duke of Normandy, Richard I, Philip of France, Louis of France, Guy King of Jerusalem, Conrad Marquis of Montferrat</p>
<p>What events are mainly described?</p>	<p>Richard I's storming and pillaging of Messina Sicily and his Treaty with King Tancred; Richard I's marriage to Berengaria in Cyprus and Richard's attack on Cyprus; Richard's captivity by the Duke of Austria on his return from the Crusades and Richard's subsequent escape.</p>

10. Book details F. York Powell, J. M. Mackay, <i>History of England for the use of middle forms of schools. Vol 1: From the Earliest times to the death of Henry VII.</i> London: Rivingtons, 1890, pp. 72-73, 108, 112-17, 120, 137, 156-59.	1890s
---	-------

Form [How the material is presented]

<u>Narrative / historical framework</u>	
Are the Crusades described as: - incidental to the exploits of the monarch or nobility/named elites? - an independent subject of study?	Crusades are incidental to the exploits of monarchs
<u>Narrative/authorial perspective</u>	
Are the Crusades written about from a: Christian-centred Islamic Neutral/objective point of view?	A Christian-centred viewpoint is taken. The motives that caused the aggression of the Turks are not explained. Thus the actions of the Christians as innocent victims protecting themselves against unreasonable cruelty are justified.
<u>Characterisations of persons, communities and/or religions</u>	
Of Christians	'Robert [Duke of Normandy] was one of those men whose real worth only comes in the Crusade, showing both valour and self-restraint'.
Of Muslims	Richard I had a 'lavish bounty and soldierly bearing' and he 'hanged the evil doers and stormed the city' of Messina. Richard I 'landed and stormed Limasol ... he then won the rest of the island'.
Of Jews	Richard I was tall, stalwart and handsome, fair-haired and blue-eyed ... Of reckless bravery he would peril his life for the sake of adventure as when ... in the Holy Land his place was ever in the foremost trench at sieges and the first ranks in battle. Many tales were told of his prowess ... with his mighty axe or great spear in hand ... William Blondel of Nesle ... who welcome the king's release from prison with joyous songs ... were his favourites'
Of English	The Christians are usually cast in the role of innocent defenders, whilst the Muslims are viewed always as those who attack, and those who are unco-operative. 'Saladin the Turkish Sultan would not agree to the terms of the surrender but slew all his Christian prisoners; so Richard did the like' 1191. On the march down the coast Richard was attacked by the Saracens and gained a battle at Arsouf, Sept 7' In 1192 'all now agreed to make Conrad King of Jerusalem, but the Old Man of the Mountain who ruled in Lebanon shortly sent two of his Assassins to slay him because he had offended him'.
Of Europeans	The Christians are people who must be saved from the Turks 'Henry as the only prince that could save them from Saladin'. ie Saladin was a person from whom the Christians must be saved. 'Saladin had overthrown the Christians at Tiberias'. Saladin was characterised as uncooperative – in 1191 Saladin the Turkish Sultan would not agree to the terms of the surrender, but slew all his Christian prisoners'. 'the cruelty and bigotry of the Turks' who were 'insulting and murdering the Christians and defiled the Holy Place'. The Saracens are described as sharers of Jerusalem at one point - 1192 'by the goodwill of the Sultan's brother Safeddin in a truce for three years three months ... was made with the Saracens during which time trade was to go on peacefully and the Christians were to be free to visit Jerusalem and the holy places'.

<p><u>Ontological Issues</u></p> <p><u>Motivations for the Crusades</u> Are the motivations of both the Christians and the Muslims given and fully explained, through recourse to the complexity of economic interrelationships, cultural contact and the ancient history of religious and territorial claims?</p> <p><u>Resolution/ending of the Crusades</u></p> <p><u>Consequences of the Crusades</u> In what ways are the consequences of the Crusades for both Muslims and Christians discussed? (gain, loss, victory, defeat)</p>	<p>The motives of the Muslims and Turks are not explained. Only the motivations of the Christians are given. 'The first Crusade came about through the cruelty and bigotry of the Turks, who having taken the Holy City, where the Arabs had formerly suffered pilgrims to come unhurt now began insulting and murdering the Christians and defiled the Holy Place. The pope, hearing the bitter complaints of the pilgrims, preached at a great gathering in France and telling the story of their wrongs, exhorted his hearers to 'go and deliver the Sepulchre of the Lord'</p> <p>The ultimate triumph of the Muslims is not emphasized.</p> <p>The fact that the Crusades gave rise to the sharing of learning between Muslims and Christians is acknowledged. However, the value of Muslim learning is recognised only insofar as it brought back the learning of classical Greece and Rome back to the West: 'the New Learning, which, starting from the Mahommedan courts of Bagdad and Cordova, brought morsels of the lost wisdom of heathen Greece and Rome back to Christian Europe.'</p>
<p><u>Epistemological Issues</u></p> <p>Are sources of information about the Crusades made visible/apparent in the text (through footnotes, illustration or textual allusion)?</p> <p>Are both eastern and western sources included as historical evidence for pupils to consider?</p>	<p>No sources in information are made visible.</p>
<p><u>Pedagogical Issues</u></p> <p>Are pupils treated as passive learners who are asked by the textbook to acquire and reproduce given, fixed, information or is there scope for them to be active participants in the learning process as critical thinkers?</p>	<p>Pupils are treated as passive learners who assimilate one authorial narrative only.</p>
<p>Content [The main elements of the story]</p>	
<p>When do the Crusades occur?</p>	<p>The reign of William II, Richard I</p>
<p>Where do the Crusades occur?</p>	<p>Tiberias, Ascalon, Holy City Jerusalem, Messina, Acre, Cyprus, Arsouf</p>
<p>Who is involved in the Crusades?</p>	<p>Robert Duke of Normandy, the Pope, Saladin, Philip of France, Richard I, King Tancred, Berengar wife of Richard I, Guy King of Jerusalem, Leopald Duke of Austria, Conrad Marquis of Montferrat, Henry Earl of Champagne; Safeddin brother of Saladin</p>
<p>What events are mainly described?</p>	<p>First crusade, the taking of Jerusalem, 3rd crusade, Richard I storming of Messina Sicily; Richard's marriage to Berengaria in Cyprus; battles of Acre and Arsouf, AScalon Richard's capture in Austria and subsequent release; the attempted assassination of Edward I at Acre by a messenger of the Emir of Joppa</p>

11. Book details R. Morgan, <i>The Oxford and Cambridge History of England. For School Use.</i> London: George Gill and Sons, 1908, pp. 46-48, 52-53, 58-60.	1900s
---	-------

Form [How the material is presented]

<p><u>Narrative / historical framework</u></p> <p>Are the Crusades described as:</p> <ul style="list-style-type: none"> - incidental to the exploits of the monarch or nobility/named elites? - an independent subject of study? 	<p>The Crusades are incidental to the exploits of monarchs</p>
<p><u>Narrative/authorial perspective</u></p> <p>Are the Crusades written about from a:</p> <ul style="list-style-type: none"> Christian-centred Islamic Neutral/objective point of view? 	<p>A Christian-centred view is presented. Jerusalem is viewed as a natural and inevitable possession of Christians so that the 'rescuing of it' was portrayed as normal and unquestionable. 'Kings, princes, nobles and peasants, from every corner of Europe, went to Constantinople and a great crusade was formed <u>to rescue Jerusalem from the Turks</u>'.</p>
<p><u>Characterisations of persons, communities and/or religions</u></p> <ul style="list-style-type: none"> Of Christians Of Muslims Of Jews Of English Of Europeans 	<p>Peter the Hermit, a Christian was described as one of the 'greatest men of the Norman period'</p> <p>Richard I was 'essentially a Frenchman, a valiant crusader, and poet and a gallant hero of romance ... the most famous acts of his life are connected with the Third Crusade of which he was the chief hero'. 'Nothing could resist the mighty battle-axe of Richard; wherever it fell, horseman and horse went to the ground'.</p> <p>No sense of the history of the conflict, or why Muslims would be interested in Jerusalem, is apparent.</p> <p>Palestine was in the hands of the Turks, who were Mahometans. They hated the Christian pilgrims who visited the shrine of our Saviour'. ... 'After numerous disasters a brave remnant only of the Crusaders reached Jerusalem and for a time released it from the tyranny of the Turks'.</p> <p>Saladin is described as passive in relation to Richard in the making of a treaty: 'Richard fought every step of the way from Acre to Ascalon, a distance of a hundred miles, but thought it prudent to give up his proposed attack on Jerusalem, on account of the need of money and dissension among his allies. He therefore concluded a treaty with his opponent, Saladin, 1192'</p> <p>The Jews are described as money lenders 'Richard wanted money for the Holy Crusade and the London Jews who were many and rich, offered gifts of gold to celebrate his coronation'.</p> <p>Philip of France, 'disgusted with Richard's fame, soon returned home' after the battle for Acre</p>

<p><u>Ontological Issues</u></p> <p><u>Motivations for the Crusades</u> Are the motivations of both the Christians and the Muslims given and fully explained, through recourse to the complexity of economic interrelationships, cultural contact and the ancient history of religious and territorial claims?</p> <p><u>Resolution/ending of the Crusades</u></p> <p><u>Consequences of the Crusades</u> In what ways are the consequences of the Crusades for both Muslims and Christians discussed? (gain, loss, victory, defeat)</p>	<p>No exploration or analysis of the motivations for the Crusades is presented. The Crusades are characterised as a simple, justified response by an innocent victim to the aggression of The Turk 'Palestine was in the hands of the Turks who were Mahometans. They hated the Christian pilgrims who visited the shrine of our Saviour, with a bitter hatred and often put them to death; but Peter the Hermit ... went throughout Europe exhorting all Christians to take up arms and drive them away from the many holy spots so dear to them and he met with a willing response'.</p> <p>Nothing is mentioned of cultural exchange, but the story of failure is mentioned 'As many as seven Crusades were made during the next two hundred years, but although much blood was lost, and the whole of Europe took up the cause, no ultimate success was obtained'.</p>
<p><u>Epistemological Issues</u> Are sources of information about the Crusades made visible/apparent in the text (through footnotes, illustration or textual allusion)? Are both eastern and western sources included as historical evidence for pupils to consider?</p>	<p>No sources of information are made visible; one single authorial narrative only.</p>
<p><u>Pedagogical Issues</u> Are pupils treated as passive learners who are asked by the textbook to acquire and reproduce given, fixed, information or is there scope for them to be active participants in the learning process as critical thinkers?</p>	<p>Questions pupils are asked to do reveal that they are expected to be passive learners, regurgitating the fixed narrative presented in the textbook '3. What were the Crusades? How many were there? 4. Sketch the principal events connected with the First Crusade. 7. For what are the following dates <u>memorable</u> 1087, 1100, 1095?</p>
<p><u>Content [The main elements of the story]</u></p>	
<p>When do the Crusades occur?</p>	<p>First Crusade, third crusade</p>
<p>Where do the Crusades occur?</p>	<p>Palestine, Jerusalem, Messina Sicily; Cyprus, Acre, Ascalon</p>
<p>Who is involved in the Crusades?</p>	<p>Peter the Hermit, the Pope, Godfrey of Bouillon, Edgar Atheling, Berengaria, Philip of France</p>
<p>What events are mainly described?</p>	<p>First and third crusade and involvement of Richard I</p>

<p>12. Book details W. S. Robinson, <i>An illustrated History of England. For the middle forms of schools and for students working for the Oxford and Cambridge Local and Similar Examinations.</i> London: Rivingtons, 1910, pp. 74, 76-77, 101-108.</p>	<p>1910s</p>
<p>Form [How the material is presented]</p>	
<p><u>Narrative / historical framework</u></p> <p>Are the Crusades described as:</p> <ul style="list-style-type: none"> - incidental to the exploits of the monarch or nobility/ named elites? - an independent subject of study? 	<p>Incidental to the exploits of monarchs or nobility, especially Robert of Normand, Richard I, Edward I.</p>
<p><u>Narrative/authorial perspective</u></p> <p>Are the Crusades written about from a: Christian-centred</p> <p>Islamic</p> <p>Neutral/objective point of view?</p>	<p>The Crusades are written about from a Christian-centred point of view. No explanation of the reasons for why the Turks took Jerusalem is given; no explanation of the historical past and mutual interest of several faiths in Jerusalem is given. The aims of Peter the Hermit are presented as tacitly justified and self-explanatory 'Peter the Hermit, on his return [from the Holy Land] preached from town to town ... calling on the people to rescue the Holy Place from the infidels. <u>He was received everywhere with enthusiasm ...</u>'</p> <p>The narrative makes it self evident that Jerusalem should be taken backed and 'rescued' (<i>rather than shared</i>) from the Turks. Even when the narrative describes briefly how the Arabs let pilgrims go in peace to Jerusalem, there is a sense that the main business of the pilgrims was completely justified and the Arabs did <i>not interfere</i> ie the viewpoint and perspective is Christian-centred. A more neutral viewpoint could have spoken of the mutual tolerance of Muslim and Christian and the sharing of Jerusalem. In 1192 'a victory, in which Richard's prowess excited the admiration of Saladin, saved Jaffa <u>from the Turks</u>'. Implicit within this phrase is the natural assumption that eastern towns belonged to the West and had to be saved from the peoples of the east.</p> <p>'The Byzantine emperor who ... greatly feared the barbarian Franks as all western nationalities were called in the east ... promised to help them on condition that they did homage and promised to restore to him whatever they conquered from the Turks' . When Jerusalem was finally taken in 1099 'As the Byzantine emperor had given them no help, they renounced their allegiance to him and offered the conquered kingdom to Robert of Normandy; on his refusal it was given to Godfrey de Boullion'.</p>

Characterisations of persons, communities and/or religions

Of Christians

Of Muslims

Of Jews

Of English

Of Europeans

Christians are portrayed as victims and no other elements of the complexity of the relationship between Turk and Christian, and the history of their mutual interest in Jerusalem is explored.

Richard I was 'tall, handsome, fair-haired, of great physical strength and courage; he also proved himself an able general. War was his chief delight ... His one object now was to start for the crusade; but for this money was needed, and England in his eyes was simply a source from which to get it'. Of Cyprus, Richard 'conquered the island, having quarrelled with its Byzantine king Isaac and carried him off prisoner'.

A distinction between Arabs and Turks is made 'The Mohammedan Arabs or Saracens, who some centuries ago had conquered Palestine from the failing Byzantine Empire, had not interfered with the pilgrims'.

The Turks are portrayed as cruel aggressors, infidels and fighters with no motivation, except pure hatred of Christians - 'But recently Tartar invaders, the Seljuk Turks (who being Mohammedans were also known to the western nations as Saracens), had won a crushing victory over the Byzantine emperor and had driven the Arabs from the Holy Land 1075. The Turks cruelly persecuted the pilgrims; one of whom, Peter the Hermit, on his return preached from town to town ... calling on the people to rescue the Holy Place from the infidels. He was received everywhere with enthusiasm ... The few [pilgrims] who reached Constantinople and crossed the straits fell victims to the Turks'. The Turks are only described as harassers of the Christians, or people to be beaten: in 1191 the advance to Jerusalem began; the crusaders first marched along the coast towards Jaffa, amid harassing attacks of the Turks, who were badly beaten at Arsouf, ten miles short of Jaffa, owing to Richard's skilful dispositions'. The Turks were murderers: in 1192 'the kingdom of Jerusalem was now given to Philip's candidate Conrad, marquis of Montferrat ... his competitor receiving Cyprus. Conrad was immediately murdered by a Turkish fanatic'.

Saladin was one who 'had united the Saracen states from the Nile to the Euphrates and had inflicted a crushing defeat on the Christians'. 'Dates: 'Capture of Jerusalem by Saladin, 1187'

'The crusade, the third of the series, had already begun. The Christians of the Holy Land were besieging Acre, but were themselves blockaded by Saladin'. Saladin admired Richard – at the end of the third crusade 1192 'a victory, in which Richard's prowess excited the admiration of Saladin, saved Jaffa from the Turks'.

	<p>The Europeans are portrayed as problematic people who quarrelled with Richard I. In 1190 after wintering in Messina Sicily 'then a quarrel broke out between Richard and Philip. It had been arranged that Richard should marry Philips sister Alice; but he, when in Aquitaine, had seen and loved Berengaria'. ... 'Philip went off by himself to the Holy land, deeply offended'. At Acre in 1191 'the quarrel between Richard and Philip at once broke out again'. After the fall of Acre in July 1191 'Then Richard offended the German Leopold, duke of Austria, who was cousin of the emperor and also kinsman of Isaac [of Cyprus] by ordering the standard he had hoisted at his quarters in the city, as an independent prince, to be taken down'. Richard's capture by the Duke of Austria whilst he made his way back to England after the third crusade mentions Europeans in a negative context.</p>
<p><u>Ontological Issues</u></p> <p><u>Motivations for the Crusades</u> Are the motivations of both the Christians and the Muslims given and fully explained, through recourse to the complexity of economic interrelationships, cultural contact and the ancient history of religious and territorial claims?</p> <p><u>Resolution/ending of the Crusades</u></p> <p><u>Consequences of the Crusades</u> In what ways are the consequences of the Crusades for both Muslims and Christians discussed? (gain, loss, victory, defeat)</p>	<p>The complex history of Jerusalem, and the mutual interests of Muslim, Jew and Christian is not discussed. The motivation for the Crusades is tacitly accepted as a self-righteous taking back of a possession (in response to Arab aggression) that had been stolen from its rightful owner. 'From early times pilgrimages had been made to Jerusalem. The Mohammedan Arabs ... who some centuries ago had conquered Palestine from the failing Byzantine empire had not interfered with the pilgrims'.</p> <p>Saladin is the one who signs the treaty offered by Richard I</p> <p>In 1192 'a victory, in which Richard's prowess excited the admiration of Saladin, saved Jaffa <u>from the Turks</u>'. In September peace was made; the Christians were to keep the coast from Tyre to Jaffa and to have free entry to Jerusalem. That was all that was accomplished by the third crusade. Jerusalem has never since been recovered'.</p>
<p><u>Epistemological Issues</u> Are sources of information about the Crusades made visible/apparent in the text (through footnotes, illustration or textual allusion)? Are both eastern and western sources included as historical evidence for pupils to consider?</p>	<p>Sources of information are not made visible</p>
<p><u>Pedagogical Issues</u> Are pupils treated as passive learners who are asked by the textbook to acquire and reproduce given, fixed, information or is there scope for them to be active participants in the learning process as critical thinkers?</p>	<p>Pupils are treated as passive learners receiving a fixed body of knowledge.</p>

Content [The main elements of the story]	
When do the Crusades occur?	11 th century, 12 th century
Where do the Crusades occur?	Jerusalem, Palestine, Acre, Jaffa, Arsouf
Who is involved in the Crusades?	Peter the Hermit, the Pope, Robert of Normandy, Godfrey de Bouillon a French Knight; the Byzantine emperor; Knights Templars, Knights of St John; Phillip Augustus; Richard I; German army; Conrad Marquis of Montferrat
What events are mainly described?	The capture of Jerusalem in the first Crusade; the third crusade, the capture of Jerusalem by Saladin; the wintering of Richard I and Philip of France in Messina Sicily; the taking of Cyprus, the siege and fall of Acre 1191, Jaffa; the beating of the Turks at Arsouf ; Richard's capture by the Duke of Austria

13. Book details R. A. F. Mears, <i>Britain and Europe Book I. From the Beginnings to the End of the Middle Ages</i> . London: Edward Arnold, pp. 3-4, 123-32, pp. 187-	1929
Form [How the material is presented]	
<u>Narrative / historical framework</u> Are the Crusades described as: - incidental to the exploits of the monarch or nobility/named elites? - an independent subject of study?	The Crusades are an independent subject of study for the book takes a global, pan-European approach and focuses on the themes of great civilisations and political, religious and urban history - 'the author feels strongly that to belittle the importance of great Continental statesmen in favour of Englishmen is quite wrong. When England really is the centre of the world-stage ... by all means let us say so'.
<u>Narrative/authorial perspective</u> Are the Crusades written about from a: Christian-centred Islamic Neutral/objective point of view?	A neutral point of view is presented, with Europeans and Arabs presented in both a negative and positive light. A more objective/balanced assessment of the triumphs and failures of the Crusades on the part of the Christians is given 'The leaders of the Third crusade (1188-92) are famous in history, <u>though they accomplished little</u> in Palestine'. 'The Emperor Frederick II recaptured Jerusalem in 1228, but <u>the Christians lost it again in fifteen years</u> . They never recovered their hold on Palestine. ... Acre was their last stronghold and they <u>lost</u> that in 1291'
<u>Characterisations of persons, communities and/or religions</u> Of Christians Of Muslims Of Jews Of English Of Europeans	Muslims shown in a position of strength as 'on the Continent, great things were going <u>forward</u> the followers of Mahomet were conquering half the world ...'. The longevity of Muslim civilisations are made visible, most importantly in comparison with ancient Rome the cornerstone of Western European civilisation 'the countries of the Eastern Mediterranean had a very long history, much longer than that of Rome herself...' Muslim lands – the Levant- appears shaded on a map with equal status to Europe as 'fairly civilised'. By providing more detail about the Muslim religion Islam is presented in more positive terms and <u>interaction</u> between different religions east and west is indicated and notions of equality are presented: 'Mahomet had two great ideas. The first ... He learnt from talking to the Jews and Christians ... The other was the teaching that <u>all men</u> are brothers and <u>all equal</u> in the sight of God. An image – a photo – of Muslim architecture occurs on p. 131 and is described as 'a beautiful thing'. Spain was said to have 'prospered under Muslim rule for the Arabs were far from being ignorant savages. They were an artistic people and have built some of the noblest buildings in Spain'. The Crusades were fought against them in the twelfth and thirteenth centuries and that drew Western Europe and the East <u>together</u> . The caliph of Bagdad is described as 'the <u>magnificent</u> Haroun-al-Raschid of the late eight century. The Muslim rulers of the middle east before the first crusade at the end of the eleventh century are presented as benignly <i>tolerant</i> 'the sovereigns of the Holy Land, and, under their rule, Christians were allowed to make pilgrimages to Jerusalem'.

	<p>The Turks who ruled the Holy Land before the first crusade were called a 'more formidable race' as opposed to a barbaric people like the narratives of earlier textbooks.</p> <p>Saladin is described in complimentary terms 'During his reign (1171-93) all the Mohammedans, both Turks and Arabs, of Egypt, Palestine, and Syria, were united under one rule. The Kingdom of Saladin was better governed than Eastern countries usually are, and he earned the respect not only of his own subjects but of the Crusaders who came to attack him'.</p> <p>Richard I not described in positive terms 'Richard quarrelled with most of his officers and his enterprises met with <u>no success</u>'.</p> <p>'The luxury of the East was a thing that men dreamt of, and the memory of it they carried back to their homes in Europe'.</p>
<p><u>Ontological Issues</u></p> <p><u>Motivations for the Crusades</u></p> <p>Are the motivations of both the Christians and the Muslims given and fully explained, through recourse to the complexity of economic interrelationships, cultural contact and the ancient history of religious and territorial claims?</p> <p><u>Resolution/ending of the Crusades</u></p> <p><u>Consequences of the Crusades</u></p> <p>In what ways are the consequences of the Crusades for both Muslims and Christians discussed? (gain, loss, victory, defeat)</p>	<p>To some extent. Muslims are presented as a people with an impressive past and prior claim on Jerusalem. Their inherent tolerance (with no qualifications as in Baldwin's textbook above) is admitted.</p> <p>When the causes of the Crusades are discussed, the Christians and the west are made more visible than acts of aggression by Muslims; thus the role of the Christians is highlighted and their actions are not characterised as mere 'innocent' responses to sudden Eastern acts of aggression; a more balanced view is put forward. 'The first crusade was caused by two things – the appeal of the Greek Emperor to the Pope for the rescue of Constantinople, which was in imminent danger, and the appeal of the Christians in Jerusalem for the rescue of the Holy City'</p> <p>The ultimate 'failures' of the Crusades are alluded to.</p> <p>The results of the first crusade 1095 was the acquisition of Jerusalem (given to Godfrey de Bouillon)</p> <p>'The second crusade ... started for the relief of Edessa which the Turks had captured by the Crusaders returned from Syria without accomplishing anything'.</p> <p>'The Crusades <u>did not succeed in their object</u>, for, after two centuries, the Holy Sepulchre was abandoned to the Mohammedans. But <u>their indirect results were important</u>. Western Europe learnt much from its contact with the East, both from the Byzantine Empire and from the Saracens themselves. The luxury of the East was a thing that men dreamt of, and the memory of it they carried back to their homes in Europe. From the time of the Crusades the exploration of Asia by the European races begins: it was the end in the discovery of new routes to the marvellous East and of a New World'.</p>

<p><u>Epistemological Issues</u></p> <p>Are sources of information about the Crusades made visible/apparent in the text (through footnotes, illustration or textual allusion)?</p> <p>Are both eastern and western sources included as historical evidence for pupils to consider?</p>	<p>Mostly the text is presented as a factual narrative given by the author and historical sources play a less prominent role. One source is photographed however which gives an example of eastern Moorish architecture and is described in positive terms as 'a very delicate and beautiful thing' p. 131. A photo of Jerusalem occurs.</p> <p>A photo of a statue of a European crusader in the London church.</p> <p>The east is very visible in the maps and diagrams provided in this book</p>
<p><u>Pedagogical Issues</u></p> <p>Are pupils treated as passive learners who are asked by the textbook to acquire and reproduce given, fixed, information or is there scope for them to be active participants in the learning process as critical thinkers?</p>	<p>A narrative only is provided; pupils are asked to do no questions or tasks</p>
<p>Content [The main elements of the story]</p>	
<p>When do the Crusades occur?</p>	<p>The Crusades are described as occurring intermittently over a period of two centuries.</p>
<p>Where do the Crusades occur?</p>	<p>In Palestine; the earlier narratives focusing on the exploits of Richard I in Sicily and Cyprus are not present</p>
<p>Who is involved in the Crusades?</p>	<p>The Pope, the Greek Emperor, Peter the Hermit; European leaders – Robert Duke of Normandy, Hugh of Vermandois, Bohemund, Tancred, Godfrey de Bouillon; the princes/monarchs of Germany Emperor Barbarossa, France Philip Augustus and England Richard I; Saladin; Innocent III, Louis IX of France; Emperor Frederick II</p>
<p>What events are mainly described?</p>	<p>First, second, third and later Crusades</p>

14. Book details C. E. Carrington and J. Hampden Jackson, <i>A History of England. Part I: from the Earliest Times to the End of the Fifteenth Century</i> . Cambridge: Cambridge University Press, pp. 108-110, 113, 127, 129.		1935 reprint of 2 nd edition
Form [How the material is presented]		
<u>Narrative / historical framework</u> Are the Crusades described as: - incidental to the exploits of the monarch or nobility/named elites? - an independent subject of study?	The Crusades are partly described in relation to the exploits of monarchs, in chapters devoted solely to monarchy. They are also described as themes in themselves, worthy of coverage in chapters on the Age of Chivalry.	
<u>Narrative/authorial perspective</u> Are the Crusades written about from a: Christian-centred Islamic Neutral/objective point of view?	<p>A Christian-centred point of view is mostly taken. The Crusades are introduced in terms of the Saracens invading out of the blue taking the Holy Land from the possession of the Christians 'In the last year of his [HII] reign Christendom was dumbfounded by the news that the Saracens had recaptured the Holy land after defeating the Knights Templar ... Worst of all, the relic of the True Cross had fallen into the hands of the heathen'.</p> <p>'At the end of the eleventh century the Turks who had once been hired soldiers at the court of Bagdad, led a great Mohammedan revival sweeping over Asia Minor ... worst of all, the whole eastern seaboard of the Mediterranean with the Holy City of Jerusalem itself fell in to the hands of the Turks. The Church of the West had only one way of recovering the shrines ... of Christ: that was by mobilising the forces of Chivalry'. ... 'At the time when knights were going on crusade against the evil of heathen rule in Palestine, new orders of monks were founded to lead the crusade against more insidious evil in Christian countries'.</p> <p>However, a more balanced view is visible at certain points since acknowledgement of the benefits of cultural exchanges with the east is made 'indirectly [the Crusades] were an incalculable blessing, for as a result of the Crusades the commerce and science of the East were opened to Europe'.</p>	

Characterisations of persons, communities and/or religions

Of Christians

Of Muslims

Of Jews

Of English

Of Europeans

The Saracens are introduced as an aggressive people in contrast to the passive Christians who were merely innocent victims. They are described as 'the heathen' and a source of danger 'Ever since the days of Mohammed, Christendom had been in danger of being overwhelmed by the Saracens'.

The Turks or Saracens are not just the aggressors and destroyers – through a description of the Crusade against the Albigensians in 1209, the Christians are cast in this role too. 'The greatest crusade of Innocent's time was ... a religious war against a heresy that had spread so far in the south of France that it threatened to undermine the ... Catholic Church there. The heretics called themselves the Cathari ... known as Albigensians from the town of Albi ... their headquarters ... Innocent realised, that there could be no question of tolerating such an anarchic heresy. In 1209 Innocent proclaimed a Crusade against the Albigensians. The Crusade lasted for twenty years and took the form of wholesale butchery ... The heresy was wiped out, and with it the whole lovely civilisation of Provence.'

Saladin is visible as a destroyer eg in the map *Christendom about the year 1190* 'the kingdom of Jerusalem and other principalities set up by the Crusaders in 1099 and mostly destroyed by Saladin in 1187'. Saladin is also characterised as 'a great and courtly leader ... had more chivalry in his nature than most Christian kings – he will always be remembered for sending his enemy Richard ... a present of fruit and snow when he was sick'.

Richard I was 'vivid and adventurous' ... 'He was suffering then from one of his frequent attacks of fever and had to be carried on a litter to the walls of the city, where he lay propped up on silken pillows shooting bolts from a crossbow' ... 'He was a careless king who nearly ruined his kingdom by neglect and extravagance ... Yet at the same time he was a great hero; his strength and his daring were the wonder of Christian and Saracen alike and stories of his fantastic exploits were repeated ... to the end of the Middle Ages'

The Jews come into focus as victims of torture and the focal points for hatred. Richard I's 'favourite amusement was to extract the teeth of Jews by the slowest and most painful processes'.

There is a slight tendency to characterise Europeans in less positive terms 'Peter the Hermit riding his donkey from village to village in the Rhineland ... [his] half-armed ... ecstatic rabble had been slaughtered by the Turks'. 'Bohemund the Norman, Raymond Count of Toulouse and Godfrey of Bouillon and his brother Baldwin. They soon showed by the way in which they quarrelled among themselves that the capture of a private principality meant more to them than the saving of the Christian cause in the East'.

'It must not be imagined that the world in the twelfth century was full of 'very perfect gentle knights ... the men who should have been its leaders were often far from chivalrous in practice. They were cruel; Bohemund, the leader of the First crusade, sent to the Greek Emperor a boatload of noses and thumbs sliced off the Turks. They were idle: ... some knights ... shun labour and exercise like a dog or a snake'.

'The enemy, the Turks, were fine fighters. So were the Christian knights, individually; but they were utterly undisciplined'.

<p><u>Ontological Issues</u></p> <p><u>Motivations for the Crusades</u></p> <p>Are the motivations of both the Christians and the Muslims given and fully explained, through recourse to the complexity of economic interrelationships, cultural contact and the ancient history of religious and territorial claims?</p> <p><u>Resolution/ending of the Crusades</u></p> <p><u>Consequences of the Crusades</u></p> <p>In what ways are the consequences of the Crusades for both Muslims and Christians discussed? (gain, loss, victory, defeat)</p>	<p>The motivations of the Muslims, are not visible and the text thus implies that it is simply eastern aggression that causes the Christians to retaliate.</p> <p>The motivations of the Christians appear to be merely acts of retaliation by innocent victims.</p> <p>The motivations of crusaders are characterised in <u>positive terms</u> as acts of Chivalry 'Knighthood chivalry was an ideal. It meant much the same as the ideal of a gentleman means today and a great deal more ... the order of Chivalry would have degenerated into a mere society of free-booters if the Crusades had not come to give it a golden opportunity of realising its ideal'.</p> <p>One consequence of the Crusades is the sharing of culture and knowledge and the positive impact of eastern culture on the west: 'indirectly [the Crusades] were an incalculable blessing, for as a result of the Crusades the commerce and science of the East were opened to Europe'.</p> <p>'These great movements which had stirred Europe for nearly two centuries were, on the face of it, a failure'. 'Neither land nor peace were gained by the Crusaders of the twelfth century'.</p>
<p><u>Epistemological Issues</u></p> <p>Are sources of information about the Crusades made visible/apparent in the text (through footnotes, illustration or textual allusion)?</p> <p>Are both eastern and western sources included as historical evidence for pupils to consider?</p>	<p>No sources are made visible, except one brief mention of 'the chronicler' p. 128</p>
<p><u>Pedagogical Issues</u></p> <p>Are pupils treated as passive learners who are asked by the textbook to acquire and reproduce given, fixed, information or is there scope for them to be active participants in the learning process as critical thinkers?</p>	<p>Pupils are passive learners and no tasks or activities are set.</p>

Content [The main elements of the story]

When do the Crusades occur?	During the reign of William I, Richard I, Henry III/Edward I,
Where do the Crusades occur?	<p>Jerusalem characterised as a natural and inevitable sole possession of Christians; no information on or acknowledgement of the existence of mutual interests of different religions, or the sharing of Jerusalem under the Saracens is given. 'The Church of the West had only one way of recovering the shrines and reliques of Christ: that was by mobilising the forces of Chivalry'.</p> <p>Eastern cities are dismissed as 'decadent' 'In 1202 the fourth Crusade set sail from Venice ... instead of attacking the Saracens they took possession of Constantinople, the decadent capital of the Eastern Empire'.</p>
Who is involved in the Crusades?	Peter the Hermit; Robert of Normandy; Stephen of Blois; Bohemund the Norman, Raymond Count of Toulouse and Godfrey of Bouillon and his brother Baldwin; the Turks; The Saracens; Bernard of Clairvaux, Saladin, Richard I, Frederick Barbarossa, Louis VII, Henry II, Edward I, Philip Augustus French King;
What events are mainly described?	<p>The Turks captured Jerusalem</p> <p>The first crusade 1097</p> <p>The second crusade 1147; Saladin defeating the Christians and capturing Jerusalem</p> <p>The Third Crusade 1190</p> <p>Richard I captured Acre 1191</p> <p>Fourth crusade and sack of Constantinople 1204</p> <p>Crusade of St Louis of France to Egypt and Prince Edward in Nazareth 1270</p> <p>Later crusade activity in the 14th century +</p> <p>Richard I being captured and held to ransom in Germany 'When news came of the treachery of Philip Augustus he set sail for England but was wrecked in the Adriatic. He got to shore and was making his way across Germany, disguised as a kitchen-man, when he was arrested and handed over to the Holy Roman Emperor. The story goes that he was found by his friend Blondel the Minstrel who, hearing that a certain castle near Vienna held a mysterious prisoner, discovered that the prisoner was Richard by singing under the window of his cell ' a song which they two had made between them and which no one knew save they'.</p> <p>Edward I being assassinated by a poison dagger and his wife Eleanor sucking the poison from the wound. In 1270 ... at Tunis ... Young Edward of England took part in it and captured Nazareth. Everyone knows the story of his adventure there when an assassin stabbed him with a poisoned dagger as he lay sick in his tent and how his wife Eleanor sucked the poison from the wound'.</p>

15. Book details J. York Smith and E. J. Lay, <i>Adventures into History. Secondary Book I. Saxons to Tudors. Macmillan's Easy Study Series of Class-Books</i> , London: Macmillan and Co Ltd, 1948, 68-76	1940s
---	-------

Form [How the material is presented]

<p><u>Narrative / historical framework</u></p> <p>Are the Crusades described as:</p> <ul style="list-style-type: none"> - incidental to the exploits of the monarch or nobility/named elites? - an independent subject of study? 	<p>The Crusades are incidental to the exploits of Christian monarchs.</p>
<p><u>Narrative/authorial perspective</u></p> <p>Are the Crusades written about from a:</p> <p>Christian-centred</p> <p>Islamic</p> <p>Neutral/objective point of view?</p>	<p>A Christian-centred viewpoint is used where Jerusalem is viewed as a natural possession of the Christians 'In 1187, a great Seljuk leader called Saladin united his peoples, attacked and re-took Jerusalem. It was a terrible blow to the Christian world. Men felt that they must regain the Holy City at all costs'.</p>
<p><u>Characterisations of persons, communities and/or religions</u></p> <p>Of Christians</p> <p>Of Muslims</p> <p>Of Jews</p> <p>Of English</p> <p>Of Europeans</p>	<p>Richard I 'the leader of the English was King Richard I a handsome man with beautiful golden hair and so bold in battle that he was known as the Lion-Heart. Richard is seen to use the English people as a treasure-trove 'I would sell London if I could find a rich man to buy it'.</p> <p>The Seljuk Turks were 'unfriendly to Christians'.</p> <p>But some sense of Muslims as sharers is made apparent 'For many years the pilgrims had been able to visit the Holy Land in safety'.</p> <p>'The East was a source of beautiful things 'The men who went to the East were surprised at the beautiful things they saw ... When some returned to their native lands they wanted those things for themselves ...'</p> <p>Christendom was uniting in their hatred of the Muslims 'Our own King Richard ... is busy raising all the money he can for ships and arms and men. Before long he'll have a mighty army and a great fleet and then he will join the French king and <u>all Christendom will unite</u> to save the Cross'</p>

<p><u>Ontological Issues</u></p> <p><u>Motivations for the Crusades</u></p> <p>Are the motivations of both the Christians and the Muslims given and fully explained, through recourse to the complexity of economic interrelationships, cultural contact and the ancient history of religious and territorial claims?</p> <p><u>Resolution/ending of the Crusades</u></p> <p><u>Consequences of the Crusades</u></p> <p>In what ways are the consequences of the Crusades for both Muslims and Christians discussed? (gain, loss, victory, defeat)</p>	<p>Some mention of fact that Holy land was previously shared by Arabs. The main motivation for the Crusades though was merely to 'take back' what was rightfully a possession of the Christians. 'For many years the pilgrims had been able to visit the Holy Land in safety although the land belonged to the Arabs who were Moslems .. In the year 1075 [the Seljuk Turks] ... captured Jerusalem, wrecked the churches and plundered the pilgrims. When the news reached Europe all men were <u>deeply shocked</u>. The Pope summoned a great council ... and urged all who could do so to become crusaders ...</p> <p>'Several more Crusades were made, but the crusaders failed to re-capture the Holy Land. After 200 years of warfare, at enormous cost of treasure and human life, the Holy Land remained in Turkish hands'.</p> <p>'The Crusades, however, had some good effects on the life of the people in England and other countries. Many barons sold their estates or were killed in the wars. A number of towns bought their freedom from personal service and largely governed themselves ... Many ships and large supplies of food, clothing and armour were needed by the crusaders, so that the shipbuilders, clothiers, armourers and others were kept busy. The men who went to the East were surprised at the beautiful things they saw – silks and tapestries, ornaments of gold, ivory and pearls, rich foods and spices. When some returned to their native lands they wanted these things for themselves and a useful trade was carried on with the East'</p>
<p><u>Epistemological Issues</u></p> <p>Are sources of information about the Crusades made visible/apparent in the text (through footnotes, illustration or textual allusion)?</p> <p>Are both eastern and western sources included as historical evidence for pupils to consider?</p>	<p>Sources of information are made apparent, but no details are given. A European/English account seems to be given p. 72 An account 'by an old chronicler' 'In the month of August we entered into our ship. On the day that we entered they opened the door of the ship and put ... all the horses we were to take overseas ...'</p> <p>One picture of a European Crusader is given, plate xi.</p>
<p><u>Pedagogical Issues</u></p> <p>Are pupils treated as passive learners who are asked by the textbook to acquire and reproduce given, fixed, information or is there scope for them to be active participants in the learning process as critical thinkers?</p>	<p>There is limited scope for empathetic and imaginative work as a brief dialogue between imaginary contemporary characters is presented. This is inherently Christian-centred though:</p> <p><i>Palmer: We never reached Jerusalem for we found it in the hands of the Turks. It had fallen to their leader Saladin .. We were captured by Arabs. They would have robbed and killed us, poor as we were but for a band of Christian knights who saved us.'</i></p> <p>Some questions, and a task that presents a passage about the Crusades with blanks to be filled in, ensures that the largely Christian-centred views of the author embedded in the narrative are reproduced by students, or that simple facts about events are described as opposed to interpreted.</p> <p>4. Why were people in Europe shocked when the Turks recaptured Jerusalem?</p> <p>8. Write and complete these sentences about the Crusades (a) ...</p>

Content [The main elements of the story]	
When do the Crusades occur?	First crusade, third crusade
Where do the Crusades occur?	Jerusalem, Messina,
Who is involved in the Crusades?	Pope, Saladin, English, French, Germans, Austrians, Richard I, Emperor Frederick of Germany, King Philip,
What events are mainly described?	Winning of Jerusalem 1099; failure of the Christians to capture the Holy Land.

Form [How the material is presented]

<p><u>Narrative / historical framework</u></p> <p>Are the Crusades described as:</p> <ul style="list-style-type: none"> - incidental to the exploits of the monarch or nobility/named elites? - an independent subject of study? 	<p>Crusades discussed as part of a thematic approach covering chapters on 'What is History?'; the feudal system, Saxon and Norman buildings, Knighthood and Chivalry, Domestic life in Saxon England, the Black Death, The Peasants' Revolt, the Hundred Years' War. This does allow the Crusades to come into focus as a topic of study in their own right, and allows some more detailed explanation of the Muslim faith.</p>
---	---

<p><u>Narrative/authorial perspective</u></p> <p>Are the Crusades written about from a:</p> <p>Christian-centred</p> <p>Islamic</p> <p>Neutral/objective point of view?</p>	<p>Christian-centred view; Muslim faith labelled mostly as 'Mohammedanism' which is an inaccurate term used by the Christian west which is offensive to Muslims (who do not worship Mohammed).</p>
--	--

<p><u>Characterisations of persons, communities and/or religions</u></p> <p>Of Christians</p> <p>Of Muslims</p> <p>Of Jews</p> <p>Of English</p> <p>Of Europeans</p>	<p>Jerusalem is always characterized as a possession to be taken, either by Turks or Christians, right up until contemporary times ' There were several later Crusades, but they did very little. Except for a few years in the thirteenth century Jerusalem was held by the Turks until it was taken by British troops under Lord Allenby in 1917'. It is not a place that can be shared.</p> <p>Islam was a '<u>rival</u>' to the Christian religion .. possible that Mohammedanism might destroy Christianity and take its place as the religion of the civilised world. <u>Wars took place between</u> the followers of the two religions ...'</p> <p>'Before the seventh century Arabia was a very <u>backward</u> country ... The Arabs were hardly civilised'.</p> <p>'If Islam was better than the worship of spirits by the Arabs it was <u>not so good a religion as Christianity</u>. This might be shown in many ways; two will be enough ...'</p> <p>'The Saracens ... as the invaders were called'</p> <p>The Turks were slayers, or something to be escaped from 'Peter the Hermit ... had been to the Holy Land and had escaped from the Turks he urged men to go on the Crusade .. the mob crossed the Bosphorus into Asia Minor and ... they met a body of Turkish Cavalry. Nearly all the pilgrims were slain ...</p> <p>Some <u>shared</u> elements/similarities between Christianity, Islam and Judaism mentioned: 'Mohammed also said that since the beginning of the world God had sent six great prophets to men – Adam ... Noah ... Abraham ... Moses ... Christ ... Mohammed'</p> <p>This religion was certainly very much better than the old Arab worship of spirits. It taught <u>the worship of one God</u> ... This flight of the prophet is regarded by Mohammedans as a very important event and they count their years from it, <u>just as Christians count theirs</u> from the birth of Christ ...'</p>
---	---

Some positive abilities of the Muslims to tolerate Christians
'Christianity did not die out in Mohammedan countries ...
Christians in Mohammedan countries were often allowed to keep to their religion if they paid a tax to their rulers ... From early times many Christians had gone as pilgrims to Palestine, visiting Jerusalem ... the Arabs held Jesus Christ in very great respect and allowed Christians to visit the Holy Places. Pilgrims had to pay a tax to the Arabs but they were not ill-treated and the Arabs did not try to force them to become Mohammedan'

The Arabs are rated above the Turks 'a fierce and cruel race from central Asia. The Turks were Mohammedan but they were very different from the Arabs. They were very cruel to Christian pilgrims, many of whom were put to death while others were tortured. Not only did they conquer Palestine and Syria, but they overran Asia Minor and drew near to Constantinople. ... it seemed that the Roman Empire of the East was in even greater danger from the Turks at the end of the eleventh century than it had been from the Arabs at the beginning of the eighth'.

The Turks conquered Palestine and Syria and 'overran Asia Minor and drew near to Constantinople. At any time they might attack the city and it seemed that the Roman Empire of the East was in even greater danger from the Turks at the end of the eleventh century than it had been from the Arabs at the beginning of the eighth'.

The Christians are not portrayed as tolerant and there is no sense of peaceful co-existence when the Christians are in control of Jerusalem; after the success of the first Crusade when Jerusalem was captured 'since Jerusalem was in Christian hands again pilgrims could visit the Holy Places without being troubled'

Jerusalem is always characterised as a place to be taken back from someone else, a place to be possessed by one side or another 'Except for a few years in the thirteenth century, Jerusalem was held by the Turks until it was taken by the British troops under Lord Allenby in 1917'.

Ontological Issues

Motivations for the Crusades

Are the motivations of both the Christians and the Muslims given and fully explained, through recourse to the complexity of economic interrelationships, cultural contact and the ancient history of religious and territorial claims?

Resolution/ending of the Crusades

Consequences of the Crusades

In what ways are the consequences of the Crusades for both Muslims and Christians discussed? (gain, loss, victory, defeat)

Christians are cast solely in the role of victims. 'To the people of western Europe it seemed that something had to be done to save Christianity. That is why the Crusades took place'.

The Turks 'were very cruel to Christian pilgrims. They had also spread over Asia Minor and might at any time attack Constantinople. ... If Constantinople should fall into their hands there would be nothing to stop them from overrunning Europe. The Roman Emperor of the East at this time was Alexius He wrote a letter to the Pope asking that the kings and nobles of western Europe should come and help him against the Turks. The pope knew that the Christian religion would be in very great danger if the Turks took Constantinople and spread over Europe and for that reasons he was willing to preach a Crusade against them. But he wanted to do more than save Constantinople; he wanted to recover the Holy Land from the Turks so that Christian pilgrims could visit it again without coming to harm'.

Louis VII of France went on the second Crusade to obtain forgiveness for his sins; Conrad of Germany took the cross to avoid everlasting punishment.

'The Crusades were not total failures. They had not kept Jerusalem in Christian hands, but Christian pilgrims still visited the Holy City. And the Crusades saved Constantinople from the Turks for another three or four centuries and the great danger to Europe passed away.

The results of the Crusades are described as the acquisition of territory but also 'These were not the results of the Crusades. Men became much more used to travelling than they had been, for feudalism was a stay-at-home system. When men went from one country to another they sometimes took goods to be sold, so that trade sprang up. Merchants were numerous and important, and they became wealthy through providing the ships, the horses, the arms and armour and the food that were needed by the Crusaders.'

Epistemological Issues

Are sources of information about the Crusades made visible/apparent in the text (through footnotes, illustration or textual allusion)?

Are both eastern and western sources included as historical evidence for pupils to consider?

No sources discussed; no footnotes and very few illustrations.

One map of Arabia, north Africa and continental Europe has large black arrows the directions of which indicate an 'infiltration' or 'flood' or invasion from east to west which suggests that the Muslims presented an aggressive one-sided invasion.

<p>Pedagogical Issues</p> <p>Are pupils treated as passive learners who are asked by the textbook to acquire and reproduce given, fixed, information or is there scope for them to be active participants in the learning process as critical thinkers?</p>	<p>Tasks encourage factual recall of fixed narratives or emphasize Christian-centred biases/feelings of superiority in several question and exercise sections. They reinforce notions of Turks as aggressors e.g.:</p> <ul style="list-style-type: none"> • In what ways was the Mohammedan religion (a) better than the old Arabic religion and (b) not so good as Christianity? • Why were the Christian victories at Constantinople and at Tours so important? • Tell <u>the story</u> of the Children's Crusade. • How was the Kingdom of Jerusalem <u>defended</u> from the Turks?
<p>Content [The main elements of the story]</p>	
<p>When do the Crusades occur?</p>	<p>1095, 1147-48, 1187</p>
<p>Where do the Crusades occur?</p>	<p>Constantinople, Nicaea, Dorylaeum, Antioch, Jerusalem; Edessa</p>
<p>Who is involved in the Crusades?</p>	<p>Emperor Alexius The Pope Robert Duke of Normandy brother of William II Walter the Penniless Peter the Hermit a wondering Preacher Knights Hospitallers/Knights of St John Knights of the Temple/Templars King Louis VII of France, King Conrad of Germany Frederick Barbarossa Holy Roman Emperor Bernard the French monk, Richard I, Philip II King of France Saladin</p>
<p>What events are mainly described?</p>	<p>First, second, third Crusade, fourth crusade, Children's crusade, later crusade Frederick Barbarossa</p> <p>Information about Richard I and his promise to marry the sister of Philip II and his subsequent marriage to Berengaria of Navarre in Cyprus on his way to the Holy Land Richard I's triumph of Acre was described Richard I's return to England through Austria described; his subsequent imprisonment in a castle belonging to the Duke of Austria is mentioned. The 'memorable tale' with no evidential basis, of how Blondel Richard's minstrel discovered the king's imprisonment in the castle is mentioned</p> <p>Some 'memorable tales' with little evidential basis still recounted eg 'Frederick was much bellowed by the Germans and for hundreds of years the German peasants believed that he was not dead but was sleeping in a cave in the heart of Germany. He was supposed to be seated at a table round which his beard had grown until it was completely covered'</p>

17. Book details L. F. Hobley, <i>Britain's place in the World. Book Two. From AD 1000 to AD 1600.</i> Edinburgh: Oliver and Boyd, 1962, pp. 20-28.	1960s
--	-------

Form [How the material is presented]

<p><u>Narrative / historical framework</u></p> <p>Are the Crusades described as:</p> <ul style="list-style-type: none"> - incidental to the exploits of the monarch or nobility/named elites? - an independent subject of study? 	<p>The Crusades are an independent subject of study, explored as a chapter eg <i>Chapter Three. Asia against Europe.</i></p>
<p><u>Narrative/authorial perspective</u></p> <p>Are the Crusades written about from a:</p> <p>Christian-centred</p> <p>Islamic</p> <p>Neutral/objective point of view?</p>	<p>Cultural arrogance is exhibited through the characterisation of Constantinople as a <u>prize</u> which the East was bound to covet:</p> <p>'Constantinople was a bastion, thrust out into Asia, exposed to the surging of the barbarian hordes issuing from the great grassy plains of the heart of the continent, or from the Arabian deserts. To the western world, Constantinople was the wonderful city, the city of dreams, the queen who set all the fashions of Europe; but to the east she was a <u>rich prize</u> and the relentless ring of barbarians edged closer and closer, longing to plunder the 'city of the worlds desire'.</p> <p>It is implied that when faced with a choice between Islam and Christianity, then Christianity is the preferred choice 'Bulgarians ... took most of the land between Constantinople and the River Danube. After hesitating between the Christian and Moslem faiths, their king, Boris, became Christian'.</p> <p>However, coverage which focuses on the extent to which the West learned from the east during the Crusades, and describes the east as 'civilized' does to some extent redress the balanced and offer a more neutral and objective point of view in parts of the this text (see below).</p>

Characterisations of persons, communities and/or religions

Of Christians

Of Muslims

Of Jews

Of English

Of Europeans

Diagrams and maps show Muslims only as attackers and threats to the territorial possessions of the West.

The Seljuk Turks were 'the most terrible of all' ethnic groups, compared to Bulgarians, Khazars and Patzinaks. The Turks 'took Armenia from Constantinople and swept down upon Persia. They were now Moslems and became the leaders of the Moslem world'. The Turks are the only parties who are active as killers; the killing of the Christians remains less visible 'the cruelty of the Turks to the pilgrims ... they were slaughtered by the Seljuks'.

A more nuanced characterisation of the Muslims is provided in that 'the Moslems ... were united under Saladin, a great leader and a generous foe.

Also, it is acknowledged that Frederick II, King of Sicily 'was a great scholar and spoke six languages fluently, including Arabic. Many of his subjects in Sicily were Moslems, and he had no intention of fighting Moslems or anyone else in this crusade. He had a friendly meeting with the sultan of Egypt who was also a scholar ... he welcomed Christian, Jewish and Moslem Scholars to his court. There the books of Aristotle, the great Greek, were translated from the Arabic into Latin. Algebra and Arabic numerals were introduced to his students'

It is admitted that Europeans on the first Crusade were looters and destroyers of the property of others – but only because they mistakenly thought the 'foreigners' they saw were Muslims (thus it is implied that the author thought they were justified) not because they were inherently unpleasant 'Some of them though that as soon as they got among foreigners they were among the Moslems and began looting and destroying'.

Jews are visible only as victims of murder 'a third host began to kill all the Jews they could find in the Rhineland'.

There is a sense that the different communities of Europe were united in the light of their common dislike of the East 'In 1095 the Pope therefore began to urge all Christians in Western Europe to forget their differences of nation and languages and join together in one great army to wage a Crusade or Holy War against the Turks and regain the holy places'.

<p><u>Ontological Issues</u></p> <p><u>Motivations for the Crusades</u></p> <p>Are the motivations of both the Christians and the Muslims given and fully explained, through recourse to the complexity of economic interrelationships, cultural contact and the ancient history of religious and territorial claims?</p> <p><u>Resolution/ending of the Crusades</u></p> <p><u>Consequences of the Crusades</u></p> <p>In what ways are the consequences of the Crusades for both Muslims and Christians discussed? (gain, loss, victory, defeat)</p>	<p>The complex historical roots of conflict are not disclosed. There is little sense of true <u>sharing</u>, although it is acknowledged that the Arabs had <u>allowed</u> Christians ‘from the west to make pilgrimages to Jerusalem, Bethlehem and other places in the Holy Land’. Even with this disclosure, there is a sense that Jerusalem is still an entity in possession of one ‘side’ or another.</p> <p>The explanation for the Crusades is one dimensional and simple ‘now the Seljuk Turks were ill-treating [the Christians] and refusing to let them go there. In 1095 the Pope therefore began to urge all Christians in western Europe to forget their differences of nation and language and join together in one great army to wage a Crusade ... against the Turks and regain the holy places’.</p> <p>‘After little more than a month’s siege the city was finally captured (1099) with terrible slaughter, and a Christian kingdom under a Norman king was set up ... In 1187 Jerusalem passed once more into Moslem hands and in spite of many more Crusades it remained in their hands for 731 years’. ‘The first attempts to unite the countries of Europe to defend their religion <u>ended in almost complete failure</u>’.</p> <p>The consequences of the Crusades are described in broad terms, and it is stated that the West learnt something from the east:</p> <p>‘The chief results of the Crusades were not the things that were fought for the results of wars rarely are. In England and western Europe the Crusades were very useful; they took off the more warlike barons, and gave them plenty of fighting where they could do not harm ... The crusaders who were lucky enough to return often brought back with them things they had looted from the <u>more civilised Saracens</u>. While English nobles were content with rushes strewn on mud floors, the peoples of the east had fine carpets. At meals, instead of fingers they used knives and forks. Their walls were hung with silks and their whole life was much more cultured. When the wives of the crusaders received these beautiful things, they naturally wanted more’.</p>
<p><u>Epistemological Issues</u></p> <p>Are sources of information about the Crusades made visible/apparent in the text (through footnotes, illustration or textual allusion)?</p> <p>Are both eastern and western sources included as historical evidence for pupils to consider?</p>	<p>No sources are made visible</p>
<p><u>Pedagogical Issues</u></p> <p>Are pupils treated as passive learners who are asked by the textbook to acquire and reproduce given, fixed, information or is there scope for them to be active participants in the learning process as critical thinkers?</p>	<p>Pupils are largely treated as passive learners, who are asked to reproduce a fixed body of information (‘THINGS TO DO, question 6 Constantinople was the great bulwark of Christianity against N ---, A---, B --- etc’).</p> <p>Students were however asked to exercise their empathetic imaginations (‘THINGS TO DO question 2 Write a letter that a crusader might have written after the capture of Jerusalem’).</p>

Content [The main elements of the story]	
When do the Crusades occur?	First - eighth crusade
Where do the Crusades occur?	Jerusalem, Constantinople, Palestine
Who is involved in the Crusades?	The Pope, ordinary people, Peter the Hermit, Frederick II of Sicily Emperor
What events are mainly described?	Muslim invasion of middle East, invasion by Seljuk Turks of Jerusalem and Syria; invasion of Asia Minor; travels of Peter the Hermit; capture of Jerusalem by Christians and Muslims; Cultural transmissions

18. Book details P. Moss, <i>History Alive. An Introductory Book. The Beginning to 1485.</i> London: Blond Educational, pp. 62-68.		1970
Form [How the material is presented]		
<p><u>Narrative / historical framework</u></p> <p>Are the Crusades described as:</p> <ul style="list-style-type: none"> - incidental to the exploits of the monarch or nobility/named elites? - an independent subject of study? 	Crusades addressed as an independent subject of study.	
<p><u>Narrative/authorial perspective</u></p> <p>Are the Crusades written about from a:</p> <p>Christian-centred</p> <p>Islamic</p> <p>Neutral/objective point of view?</p>	<p>A Christian-centred perspective is used. It is not pointed out that the 'fear' that the European Christians felt at the threat of Muslim invasion was borne of the same impulse to sustain and spread one's own religious beliefs in the face of <i>difference</i>.</p> <p>'The armies of Islam .. conquered Spain. Sweeping over the Pyrennes, they advanced northwards: it seemed that nothing could stop them and that the whole of western Europe would come under the influence of Islam'.</p> <p>An Anglo-centric view expressed: 'It is the third of these Crusades which interest us in England most because its leader was king Richard I'.</p>	
<p><u>Characterisations of persons, communities and/or religions</u></p> <p>Of Christians</p> <p>Of Muslims</p> <p>Of Jews</p> <p>Of English</p> <p>Of Europeans</p>	<p>Mohamed described as an <u>illiterate</u> camel driver; ie his humble origins are given negative overtones.</p> <p>Some elements / similarities between Islam and Christianity are highlighted so that Islam is not made out to be different and exotic: 'Like the Christians, [Mohamed] believed in one God whom he called Allah, and in the great figures of the Old Testament such as David ...'</p> <p>Muslim culture is briefly explored and characterised in positive terms in relation to the culture and achievements of Western Europe</p> <p>'They [the Moorish army] retreated to Spain, where they remained for over 200 years, setting up an empire whose cities, buildings, roads, science and education <u>were far in advance</u> of anything elsewhere in Europe'.</p> <p>The followers of Mahomed are described and pictured as 'sweeping' through the middle east, India, China and North Africa. They are pictured only as invaders carrying weapons in conflict with Europeans.</p> <p>'The armies of Islam ... conquered Spain. Sweeping over the Pyrennes, they advanced northwards: it seemed that nothing could stop them and that the whole of western Europe would come under the influence of Islam'.</p> <p>'about the time of the Battle of Hastings ... a tribe of fierce horsemen from central Asia, called Turks, poured down towards the eastern Mediterranean, conquering everything. They became Moslems and were fiercely fanatic about their religion' 'The Christians were dismayed at finding Jerusalem ... and other holy places in the hands of such savage heathens and between 1100 and 1250 seven different wars were fought in an attempt to drive the Turks out'.</p> <p>Saladin was a 'great, just and chivalrous general'</p>	

<p><u>Ontological Issues</u></p> <p><u>Motivations for the Crusades</u> Are the motivations of both the Christians and the Muslims given and fully explained, through recourse to the complexity of economic interrelationships, cultural contact and the ancient history of religious and territorial claims?</p> <p><u>Resolution/ending of the Crusades</u></p> <p><u>Consequences of the Crusades</u> In what ways are the consequences of the Crusades for both Muslims and Christians discussed? (gain, loss, victory, defeat)</p>	<p>Essentially positive message about the West <u>learning from</u> the East; the scientific, economic, cartographic and architectural benefits to the West learnt from the East: 'some of the things the crusaders learned on their travels and from their enemies were very important'.</p> <p>'The Arabs ... had learned much more about science and medicine than the people of Europe. In mathematics especially they were far more advanced and the crusaders found that Arabic figures ... were much easier to use than the clumsy Roman numerals then in general use. The new figures ... did a great deal to speed up trade as it was so easy to do calculations in them'.</p> <p>'In the east the Crusaders tasted lemons, apricots, sugar and other new spices ... they used mirrors made of glass instead of polished metal and found a new material called cotton ... When they returned home they wanted more of these things and so trade with the East began to grow ... the Crusaders found out that their maps were very inaccurate and there were far more countries in the world than they had dreamed of. They learned that there were vast continents far to the east of the Holy Land ... the Crusaders found to their cost that the Turkish castles were much stronger than the European ones ... when they returned home many Crusader knights built their own castles in this form.</p> <p>Mutual co-existence is depicted in a diagram and mentioned in the text 'Holy land remained under the Saracens ... the 3rd Crusade a draw ... but Christian pilgrims allowed to visit Holy Places'.</p>
<p><u>Epistemological Issues</u></p> <p>Are sources of information about the Crusades made visible/apparent in the text (through footnotes, illustration or textual allusion)?</p> <p>Are both eastern and western sources included as historical evidence for pupils to consider?</p>	<p>No sources from east or west made visible</p>
<p><u>Pedagogical Issues</u></p> <p>Are pupils treated as passive learners who are asked by the textbook to acquire and reproduce given, fixed, information or is there scope for them to be active participants in the learning process as critical thinkers?</p>	<p>Empathy exercise set where pupils imagine they are Crusaders who have returned from the Holy Land who explain to English barons how new things from the Holy Land could improve their lives.</p>

Content [The main elements of the story]	
When do the Crusades occur?	Over a period of 1100-1250
Where do the Crusades occur?	Jerusalem, the Holy Land
Who is involved in the Crusades?	Richard I, Saladin
What events are mainly described?	Richard I in Sicily and Cyprus (to marry Berengaria) Richard I being imprisoned on the way home from the Crusades

19. Book details S. and H. Harrison, <i>Questioning History 2. The Middle Ages</i> . London: Macmillan Education, pp. 48-50.	1988
---	------

Form [How the material is presented]

<p><u>Narrative / historical framework</u></p> <p>Are the Crusades described as:</p> <ul style="list-style-type: none"> - incidental to the exploits of the monarch or nobility/named elites? - an independent subject of study? 	<p>Crusades presented as an independent subject of study</p>
<p><u>Narrative/authorial perspective</u></p> <p>Are the Crusades written about from a:</p> <p>Christian-centred</p> <p>Islamic</p> <p>Neutral/objective point of view?</p>	<p>A Christian-centred perspective is presented. An implicit assumption is that Jerusalem <i>naturally</i> belonged to the West: 'The people who went to <u>take back</u> Jerusalem were called Crusaders'.</p> <p>All sources presented are Western sources.</p>
<p><u>Characterisations of persons, communities and/or religions</u></p> <p>Of Christians</p> <p>Of Muslims</p> <p>Of Jews</p> <p>Of English</p> <p>Of Europeans</p>	<p>Muslims are Turks who are active mainly as attackers 'In 1095 the Muslim Turks captured Jerusalem. Christians, who thought of it as their holy city, were horrified'</p> <p>An eyewitness account (The Pope) is quoted as saying 'Our brothers in the East have been attacked by Turks.</p> <p>The Turks are characterised through text presented in the sources, as an 'evil race' who 'ambushed and massacred' the Christians. The Pope is quoted as saying 'Therefore, I beg and beseech you, rich and poor alike, to make haste and drive out this <u>evil race</u>.' William of Tyre is quoted as saying 'The Turkish cavalry attacked our army'. The Turks are not presented as having any past history or much civilisation.</p> <p>The Christians were described by a Christian eyewitness – the source states the Crusaders were 'people whose faces shone with good humour and a desire to obey the will of God.'</p> <p>The Christian Crusaders were 'confident of victory'.</p> <p>Jerusalem is a place to be either kept, taken, owned or possessed absolutely by one 'side' or another. There is no sense that it is a physical location that may have different or overlapping significances or meaning for a variety of diverse groups or communities with contrasting belief systems. No mention of the fact that Arabs had earlier allowed Christians access to holy sites in Jerusalem is mentioned.</p>

<p><u>Ontological Issues</u></p> <p><u>Motivations for the Crusades</u> Are the motivations of both the Christians and the Muslims given and fully explained, through recourse to the complexity of economic interrelationships, cultural contact and the ancient history of religious and territorial claims?</p> <p><u>Resolution/ending of the Crusades</u></p> <p><u>Consequences of the Crusades</u> In what ways are the consequences of the Crusades for both Muslims and Christians discussed? (gain, loss, victory, defeat)</p>	<p>The motivation of the Crusades is presented as a simple response to Turkish provocation through their unlawful capture of Jerusalem. The previous history and development of beliefs of Christians and Muslims are not shown. In the second Questions section pupils are asked to consider if crusaders had any other motive than to serve God</p> <p>Participants in the Crusades are characterized as part of a simple picture involving either victors or losers.</p> <p>The success of the Christians in the first Crusade is made visible. Although it is stated that the Christians lost Jerusalem in 1187 against an army led by Saladin, Richard I is described as the active one who arranged peace with the Turks. 'The Crusade failed <u>but Richard was able to arrange peace with Saladin</u>'.</p> <p>Some indication of subsequent cultural exchange between Muslims and Christians is highlighted by pictures in the second Questions section where icons representing modern ideas which have developed from work done by Arabs. The sources picture White Western men using the Arabian knowledge; they do not show Arabs involved in the development of their own technology.</p>
<p><u>Epistemological Issues</u></p> <p>Are sources of information about the Crusades made visible/apparent in the text (through footnotes, illustration or textual allusion)?</p> <p>Are both eastern and western sources included as historical evidence for pupils to consider?</p>	<p>Sources of information are made apparent, including visual, artefactual and documentary eyewitness accounts. No captions are given.</p> <p>Only Western European pictorial or documentary sources are cited. Muslims are not visible at all in visual sources. Muslims are mentioned as attackers.</p> <p>The pupils are invited to use the sources to make judgements about the civilization of the Arabs. Since the sources are all Western ones, this may lead to ill-formed judgements.</p>
<p><u>Pedagogical Issues</u></p> <p>Are pupils treated as passive learners who are asked by the textbook to acquire and reproduce given, fixed, information or is there scope for them to be active participants in the learning process as critical thinkers?</p>	<p>Students are asked questions which require them to <u>use historical sources</u> of information. Students are asked questions that require empathetic imagination. They are not asked questions that require straight recall of factual information.</p> <p>Only western sources are presented for use.</p> <p>Pupils are invited to use all the Western sources to answer the question 'Who seem to have been the more civilised, the Crusaders or the Turks?'</p>
<p><u>Content [The main elements of the story]</u></p>	
<p>When do the Crusades occur?</p>	<p>1099</p>
<p>Where do the Crusades occur?</p>	<p>Jerusalem</p>
<p>Who is involved in the Crusades?</p>	<p>The Pope, the barons, the crusaders, William of Tyre, Richard I, Saladin</p>
<p>What events are mainly described?</p>	<p>The first Crusade, the third Crusade</p>

20. Book details B. Stimpson, <i>Quest. The Medieval World</i> . Cheltenham: Stanley Thornes Publishers Ltd, pp. 62-68, 70-73, 78.	1998
---	------

Form [How the material is presented]

<p><u>Narrative / historical framework</u></p> <p>Are the Crusades described as:</p> <ul style="list-style-type: none"> - incidental to the exploits of the monarch or nobility/named elites? - an independent subject of study? 	<p>The Crusades are an independent subject of study and appear as a topic in their own right. They are also highlighted during discussions of medieval Inventions; Richard I and King John and his Barons; and Edward I and Wales.</p>
<p><u>Narrative/authorial perspective</u></p> <p>Are the Crusades written about from a:</p> <p>Christian-centred</p> <p>Islamic</p> <p>Neutral/objective point of view?</p>	<p>A more objective and balanced viewpoint is put forward as acknowledgement of the mutual tolerance occurring between Muslims and Christians is mentioned 'Although Muslim Arabs ruled the Holy Land, they tolerated Jews and Christians and allowed them to keep their own religions'.</p> <p>Christians themselves are described as aggressors in relation to the Jews: 'The First Crusade in 1096 ... was made up of peasants and tradesmen, women and children. They were untrained, poorly armed and short of food. They killed Jews in revenge for the crucifixion of Jesus. They took what they wanted by force'.</p> <p>The Crusades are described as <u>European</u> collaborative enterprises not just wonderful English ones.</p> <p>The Crusaders are characterised as <i>other than</i> self-righteously or innately 'good' and are sometimes cast in the role of villain. The views of other ethnic groups are alluded to in order to show this: 'The Greeks in Constantinople thought the Crusaders were rough and violent, so they hurried them on to Antioch' 'In 1147, because the Turks were regaining their land, a Second Crusade was launched. The leaders, Emperor Conrad III of Germany and King Louis VII of France, <u>against the advice of the local Crusaders, laid siege to Damascus, a city friendly to Christians</u>'.</p> <p>There is some emphasis on integration and assimilation of the Christians to Muslim culture 'Other knights and barons who remained in the Holy Land ... <u>learnt Arabic</u>, dressed in cooler silk and cotton robes, and tried new foods such as melons, oranges, lemons, sugar and spices. They employed skilled Arab doctors and <u>inter-married</u>'.</p>

Characterisations of persons, communities and/or religions

Of Christians

Of Muslims

Of Jews

Of English

Of Europeans

Muslims are presented as people from whom the English could learn in terms of science, maths or technology. Edward I 'had learnt a lot about the building of castles as he had seen the great concentric Crusader castles ... He used this knowledge to great effect in his campaigns to conquer Wales.'

A manuscript (whose provenance is not discussed) shows a picture of Muslims working on navigation thus revealing their creative and mathematical abilities.

The Turks are described as aggressors: 'A tribe of Muslim Turks captured Jerusalem. They also took Syria and parts of the Middle East and tried to take the Christian stronghold of Constantinople the capital of the Byzantium Empire.' No eastern sources are given to allow students to ascertain for themselves how aggressive the Turks were only western sources are quoted 'pilgrims returning from Jerusalem told stories of insults, beatings, torture and persons being sold into slavery by the Turks'.

Christians themselves are described as aggressors in relation to the Jews 'The First Crusade in 1096 ... was made up of peasants and tradesmen, women and children. They were untrained, poorly armed and short of food. They killed Jews in revenge for the crucifixion of Jesus. They took what they wanted by force'. When the Crusaders reached Jerusalem in the first Crusade 'they went on a rampage of killing and looting. Women, children and the old were not spared. If you were a Muslim or a Jew, you were hunted down and killed'.

Some of the Christians are described as being integrated into Arab culture rather than just conquering it:

There is some emphasis on integration and assimilation of the Christians to Muslim culture 'Other knights and barons who remained in the Holy Land ... learnt Arabic, dressed in cooler silk and cotton robes, and tried new foods such as melons, oranges, lemons, sugar and spices. They employed skilled Arab doctors and inter-married'.

Some of the European Christians are shown to act unreasonably or unfairly - 'In 1147, because the Turks were regaining their land, a Second Crusade was launched. The leaders, Emperor Conrad III of Germany and King Louis VII of France, against the advice of the local Crusaders, laid siege to Damascus, a city friendly to Christians'.

Saladin is characterized as a man who was capable of peace and a man the Christians admired. 'In 1187 a new leader, ... Saladin, united the Muslims and re-captured Jerusalem. He was greatly admired by the Christians. Unlike the way the Crusaders had behaved in 1099, when his troops entered Jerusalem in 1187 not a single person living there was killed.'

Richard I is described in a more balanced way than earlier accounts 'Richard loved the craft of warfare but he could be quick-tempered and outspoken'

The middle east is characterised only as terrain that was very hostile and hazardous to westerners 'the journeys had taken them through scorching heat and hazardous snow-covered mountain passes. They therefore faced death both in battle and as a result of dysentery typhoid, scurvy and starvation'. The only picture of the Holy land shows a castle built by westerners.

<p><u>Ontological Issues</u></p> <p><u>Motivations for the Crusades</u> Are the motivations of both the Christians and the Muslims given and fully explained, through recourse to the complexity of economic interrelationships, cultural contact and the ancient history of religious and territorial claims?</p> <p><u>Resolution/ending of the Crusades</u></p> <p><u>Consequences of the Crusades</u> In what ways are the consequences of the Crusades for both Muslims and Christians discussed? (gain, loss, victory, defeat)</p>	<p>A more comprehensive explanation for the motives of the Christians is given. This explanation does not always paint Christians in a positive light and reveals that there were reasons other than the religious that motivated Crusaders. Knights 'wanted to go to heaven by fighting with a sword for the <u>glory of God</u>. Some knights went for adventure and to steal treasures. Some hoped to win land and riches ...'</p> <p>'Some Crusaders, such as King Louis IX of France, were true to the original ideals, but other Crusaders who ransacked and looted, gave crusading a bad name'</p> <p>The failure of the Christians is prominent in the story. After Richard I's triumph at Jaffa 'he never captured Jerusalem but always failed ... One by one, Christian cities fell to the Muslims and when Acre was regained by them in 1291, the Crusades were finally over'.</p> <p>Richard I is described as the active party in the making of the truce with Saladin in the 1190s 'in the end <u>he made</u> a three-year truce with Saladin'</p> <p>...there were benefits. The returning Crusaders brought back with them new ideas about medicine, for example as the Muslims had greater knowledge of diseases and treatment. In Arab countries and Italy there were already famous medical schools. By the end of the 15th century there were several hospitals in London.'</p>
<p><u>Epistemological Issues</u></p> <p>Are sources of information about the Crusades made visible/apparent in the text (through footnotes, illustration or textual allusion)?</p> <p>Are both eastern and western sources included as historical evidence for pupils to consider?</p>	<p>Visual sources are included, from manuscripts and modern photos. A manuscript (whose provenance is not discussed) shows a picture of Muslims working on navigation.</p> <p>Almost all sources are European ones (eg French or Flemish). Captions are not fully comprehensive and it is difficult to ascertain the provenance of most sources.</p> <p>When Muslims are pictured in visual sources, they are pictured through western eyes (eg French or Flemish manuscripts)</p>
<p><u>Pedagogical Issues</u></p> <p>Are pupils treated as passive learners who are asked by the textbook to acquire and reproduce given, fixed, information or is there scope for them to be active participants in the learning process as critical thinkers?</p>	<p>Two narrative voices are present in the text – the author of the textbook, and a teenage boy and girl who carry on a dialogue/ commentary about elements of the text.</p>

Content [The main elements of the story]

When do the Crusades occur?	First Crusade 1096; second crusade 1147, third crusade 1187, the end of the Crusades, 1291
Where do the Crusades occur?	Syria and parts of the Middle East; Jerusalem, Antioch
Who is involved in the Crusades?	The Pope Urban II; the Emperor of Byzantium; the Turks, the Muslim Arabs; the nobles and barons of Europe; European pilgrims; Christ; Peter the Hermit, peasants and tradesmen, women and children; knights Hospitallers; Knights Templars; Emperor Conrad III of Germany; King Louis VII of France; Emperor Frederick Barbarossa of Germany, Richard I, Philip Augustus of France.
What events are mainly described?	The taking of Antioch; the taking of Jerusalem by the Christians during the first Crusade; the fortifying of Jerusalem after the first Crusade; the siege of Damascus 1147; the third crusade; the taking of Cyprus, Acre and Jaffa

21. Book details R. Rees, J. Kidd, L. Richards, <i>Power and the People 1066-1485</i> . Oxford: Heinemann Educational Publishers, pp. 56-57, 182-98.		2002.
Form [How the material is presented]		
<p><u>Narrative / historical framework</u></p> <p>Are the Crusades described as:</p> <ul style="list-style-type: none"> - incidental to the exploits of the monarch or nobility/named elites? - an independent subject of study? 	<p>Crusades as an independent subject of study.</p>	
<p><u>Narrative/authorial perspective</u></p> <p>Are the Crusades written about from a: Christian-centred</p> <p>Islamic</p> <p>Neutral/objective point of view?</p>	<p>The Crusades are written about more from a neutral point of view since Islamic sources are used, and a fairer and more balanced and objective characterisation of both Christian and Muslim characters is given. A more thorough exploration and explanation of the motives for the Crusades is provided, and far more details about the historical roots of the conflict between Muslims, Christians and Jews over the Holy Land is provided. The failures of the Christians, as well as their triumphs, are made visible. The People's Crusade 'were ordinary folk, disorganised and unprepared for the journey and battles that lay ahead ... As a result, many of them perished, returned home or were sold as slaves. This disastrous crusade is known as the People's Crusade'. 'Jerusalem was taken over by Caliph Umar (a Muslim leader) in 638 and he gave Christians and Jews freedom to worship'.</p> <p>'Christians, Muslims and even some opportunist crusaders made a living from stealing from likely victims'.</p> <p>Also the Crusades where Christians attacked other Christians (ie the crusade against the Cathars in Southern France) are mentioned 'Crusades were also held against the Muslims in Spain, a Christian sect called the Cathars in southern France and pagans in eastern Europe'. Moreover, the <u>cost</u> of the victory of the Christians in the first crusade is described 'It took a month for the crusaders to get into Jerusalem and once they did they ran riot murdering 70,000 Muslims and Jews. Buildings were burnt to the ground, and looting was common place including ... from the Dome of the Rock temple'.</p> <p>However, the first time that the Crusades are encountered in the textbook they are not explained and are presented as a simple response to a threat from aggressive Muslims and Jerusalem is assumed to be a self-evidently obvious possession of the West:</p> <p>'Once Richard became king, he set about becoming the leader of a European Christian army. ... an army had been called together by the Pope, who wanted to capture Jerusalem from the Turkish Muslims... the aim of the crusade was to win back Jerusalem – it had been captured by the Christians in 1096, but was recaptured by the Turks in 1187'</p>	

Characterisations of persons, communities and/or religions

Of Christians

Of Muslims

Of Jews

Of English

Of Europeans

Richard I was assessed in a more balanced way. He was eulogized as a brave military leader, but his shortcomings are also mentioned: 'Richard saw the Third Crusade as his great chance to prove his skill in battle. He was considered the best military commander of his day and was famed for being extremely brave in battle ... however, by the end of his reign he had bankrupted the country and been absent for nine years out of ten. These qualities are not those usually associated with a good monarch'.

Saladin was characterized in a more balanced way: 'One tax in England was called the Saladin Tithe, after Salah al Deen, the dreaded Muslim sultan who fought Richard I in the Third Crusade'. 'He helped to regain Muslim lands including the Holy Land ... was a highly respected military leader When he recaptured Jerusalem in 1187 he did not murder the Christians in the city, preferring to ransom them or sell them as slaves. He was criticised by some Muslims for this, but others argued that he was a wise and tactical leader .. Saladin offered good conditions for any town which surrendered. He also allowed many Christians to pay a tax for their freedom, therefore gaining financially as well as politically. Famous as a man of honour During the Third Crusade when Salah al Deen heard that Richard had a fever he sent him fruit as a delicacy and ice from the mountain tops to cool him down. Salah al Deen was not just famous in the Middle East; ... was also made a hero in the West'.

Not all Muslims were described as killers; Christians were shown to be killers too – 'The first Crusade was successful because it reclaimed Jerusalem and established the 'Frankish' or crusader kingdoms in the Holy Land. However, with this victory came an enormous amount of unjustified slaughter as Christians killed Muslims and Jews within Jerusalem'.

Some Muslims were described as tolerant 'Caliph Umar respected other religions and thought that tolerance would increase support for the Muslims'.

Jews were mentioned only as someone to be killed.

King Philip of France is mentioned as quarrelling with Richard I on his crusade and 'Philip returned home, perhaps because he was jealous of Richard's popularity with the English and French soldiers'.

<p><u>Ontological Issues</u></p> <p><u>Motivations for the Crusades</u> Are the motivations of both the Christians and the Muslims given and fully explained, through recourse to the complexity of economic interrelationships, cultural contact and the ancient history of religious and territorial claims?</p> <p><u>Resolution/ending of the Crusades</u></p> <p><u>Consequences of the Crusades</u> In what ways are the consequences of the Crusades for both Muslims and Christians discussed? (gain, loss, victory, defeat)</p>	<p>The mutual interests in Jerusalem, shared by Muslims, Christians and Jews is fully explained in the early stages of the narrative. 'Jerusalem is a sacred city for a number of different faiths: Muslims, Christians and Jews. It contains important shrines and is the site of historic events central to each of these main religions'.</p> <p>Cultural exchange is emphasized 'Crusader states and cities such as Acre would have had many aspects of European culture. The cultural 'exchange' worked both ways. Local goods such as sugar and fruit were traded in markets and also taken to other parts of Christendom by Italian traders. Some Franks began to adopt Muslim customs, such as an Egyptian diet, although an Islamic writer admitted that these crusaders were in the minority'</p> <p>'Europe was also influenced by land that had been taken over by the expanding Muslim empire. Southern Spain and Sicily, for example, still contain evidence of considerable Islamic influences, most obvious in the design of buildings but also present in food and art and other forms of culture'.</p> <p>'Below is a summary of many of the effects of the Crusades on European culture ... sugar, lemons, silks, learning ... navigational techniques, mathematical skills, mirrors, cotton, castle building ...'.</p>
<p><u>Epistemological Issues</u> Are sources of information about the Crusades made visible/apparent in the text (through footnotes, illustration or textual allusion)? Are both eastern and western sources included as historical evidence for pupils to consider?</p>	<p>Historical sources of information from both Muslims and Christians are given. Most emphasis is on Western sources.</p>
<p><u>Pedagogical Issues</u> Are pupils treated as passive learners who are asked by the textbook to acquire and reproduce given, fixed, information or is there scope for them to be active participants in the learning process as critical thinkers?</p>	<p>Pupils can do Question sections where they are encouraged to use sources and reflect critically on the information present in the textbook. 'Is there anything within Source C to suggest that the Chronicle is biased towards the Christian crusaders?'</p>
<p><u>Content [The main elements of the story]</u></p>	
<p>When do the Crusades occur?</p>	<p>11th – 13th centuries</p>
<p>Where do the Crusades occur?</p>	<p>Nicea, Jerusalem, Antioch, Edessa</p>
<p>Who is involved in the Crusades?</p>	<p>Peter the Hermit, 'ordinary folk'; the Pope; Richard I, Godfrey of Bouillon;</p>
<p>What events are mainly described?</p>	<p>The conquest and loss of Jerusalem' the first, second, third, fourth, fifth, sixth Crusade; loss of Acre, Battle of Hattin</p>

BIBLIOGRAPHY

Books and Articles

- Abouegl, M. Ibrahim and M. Elhalougi (2008) 'The Image of Arab Muslims' Culture in British School Textbooks' unpublished paper delivered at the Egyptian Culture and Education Bureau, Egyptian Embassy London, May .
- Abraham, H. (1956) 'The improvement of history textbooks in the interest of international understanding' *UNESCO Chronicle*, Jan, 2:1, 9-14.
- Abu-Laban, B. and F. T. Zeadey (eds.) (1975) *Aarabs in America. Myths and Realities* Wilmette: Medina University Press International.
- Adams, C. (1983) 'Off the record: women's omission from classroom historical evidence' *Teaching History*, 36, 3-6.
- Ahmed, A. (1989) 'A Third Encounter of the Close Kind' *History Today*, 39:11, 4-9.
- Ahmed, A. S. (1991) 'Islam: the roots of misperception' *History Today*, 41:4, 29-37.
- Ahonen, S. (1990) *The Form of historical knowledge and the adolescent conception of it* Research report 80, Helsinki: Department of Teacher Education, University of Helsinki.
- Ahsan, M. (1988) 'Teaching Islam to Pupils in British Schools' *Muslim Education Quarterly*, 1:3, 9-24.
- Ahsan, M. (2003) 'Post-9/11 Islamophobia: Informal Education and Global Media – a proposal for Eliminating Islamophobia for promoting interfaith harmony and global peace' *Muslim Education Quarterly*, 20:3, 33-53.
- Ali, M. M. (1996) *The Muslim Community in Britain. An historical account* Petaling Jaya.
- American Textbook Council (2003) 'Islam and the Textbooks. A Report of the American Textbook Council' *Middle East Quarterly*, 10:3, Summer, 69-78.
- Amin, K. and R. Richardson (2001) *Addressing the Challenge of Islamophobia: Progress Report 1999-2001* London: Commission on British Muslims and Islamophobia.
- Anonymous (1956) 'What's wrong with our textbooks? Distortion of history in school books' *UNESCO Courier*, March.
- Anwar, M. (1983) 'Education and the Muslim Community in Britain' *Muslim Education Quarterly*, 1:3, 9-24.
- Anyon, J. (1978) 'Elementary social studies textbooks and legitimate knowledge' *Theory and Research in Social Education*, 6, 40-55.
- Anyon, J. (1979) 'Ideology and United States history textbooks' *Harvard Educational Review*, 49: 361-86.
- Apple, M. W. and Christian-Smith, L. (eds) (1990) *The Politics of the Textbook* New York: Routledge.
- Apple, M.W. (1991) 'Culture and commerce of the textbook', in M.W. Apple and L.K. Christian-Smith (eds.), *The politics of the textbook* New York: Routledge.
- Apple, M.W. and Christian-Smith, L.K. (1991) 'The politics of the textbook', in M. W. Apple and L. K. Christian-Smith (eds.), *The politics of the textbook* New York: Routledge.
- Armstrong, K. (2000) *Islam: a short history* New York: Modern Library edn, Random House.
- Ashraf, A. (1987) 'Education of the Muslim Community in Great Britain', *Muslim Education Quarterly* 5:1, 82-86
- Baha al-Din Abu al-Mahasin [Ibn Shaddad] (2001) *The rare and excellent history of Saladin* trans. D. S. Richards. Aldershot: Ashgate.
- Baikie, J. (1928) *Ancient Assyria. Peeps at many lands* London: Black.
- Ballard, M. (1970) *New movements in the study and teaching of history* London: Temple Smith.
- Bann, S. (1984) *The Clothing of Clio* Cambridge: Cambridge University Press.
- Barber, M. (1997) 'How the west saw medieval Islam' *History Today*, 47:5, 44-50.
- Barrow, E ed. (1994) *Evaluation of Secondary-Level Textbooks for Coverage of the Middle East and North Africa* Ann Arbor: Middle East Studies Association and the Middle East Outreach Council, June.
- Barthes, R. (1976) *The pleasure of the text* London: Cape.
- Barthes, R. (1977) *Image – music – text* trans S. Heath. London: Fontana.
- Berelson, B. (1952) *Content Analysis in communication research* Chicago: University of Chicago Press.
- Berghanh, V. R. and Schissler, H. (1987) *Preceptions of history: international textbook research on Britain, Germany and the United States* Berg: Leamington Spa.
- Bhatia, U. (2005) 'The Sea speaks Arabic' *History Today*, 55:5, 12-14.
- Bianchi, L. J. (2002) *According to the Book. Using TIMSS to investigate the translation of policy into practice through the world of textbooks* London: Kluwer Academic Publishers.
- Biemer, L. B (1992) 'The Textbook Controversy: the Role of Content', in Herlihy, J. G. (ed), *The Textbook Controversy – Issues, Aspects, Perspective* New Jersey, Norwood, pp. 17-25.

- Booth, M. (1980) 'A recent research project into children's historical thinking and its implications for history teaching', in J. Nichol (ed.), *Developments in History teaching Perspectives 4* Exeter: School of Education, University of Exeter.
- Booth, M. (1987) 'Ages and concepts: a critique of the Piagetian approach to history teaching', in C. Portal (ed.) *The history curriculum for teachers* London: the Falmer Press.
- Bourdillon, H. (1992) *History and Social Studies: methodologies of textbook analysis. Report of the Educational Research Workshop held in Braunschweig (Germany) 11-14 September 1990* Amsterdam: Swets and Zeitlinger.
- Bourdillon, H. (1994) 'On the record: the importance of gender in teaching history', in: H. Bourdillon (ed.), *Teaching history* London: Routledge.
- Brice, W. M. (1981) *An Historical Atlas of Islam* Leiden: E. J. Brill.
- Britton, B. K. et al (1993) *Learning from Textbooks. Theory and Practice* London: Lawrence Erlbaum Associates.
- Bryson, N. (1983) *Vision and printing. The logic of the gaze* London: Macmillan.
- Burke D. M. (1986) 'Analysis of school textbooks on Islam', *Muslim Education Quarterly* 3:4, 75-100.
- Burke, E. M. (1915) *The shining east: being the story of the ancient civilisations of Egypt and Western Asia* London: Herbert Russell.
- Burston, W. H., C. W. Green (1972) *Handbook for history teachers* London: Methuen Educational.
- Cairns, J. And Inglis, B. (1989) 'A content analysis of ten popular history textbooks for primary schools with particular emphasis on the role of women', *Educational Review* 41, 221-26.
- Cajani, L. (1992) 'Past and Future, or History Textbooks and the Obscure Object of Desire', in H. Bourdillon (ed.) *History and Social Studies: methodologies of textbook analysis. Report of the Educational Research Workshop held in Braunschweig (Germany) 11-14 September 1990* Amsterdam: Swets and Zeitlinger, 60-71.
- Cartwright, D. P. 'Analysis of qualitative material', in L. Festinger and D. Katz (eds.), *Research Methods in the behavioural sciences* New York: Holt, Rinehart and Winston, pp. 421-40.
- Castell, S de (ed) (1989) *Language, Authority and Criticism. Readings on the School Textbook* Trowbridge: Falmer Press.
- Castells, M. (1997) *The Power of Identity* vol II of *The Information Age: Economy, Society and Culture* Oxford: Blackwell.
- Chall, S. And S. Conard (1991) *Should textbooks challenge students? The case for Easier or Harder textbooks* New York: Teachers College Press.
- Chambliss, M. J. And R. C. Calfee (1998) *Textbooks for Learning: Nurturing Children's Minds* Oxford: Blackwell.
- Chancellor, V. E. (1970) *History for their Masters: opinion in the English history textbook 1800-1914* Oxford: Oxford University Press.
- Choppin, A. (1992) 'Aspects of Design', in H. Bourdillon (ed.) *History and Social Studies: methodologies of textbook analysis. Report of the Educational Research Workshop held in Braunschweig (Germany) 11-14 September 1990* Amsterdam: Swets and Zeitlinger, 85-98.
- Clammer, D. G. (1986) *Textbook Research: an internationalist perspective* Norwich: School of Education, University of East Anglia.
- Coffin, C. (2006) *Historical Discourse: the Language of Time, Cause and Evaluation* New York: Continuum.
- Cohen, L., Manion, L. and Morrison, K. (1997) *Research Methods in Education* London: Routledge Falmer.
- Cole, E. A. (2007) *Teaching the Violent Past. History education and reconciliation* Rowman and Littlefield Publishers.
- Cole, W. (1992) 'The book and the artist: rethinking the traditional order' *Word and Image. A journal of verbal/visual enquiry*, 8:4 Oct-Dec.
- Coman, P. (1996) 'Reading about the enemy: school textbook representations of Germany's role in the war with Britain during the period from April 1940 to May 1941' *British Journal of Sociology of Education*, 17, 335.
- Commeyras, M. And Albermann, D. E. (1996) 'Reading about women in world history textbooks from one feminist perspective' *Gender and Education*, 8, 31-48.
- Commission on British Muslims and Islamophobia (2004) *Islamophobia: issues, challenges and action. A Report by the Commission on British Muslims and Islamophobia* Stoke on Trent: Trentham Books.
- Commission on British Muslims and Islamophobia (2001) *Addressing the Challenge of Islamophobia. Progress Report 1999-2001* London: Commission on British Muslims and Islamophobia.
- Constable, G. (2001) 'The historiography of the Crusades', in A. E. Laiou and R. P. Mottahedeh (eds.), *The crusades from the perspective of Byzantium and the Muslim world* Washington DC: Dumbarton Oaks Research Library Collection.
- Coulton, G. C. (1930) *Crusades, Commerce and adventure. Teaching of History series* London: Nelson.

- Council of Europe (1974) *Religion in School History textbooks in Europe*. Strasbourg: Council of Europe. [Appendix A 'Report of a course on 'Religion and society in Asia']
- Council of Europe, Directorate of Youth and Sport (2004) *Islamophobia and its consequences on Young People: European Youth Centre Budapest, 1-6 June 2004: seminar report* Strasbourg: Directorate of Youth and Sport of the Council of Europe
- Council of Europe (2007) *History teaching, Education, The Europe of cultural co-operation* Available at: http://www.coe.int/T/E/Cultural_Co-operation/education/History_Teaching/ (accessed 18.01.08).
- Council on Islamic Education (1995) *Teaching about Islam and Muslims in the Public School Classroom* Fountain Valley, CA: Council on Islamic Education.
- Counsell, C., J. Byrom and M. Riley (2007) *Meetings of minds: Islamic encounters c. 570 to 1750* London: Pearson Longman.
- Cox, G. W. (1875) *The Crusades* London: Longmans Green.
- Crawford, K. (2001) 'Constructing national memory: the 1940/41 Blitz in British history textbooks' *George Eckert Institute: International Textbook Research*, 23(3): 323–38.
- Crawford, K. And Foster, S. J. (2007) 'The Sino-Japanese War and the politics of official remembrance in the People's Republic of China' in: *War, nation, memory: international perspectives on World War II in school history textbooks* Greenwich, CT: Information Age Publishing.
- Crismore, A. (1989) 'Rhetorical Form, Selection and the Use of Textbooks', in S. de Castell et al (ed), *Language, Authority and Criticism – Readings on the School Textbook* London, New York and Philadelphia: The Falmer Press.
- Dance, E. H. (1957) 'Eastern History in Western Textbooks' *History Today*, 7:3, 201.
- Dance, E. H. (1971) *History for a United World* London: George G. Harrap and Co
- Daniel, N. (1980) *Islam and the west: the making of an image* Edinburgh: Edinburgh University Press.
- Davies, I. (1986) 'Does it matter if SCHP history textbooks are biased?' *Teaching History*, 46, 20-23.
- Denny, F. (1994) *An Introduction to Islam* New York: Macmillan.
- Determan, M. (2008) 'The Crusades in Arab School Textbooks' *Islam and Christian-Muslim Relations*, 19:2, April 199-214.
- Dickinson, K. and Lee, P. (1978) 'Understanding and research', in K. Dickinson and P. Lee (eds) *History Teaching and Historical Understanding* London. University of London Press.
- Dickinson, A. K. (1987) *Learning history* London: Heinemann.
- Douglas, S., L. Dunn, E. Ross (2003) 'Interpreting Islam in American Schools' *American Academy of Political and Social Science*, July, 588, 52-73.
- Douglas, S. L. (1994) *Strategies and Structures for Presenting World History, with Islam and Muslim History as a Case Study* Beltsville, MD: Council on Islamic Education/Amana Publications.
- Driel, B. Van (2004) *Confronting Islamophobia in Educational Practice* London: Trentham.
- Dunn, R E (2007) World History for Us All: An Innovative World History Curriculum <http://www.historians.org/Perspectives/issues/2007/0705/0705tea3.cfm>
- Edwards, A. D. (1972) 'Source Material in the Classroom', in W. H. Burton and C. W. Green (eds), *Handbook for History Teachers* Methuen: London, 204-22.
- Ellis, E. G. and Esler, A. (1997), *World History: Connections to Today* Upper Saddle River, N, J: Prentice Hall.
- Elton, G. R. (1970) 'What sort of history should we teach?', in M. Ballard, *New movements in the study and teaching of history* London: Temple Smith, pp. 221-233.
- Esposito, J. L. (1999) *The Oxford History of Islam* New York: Oxford University Press.
- Esposito, J. L. (2001) *The Oxford encyclopaedia of the Modern Islamic World* Oxford: Oxford University Press.
- European Monitoring Centre on Racism and Xenophobia (2001) *Summary Report on Islamophobia in the EU after 11 September 2001*
http://www.eumc.eu/fra/material/pub/anti-islam/Synthesis-report_en.pdf
- European Monitoring Centre on Racism and Xenophobia (2001) *Anti-Islamic Reactions within the European Union after the Recent Acts of Terror Against the USA: a Collection of the EUMC of Country Reports from RAXEN National Focus Point (NFP) 12th September to 31st December 2001. United Kingdom (Commission for Racial Equality).*
<http://www.eumc.eu/fra/material/pub/anti-islam/collection/UK.pdf>
- Farah, M. A. and Karls, A. B. (1997). *World History: the Human Experience* New York: Glencoe/McGraw-Hill.
- Fetsko, W. (1992) 'Approaching textbook Selection Systematically', in Herlihy, J. G. (ed), *The Textbook Controversy – Issues, Aspects, Perspective* New Jersey, Norwood.
- Field, C. D. (2007) 'Islamophobia in Contemporary Britain: the Evidence of the Opinion Polls 1988-2006' *Islam and Christian-Muslim Relations*, 18:4, 447-77.

- Fitton, P. et al (1975) *Introducing World History* London: Extramural Division, School of Oriental and African Studies, University of London.
- Foster, S. J. (2006) 'Whose history? Portrayal of immigrant groups in US history textbooks, 1800-present', in S. J. Foster and K. A. Crawford (eds.), *What shall we tell the children? International perspectives on school history textbooks* Greenwich, CT: Information Age Publishing, 155-78.
- Foster, S. J. and Crawford, K.A. (2006a) *What shall we tell the children? International perspectives on school history textbooks*. Greenwich, CT: Information Age Publishing.
- Foster, S.J. and Crawford, K.A. (2006b) 'The critical importance of history textbook research', in: Foster, S.J. and Crawford, K.A. (eds.), *What shall we tell the children? International perspectives on school history textbooks* Greenwich, CT: Information Age Publishing, 1-23.
- Foster, S.J. and Morris, J. (1994) 'Arsenal of righteousness? Treatment of the atomic bombing of Hiroshima in English and US history textbooks' *Curriculum Journal*, 15, 163-73.
- Fradier, G. (1959) *East and west, towards mutual understanding* Paris: UNESCO.
- Frank, A. G. (1991) 'A plea for world system history' *Journal of World History*, 2, 1-28.
- Friedlander, J. (1981) *The Middle East: the Image and the Reality* Berkeley: University of California Press.
- Fritzsche, K. P. (1992) 'Prejudice and Underlying Assumptions', in H. Bourdillon (ed.) *History and Social Studies: methodologies of textbook analysis. Report of the Educational Research Workshop held in Braunschweig (Germany) 11-14 September 1990* Amsterdam: Swets and Zeitlinger, 52-60.
- Galbraith, V. J. (1945) 'Good Kings and Bad Kings in English History' *History*, 30, 120.
- Georg Eckert Institute (GEI) (2007) 'The texts of 'the others' – an Israeli-Palestinian textbook project on the history of the Middle East conflict'. Braunschweig: Georg Eckert Institute. Available at: http://www.gei.de/index.php?id=schulbuchprojek_israel_palestina&L=1 (accessed 15.12.07).
- George, A. L. (1959) 'Quantitative and qualitative approaches to content analysis', in I. De Sola Pool ed., *Trends in Content Analysis* Urbana: University of Illinois Press, pp. 7-32.
- George, A. (2009) 'Quantitative and Qualitative Approaches to Content Analysis', in Krippendorf, K. A. and M. A. Bock (2009) *The Content Analysis Reader* London: Sage, pp. 144-56.
- Gerges, F. A. (2003) 'Islam and Muslims in the Mind of America' *Annals of the American Academy of Political and Social Science*, 588, July, 73-89
- Ghazanfar, S. M. (2006) *Islamic Civilization. History, contributions and influence: a compendium of literature* Oxford: Scarecrow Press.
- Gibatdinov, M. (2007) 'The Image of Islam in Tatar and Russian History Textbooks' *Internationale Schulbuchforschung*, 29, 273-87.
- Gibb, H. (1961-) *The Encyclopaedia of Islam*. Leiden: E. J. Brill.
- Gibb, H. A. R. and Kramers, J. H. (2001) *Concise Encyclopedia of Islam* Boston: Brill Academic Publishers.
- Gillingham, J. (1992) 'Some legends of Richard the Lionheart: their development and their influence', in J. L. Nelson (ed.), *Richard Coeur de Lion in History and Myth* London: Centre for Late Antique and Medieval Studies, pp. 51-69.
- Gillingham, J. (1994) *Richard Coeur de Lion: kingship, chivalry and war in the twelfth century* London: the Hambledon Press.
- Gillingham, J. (1999) *Richard I* New Haven: Yale University Press.
- Hallam, R. (1970) 'Piaget and thinking in history', in M. Ballard, *New movements in the study and teaching of history* London: Temple Smith.
- Halliday, F. (2002) 'West encountering Islam: Islamophobia reconsidered', in Al. Mohammadi (ed.), *Islam encountering globalisation* London: Routledge Curzon.
- Hanes, W. T. ed (1997) *World history: continuity and change* Austin, TX: Holt, Reinhart and Winston.
- Hartley, J (1994) *Designing Instructional Text* London: Kogan Page.
- Haque, M. (2003) 'Review of the Progress of Muslim Education in the United Kingdom' *Muslim Education Quarterly*, 21: ½, 93-97.
- Haynes, A. (2001) *Writing Successful Textbooks* London: A and C Black.
- Henderson, J. L. (1979) *The Teaching of World History* London: Historical Association.
- Hein, L. and Selden, M. (2000) *Censoring history: history, citizenship and memory in Japan, Germany and the United States* London: M. E. Sharpe.
- Herlihy, J. G. (ed) (1992) *The Textbook Controversy – Issues, Aspects, Perspective* New Jersey, Norwood.
- Hicks, D. (1980) *Images of the World: an Introduction to Bias in Teaching Materials* London: University of London Institute of Education.
- Hill, C. P. (1952) *Suggestions on the teaching of history. Towards world understanding* Paris: UNESCO.
- Hillenbrand, C. (1999) *The Crusades. Islamic Perspectives* Edinburgh: Edinburgh University Press.

- Hillis Miller, J. (1992) *Illustration* Cambridge Mass.: Harvard University Press.
- Historical Association (2007) *TEACH: Teaching Emotive and Controversial History* 3-19.
- Hodgson (1974) *The Venture of Islam* Chicago: University of Chicago Press.
- Hodnett, E. (1982) *Image and text: studies in the illustration of English literature* London: Scolar.
- Hourani, A. (1991) *A History of the Arab Peoples* London: Faber and Faber.
- Housley, N. (2006) *Contesting the Crusades* Oxford: Blackwell.
- Howat, G. M. D. (1965) 'The Nineteenth-century History Text-book' *British Journal of Educational Studies*, 13:2, 147-59.
- Huckin, T. (2004) 'Content analysis: what texts talk about', in C. Bazerman and P. Prior (eds.), *What writing does and how it does it* London: Lawrence Erlbaum Associates, pp. 13-32.
- Hunt, J. W. (1954) *English History through foreign eyes: twenty extracts from foreign textbooks, selected and edited by J. W. Hunt* London: Historical Association.
- Hussain, M. (2006) *Global Studies: Islam and the Muslim World*.
- Ihtiyar, N. (2003) 'Islam in German textbooks: examples from geography and history' *Prospects*, December 33:4, 427-437.
- Incorporated Association of Assistant Masters in Secondary Schools (1925) *Memorandum on the teaching of history* Cambridge: Cambridge university press.
- Institute for the Study of Islam and Christianity (2005) *Islam in Britain: the British Muslim Community in Feb 2005. A report by the Institute for the study of Islam and Christianity* Pewsey: Isaac Publishers.
- Irwin, R. (1997), 'Muslim responses to the Crusades' *History Today*, 47:4 April, 43-49.
- Janis, I. L. (1965) 'The problem of validating content analysis', in H. D. Lasswell et al (ed.) *Language of Politics* Cambridge MA: MIT Press, pp. 55-82.
- Jarvis, C. H. (1936) *Stories from history. Tales of the East* London: Harrap.
- Johnsen, E. B. (1993) *Textbooks in the Kaleidoscope. A critical survey of literature and research on Educational texts* Oslo: Scandinavian Press.
- John, T. (1985) 'The Crusades in History Textbooks', in Rogers, P. (1985) *Islam in History Textbooks* London: Extramural Department of the School of Oriental and African Studies, 25-32.
- Johnson, H. (1915) (1915) *Teaching of history in elementary and secondary schools* New York: the Macmillan Company.
- Jordanova, L. (2000) *History in Practice* London: Arnold
- Jull, E. S. (1962) 'School History Textbooks and the Commonwealth' *Educational Review*, 14:3, 186-97.
- Kaplan, A. and J. M. Goldsen (1965) 'The reliability of content analysis categories', in H. D. Lasswell et al (ed.) *Language of Politics* Cambridge MA: MIT Press, pp. 83-112.
- Keatinge, M. (1910) *Studies in the teaching of History* London: A. and C. Black.
- Kracauer, S. (1952-53) 'The challenge of quantitative content analysis' *Public Opinion Quarterly*, 16, pp. 631-642.
- Krieger, L. S., Neill, K. and Jantzen, S. L. (1997) *World History: Perspectives on the Past* Lexington, MA: D.C. Heath.
- Krippendorff, K. (1980) *Content Analysis: an introduction to its methodology* London: Sage.
- Krippendorff, K. A. and M. A. Bock (2009) *The Content Analysis Reader* London: Sage.
- Lapidus, J. M. (2002) *A History of Islamic Societies* Cambridge: Cambridge University Press.
- Lasswell, H. (1949) 'Why be quantitative?', in H. D. Lasswell and N. Leites eds., *Language of Politics* Cambridge Mass.: MIT Press, pp. 40-52.
- Lauwerys, J. A. (1953) *History Textbooks and International Understanding* Paris: UNESCO.
- Lazarus-Yafeh, H. (1972), 'An enquiry into Arab Textbooks' *Asian African Studies*, 8, 1-19.
- Lazarsfeld, P. F. And Barton, A. H. (1951) 'Qualitative measurement in the social sciences: classification, typologies and indices', in D. Lerner and H. Lasswell eds. *The Policy Sciences: Recent developments in scope and method* Stanford, CA: Stanford University Press.
- Lea, D. (2002) *A Survey of Arab-Israeli Relations 1947-2001* London: Europa.
- League of Nations Union (1938) *History Teaching in Relation to World citizenship* Paris, League of Nations Union.
- Lee, P.J. (1991) 'Historical knowledge and the National Curriculum', in R. Aldrich (ed.) *History in the National Curriculum* London: KoganPage.
- Lee, P.J. (1999) 'Learning the right stories or learning history? Developments in history education in England' *Newsletter of the Organization of American Historians*, 27, pp. 7-9.
- Lee, P. J. (2001) 'History in an information culture: Project CHATA' *International Journal of Historical Learning, Teaching and Research*, 1, 2 (2001), 75-98.
- Lee, P.J. (2004) 'Walking backwards into tomorrow': historical consciousness and understanding history'

- International Journal of Historical Teaching Learning and Research*, 4(1), January. Available at: <http://www.centres.ex.ac.uk/historyresource/journal7/lee.pdf> (accessed 03.09.07).
- Lee, P. (2007) 'From national canon to historical literacy', in M. Grever and S. Stuurman (2007) *Beyond the canon: history for the twenty-first century* New York: Palgrave, pp. 48–62.
- Leeds., J. W. (1896) *Against the teaching of war in history textbooks* Philadelphia.
- Lewis, B. (1970) *The Cambridge history of Islam* Cambridge: Cambridge University Press.
- Lewis, B. (1976) *Islam and the Arab World* New York: Alfred A. Knopf.
- Lewis, B. (1990) 'The roots of Muslim rage' *The Atlantic Monthly*, Sept (<http://www.theatlantic.com/doc/print/199009/muslim-rage>)
- Lobban, R. (1966) *The Crusades* London: University of London Press.
- Loewen, J. (1995) *Lies my Teacher Told me: everything your American history textbooks got wrong* New York: The New Press.
- Maalouf, A. (2006) *The Crusades through Arab Eyes* London: Saqi Essentials.
- Mahroof, M. M. M. (1994) 'The teaching of Islam in South India and Sri Lanka: towards a sociology of Islam textbooks in Muslim-minority countries of South Asia' *Muslim Education Quarterly*, Spring 11:3, 42-62.
- Manzo, K. K. (2008) 'Review Criticizes Textbooks' Take on Middle East, Islam' *Education Week*, 27:41, 11.
- Marsden, W.E. (2001) *The school textbook: geography, history and social studies* London: Routledge.
- Marten, C. H. K. (1938) *On the Teaching of History and other addresses* Oxford: Basil Blackwell.
- Marten, C. H. K. (1938) 'The History of History Teaching in England', in C. H. K. Marten, *On the Teaching of History and Other Addresses* Oxford: Basil Blackwell, 1-48.
- Marten, C. H. K. (1938) 'The teacher of history, fairness in text-books', in C. H. K. Marten, *On the Teaching of History and Other Addresses* Oxford: Basil Blackwell, 49-66.
- Matar, N. (2001) 'The First Turks and Moors in England', in C. Littleton (ed.) *From strangers to citizens* London: Huguenot Society of Great Britain and Ireland.
- Matar, N. (1998) *Islam in Britain, 1558-1685* Cambridge: Cambridge University Press.
- Matar, N. (1999) *Turks, Moors and Englishmen in the Age of Discovery* New York: Columbia University press.
- McAndrew, M. and B. Queslati (2008) 'The Coverage of the Muslim word in Quebec French Language High-School Textbooks' *Internationale Schulbuchforschung*, 30, 445-465.
- McKenzie, J. L. (1965) *Dictionary of the Bible* Macmillan: New York.
- McNeill, W. (1963) *The Rise of the west. A history of the human community* Chicago: University of Chicago Press.
- McNeill, W. (1990) 'The rise of the west after twenty-five years' *Journal of World History*, 1:1, 1-22.
- McRoy, A. (2006) *From Rushdie to 7/7: the radicalisation of Islam in Britain* London: Social Affairs Unit.
- Mikk, J. (2000) *Textbook: Research and Writing* Frankfurt am Main: Peter Lang.
- Morgan, D. O. (1982) *Medieval Historical Writing in the Christian and Islamic Worlds* London: School of Oriental and African Studies, University of London.
- Nanji, A. and Ruthven, N. (2004) *Historical Atlas of the Islamic World* Oxford: Oxford University Press.
- Neuendorf, K. A. (2002) *The Content Analysis Guidebook* London: Sage.
- Nicholls, J. (2003) 'Methods in School Textbook Research' *International Journal of Historical Learning, Teaching and Research*, 3(2), 11-26.
- Nicholls, J. (2005) 'The Philosophical Underpinnings of School Textbook Research' *Paradigm*, 3 (1), 24-35.
- Nicholls, J. (2006) *School History Textbooks across Cultures: international debates and perspectives* Oxford: Symposium Books.
- Office for National Statistics (2004) *Focus on Religion: Summary Report* http://www.statistics.gov.uk/downloads/theme_compendia/for2004/FocusonReligion.pdf accessed 8 January 2009
- Office for National Statistics (2006) *Focus on Ethnicity and Religion* Basingstoke: Palgrave Macmillan.
- Osler, A. (1995) 'Still hidden from history? The representation of women in recently published history textbooks' *Oxford Review of Education*, 20, 219-35.
- Otterbeck, J. (2005) 'What is reasonable to demand? Islam in Swedish Textbooks' *Journal of Ethnic and Migration Studies*, 31:4 July, 795-812.
- Pagden, A. (2008) 'Perpetual Enmity: the 2,5000-Year Struggle between East and West' *History Today*, June, pp. 14-21.
- Phillips, J. (2002) *The Crusades 1095-1197. Seminar Studied in History* London: Longman.
- Phillips, R. (1998) *History teaching, nationhood and the State: a study in Educational politics* London: Cassell.
- Pingel, F. (1999) *UNESCO Guidebook on Textbook Research and Textbook Revision* Hanover: Hahnsche Buchhandlung, Studien zur Internationalen Schulbuchforschung.

- Pingel, F. (2000) *The European home: representations of 20th century Europe in history textbooks* Strasbourg: Council of Europe.
- Poole, E. (2002) *Reporting Islam: Media Representations of British Muslims* London: I. B. Tauris.
- Pitt, G. (1893) *English history with the wars left out* Mitcham: T. Compton.
- Poole, E. (2006) *Muslims and the News Media* London: I. B. Tauris.
- Porat, D. (2004) 'It's not written here, but this is what happened': students' cultural comprehension of textbook narratives on the Israeli-Arab conflict' *American Educational Research Journal*, 41, 963-96.
- Portal, C. (1987) *History teaching and historical understanding* London: Heinemann.
- Pratt, D. (1972) *How to find and measure bias in textbooks* New Jersey: Englewood Cliffs.
- Prestwich, J. O. (1992) 'Richard Coeur de Lion: rex bellicosus', in ed. J. L. Nelson (ed.), *Richard Coeur de Lion in history and myth* London: Centre for Late Antique and Medieval Studies, pp. 1-17.
- Quillen, I. J. (1948) *Textbook improvement and international understanding* Washington DC: American Council on Education.
- Rastegar, K. (2008) 'Revisiting Orientalism' *History Today*, June, pp. 49-51.
- Ravitch, D. (2003) *How Pressure Groups Restrict What Students Learn* New York: Alfred A. Knopf.
- Richardson, R. and Amin, K. (2001) *Addressing the Challenge of Islamophobia: Progress Report 1999-2001* London: Commission on British Muslims and Islamophobia.
- Richaudeau, F. (1980) *The Design and Production of Textbooks* Farnborough: Gower Publishing Company.
- Riley-Smith, J. (1982) 'Reading History: the Crusades' *History Today*, 32:4, pp. 48-49.
- Riley-Smith, J. (1995) *The Oxford Illustrated History of the Crusades* Oxford: Oxford University Press.
- Roach, J. (1976) 'History Teaching and Examining in Secondary Schools, 1850-1900' *History of Education*, 5:2, 127-140.
- Roach, J. (1986) *A History of Secondary Education in England 1800-1870* London: Longman.
- Robinson, F. (1986) 'As others see us: Islam and the West' *History Today*, 36:5, May, pp. 9-10.
- Robinson, F. (1996) *The Cambridge Illustrated History of the Islamic World* London: Cambridge University Press.
- Robinson, C. F. (2003) *Islamic Historiography* Cambridge: Cambridge University Press.
- Rogers, P. (1984) *Islam in history textbooks* Occasional Papers IX. London: Extramural Division School of Oriental and African Studies University of London.
- Runnymede Trust (1995) *Challenge, Change and Opportunity: overview, texts and agenda. The future of Multi-ethnic Britain: Report on the conference University of Reading, autumn 1994.*
- Runnymede Trust (1995) *Multiethnic Britain: Facts and Trends. Compiled for the conference on 'The Future of Multi-Ethnic Britain: challenges, changes and opportunities' University of Reading, 23-24 September 1994* London: the Runnymede Trust.
- Runnymede Trust, Commission on British Muslims (1997) *Islamophobia: a challenge for us all* London: Runnymede Trust.
- Runnymede Trust. Commission on the future of Multi-Ethnic Britain (2000) *The Future of Multi-Ethnic Britain: report of the Commission on the Future of Multi-Ethnic Britain* London: Profile Books.
- Rüssen, J. (2005) *History: narration, interpretation, orientation* Oxford: Berghahn Books.
- Ruthven, M. (1997) *Islam. A Very Short Introduction* Oxford: Oxford University Press.
- Said, E. W. (1997) *Covering Islam: How the Media and the Experts Determine How we See the Rest of the World* London: Vintage.
- Said, E. W. (2003) *Orientalism: Western Conceptions of the Orient* London: Penguin.
- Saul, N. (1997) 'When Worlds Collide: Confronting the Crusades' *History Today*, 47:3, 9.
- Schissler, H. (2005) 'World history: making sense of the present', in H. Schissler and Y. Soysal (eds) (2005) *The nation, Europe and the world: textbooks and curricula in transition* Oxford: Beghahn Press.
- Schissler, H. and Soysal, Y. (eds) (2005) *The Nation, Europe and the world: textbooks and curricula in transition* Oxford: Beghahn Press.
- School Curriculum and Assessment Authority (1994) *The impact of the National Curriculum on the production of history textbooks and other resources for Key Stages 2 and 3* London: SCAA.
- Sewall, G.T. (1987) *American history textbooks: an assessment of quality* New York: American Textbook Council.
- Shaikh, F. (1992) *Islam and Islamic Groups. A worldwide Reference guide* Essex: Longman.
- Shaheen, J. G. (1980) *The Influence of the Arab-Stereotype on the American Children* Washington DC: American-Arab Antidiscrimination Committee.
- Shaheen, J. G. (1980) *The TV Arab* Bowling Green, OH: Bowling Green State University Popular Press.

- Sharifi, H. (1986) 'An assessment of textbooks on the life of prophet Muhammad used in British schools' *Muslim Education Quarterly*, 3:4, 11-29.
- Siberry, E. (1995) 'Images of the Crusades in the nineteenth and twentieth centuries', in J. Riley Smith (ed.), *The Oxford Illustrated History of the Crusades* Oxford: Oxford University Press, 365-85.
- Sleeter, C. and Grant, C. (1991) 'Race, class, gender and disability in current textbooks'. in: M. W. Apple and L. K. Christian-Smith (eds.) *The politics of the textbook* New York: Routledge, 78-110.
- Sola Pool, I. De (1959) 'Trends in Content analysis today: a summary', in I. De Sola Pool ed., *Trends in Content Analysis* Urbana: University of Illinois Press, pp.189-233.
- Smiles, S. (1891) *Memoir and correspondence of the late John Murray*. London: John Murray.
- Smith, B. G. (1984) 'The contribution of Women to modern historiography in Great Britain, France and the United States 175-1940' *The American Historical Review*, 89:3 June, 714-18.
- Smith, D. (2006) *The state of the middle east. An atlas of conflict and resolution*.
- Smith, D. (2005) *The atlas of war and peace. Mapping current conflicts and peace Challenges* London: Earthscan.
- Smith, S. (1962) *Towards world understanding: bias in history textbooks and teaching* Library Association Special subject list, no. 37. London: Library Association.
- Sonn, T. (2004) *A Brief History of Islam* Oxford: Blackwell Publishing Ltd.
- Stearns, P., P. Seixas, S. Wineburg (eds.) (2000) *Knowing, Teaching and Learning History* New York: New York University Press.
- Stempl, G. H. III (1952) 'Sample size for classifying subject matter in dailies: research in brief' *Journalism Quarterly*, 29, pp. 333-334.
- Stradling, R. (2001) *Teaching 20th-century European history* Strasbourg: Council of Europe Publishing.
- Suleiman, M. W. (1988) *The Arabs in the Mind of America* Brattleboro: Amana Books.
- Surkes, S. (1997) 'Hostile Stereotypes persist despite the peace process' *Times Educational Supplement*, 11 April, 4.
- Surkes, S. (1996) 'Textbooks keep old hostilities alive' *Times Educational Supplement*, 26 January.
- Sylvester, R. (2002) 'Mapping International Education': a historical survey 1893-1944' *Journal of Research in International Education*, 1:1, 90-125.
- Teggart, F. (1918) *The processes of History* New Haven: Yale University Press.
- Tinker, C. (2006) 'Islamophobia, Social Cohesion and Autonomy: Challenging the Arguments against State Funded Muslim Schools in Britain' *Muslim Education Quarterly*, 23: 1, 2, 4-19.
- Thompson, J. (1987) *Islamic Belief and Practice* London: Edward Arnold
- Tomlinson, J. (2003) 'Globalisation and Cultural Identity', in D. Held and A. G. McGrew (eds), *The Global Transformations Reader* Cambridge: Polity Press, 269-77.
- Trecker, J. L. (1971) 'Women in US history textbooks' *Social Education*, 35, 249-61.
- Turner, R. V. and R. R. Heiser (2000) *The Reign of Richard Lionheart Ruler of the Angevin empire 1189-99* London: Longman.
- Tyerman, C. (1998) *The Invention of the Crusades* Basingstoke: Palgrave Macmillan.
- Tyerman, C. (2004) *Fighting for Christendom: Holy War and the crusades* Oxford: Oxford University Press.
- Tyerman, C. (2006) *God's War: new History of the Crusades* London: Allen Lane.
- UNESCO (1946) *Looking at the World Through textbooks* Paris: UNESCO.
- UNESCO (1949) *A handbook for the improvement of textbooks and teaching materials as aids to international understanding* Paris: UNESCO.
- UNESCO (1992) *Guidelines and criteria for the development, evaluation and revision of curricula, textbooks and other educational materials in international education in order to promote an international dimension in education* Paris: UNESCO.
- UNESCO (2001) 'Getting the spin right on history' *The UNESCO Courier*, UNESCO, Paris, November 2001. Available at: http://www.unesco.org/courier/2001_11/uk/education.htm (accessed 15.12.07).
- Vertovec, S. (2002) 'Islamophobia and Muslim recognition in Britain', in Y. Y. Haddad (ed.) *Muslims in the West: from Sojourners to Citizens* Oxford: Oxford University Press, pp. 18-35.
- Vickers, E. and Jones, A. (2005) *History education and national identity in East Asia* London: Routledge.
- Wain, K. (1992) 'Different Perspectives on Evaluating Textbooks', in H. Bourdillon (ed.) *History and Social Studies: methodologies of textbook analysis. Report of the Educational Research Workshop held in Braunschweig (Germany) 11-14 September 1990* Amsterdam: Swets and Zeitlinger, 35-42.
- Walker, C. J. (2007) 'Friends or Foes? The Islamic East and the West' *History Today*, 53:3, March, pp. 50-57.
- Warrag, I. (2007) *Defending the west. A critique of Edward Said's Orientalism* Amherst, New York: Prometheus Books.

- Weber, R. P. (1985) *Basic Content Analysis* London: Sage.
- Weinbrenner, P. (1992) 'Methodologies of Textbook Analysis Used to Date', in H. Bourdillon (ed.) *History and Social Studies: methodologies of textbook analysis. Report of the Educational Research Workshop held in Braunschweig (Germany) 11-14 September 1990* Amsterdam: Swets and Zeitlinger, 21-34.
- Wertsch J. and Rozin M. (1998) 'The Russian Revolution: official and unofficial accounts', in J. Voss and M. Carretero (eds.) *Learning and reasoning in history: international review of history education volume 2* London: Woburn Press.
- Whalley, J. I. (1974) *Cobwebs to Catch Flies: Illustrated books for the nursery and the schoolroom* London: Elek.
- Whitman, D. (2004) *The mad, mad world of textbook adoption* Washington, DC: Thomas Fordham Institute.
- Wiele, J. van (2001) 'The necessity for a contextual approach in the methodology of religious school textbook analysis. A case study on the basis of the theme Islam' *Paedagogica Historica*, 37:2, 369-390.
- Williams, A. (1975) *The Crusades* London: Longman
- Williams, R. (1989) 'When was modernism?', in: T. Pinkney (ed.) *The politics of modernism* London and New York: Verso, 31-5.
- Wilmot-Buxton, E. M. (1904) *The ancient world: outlines of ancient history for the middle forms of schools* London: Methuen.
- Woodard, P. (1993) 'Muslim pupils in British Schools – our questions, their answers' *Muslim Education Quarterly*. 10:1, 34-48.
- Young, M. (1971) *Knowledge and Control* London: Collier Macmillan.
- Zimet, S.G. (1976) *Print and prejudice* London: Hodder and Stoughton.

Unpublished Theses

Cady, B. (1999) 'Does your text pass the acid test?: a critical deconstruction of the presentation of acid rain within geography textbooks', unpublished MA dissertation, Institute of Education, University of London.

Edwards, C. (2005) 'The Making of the English Working Class: Change and Continuity in Representations of the Working Class in History Textbooks 1835-2004', unpublished MA dissertation, Institute of Education University of London.

Gooch, A. (2000) 'A study of the application of genre theory in three academic writing textbooks', unpublished MA dissertation, Institute of Education, University of London.

Guerrero, A. (1999) 'The Treatment of vocabulary in some recent textbooks', unpublished MA dissertation, Institute of Education, University of London.

Jang, S. (1998) 'Sex bias in the presentation of male and female characters in Korean primary school textbooks', unpublished MA dissertation, Institute of Education, University of London.

E. Karayianni (2005) 'What, and how, national identity is promoted by Greek-Cypriot history textbooks: A Case study of three history textbooks', unpublished MA dissertation, Institute of Education, University of London.

Khan, S. H. (1974) 'A study of place and use of history textbooks in Indian school situations in the light of comparable picture in England [sic]' unpublished Associateship report, Institute of Education.

S. Liao (2004) 'The relationship between national identity and history education in Taiwan', unpublished MA dissertation, Institute of Education, University of London.

Little, R. (1995) '30 Years of progress?: the treatment of evidential issues in school history textbooks, how far has it changed?' unpublished MA dissertation, Institute of Education, University of London 1995.

Mitchell, A. (1993) 'Approaches to history in text and image in England, c.1830-1870', unpublished DPhil dissertation, University of Oxford.

Natsios, I. D. (19998) 'Do primary school geography textbooks in Cyprus promote international understanding?' unpublished MA dissertation, Institute of Education, University of London.

Pirbhai, A. (2007) Teachers' perception and interpretation of women's roles and their coverage in Ta'lim textbooks grade four: a case study of the Ismaili religious education centers in Karachi, Pakistan', unpublished MA dissertation, Institute of Education, University of London.

Rastogi, S. (1974) 'Comparative study of geography textbooks for middle grades in India and the United Kingdom' unpublished Associateship Report, Institute of Education.

Regueiro, P. D. (1999) 'An analysis of gender in Spanish music textbooks' unpublished MA dissertation, Institute of Education, University of London.

Traille, E. (2006) 'School history and perspectives on the past : a study of students of African-Caribbean descent and their mothers', unpublished PhD dissertation, Institute of Education, University of London.

Yanez, K. (1999) 'Two types of texts, one outcome: public and private constructions of gender in Mexican reading textbooks', MA dissertation, Institute of Education, University of London.

Alphabetical listing by author of textbooks used

Baldwin, E. *History of England for the use of schools and young persons* London: Thomas Hodgkins, 1807.

Callcott, M. *Little Arthur's History of England* London: John Murray, 1834.

Carrington, C. E. and J. Hampden Jackson, *A History of England. Part I: from the Earliest Times to the End of the Fifteenth Century* Cambridge: Cambridge University Press, 1935.

Curtis, J. C. *A School and college history of England* London: Simpkin, Marshall and Co, 1860.

Davies, J. *History of England from the death of Edward the Confessor to the death of John 1066-1216 AD* London: George Philip and Son, 1880

Dodsley, R., *The Chronicle of the Kings of England, from the Norman Conquest to the Present Time* London: Vernor and Hood, 1796.

Farr, E. *The Collegiate School and Family History of England from the Earliest period to the eleventh year of the reign of Queen Victoria. Containing a narrative of civil and military transactions, and exhibiting a view of the religion, government and laws, literature, arts, commerce, manners and customs etc of the different periods of English History* London, 1848.

Harrison, S. and H., *Questioning History 2. The Middle Ages* London: Macmillan Education, 1988.

Hobley, L. F., *Britain's place in the World. Book Two. From AD 1000 to AD 1600* Edinburgh: Oliver and Boyd, 1962.

Markham, Mrs pseud. (Elizabeth Penrose), *A History of England from the first Invasion by the Romans to the 14th year of the Reign of Queen Victoria: with conversations at the end of each chapter ... New edition* London: John Murray, 1851. (First edition was 1823; not available in BL or IoE)

Markham, Mrs pseud., *Questions on Markham's History of England. For the Use of Schools and Families. New and revised edition etc* Bury St Edmunds: 1845.

Mears, R. A. F., *Britain and Europe Book I. From the Beginnings to the End of the Middle Ages* London: Edward Arnold, 1929.

Morgan, R., *The Oxford and Cambridge History of England. For School Use* London: George Gill and Sons, 1908.

Morris, D. *A Class-book of History of England. Illustrated with numerous woodcuts and historical maps. Compiled for pupils preparing for the Oxford and Cambridge Local Examinations, the London University Matriculation and for the Higher Classes of Elementary Schools* London, 1871.

Moss, P. *History Alive. An Introductory Book. The Beginning to 1485* London: Blond Educational, 1970.

Rees, R., J. Kidd, L. Richards, *Power and the People 1066-1485* Oxford: Heinemann Educational Publishers, 2002.

Robinson, W. S. *An illustrated History of England. For the middle forms of schools and for students working for the Oxford and Cambridge Local and Similar Examinations* London: Rivingtons, 1910.

Selby, C. *Events to be remembered in the History of England: forming a series of interesting narratives of the most remarkable occurrences in each reign* London: 1852.

Southgate, G. W. *An Introduction to English History vol I to 1485* London: Dent and Sons, 1959.

York Powell, F., J. M. Mackay, *History of England for the use of middle forms of schools. Vol 1: From the Earliest times to the death of Henry VII* London: Rivingtons, 1890.

Stimpson, B., *Quest. The Medieval World* Cheltenham: Stanley Thornes Publishers Ltd.

York Smith, J. and E. J. Lay, *Adventures into History. Secondary Book I. Saxons to Tudors. Macmillan's Easy Study Series of Class-Books* London: Macmillan and Co Ltd, 194.

UNIVERSITY of
Cumbria



In association with

