

**THE REPUBLIC OF TURKEY
NECMETTIN ERBAKAN UNIVERSITY
INSTITUTE OF EDUCATIONAL SCIENCES
DEPARTMENT OF FOREIGN LANGUAGE EDUCATION
ENGLISH LANGUAGE TEACHING PROGRAM**

**AN INVESTIGATION INTO GENDER
REPRESENTATIONS IN AN ELT COURSEBOOK USED
IN A UNIVERSITY CONTEXT**

Tahsin ATÇEKEN

MASTER OF ARTS THESIS

**SUPERVISOR
Prof. Dr. Hasan ÇAKIR**

Konya-2019

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 KONYA	T.C. NECMETTİN ERBAKAN ÜNİVERSİTESİ Eğitim Bilimleri Enstitüsü Müdürlüğü	 NECMETTİN ERBAKAN ÜNİVERSİTESİ EĞİTİM BİLİMLERİ ENSTİTÜSÜ
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15/04/2019





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	Tezin Adı	An Investigation into Gender Representations in an ELT Coursebook Used in a University Context

Yukarıda adı geçen öğrenci tarafından hazırlanan “An Investigation into Gender Representations in an ELT Coursebook Used in a University Context” başlıklı bu çalışma 04/04/2019 tarihinde yapılan savunma sınavı sonucunda oybirliği ile başarılı bulunarak, jürimiz tarafından yüksek lisans tezi olarak kabul edilmiştir.

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Tezin Adı	Üniversite Bağlamında Kullanılan Bir İngilizce Ders Kitabındaki Cinsiyet Temsillerine Yönelik Bir İnceleme			

ÖZET



Bu çalışma İngilizce öğretiminde kullanılan bir ders kitabı serisinin ilk iki kitabını cinsiyetlerin temsili açısından incelemiştir. Öğrencilerin ders kitaplarından öğrendikleri norm ve değer modellerinin, onların sadece kendileriyle ilgili olarak algıladıkları cinsiyet rollerini değil; diğer cinse karşı olan mevcut ve gelecekteki tutumlarını da etkileyeceği gerçeği çalışmanın önemini ortaya koymaktadır.

Bu çalışma Selçuk Üniversitesi'nde kullanılmakta olan bir ders kitabı serisinden ilk iki kitabın cinsiyet temsilleri açısından halihazırda ne durumda olduğunu görmek için yapılmış detaylı bir analizdir. Betimsel araştırma tarzında olan bu çalışma, veri toplama ve analiz süreçlerinde nicel ve nitel metotları birlikte kullanmıştır. Bu yüzden bir karma yöntem araştırmasıdır. Veriler doküman incelemesi yöntemiyle toplanmıştır. Kitapların görsel ve yazılı içerikleri önceden belirlenmiş altı adet kategori ve bunların alt kategorileri uyarınca kodlanmış ve içerik analizine tabi tutulmuştur. Betimsel analiz sonucu ortaya çıkan nicel veriler betimleyici istatistik kullanılarak rapor edilmiştir. Ayrıca, analiz dahilinde değişkenlerin gözlemlenen ve beklenen değerleri arasındaki farkların anlamlılık

derecelerini ortaya koymak amacıyla ki-kare uyum iyiliđi testi (goodness-of-fit) kullanılmıřtır.

Sonu olarak ilgili kitapların grsellerinde ve meslek dađılımda kadınların yetersiz temsil edildiđi grlmřtr. Diđer alanlarda ise yer yer grlen basmakalıp temsillere rađmen istatistiksel olarak ciddi sayılabilecek dengesizlikler grlmemiřtir. Bununla beraber cinsiyet temsillerinde grlen istatistiki manada nemsiz sayılacak bu dengesizliklerin neredeyse hep erkekler lehinde olmasına dikkat ekilmiř, bu manada hala kat edilmesi gereken bir mesafe olduđu sonucuna varılmıřtır.

Anahtar Kelimeler: Cinsiyet temsilleri, cinsiyet kalıpları, cinsiyete dayalı nyargılar, cinsiyet rolleri, ders kitabı deđerlendirmesi, ierik analizi.

 KONYA	T.C. NECMETTİN ERBAKAN ÜNİVERSİTESİ Eğitim Bilimleri Enstitüsü Müdürlüğü	 NECMETTİN ERBAKAN ÜNİVERSİTESİ KONYA EĞİTİM BİLİMLERİ ENSTİTÜSÜ
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ABSTRACT

This study examined the first two books of a coursebook series used in English teaching in terms of gender representation. The fact that norms and values that students learn from textbooks will affect not only the gender roles they perceive as related to themselves; but also their current and future attitudes towards the other gender reveals the importance of the study.

This study is a detailed analysis conducted to see the current state of the first two books of a coursebook series used at Selçuk University in terms of gender representation. Constructed in descriptive research style, it used both quantitative and qualitative methods in data collection and analysis processes. Therefore, it is a mixed method research. The data were collected through document review. The visual and written contents of the books were coded and analyzed in six predetermined categories and their sub-categories. Quantitative data obtained from descriptive analysis were reported through descriptive statistics. In addition, the chi-square goodness-of-fit test was used to determine the significance of the differences

between the observed and expected values of the variables obtained from the analyses.

As a result, it was seen that women were underrepresented in the visuals and distribution of occupations. In other categories, despite the presence of stereotypical representations, no statistically significant imbalances were seen. However, it was pointed out that these imbalances in gender representations, although considered to be statistically insignificant, were nearly always in men's favour; therefore, it was concluded that there was still a distance to be covered.

Keywords: Gender representation, gender stereotypes, gender-based prejudices, gender roles, textbook evaluation, content analysis.

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LIST OF ABBREVIATIONS

CA : Content Analysis

CIRT : Centre for Instruction and Research Technology

EFL : English as a Foreign Language

ELT : English Language Teaching

ESL : English as a Second Language

FL : Foreign Language

CO-ED: Co-education

USAID: United States Agency for International Development

WHO : World Health Organization



CHAPTER I INTRODUCTION

1.1. Introduction

This chapter is going to introduce the study by giving general information. First of all, the background of the study will be discussed as a preliminary to the main problem in question. Then, the purpose and significance of the study will follow. Stating the research questions that are going to be answered, this chapter will come to an end after explaining the scope and limitations of the study.

1.2. Background of the Study

Human beings are born in a society and every individual becomes a unique part of it contributing to its existence and continuance. As Aristotle claims in his Politics, human beings are social animals just as required by their nature. If an individual is independent from society, i.e. self-sufficient, and as a consequence, does not take part in common life and society, that person is either a beast or a god.

What individuals feel, think, say or do about a certain subject is heavily dependent on the social environment in which they exist and lead their lives. Most of their conceptions, behaviors, beliefs, customs and ideologies are learnt in society through socialization. This way, socialization equips individuals with the skills and habits that they need in order to participate in their society (Yılmaz, 2012, p.16).

As a powerful socialization agent, school is a place where an individual comes into contact with many other individuals. It assumes the biggest role in organizing social relationships, thus helping a child find his/her way in the society. What is happening at school has a big impact on many important issues, such as “social control and social inequalities” (Skliar, 2007, p.1). For this reason, the role schools play in an individual’s life should not be seen as a trivial matter.

Tasked with the challenging act of educating individuals, schools are responsible for teaching both academic and social skills that one needs in their lives. Among many other important aspects of culture such as attitudes, norms, values and personal relationships, educational process and interactional relations in the school system make great contribution to the development of gender identity and acquisition of gender roles. All these learnings might take place implicitly or explicitly with the

help of agents like teachers, peers and teaching materials.

Among the agents mentioned above, teaching materials, specifically textbooks are the focal point of this study. Historically, they are seen as the ultimate source of information trustworthiness of which cannot be questioned. It is for that reason that they are used and trusted by all the parties taking part in education.

Mostly seen as magical tools that can give learners what they need in order to learn specific subjects, textbooks also provide individuals with knowledge of the things pertaining to the society and its culture. Especially ELT coursebooks, which usually work through presenting a language in the context of its relevant culture, are primary means of transmitting cultural elements and values using the language, which is the most enabling tool that people use to understand the world and shape their ideas.

Stressing that textbooks were and are the most important educational tool, Black (1967) maintains that they are important in setting examples of attitudes and passions desired for the society. As they have been approved by the institution or school that they are used by, textbooks are seen as the approved role models that students can identify with.

Observational learning might happen from words and pictures as well as by watching what others do (Mischel, 1970). By picturing people in certain ways and having them communicate certain things coursebooks possess the potential to affect students' perceptions of gender. They can influence the way students think and believe about many socio-cultural issues such as gender, religion and social class (Arikan, 2005). Many scholars accept that children learn about gender via coursebooks offering certain images of the idea (Wharton, 2005). "Gender roles and related cultural and ideological meanings are a part of side-line knowledge conveyed by educational materials ..." (Yılmaz, 2012, p.2).

The problem with the textbooks manifests itself in the words of a textbook publishing company very well. In the late 70s, Ginn and Company issued the following statement: "Educational materials teach far more than information and a way of learning. In subtle, often unconscious ways, the tone and development of the content and the illustrations foster in a learner positive or negative attitudes about self, race, religion, regions, sex, ethnic and social class groups, occupations, life

expectations, and life chances” (quoted in Britton & Lumpkin, 1977, p. 40). This study concentrates on gender representation, which is just one of the problems mentioned in the statement above.

1.3. Statement of the Problem

Since the 1970s, many studies have revealed that coursebooks show women and men in traditional ways, which is a telltale sign of gender stereotyping. They have confirmed the presence of gender bias against females, generic male language, androcentric bias and stereotyped gender roles in a wide range of ELT materials used in many different countries. (Ansary & Babaii, 2003; Carroll & Kowitz, 1994; Ghorbani, 2009; Hamdan, 2010; Holmqvist & Gjørup, 2006).

These studies have found many problems with the representation of genders. Hartman and Judd (1978) found stereotyped roles were modeled to students by images and sexist language use. Female characters were usually seen at a disadvantage in terms of family roles. They were also given subordinate roles in the society and work life. Distribution of household responsibilities and free time activities also showed great imbalance to female characters’ disadvantage (Sivaslıgil, 2006; Söylemez, 2010). Women were seen in fewer visuals and texts compared to men and stereotypically represented as wives and mothers who stayed at home. On the other hand, men were seen as strong characters who worked in many different occupations. (Hartman & Judd, 1978; Cincotta, 1978; Hellinger, 1980; Porreca, 1984; Wu & Liu, 2015). While men talked a lot, women stayed in secondary positions (Porreca, 1984; Diktaş, 2010). The initiators in conversations were usually men whereas women were the repliers (Mukundan & Nimehchisalem, 2008). Linguistic and semiotic analyses also indicated gender imbalance in favor of males (Bahman & Rahimi, 2010).

The coursebooks examined in this study have not been studied before, therefore there is no information about where these coursebooks stand in terms of gender representation. Whether they contribute to the continuance of gender bias and represent genders in a stereotypical way is the issue that this study is going to attempt to address.

1.4. Purpose and Significance of the Study

Nearly every material that has been chosen for use in an EFL classroom teaches more than they are supposed to. Bringing many cultural implications into the classroom environment, most of these materials come with their own target vocabulary, topics of reading texts, illustrations, conversations that were built in the way they chose and grammar drills that were worded in the way they saw fit. Focusing on academically instructive aspects of them, teachers or whoever is in charge of choosing materials might overlook the culturally influential elements in these materials.

As a matter of fact, only a small part of what constitutes culture is dealt with on a conscious level. Many cultural and ideological meanings such as gender roles get their way to people's minds and turn into a part of their identities often in an unrecognizable way (Skliar, 2007).

ESL materials reflect their authors' attitudes both implicitly and explicitly. Their interpretation of social norms and values are instilled into students via these materials. As attitudes are likely to change with the influence of powerful forces such as time and intercultural interactions, over time, written materials might turn into a home for a set of attitudes that no longer reflect the contemporary realities of the society. It is the awareness of these incompatibilities that can make a difference in producing materials that are better at representing the realities and treating everyone fairly.

As the major textbook publishing company Macmillan issued in 1975 "... children are not simply being taught mathematics and reading; they are also learning, sometimes subliminally, how society regards certain groups of people. they might deduce from their reading that they are somehow second-class citizens, and that one type of person has less value than another" (quoted in Britton & Lumpkin, 1977, p.41). As an endeavor to scratch the surface and go beyond what is easily seen at a glance, this study investigates representation of genders in a coursebook series actively used in foreign language instruction. By analyzing verbal and non-verbal contents of the coursebook series, it aims to determine the current state of the books regarding a fair representation of genders. By showing problematic areas in the contents of the books, the ultimate aim is to contribute to the production of positive

instructional materials that are as free as possible from stereotypes, bias, and career role restrictions.

1.5. Research Questions

Following the examples set by previous studies, this study attempts to explore the issue of representation of genders in the English coursebook series *English for Life*, which is published by Oxford University and studied at Selçuk University. Within the general frame of the study the following research questions have been developed to this end:

Is there a fair distribution of

1. male and female characters in terms of visibility in the illustrations?
2. occupations assigned to male and female characters in terms of
 - a) number?
 - b) non/traditionality?
3. a) family roles?
 - b) chores and out-of-home responsibilities?
4. a) free-time activities to male and female characters?
 - b) sports to male and female characters?
5. male and female characters in terms of
 - a) amount of talk?
 - b) number of interlocutors in conversations and number of text writers?
6. male and female characters in terms of firstness in conversation initiation in *English for Life* coursebook series?

After each research question, if the results show a numerical difference in the distribution between male and female characters, the following question is asked:

Is the difference statistically significant?

1.6. Scope and Limitations of the Study

This study is limited to the examination of the first two coursebooks (Beginner and Elementary levels) of the coursebook series *English for Life* published by Oxford University Press. Among different coursebooks geared to students' proficiency level, these coursebooks are used at Selçuk University as the textbooks for Common Compulsory Foreign Language course to teach freshmen at various vocational

schools and faculties. The remaining two coursebooks of the series (Pre-Intermediate and Intermediate) were not included, as they are not used due to time and student proficiency level restrictions. If all the coursebooks in the series could have been included in the study, this would definitely have improved the reliability and the validity of the study greatly.

The scope of the study is limited to only student books; other additional components of these books, such as workbooks and teacher's books were left out. However, it covers all the content in the class audio CDs belonging to the coursebooks included in the study.

Content analysis of the coursebooks was carried out based on 6 pre-determined categories and their subcategories that can roughly be put as illustrations, occupations, family roles and chores/out-of-home responsibilities, sports and free-time activities, gender distribution in conversations and texts and lastly firstness. Apart from these, no other category or method was used. Inclusion of additional categories and/or methods such as linguistic analysis would contribute to the reliability and validity of the study. By the same token, questionnaires or interviews aimed to discover the learners' perceptions of sexism before and after their interaction with studied coursebooks might add to the value of the study.

Because of these limitations this study cannot provide enough data to draw general conclusions regarding how genders are represented in all kinds of educational materials and coursebooks used in EFL classrooms in various countries and regions.

CHAPTER II REVIEW OF LITERATURE

2.1. Introduction

This chapter gives a review of the literature that have been formed about the gender issue over years. First, the difference between gender and sex will be discussed. Then, the theories which attempted to explain gender development are presented. Next, main ideas related to gender roles, gender stereotyping and psychological sex typing are defined. Later, with their socializing functions, schools are discussed along with the interactions taking place at school and the role of coursebooks in the transmission of cultural knowledge. The chapter ends with the presentation of findings of the previous studies in the field that have tried to examine the representation of genders in many different coursebooks used in EFL classrooms at different levels in different countries.

2.2. Sex and Gender

Although there have been a wide range of definitions of sex and gender made by different individuals and institutions as a result of different understandings, (Yılmaz, 2012) and these terms are “frequently used interchangeably” (Basow, 1992, p.2) it seems to be possible to roughly define and put a distinction between them as follows: The term “sex” defines people using biological traits of human body. However, the term “gender” focuses on psychological, social and cultural sides of individuals. To put it in another way, “male” and “female” are categories of sex whereas “masculine” and “feminine” are categories of gender (WHO, 2014).

Bridges (as cited in Diktaş, 2010, p. 4) explains that sex is about genetic makeup, reproductive organs (internal and external) and the organization of the brain (such as in the control of hormone production). On the other hand, gender is about social behaviors and roles that individuals assume as males or females.

According to Goldstein (2001) while sex is firmly rooted in nature, gender is not fixed. It is dependent on culture as it is subject to society’s perspective. In agreement with Goldstein’s explanation, Basow (1992) states sex is biological and gender is psychological and cultural. He also asserts that “the importance of distinguishing between the terms sex and gender rests on the importance of

distinguishing between biological aspects and social aspects of being either male or female” (p.2).

Setting out from the fact that sex is relatively more fixed than gender, the latter might be seen in different forms than simply feminine or masculine. As clearly put forward by WHO (as cited in Diktaş, 2010, p.5), aspects of sex will not show differences greatly between different societies; however, there may be huge differences in the aspects of gender. To elaborate on this, WHO (2018) gives examples as follows:

The Berdache in North America, the fa’afafine (Samoan for “the way of a woman”) in the Pacific, and the kathoey in Thailand are all examples of different gender categories that differ from the traditional Western division of people into males and females. Further, among certain North American native communities, gender is seen more in terms of a continuum than categories, with special acknowledgement of “two-spirited” people who encompass both masculine and feminine qualities and characteristics. It is apparent, then, that different cultures have taken different approaches to creating gender distinctions, with more or less recognition of fluidity and complexity of gender.

2.3. Gender Development

The first thing that probably almost everyone will want to know when a baby is born is whether it is a boy or a girl. Some parents will even want to know the sex of the fetus before it is born. According to the answer they get, one of two sets of expectations will kick in and they will decide whether the baby is having a pink or a blue blanket, etc. This clearly shows gender development may start even before birth (Basow, 2006).

In her PhD thesis, Söylemez (2010) states that “the first information that an individual differentiates is gender, and consequently the realization of gender role learning is gained in the first years of childhood. Children acquire masculine and feminine behaviors and label themselves as a "boy" or "girl" at early ages” (p.22)

There has been no consensus on a single explanation of gender development.

According to Egemen (2017), the main argument is whether gender is innate or learnt. While one debate about gender development focuses on nature – nurture issue another debate puts socialization and cognitive approaches to gender development at its core (Zosuls et al, 2011). So, it is not surprising that gender development is accounted for in different ways by different approaches. Table 1 shows four different perspectives on gender development.

Table 1. Four Perspectives on Gender Development

Theories	Major Theorists	Key Processes	Basic Beliefs
Biological Approach		Genetic, neurological, and hormonal activity	Many or most behavioral differences between the sexes can be traced to biological differences.
Psychoanalytic Approach Psychosexual theory	Sigmund Freud	Resolution of unconscious emotional conflict	Gender identity occurs when child identifies with same-sex parent.
Cognitive Approach Cognitive-developmental theory	Lawrence Kohlberg	Self-categorization	Once a child learns she is a girl, or he is a boy, child sorts information about behavior by gender and acts accordingly.
Gender-schema theory	Sandra Bem, Carol Lynn Martin, Charles F. Halverson	Self-categorization based on processing of cultural information	Child organizes information about what is considered appropriate for a boy or a girl on the basis of what a particular culture dictates and behaves accordingly. Child sorts by gender because the culture dictates that gender is an important schema.
Socialization Approach Social cognitive theory	Albert Bandura	Modelling, reinforcement, and teaching	Gender-typing is a result of interpretation, evaluation, and internalization of socially transmitted standards.

Source: Martorell, Papalia & Feldman, 2013, p.273.

2.3.1. Biological Approach

Hoyenga and Hoyenga (1993) state that this approach studies the effect of genes, chromosomes, sex hormones and brain organization on sex differences in physical functioning and behavior. Gender differences are due to sex differences. Males and females think and act in different ways because of differences in the way their brains work, and their brains work differently because of chromosomal and hormonal differences.

In terms of chromosomes, the female body has two X chromosomes and the male body has an X and a Y chromosome. After conception, Y chromosome in the male body causes production of testosterone and other androgens resulting in differences in the brain development and genital organs.

Testosterone, which is produced by the male body in greater quantities, is responsible for behaviors such as aggression that are regarded typically male. According to Dabbs et al (1995) testosterone levels are higher in violent offenders than in non-violent offenders. On the other hand, oxytocin, which is produced in greater quantities by the female body, is linked to typical increased sociability as it is directly linked in the management of basic social and reproductive behaviors such as cohabitation, gestation, and breastfeeding (Carter, Ferguson et al, Winslow & Insel, as cited in Rimmele et al, 2009, p.38).

2.3.2. Psychoanalytic Approach - Psychosexual Theory

Developed from Freud's work, this theory emphasizes the identification that the child develops with the same sex parent (Wilson, 1993). According to this theory, boys and girls follow different paths towards gender development. At first both boys and girls identify themselves with their mothers; however, later in their lives, children get attracted to the opposite-sex parent and as a result, they start feeling fear of retaliation and jealousy towards their same-sex parent. This conflict is believed to be resolved around the ages of 3 and 5, when they begin identifying with the same-sex parents (Bussey & Bandura, 1999). During the process of this identification children adopt all the characteristics and qualities belonging to the same-sex parent.

Although this idea caught on immensely in its first years, there found to be little empirical evidence to support it. After all, children are more likely to take

nurturant or socially powerful individuals as their role models rather than threatening and rivalrous individuals (Bandura, Ross & Ross, 1963).

This lack of evidence resulted in reformulations of psychoanalytic theory. Chodorow (1978) proposes that identification with the mother starts in early infancy and as it progresses girls get more attached to the mother as she is the same-sex parent. They get attached to the mother so much so that they merge with her and this merger causes strong interpersonal relationships in girls. On the other hand, boys move away from the mother and their difference from females becomes central to their development (Bussey & Bandura, 1999).

This theory is also lacking in conclusive evidence, as there is no evidence that the attachment in a mother-daughter relationship is stronger than in a mother-son relationship (Sroufe, 1985).

2.3.3. Cognitive Approach – Cognitive - Developmental Theory

According to Kohlberg (1966), gender identity is the basis that regulates and organizes a child's gender learning process. The child is the primary agent in this process. "The child's sex role concepts are the result of the child's active structuring of his own experience; they are not passive products of social training" (Kohlberg, 1966, p. 85). In other words, "the child's concepts are constructed, not directly taught" (Wilson, 1993, p.38). Based on what they see and hear in their environment, they develop conceptions of gender.

Kohlberg (1966) states that by the age of three, most children can distinguish man from women, mostly based on clothing and hair length. "After attaining the ability to correctly label gender, children are cognitively prepared to develop an individual gender role or gender-typed identity." (Kotrba, 2007, p.7) When they reach the point where they believe that their gender is fixed and cannot be changed, they start valuing their gender identity and as a result, they try to behave in ways that are appropriate to their gender conception. As cognitive consistency is pleasurable, individuals act with their self-conception of gender (Bussey & Bandura, 1999). In Kohlberg's words, this consistency manifests itself like this: "I am a boy; therefore, I want to do boy things, therefore the opportunity to do boy things (and to gain approval for doing them) is rewarding" (Kohlberg, 1966, p. 89). When the thought (I

am a boy) and behavior (acting like boy) are well-established and reciprocally connected, this results in gender constancy (Bussey & Bandura, 1999).

To Kohlberg (1966), gender constancy is achieved when sex is considered as an attribute connected to deep-rooted biological properties rather than insignificant characteristics such as hair length or style of clothing. He also states that the young child goes through stages before eventually coming to the understanding that one's gender is a constant and meaningful human attribute.

Gender constancy consists of three levels of gender understanding (Slaby & Frey, 1975). *a) Gender identity* is the simple ability to define oneself as a boy or a girl and others as a boy, girl, man, woman. *b) Gender stability* is the understanding that one's gender is the same – constant – over time. It was the same when one was baby, and it will be the same in adulthood. *c) Gender consistency* is the ultimate understanding that gender has a never changing nature in spite of changes that can happen in appearance, dress or activity. This stage is mastered at around 6 or 7 (Bussey & Bandura, 1999).

This theory attracted attention for a long time; however, there are certain points which go against its main tenets. For example, the connection between gender constancy and gender-based conduct is questionable. Another example, many behavior types (such as toy preferences) that are thought to be developed with gender constancy are displayed by children long before they have attained gender constancy (Bussey & Bandura, 1999).

2.3.4. Gender Schema Theory

“A schema is a cognitive structure, a network of associations that organizes and guides an individual's perception” (Bem, 1981, p.355). It works as an anticipatory structure helping to search for and assimilate the information that is received in a schema-specific way. Children develop a gender role schema that guides perceptions and behaviors concerning the actions, emotions, and occupations suitable for each gender (Bem, 1985). The stimuli coming from the environment are processed with this schema. As in cognitive-developmental theory, the child's own cognitive processing is responsible for mediating sex typing (Bem, 1983).

This theory is similar to cognitive-developmental theory in many other ways;

however, it deviates from it in several ways. For example, in cognitive-developmental theory, the child needs gender constancy to develop gender orientations. However, in gender schema theory, the simple ability of labeling oneself and others as males and females is enough to start gender schema development (Martin & Halverson, 1981). Once it has started, this schema will expand and include many different attributes. Bem (1981) states that “as children learn the contents of the society’s gender schema, they learn which attributes are to be linked with their own sex and, hence, with themselves” (p.355).

As the schema develops, children learn to apply schematic selectivity to themselves as the schema itself gets gender selective. For example, certain dimensions such as the dimension of being strong are socially attributed to boys, so they are non-existent in the schema applied to girls and in the same way, the dimension of nurturance, which is usually seen in the female schema is omitted from the schema applied to boys. Children learn to choose only those that are relevant to their sex and organize their own self-concepts accordingly. As a result, their self-concepts become sex-typed. “Simultaneously, the child also learns to evaluate his or her adequacy as a person in terms of the gender schema, to match his or her preferences, attitudes, behaviors, and personal attributes against prototypes stored within it” (Bem, 1981, p.355).

As the child is prompted to model the behaviors seen in his/her surroundings and regulate his/her behavior to conform to the society’s norms (cultural definitions of maleness and femaleness), the result is sex typing (Bem, 1983). However, Bem (1981) also emphasizes that it is necessary to highlight the fact that gender schema theory is about the process, not the content. Sex-typed people process information and adjust their behavior in line with what is provided by their culture. So, the process they employ to divide the world into two categories as feminine and masculine is important for the theory, not the contents of the categories.

Compared to non-sex-typed individuals, sex-typed individuals’ self-concepts and behaviors are more likely to be shaped based on gender. For example, many non-sex-typed individuals can see themselves nurturant or dominant without referring to masculinity or femininity, however to a sex-typed individual, these attributes or behaviors cannot be considered independently of gender connotations (Bem, 1983).

2.3.5. Socialization Approach - Social Cognitive Theory

While taking behavioral and cognitive factors into account, this theory also emphasizes the importance of environment and social practices in gender differentiation. In other words, “gender development is neither totally shaped and regulated by environmental forces or by socially nonsituated intrapsychic processes” (Bussey & Bandura, 1999, p.684). How development and differentiation of gender come into existence is explained with triadic reciprocal causation, that is, the reciprocal and bidirectional influences occurring between three factors: personal, behavioral, and environmental. *Personal* factor includes cognitive aspects like gender related conceptions, standards which govern judgments and behaviors and self-regulatory influences such as thoughts, evaluations, and decision-making (West, 2015). *Behavioral* factor includes actions related to gender and *environmental* factor includes a wide range of social influences that individuals encounter in their daily lives.

According to Bussey and Bandura (1999), what differentiates social cognitive theory from cognitive-developmental theory and gender schema theory is the fact that social cognitive theory attaches considerable importance to non-cognitive influences like motivational, affective, and environmental factors in addition to cognitive ones. This theory emphasizes that individuals learn gender-related information by observing models and imitating them.

Gender linked conduct is fostered through rewards and punishments for gender-appropriate and gender-inappropriate behavior. People act in a way that they believe will bring positive outcomes and avoid acting in ways that they believe will produce negative outcomes (Bussey & Bandura, 1999).

2.4. Gender Roles

According to the Oxford online dictionary, the word “role” dates back to the early 17th century and comes from the obsolete French word “roule”, referring originally to the roll of paper on which the actor's part was written. If this piece of information is applied to the context in which gender roles are discussed, a gender role can be seen as a part that a specific individual (an actor or actress) plays in

society and it is governed by guidelines as to how to play it. Needless to say, these guidelines are written by society (scriptwriter).

Most of the time, people think that differences in behavior and personality they see between males and females are based on biology- in other terms: sex differences. However, these differences arise mostly because of social factors (Basow, 1992).

Babies start their lives with empty sheets about their gender roles. As they grow up, they build a system for themselves so as to decide what is expected from them in according to their sex. In this system, society classifies what is appropriate to each sex and children start showing differences in their behaviors in ways the society expects them to. Wilson (1993) claims that gender roles are created by society and Lipman-Blumen (1984) asserts these roles include a complex mix of social and psychological behaviors, attitudes, norms and values that society calls masculine and feminine.

Gender roles define a person's place in society in connection with traditional expectations from masculinity and femininity and reflect how that person should look and behave, what kind of personal traits and beliefs he or she should have concerning domestic and work roles (Miville, M. L., 2013). Stets and Burke (2000) state examples of masculinity-associated traits include action, competition, and instrumentality. Femininity, on the other hand, involves passivity, cooperativeness and expressiveness.

As gender roles are society specific, "a wide diversity of behaviors and sex roles exists from society to society" (Wilson, 1993 p.35). As a result, while one culture associates women with feminine gender roles and men with masculine gender roles, for another culture this case is different. Mead (1950) gives examples from three different tribes in New Guinea: 1) In the Arapesh tribe, males and females are both considered as nonaggressive, cooperative, and responsive to the other people. 2) In the Mundugumor tribe, both males and females are considered as aggressive, individualistic and unresponsive. 3) In the Tchambuli tribe, males are emotionally dependent and not responsible. Females are managing, impersonal and dominant.

2.5. Gender Stereotyping

Mkuchu (2004) gives the definitions of “gender roles” and “gender stereotyping” as follows:

Gender roles are behaviors, attitudes, interests and skills that a culture considers appropriate for females and males and that the genders are expected to fulfill. (...) Gender stereotyping is the tendency of a given culture to assign particular traits, characteristics and roles distinctly to women or men. The assumption behind stereotyping is that the assembled attributes of men apply to all men and those of women apply to all women.

(p.17)

Basow (1992) states the difference (or the relation) between gender roles and gender stereotyping as follows: “Each culture creates its own meanings for the terms female and male. These meanings involve a series of expectations regarding how each gender should behave. When exaggerated, these expectations become gender stereotypes” (p.2).

Miville (2013) also describes gender stereotypes as “rigidly held shared beliefs about gender and gender roles” (p.4). The adverb “rigidly” is the key word to understand stereotypes. In her book, Basow (1992) emphasizes that stereotyping is experienced when “strongly held overgeneralisations” are made about people in a given society. She goes on to give an example by asking what your choice would be if you were giving a toy to a girl. “A doll? A catcher’s mitt? A coloring book? A chemistry set?” For a certain girl you know, she explains, your choice might be different from “typical assumptions about male and female interests”, but how about for a girl you do not know? If you make your choice, then, based on your “basic assumptions about girls”, you are acting on “stereotypes” (Basow, 1992, p.3).

Stereotypes may not reflect the tendency in a certain group as a whole or they may not be true for a specific individual, because they are oversimplifications.

Another aspect of gender stereotypes is that they exist on both societal and personal levels. That is, while they may be the expectations of a culture, they also may be expectations of a single individual based on his/her experiences. Furthermore, gender stereotypes may not be built on statistically meaningful

differences between the sexes. Rather, they may be blown out of proportion forms of grains of truth (Basow, 1992).

2.6. Psychological Sex Typing

When stereotypical personality traits (feminine traits and masculine traits) of a person are considered in a statistically independent way (that is solely feminine or solely masculine), a certain individual is described as either *masculine* or *feminine* dependent on the set of traits he/she scored high. In other words, if an individual shows feminine characteristics, that individual is assumed to be lacking in masculine characteristics or vice versa (Spence & Helmreich, 1978).

However, another aspect of stereotypes that merits reflection is the fact that certain individuals' behaviors or personality traits are not strictly masculine or feminine, because they can score high or low on both sets of traits. So, there is a need for terms that can be used for these people. The term *androgynous* is used for individuals who score high on both sets of traits that are stereotypically feminine (nurturant – expressive traits like understanding and compassion) and masculine (active – instrumental traits like independence and assertiveness). For those who score low on both sets of traits the term *undifferentiated* is used (Basow, 1992).

In view of mentioned points above, psychological sex typing is separated from biological sex and this typing presents us four psychological sex types: masculine-sex-typed, feminine-sex-typed, androgynous, and undifferentiated.

According to Basow (2006) research since 1970 consistently finds that individuals with active – instrumental traits (masculine and androgynous individuals) have higher self-esteem and less anxiety and depression than other individuals who are low in such traits. On the other hand, individuals with nurturant- expressive traits (feminine and androgynous individuals) are better communicators. They are better at decoding non-verbal cues and more satisfied in their relationships (Basow, 1992). Thus, gender-balanced or androgynous individuals will probably have lives with fewer psychological, relational and physical problems than others (Woodhill & Samuels, 2003).

2.7. Impact of School and Education on Gender Identity and Stereotypes

Socialization is what shapes gender roles and it is through social factors that psychological differences existing between two genders arise (Davidson and Gordon, 1979). In this process, modeling is one of the most prevalent and efficient ways of conveying attitudes, values, thought and behavior patterns (Bandura, 1986; Rosenthal & Zimmerman, 1978). So, it naturally follows that, as social cognitive theory tells us, exposure to continual modelling of gender typed behavior in one's immediate environment acts as a conveyor to pass on gender role information (Bussey & Bandura, 1999).

Being one of the places that can be considered in the immediate environment, school is where children spend the biggest proportion of their time (Söylemez, 2010). At school, individuals' attitudes, values, beliefs and behavioral patterns are shaped and developed as well as their potentials and skills. Learning behaviors and choices are directly related to gendered self-perceptions, which can be developed either positively or negatively at school.

School also "provides an example of the adult world of work" (Bursuc, 2013, p.70). Just like this, "school facilitates the development of a personality that is appropriate for the role expectation of the society. In other words, it is a place through which feminine and masculine gender roles are constructed and reinforced (Söylemez, 2010). For this reason, education, alongside the cultural heritage of a society, transfers the sexist perspective of the society to generations (Söylemez, 2010).

Schools are seen as places that need to provide an environment free of gender-based stereotypes with no bias and discrimination against either gender. However, this is a challenge for everyone involved in the educational system in the whole world. A report of a USAID (2008) project in Malawi reports that female students have been regarded as slow to understand, second-class students who cannot answer questions. They were tasked with sweeping the floor and arranging furniture. Male students, on the other hand, had high status tasks such as ringing the school bell and timekeeping. These actions might be deemed unimportant in education, but they have the potential to widen the gender gap in schools (Bursuc, 2013).

According to Rover (as cited in Söylemez, 2010, p.27) sexism at school

manifests itself in three ways:

- (1) the content and subject matter that is taught neglects women. This occurs often in the way of excluding them and their contributions completely;
- (2) the educational process which takes place in the schools, colleges and universities is conducted through the rules of the male culture and interactional system; and
- (3) in classroom environment or in other interactions with teachers, women experience interactional and conversational discrimination.

2.7.1. Teacher-Learner Interaction

The relationship between a student and a teacher is one of the most effective factors in gender role identification (Kaya, 2003). According to Bursuc (2013), teachers' approach to students and their gender can produce a strong impact on both genders' academic achievement and their own attitudes and values. Unfortunately, "in many countries education systems provide examples of ... teachers with biased expectations and other different means that contribute to gender inequity promoted through the teaching and the learning processes." (Bursuc, 2013, p.64).

Spender (1982) analyzed lesson transcripts and found teachers (including herself) teaching in mixed classes at secondary and tertiary levels paid more attention to male students even when their real intention was distributing their time equally between genders. Interestingly, even when this is the case, females could falsely be seen getting more attention than males. Spender (1982) also found from her interview with a teacher that, in one case, this false perception was also experienced by the teacher's male students too, who complained that their teacher paid more attention to the females while the reality was the exact opposite. Sunderland (1992) is of the same opinion. She claims teachers can treat male and female students differently in many different forms, and even they may not be aware of this themselves. Bursuc (2013) also corroborates this fact by stating that research shows teachers interact differently and inequitably with female and male students even when they think that they treat them fairly. Söylemez (2010) states many studies carried out in the UK and US show an imbalance in the amount of attention received by male and female students. What is more interesting is that male students get more attention even from their female teachers as well as their male teachers. Sunderland

(2000) quoted Kelly (1988) on this matter as follows:

It is now beyond dispute that girls receive less of the teacher's attention in class. ... It applies in all age groups ... in several countries, in various socioeconomic groupings, across all subjects in the curriculum, and with both male and female teachers. (p.160)

In a different study, Holmes (1989) found that the adult male students both asked and answered more questions in classes that she used for her analysis. As a result, male students got more speaking practice, and feedback.

According to Hetherington and Parke (1993), teachers usually react to male and female students' acts in gender stereotypic ways. They respond to social acts like talking more when they come from female students; likewise, they react to assertive behavior more when male students display it. Bursuc (2013) mentions the example of Tajikistan where teachers think many actions are natural when they come from boys. However, the same actions are not permitted to girls. He writes about another study which reveals that some teachers in Albania have stereotypical beliefs about intelligence. They believe male students are more intelligent than female students and if a female student gets good results, it is only because of her hard work. Bursuc (2013) also underlines the fact that even when praising, teachers often make the mistake of saying things like "Women write such neat lab reports" which contributes to forming stereotypes that have an effect on the gender perception of individuals.

Another example of gender-biased views held by teachers is about the subject matter. According to this view, in line with their learning capacities, female students are better at linguistic and social sciences while boys excel at arithmetic and science (Marland, 1983).

Contrary to popular belief, it is not only girls that are subject to negative treatment by teachers. In elementary schooling period, teachers tend to show male students more disapproval and other forms of negative feedback than female students. Therefore, male students think they are less liked than female students. Male students also find it more difficult to adjusting to school routines and as a result they end up creating more problems for teachers and in return they are criticized

more (Kaya, 2003).

A study funded by World Bank showed that in Albania, some parents are worried about the way teachers treat male students. One parent claimed some teachers had different communication styles with male and female students based on their gender and males skipped classes or dropped out of school because of this difference in communication which usually meant a lack of communication for male students (Bursuc, 2013).

Sunderland (2000) brings another interesting point to attention by making a distinction between the *amount* of attention and the *kind* of attention. She explains if boys are getting more attention from the teacher and if this is mostly in form of behavioral criticism as noted by Kelly (as cited in Sunderland, 2000, p.161), this cannot be interpreted as boys are getting better learning opportunities. Sunderland (2000) here mentions a study of her own that she carried out in 1996, and commenting on the results she obtained, she states that, except some cases, she found either no or statistically non-significant evidence that pointed to differential teacher treatment. Those exceptional cases were: a) The boys were getting the greater amount of attention because the teacher was telling them off by the teacher. b) The girls were treated by the teacher as the more academic students. Going back to the question of making a distinction between the amount of attention and the kind of attention students get, Sunderland (2000) concludes “while boys may appear to dominate the classroom in one sense, girls may dominate it in another” (p.163).

2.7.2. Learner-Learner Interaction

In a school setting, the influence of peer communication on gender identity cannot be ignored, as “the power attributed to peer pressure is no myth” (Wood, 2003, p.220). Both the victim and the perpetrator of gender stereotyping, peers can affect each other’s attitudes and identity by acting on the belief that there is a greater chance of granting/getting peer acceptance if conformity to gender stereotypes is ensured. This is especially so for boys (Fagot & Messner, as cited in Wood, 2003, p.220) because there is a greater pressure on boys to do only boy things than there is on girls to do only girl things.

Males use talk to assert themselves and compete. However, for females, talk is

a tool to engage in a collective relationship with others (Wood, 2003). Many classroom environments are favorable to masculine style of communication rather than a feminine one, which results in female students' speaking less in the classroom and this is highly likely to be transferred to individuals' social lives (Wood, 2003).

Male students tend to speak up more frequently in a classroom discussion even when they do not know as much about the topic discussed as others (Sadker, 2002). Furthermore, in a small co-ed group, male students prefer to ignore comments and contributions coming from females, which shows that the main tendency in many parts of society is also at work in a classroom environment (Tannen, 2001).

An interesting study by Webb and Kenderski (1985) showed that in mixed-sex math groups, female students provided information when requested by either male or female friends while male students responded virtually only to male friends. Lockheed's analysis (1985) showed that male students exercised more control over group decisions than female students. In the summary section of her findings, Howe (1997) talks about four key points:

- 1) Contributions from boys dominate the classroom interaction both physically and verbally.
- 2) Girls request help to a greater extent than boys do.
- 3) Girls support their conversational partners to a greater extent than boys do.
- 4) Contributions coming from boys are more frequently evaluated during classroom interaction which makes boys more experienced than girls in this aspect. (p.44)

When learner-learner interaction is considered from the perspective of conversational roles learners have in pair or group works, studies (Holmes, 1989; Edelsky, 1981) show that male students speak more frequently and take longer turns than female students. Although they did not get much encouragement themselves, female students were found to be providing a good environment supportive of male students' language competency. Here, Sunderland (1992) asks questions that one could find quite interesting and controversial. She asks if this discursal marginality of female students at school reflects gender roles in their background cultures or if it reflects power rather than gender. She asks whether it might be the case that female

students let male students do all the work and learn from it. After all, she adds, it cannot be presumed that oral production in the classroom is the best way to proficiency. She also asserts that a non-discriminating classroom would not be the one in which teacher gave an equal amount of attention to each student because each student is different and “individual needs and other differences must be catered for” (p.89).

2.7.3. Hidden Curriculum

Perhaps the greatest of all pedagogical fallacies is that a person learns only the particular thing he is studying at the time. Collateral learning in the way of formation of enduring attitudes, of likes and dislikes, maybe and often is more important. ...For these attitudes are fundamentally what count in the future. (Dewey, 1963, p. 48)

Having been debated for over a century, the notion of hidden curriculum is really difficult to define in a clear and comprehensive way. However, the most popular definitions seem to define it as “unstudied curriculum”, “covert curriculum”, “latent curriculum”, “what schooling does to people”, “by-products of schooling”, “non-academic outcomes of schooling” and “residue of schooling” (Vallance, 1973, p. 6). Another definition of hidden curriculum is “all the things that are learnt during schooling in addition to the formal curriculum” (Söylemez, 2010, p. 29). Czajkowski and King (1975) explain that hidden curriculum is about how school environment and structure influences students’ attitudes, perceptions, and sensitivities. Novosel (2015), in her graduation thesis, likes the definition in Martin’s paper (1976) best for her study: “those learning states of a setting which are either unintended or intended but not openly acknowledged to the learners in the setting unless the learners are aware of them” (p.5).

As highlighted before, hidden curriculum -referred to by one name or another- has been a topic of discussion for over a century; however, this does not say much about how long it has been present. Since the presence of hidden curriculum is not limited to formal education and academic learning settings, and “it is always and everywhere tied to learning” (Martin, 1976, p.136); it may be worth considering the

possibility that hidden curricula have pervaded all sorts of education and learning since ancient times (Novosel, 2015).

According to Kohlberg (1970) hidden curriculum is closely connected to moral education and teachers are responsible for transmitting moral standards. Many used the notion of hidden curriculum to account for the school's role of reinforcement of class structure and social norms (Goodman, 1960, 1964; Friedenber, 1965, 1966, 1970; Illich, 1971) and education for the purpose of creating docility (Henry, 1955, 1957). However, explanations of what hidden curricula dictates cannot remain true forever. In other words, the way we look at curricula or the time period that brings certain interests to attention might cause other components of hidden curricula to remain overlooked. After all, "our interests shift, our knowledge of the world is enlarged, our consciousness is raised, and we therefore come to see and care about things in a hidden curriculum we did not care about, indeed perhaps could not see, before." (Martin, 1976, p.140)

Different schools and school types have different hidden curricula, as "there is no reason to suppose that different settings will have identical hidden curricula." (Martin, 1976, p.138). Socio-economic level of parents affects the choice of the school type that their children go to (state school or a private school). With changing school types hidden curriculum changes, too. In a certain state school in the slums, the hidden curriculum might focus on obedience, courtesy and traditions, while in a private school, students might be encouraged to compete and become leaders by the hidden curriculum in effect (Söylemez, 2010).

Novosel (2015) puts forward several points about hidden curriculum neatly. She states that in hidden curricula there can be academic facts and ideas as well as non-academic ones and gives the example of learning additional relevant or irrelevant facts from a text in an English textbook. After all, the subject of a hidden curriculum, she observes, does not need to be a relevant one. Another point Novosel (2015) makes is that hidden curricula are not necessarily systematic and planned. A teacher's unplanned comment on a matter might strongly influence a student's point of view in the future. Drawing on Martin's (1976) arguments, she also discusses the hidden nature of a hidden curriculum. Some hidden curricula can be hidden to

everyone, while some other hidden curricula might be hidden to only a student or a group of students but known to other parties in a certain setting.

Hidden curriculum is also seen as a way of establishing and maintaining social control. Focusing on American history, Vallance (1973) gives a historical account of hidden curriculum in three historical stages, explaining the hidden curriculum's social control function. (1) *Prior to the 1830s*: Formal education and schooling were extremely limited and as a responsibility, teaching the necessary skills for survival and moral standards fell on family and church. As the years went by, family roles underwent a transformation and the church's influence weakened. As a result, the need for schooling became more pressing. American schooling had two purposes in this stage. The first purpose was to teach the traditional culture and morality and the second was to create national and uniform culture and to reinforce the legitimacy of established authority. Hidden curriculum was explicitly at work. (2) *Mid-nineteenth century*: As the fragile patchwork patterned schooling of the previous era did not promise much against the problematic urban growth of this era, a move to create a system of public education was seen. Main purpose was to guarantee stability in the country through schools as active socializing agents. Education was seen as a means of social control, which is a direct sign of hidden curriculum at work again. (3) *Post – Civil War*: Moving onward from the start of this era there was seen a shift of focus from imposition of social system and values to individual development and welfare within the social context. Only in this era did the hidden curriculum leave its prominent place in favor of individual needs. However, hidden curriculum did not die, it just went underground. This change happened only when “school people”, as Vallance puts it (1973, p.6), felt schooling was secure enough and they were sure that it was working.

As Söylemez (2010) suggests, explicit curriculum is not the source of many of the most powerful messages students receive. The actions of raising a hand to ask for an opportunity to talk, knocking on the door before entering a room or buttoning up the jacket when a figure of authority is met are all good examples of the behaviors that are not included in the curriculum, but expected from students as a part of hidden curriculum (Söylemez, 2010).

The roles students take on outside school are also formed by the hidden curriculum through social meanings, limitations, and cultural values (Auerbach & Burgess, 1985). It also produces gender stereotypes and inequalities because it gives “less recognition and encouragement for female students” (Wood, 2003, p. 218).

Wood (2003) divides the hidden curriculum into three elements. (1) *Organization of schools*: In society, males are in superior and females are in subordinate positions. Reflecting the gender stratification of society, organizational structure of schools reveals the same tendency, thus recreating inequity. Educational institutions show this as normal to students. Furthermore, witnessing this type of organization at school also deeply affect children’s perception of proper male and female roles as well as their career choices. Especially female students are discouraged from following career paths that include traditionally masculine fields and skills. (2) *Curricular content*: By excluding females, their experiences, perspectives and contexts, the curricular content sends the message that males and male experiences are the norm. Female experiences are unimportant, marginal, or deviant. (3) *Communication in schools*: Male students get more attention than female students. At schools, teachers and staff communicate with female students in such a way that they think they are less valued and less able than male students. Female students get praised when they are quiet and helpful, while male students get approval for their achievement and interest in academic matters, which sends the message that males are “academically serious-worthy” (Wood, 2003, p.217).

Language is the most effective tool to convey ideas and thoughts, so when the hidden curriculum is considered in an EFL context, it is only natural to think that the practice of teaching a foreign language is a much more powerful way to convey a hidden curriculum than the practice of teaching other subjects. It is always up to the author of an English textbook to decide how to present the target language and in what context to teach linguistic elements, thus having absolute authority on what to teach and what to leave out and how to do it. “... that is precisely why FL textbooks provide such fertile soil for the development of the hidden curriculum, as well as its analysis” (Novosel, 2015, p.14). For this reason, teaching materials, especially coursebooks are going to be discussed at length.

2.7.4. Teaching Materials

Materials that are used to teach can be studied in two broad groups as print and non-print materials. Both are widely used in contemporary classroom contexts, however; print teaching materials hold the advantage over the non-print, as they are easy to carry around and there is no need for any additional equipment to use them (Yang, 2014).

Print materials are widely used in face-to-face education settings. Ruddick (2010) confirms this by stating that textbooks are one of the most widely used educational tools in the classroom. Indeed, in many language-teaching classrooms, as a type of print teaching material, coursebooks accompanied by their workbooks, still form the backbone of learning and teaching practices. Teachers dedicate about 70 to 90% of their classroom time to textbooks (Baldwin & Baldwin 1992). On a similar note, Sadker and Zittleman (2007) claim students spend 80 to 95% of classroom time on textbooks. They also state that teachers base most of their instructional decisions on textbooks (2007). Other print teaching materials such as magazines, picture dictionaries, children's books, storybooks, graded readers, newspapers, encyclopedias and such can also be used for a better and more useful teaching-learning experience.

Of course, in this modern age, language teaching and learning are not limited to print materials. Non- print materials like, e-books, audio books, podcasts, websites and smart phone apps dedicated to a certain language's teaching, and many others offer invaluable support and motivation and are commonly used in modern classrooms. Yet, they are still no more than supplementary teaching materials in classrooms where print materials are still the major teaching materials (Yang, 2014). That is why the focus will be on language coursebooks.

2.7.4.1. Coursebooks

Social cognitive theory explains gender role development as the result of the cooperation between an individual's cognitive processes and social influences coming from family and other societal systems such as schools. Emphasizing the importance of modeling as a source of observational learning, Bandura (1971) claims that through modeling influences, children can develop unfavorable behavior just as

they can show generative and innovative attitudes. Departing from Bandura's (1971) suggestion that these modeling influences can be transferred through physical demonstrations, representations in pictures or verbal descriptions, Demir and Yavuz (2017) conclude that, as one of the main instructional materials, coursebooks convey a huge amount of modeling components embedded in the informational content, visuals and texts that they include. Indeed, by portraying the people in society in various ways and showing the way they communicate, coursebooks have the power to affect students' perceptions of gender. Arıkan (2005) also concurs by stating that "... coursebooks, with all their aspects, have the power of altering students' opinions and beliefs on many socio-cultural matters from gender and popular culture to religion and social class since the majority of classroom teaching is carried out by the use of them." (p.30). Focusing on the visual elements used in coursebooks, Shah (2012) believes that the way in which coursebooks depict genders has a role in building the two genders' image in learner's mind.

Even publishers had to identify gender related problems in their books and acknowledge the importance of basic equalitarian values being instilled in children. As a major textbook publishing company, Macmillan issued the following statement in 1975 (quoted in Britton & Lumpkin, 1977, p.41): "... children are not simply being taught mathematics and reading; they are also learning, sometimes subliminally, how society regards certain groups of people. In the case of that young girl or minority child, they might deduce from their reading that they are somehow second-class citizens, and that one type of person has less value than another". Before that, in 1973, Ginn and Company stated "Educational materials teach far more than information and a way of learning. In subtle, often unconscious ways, the tone and development of the content and the illustrations foster in a learner positive or negative attitudes about self, race, religion, regions, sex, ethnic and social class groups, occupations, life expectations, and life chances" (quoted in Britton & Lumpkin, 1977, p. 40). Becoming aware of the problems lurking on the pages of language textbooks, Holt, Rinehart and Winston Company joined the chorus of voices calling for a change to produce positive instructional materials that are "as free as possible from bias, stereotypes, and career role restriction" (quoted in Britton & Lumpkin, 1977, p.41). After all, gender asymmetry in foreign language textbooks

was actually greater than the gender asymmetry in the society that those books tried to reflect (Ittzes, as cited in Sunderland, 2000) and as the Holt Company stated, there was a need “both to correct the inequities that exist today, and to prepare children for the world they will enter when they finish their education” (quoted in Britton & Lumpkin, 1977, p.41).

While defining “cultural values” and “social norms of behavior” as the powers that shape our view of inside and outside world, Skliar (2007) states that they gain access to our minds through texts and illustrations in coursebooks as well as other factors at school. She also emphasizes the fact that coursebooks are historically seen as reliable and respectable sources of knowledge; however, she adds, as knowledge is never “neutral” and “belongs to someone”, coursebooks are “powerful influential tools ... constructing social identities” and never the “innocent depoliticized matter” (p.30). On a similar note, Ersöz (as cited in Söylemez, 2010) asserts coursebooks reflect their authors’ interpretation of social norms and values and with the texts and visuals in them, coursebooks instill their authors’ norms and values into students.

According to Porreca (1984), language by nature is a neutral tool by which a wide range of attitudes and values can be transmitted. However, because of the tendency to manipulate the language in a way that is useful and flattering to themselves, people with enough power and authority can influence standardized language. Porreca (1984) gives the example of dictionaries whose creation hastened the standardization process of the language. Those dictionaries were written by male authors who, as explained above, manipulated the language to their advantage and injected a lot of male-as-norm elements into the standard English language.

In her paper, Sunderland (1992) explains how gender representations in coursebooks can affect learners in three points. 1) If films, videos, computer games, newspapers etc. have an unconscious influence on people exposed to them, so do EFL materials. Playing socially, behaviorally and linguistically restricted roles, female characters in these materials cannot have cognitively and communicatively empowering influence on female learners. 2) If female learners are aware of the fact that female characters in their coursebook have relatively few and limited roles, and if, for this reason, they develop negative feelings, this will possibly hinder their learning. 3) If a coursebook, say, consistently models dialogues and pair works

initiated by males, this will result in not only males getting more practice but also the whole class being exposed to a model of conversation characterized by male firstness.

After a comprehensive review of the literature, Porreca (1984) explains in what ways sexist attitudes are conveyed through textbooks: 1) *Omission*: The ratio of females to males in texts and illustrations. 2) *Firstness*: The order of mention. 3) *Occupations*: Number and quality of occupations males and females have. 4) *Nouns used to describe women and men*: The frequency of nouns used for males and nouns used for females. 5) *Female-exclusive masculine generic constructions*: Use of masculine generic constructions like masculine pronouns when the sex of the referent is unknown or when people in general are referred to. 6) *Use of adjectives*: The types and frequency of adjectives used for men and women.

As a general review of content analyses of FL textbooks, Sunderland (2000), in her more recent study, lists three main senses that bias against females manifested itself in coursebooks: 1) *Exclusion*: males were over-represented. 2) *Subordination and distortion*: men had more powerful and a wider range of occupations than women. Both males and females were engaged in stereotypical activities. 3) *Degradation*: In a stereotypical way, women were shown to be emotional and they were more likely to be joked about and indirectly slurred than men.

Drawing attention to revelations by linguistic analysis of language textbooks, Sunderland (2000) summarizes harmful and not-so-easy-to-detect effects of language coursebooks in three points: 1) Verbs used for females reflected stereotypical female behavior. 2) Females speak less, initiated less dialogues and engaged in a narrower range of discourse roles. 3) Words associated with females were used in a more general and superficial way than males.

2.8. Previous Studies on Gender Representations in Coursebooks

Gender representation in school materials is an issue that has been around since the 1970s. Since Hartman and Judd (1978) wrote their influential article, which might be the first study on sexist language use in ELT coursebooks (Demir & Yavuz, 2017), many attempts have been made to investigate the representation of gender roles in a wide range of school materials for different stages of educational systems

(Sivaslıgil, 2006). Many analytical studies confirmed the presence of gender bias against females, generic male language, androcentric bias and stereotyped gender roles in a wide range of ELT materials used in many different countries. (Ansary & Babaii, 2003; Carroll & Kowitz, 1994; Ghorbani, 2009; Hamdan, 2010; Holmqvist & Gjörup, 2006).

2.8.1. Previous Studies in Turkey

Arikan (2005) studied visuals used in two intermediate level English coursebooks (*The New Headway* and *Think Ahead to First Certificate*) focusing on three categories: representation of women and portrayal of gender, age and social class. According to the results he obtained, both coursebooks had an overwhelming tendency to distribute the visuals unequally, as a result of which he concluded that females were underrepresented in the visual materials of these coursebooks (29.80 % for females; 70.20 % for males).

According to Sivaslıgil (2006), in the coursebooks used in 6th, 7th and 8th grades of Turkish state primary schools in 2005, females were underrepresented in all the categories she used for content analysis. Females were at a disadvantage in terms of frequency of appearance, amount of talk, representations in family roles and other social and occupational roles, distribution of household responsibilities and spare time and leisure activities. However, the results of the discourse analysis showed a balanced representation of genders. She found that the characters performed equal amount of depowering and empowering strategies in conversations including uni-gender and cross-gender interactions.

Skliar (2007) conducted a study on two ELT coursebooks published in Turkey (*New Bridge to Success*) and Iran (*Listening, Speaking, Reading, Writing*). She evaluated the occurrence frequency of male and female characters in Iranian LSRW series and Turkish NBTS series. She found that in LSRW, female presence was “approximated to zero”, while in NBTS it was possible to talk about equality for certain aspects. She also stated that in both series, findings showed patriarchal values. Both series showed a heavy use of masculine point of view in texts.

Bulut (2008) analyzed 10 ELT coursebooks in his master’s degree thesis. He counted male and female characters in these coursebooks and observed that they

were mostly male-centered with a male-female ratio of 716:483. He also stated that these coursebooks had sexist tendencies. They depicted males in active roles where they were in control, while females were mostly portrayed in subordinate roles.

In his dissertation Diktaş (2010) compared and contrasted English coursebooks published by the Turkish Ministry of Education (*My English 6, 7, 8*) and British publishers (*Smash, Oxford Team* and *Attain*). He found that in *My English* series, male characters were “overwhelmingly” dominant in the illustrations and texts and labor force. However, females had more non-traditional jobs, which, he stated, was a positive message to females. In this series, except for *My English 6*, females talked more than males, which, according to him, might be either a positive or a negative portrayal of females depending on the viewpoint. By depicting females in the centre of house related roles and responsibilities, he asserted, there was “blatant sexism against females” (p.132) in this series. As a result of the semiotic analysis that he made, he concluded that people were given gender-schematic roles in this series.

In *Oxford Team* and *Smash* series, he asserted, there was the same male hegemony except for *Attain*, which presented male and female characters in a balanced way. In all of these coursebooks, males talked more than females and dominated the category of occupations. However, females were represented in more non-traditional jobs than males. There was no fixed hegemony in the representation of family roles as the dominant family roles changed in each book. According to the semiotic analysis, he stated people were associated with less gender specific roles, but gender specific stereotypes were still present.

Söylemez (2010) focused on ELT coursebooks used in primary and secondary education published by the Turkish Ministry of Education. She observed an imbalance in the distribution of female and male characters in the visuals and family roles. Furthermore, she stated that these coursebooks were sexist regarding spare time activities. In terms of children plays associated with genders, she observed a gender bias in primary education coursebooks. While primary education coursebooks gave a balanced representation to each gender regarding indoor and outdoor presence, secondary education coursebooks showed males outside more frequently than they do females. Although all coursebooks, she noted, tried to give a balanced representation of occupational roles, some occupations were still gender stereotyped.

In her MA dissertation, Yılmaz (2012) compared the first and the last editions of three elementary level ELT coursebooks (*New Headway*, *Cutting Edge*, *Total English*) published by foreign publishers. According to her results, although there was a slightly imbalanced representation in males' favor in the first publications of the coursebooks, their last editions showed improvement and had a nearly equal representation of males and females.

Bilgin (2013) studied 6th, 7th and 8th grade ELT coursebooks published by the Turkish Ministry of National Education. She conducted her analysis in two parts as “written content” and “visual content”. For the written content analysis, she found that 19 categories were female dominant and 20 categories were male dominant. Visual content analysis, on the other hand, showed bias towards males by 20%. It comprised of 18 categories, 11 of which were male dominant. The remaining 7 categories showed female dominance. When all categories considered together, there was a male-female dominant category ratio of 31:26. She also noted that there was an imbalance in the gender representation when the book for each grade was considered independently.

Demir and Yavuz (2017) conducted a study on a domestically published ELT series (*Yes You Can*) used in public high schools in Turkey. In this study, they found there was a “strong” balance on many levels (visibility in the illustrations, distribution of domestic roles, household and out-of-home responsibilities, assignment of activities and sports, participation in conversations and text writings, firstness in conversation initiation and text mention, and gender focus in writings) in the representation of genders. Apart from a few negative associations regarding occupational representation, they asserted, *Yes You Can* is an “exemplary path-breaking” coursebook series.

2.8.2. Previous Studies Abroad

Hellinger (1980) analyzed 131 passages from three ELT textbooks used in Germany. According to the results, males dominated the passages. In these textbooks, females were mentioned only in less than 10% of the titles of stories. The passages excluded females from challenging and demanding activities, while showing males engaged in a wide range of occupations and leisure activities.

Females' roles were not only limited in variety, but also less powerful and influential in social terms.

Porreca (1984) conducted a study on 15 ESL textbooks to determine the status of sexism in the ESL books. She observed males were mentioned or depicted twice as often as females in texts and illustrations. Regarding occupational roles there was the same male dominance in a qualitative sense as well as a quantitative one. She also investigated sexism in categories like firstness, the frequency of male nouns to female nouns, female-exclusive masculine generic constructions, and the types and frequency of adjectives used for men and women. At the end of the study, she concluded every category of her study gave evidence that supported the idea that "sexism continues to flourish in ESL materials" (p.718).

Mukundan and Nimehchisalem (2008) conducted a research to evaluate gender representation in Malaysian English textbooks *Forms 1, 2, 3 and 4*. Their study suggested the presence of gender misrepresentation in these textbooks. Females were outnumbered by males, and most of the time, males were the prominent interlocutors that started dialogues in the books. Males were presented with negative personality traits, which hinted negative stereotyping of males.

In her highly interesting study, Nagatomo (2010) analyzed an EFL textbook (*Conversation Topics for Japanese University Students*) that she authored herself. What makes her study interesting is that it is, if not the only, one of very few studies that gave results revealing an obvious female dominance in many areas used for the research. In illustrations, female to male ratio was 26:15, which meant females were more visible in the textbook. Furthermore, females had active roles and conversations included more females than males. She concluded her research by stating "students who study English using this book will find that female characters are strongly represented, and no social dominance of one gender over another exists in terms of sentence structure" (p.60).

Bahman and Rahimi (2010) investigated three English textbooks used in high schools in Iran. They reached the conclusion that there was a huge gender bias against females in these books. In many categories like names, nouns, pronouns and adjectives, firstness and titles and the topics of texts, males outnumbered females. Jannati (2015) also stated that the linguistic and semiotic analyses of the English

textbooks used in Iran Language Institute indicated gender imbalance in favor of males in these coursebooks.

Wu and Liu (2015) selected three groups of English coursebooks published in Mainland China in three consecutive decades. The study indicated a slight improvement but, they concluded, there is still a lot of room for improvement as males outnumbered females in all books. Furthermore, males were engaged in a wider range of occupations than females with usually higher social status and females were mostly responsible for the domestic roles and responsibilities. Males also had many more instances of firstness than females, which indicated the presence of a serious gender stereotype in the books.

In his master's degree dissertation that studied EFL textbooks used in UAE, Tahan (2015) found that in the illustrations used in the textbooks, the male-female ratio was 374:254, which indicated a bias against females. Males were mostly portrayed in physically demanding jobs while females were shown as housewives in a family context. In texts, females were dominant with the percentage of 56%. His study also revealed that 70% of the occupations were occupied by males, which meant there was a huge imbalance in the representation of genders. Males were engaged in 69% of the activities mentioned in the textbooks leaving only 31% of the activities to females.

CHAPTER III METHODOLOGY

3.1. Introduction

In this chapter the design of the study is presented. After giving information about the research design that is used to conduct the analysis in the study, this chapter moves on to introduce the coursebook forming the data of the study. Lastly, main analysis procedures and categories that are used to collect data and analyze the content of the coursebooks are explained.

3.2. Research Design

In order to answer a research question, there emerges a need for a plan that is specifically created for it. This plan is called a research design (Dulock, 1993). A general categorization of research designs puts them into four categories: descriptive, correlational, quasiexperimental and experimental. This study makes use of descriptive research design, which is used to describe a situation, subject, behavior or phenomenon. It tries to analyze a target or a particular subject through quantifiable information. “Accurate and systematic description of something or someone is the cornerstone of this research design” (Dulock, 1993, p.154). It is mainly used in social science, psychology and educational research providing a data set that gives access to new knowledge or awareness (CIRT, 2019). Simple nature of description is quite good at encouraging even a novice in his/her research. Main aim of this research type is to understand or generalize the behavior of the subjects studied (Krishnarao, 1961).

Descriptive research may be in the form of quantitative, qualitative or mixed methods research, which is a combination of quantitative and qualitative methods. This study adopts a mixed methods research. Quantitative methods are good at providing objective and generalizable results whereas qualitative ones give deeper insights (Lund, 2012). Combining the strengths of qualitative and quantitative methods, mixed methods research gives more insight than either form by itself (Creswell, 2009). It “involves the collection or analysis of both quantitative and qualitative data in a single study with some attempts to integrate the two approaches at one or more stages of the research process” (Dörnyei, 2007, p. 163). By

embedding a secondary form of data (secondary database) in a larger study with a different form of data (primary database) a study can be supported. In this way, a fuller understanding of the phenomena and verification of findings is possible (Sandelowski, 2003).

3.3. Material

This study analyses 2 coursebooks from *English for Life* series. *English for Life* is a four-level (Beginner, Elementary, Pre-Intermediate, Intermediate; A1 to B1) four-skills course for adult and young adult learners. Authored by Tom Hutchinson and first published by Oxford University Press in 2007, each coursebook comprises of 80 one-page lessons, each of which is meant to be covered in a 45-minute lesson focusing on vocabulary, grammar, skills and English for everyday life. Each coursebook comes with a workbook and iTools for teachers to use on smartboards. The two coursebooks subject to analysis in this study are as follows:

- 1) English For Life Beginner (A1): 112 pages, published in 2012 by Oxford University Press and printed in China.
- 2) English For Life Elementary (Upper A1 to A2): 128 pages, published in 2015 by Oxford University Press and printed in China.

Among different coursebooks geared to students' proficiency levels, these coursebooks are used as the textbooks for Common Compulsory Foreign Language course at Selçuk University to teach freshmen at various vocational schools and faculties. This course is only given in the first year of university education which is divided into two terms each consisting of 14-15 weeks. Other coursebooks in the series are left outside the focus of this study as they are not used because the time allocated for these classes are strictly limited (roughly 60 forty-five-minute lessons).

Schools are places that “provide an example of the adult world of work” (Bursuc, 2013, p.70). Universities are especially so. These coursebooks might well be the last coursebooks that young adults at the university will use in a foreign language class before they enter the adult world of work. For this reason, the example coursebooks set for students is important. That is why these coursebooks have been chosen.

3.4. Data Collection and Analysis Procedure

This study's aim is to analyze the chosen coursebooks' content to understand how genders are represented, i.e. to see if there are any stereotypical representations of genders. Based on this objective, content analysis was considered as the appropriate technique to answer the research questions used in this study. The way to do this is to identify and count the certain characteristics of documentary materials and to investigate the meanings of underlying messages (Mkuchu, 2004).

Mkuchu (2004, p.96) compiles some definitions of CA as follows: By looking at the content of any communication device, CA studies implicit and explicit messages using qualitative and quantitative means. It is also a systematic technique that compresses many words into content categories. Another definition says involving numerical coding, CA, as a method, categorizes answers in different types and number of each answer type is counted.

Several advantages of content analysis are as follows (Mkuchu, 2004):

- It helps researchers to go through a large amount of data easily and systematically.
- Both quantitative and qualitative processes can take place in CA.
- Concentrating on communication through texts and transcripts, content analysis deals with the most important side of social interaction between genders.
- In CA, a researcher can observe things without being observed, and the subject observed is also not affected by the process and the observer.
- With the help of CA, an insight into the intricate nature of human thought and language use emerges.
- In CA, data are always open to reanalysis, which makes it a relatively exact research method based on hard facts.
- It costs less time and money (p.99-100).

As stated above, CA is done by counting words, phrases or grammatical structures within categories (Dörnyei, 2007), and for that reason, categories were formed for the study. These categories were taken from Hartman and Judd (1978),

Porreca (1984), Helvacioğlu (1996), Ghorbani (2009) and Demir and Yavuz (2017). As Söylemez (2010) stated, categories proved to be a great help that give a clear view of the pictures and calculation of percentages. Verbal and visual contents of the coursebooks were coded and then analyzed based on six categories that qualitatively and quantitatively helped to reveal gender representation, gender stereotypes and bias against genders in the coursebooks.

Resulting data in categories were evaluated using descriptive statistics to determine the frequency, percentage and distribution of categorical elements. Where possible, chi-square tests were used to determine if the difference between observed and expected frequencies was significant. “Chi-square (X^2) is a nonparametric, goodness-of-fit test that may be used when ... the data consists of frequency counts, and no expected frequencies are less than five” (Boster, 2005, p.49).

3.4.1. Categories for Content Analysis

Below are the categories used in the study:

3.4.1.1. Visibility in the Illustrations

This category focused on the appearance of male and female characters in the visuals throughout the coursebooks. Visuals were put into three categories: “Male”, “Female” and “Together”. Visuals that portray males and females together (Together) were put aside. Visuals that depict only male (Male) and only female (Female) characters were counted and determined in percentages. A chi-square test was used to calculate if the difference was statistically significant.

3.4.1.2. Distribution of Occupations

In this category, the analysis was performed in two subcategories:

3.4.1.2.1. Number of Occupations Assigned to Each Gender

Firstly, all the occupations depicted throughout the coursebooks were tallied in three groups: Occupations assigned for “Male” characters, “Female” characters and both “Male & Female” characters. Firstly, leaving out the occupations that were assigned to both male and female characters, the numbers of occupations assigned to only men and then women were evaluated, and then the number of occupations

assigned to both genders was added to calculation. A chi-square test was calculated to see if the difference in numbers was statistically significant.

3.4.1.2.2. Traditional/Non-traditional Occupation Assignments to Genders

Using “traditional occupations” and “non-traditional occupations”, classifications by Helvacioğlu (1996) and Arslan (2000), which were formerly put into use by Demir and Yavuz (2017), Sivashgil (2006) and Yılmaz (2012), distribution of both traditional and non-traditional occupations to genders was analyzed. To eliminate cultural differences and promote contextual appropriateness, classifications used in the study heavily depended on the studies carried out in Turkey.

3.4.1.3. Family Roles

Analysis of this category was carried out in two subcategories:

3.4.1.3.1. Gender Assigned Family Roles

Firstly, all family role types throughout coursebooks were put into two categories as family role types for “Male” and “Female” characters and then the difference was calculated using a chi-square test. This difference was also evaluated from a qualitative perspective.

3.4.1.3.2. Chores and Out-of-home Responsibilities Undertaken by Genders

After classifying all chores and out-of-home responsibilities according to genders, the resulting numerical difference was calculated using a chi-square test to see if it was a statistically significant difference. On the other hand, these chores and out-of-home responsibilities were also considered from a qualitative perspective to spot any tendencies to stereotyping.

3.4.1.4. Distribution of Free Time Activities and Sports

This category was dealt with in two subcategories:

3.4.1.4.1. Free-time Activities

All the free time activities depicted in the coursebooks were tallied under the titles of “Male” and “Female”. If a certain activity that could be considered

belonging to this category is done as a part of a person's job, it was not included, as in the case of fishing activity in a fisherman's life. There was no need for a chi-square test in this category, as there was no difference between the number of activities assigned for males and females. However, the distribution of activities to each gender was also considered from a qualitative perspective in order to see if there were any stereotyped representations.

3.4.1.4.2. Sports

All the sports depicted in the coursebooks were tallied under the titles of "Male" and "Female" and then the difference was calculated using a chi-square test. The distribution of sports to each gender was also considered from a qualitative perspective in order to see if there were any stereotyped representations.

3.4.1.5. Gender Distribution in Conversations and Texts

This category is comprised of two subcategories as follows:

3.4.1.5.1. Amount of Talk

All the turns in conversations throughout the coursebooks were tallied in "Male" and "Female" categories to see which gender started conversations most. A chi-square test, again, was used to determine if the difference was significant.

3.4.1.5.2. Dispersion of Interlocutors and Text Writers

In this part, the total numbers of male and female characters that have a turn or turns in conversations were determined. And then, the numbers of male and female characters that write a text, letter, or paragraph were determined. The differences resulting in both instances were tested using a chi-square test.

3.4.1.6. Firstness in Conversations

In this category, first, the numbers of male and female conversation starters were calculated and then the difference was calculated using a chi-square test.

CHAPTER IV FINDINGS

4.1. Introduction

This chapter presents the results of the content analysis of the books. This presentation is done in 6 categories and their subcategories. First category examines the presence of male and female characters in the illustrations throughout the books. Then, the second category focuses on the distribution of occupations between male and female characters and investigates the ratio of traditional and nontraditional jobs hold by the two genders. Third category looks into representations of characters as family members and the distribution of chores and out-of-home responsibilities is examined. Then, in the fourth category, the distribution of free time activities and sports is examined. The fifth category focuses on the amount of talk, i.e. the number of turns, assigned to each gender and investigates the distribution of male and female text writers in the books. In the last category, which gender is represented more as the agent who starts the conversation is calculated.

4.2. Visibility in the Illustrations

According to Table 2, in *English for Life Beginner* and *English for Life Elementary*, there are 603 illustrations in total that show men and/or women and they are categorized accordingly under the headings *Male*, *Female* and *Together*. Interestingly, visuals that depict males and females together (45,94%) outnumber those depicting only males (30,84%) and those depicting only females (23,22%). Males dominate the visuals by 30,84% when compared to females at 23,22%. It can be clearly seen that there is an imbalance in the distribution of visuals in men's favor.

Table 2. Visibility of males and females in visuals

Illustrations			
Male	Female	Together	Total
186	140	277	603
30,84%	23,22%	45,94%	100%

*When all the figures in a visual were males/females, that visual was considered as only one male/female in the classification. In cases where males and females were shown together in the visual, the classification category was set as "together", even though females may have outnumbered males or vice versa. If figures in a certain visual could not be discerned because a) they are out of focus, b) they are unrecognizable c) they are not shown wholly, they were not included in the tally.

Porreca (1984) claims omission (i.e. low visibility) is one of the manifestations of sexist attitude. To understand whether this imbalance can be interpreted as an act of omission, a chi-square test has been utilised. As Table 3 shows, the result is significant, and it is safe to assume that men and women are not given equal importance from the perspective of visibility (n=186 for men; n=140 for women).

Table 3. The numbers and percentages of illustrations showing genders and chi-square test result*

Gender	Observed Fr.	Expected Fr.	Difference	Difference Sq.	Diff. Sq. / Exp Fr.
Male	186 (30,84%)	163	23.00	529.00	3.25
Female	140 (23,22%)	163	-23.00	529.00	3.25
M&F*	277 (45,94%)				6.491
Total	603 (100%)				

*df=1, $X^2=6.491$, $p=0.011$. The result is significant at $p<.05$

**Visuals that show men and women together were kept out of the test.

Below are some examples from the books.

Figure 1. Sample visual depicting a male and a female character together



English for Life Elementary, p.3

Figure 2. Sample visual depicting men and women together



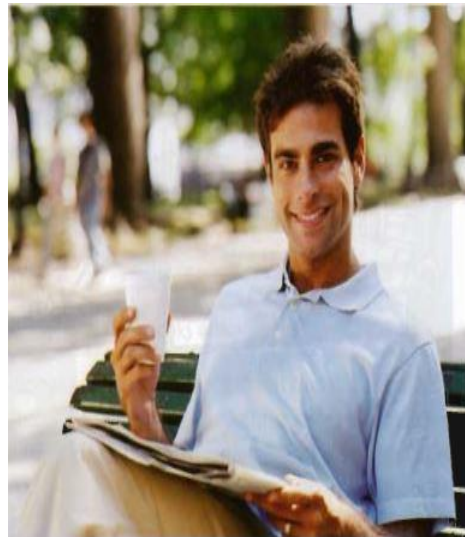
English for Life Elementary, p.63

Figure 3. Sample visual depicting a female character alone



English for Life Elementary, p.35

Figure 4. Sample visual depicting a male character alone



English for Life Elementary, p.35

4.3. Distribution of Occupations

4.3.1. Number of Occupations Assigned to Each Gender

According to Table 4, the number of occupations linked to only males nearly doubles the number of occupations assigned only to females ($n^{\text{jobs}}=16$, (23.19%) for females; $n^{\text{jobs}}=30$, (43.48%) for males). On the other hand, occupations that belong to both genders ($n^{\text{jobs}}=23$, (33.33%)) comprise exactly one third of all occupations mentioned throughout the books. Regarding the distribution of the occupations, this fact reveals that there is a crystal-clear imbalance in favor of males, who, compared to females, hold nearly twice as many occupations singlehandedly. The chi-square test results in Table 4 confirm that there is a statistically significant difference between males and females in terms of the number of occupations hold by each group. When the number of occupations that belong to “Male & Female” group is also added to the numbers of “Males” and “Females” groups, the total number of occupations comes to 69 (100%), which also means males (“Male” + “Male & Female”) are associated with 53 out of 69 occupations (76.81%) while females (“Female” + “Male & Female”) are associated with 39 out of 69 occupations (56.52 %) in total. These numbers show that females are not seen associated with nearly half (43.48 %) of the occupations mentioned in the books. In males’ case, it is nearly a quarter (23.19%) of the total number of occupations.

Table 4. The numbers and percentages of occupations assigned to each gender and chi-square test result*

Genders	Observed Freq.	Expected Freq.	O-E	(O-E)²	(O-E)² / E
Female	16 (23.19%)	23	-7.00	49.00	2.13
Male	30 (43.48%)	23	7.00	49.00	2.13
Male & Female**	23 (33.33%)				4.261
Total	69 (100%)				

*df=1, $X^2 = 4.261$, $p = .039$. The result is significant at $p < .05$

**The occupations engaged by both males and females were not included in the analysis.

4.3.2. Traditional/Non-traditional Occupation Assignments to Genders

In the process of categorizing occupations as “traditional” and “non-traditional”, classifications by Helvacıoğlu (1996) and Arslan (2000), which were formerly put into use by Demir and Yavuz (2017), Sivaslıgil (2006) and Yılmaz (2012), were considered as primary reference sources. Because of cultural differences, which might result in differences in the understanding of what is traditional and what is not, sources coming from different cultural contexts were not consulted. The occupations that were not listed in any of the sources used in this study (designated by *****) were ignored when calculations regarding traditional and non-traditional jobs were done.

According to Table 5 and Table 6, the number of traditional jobs that males do comes to 29 which is 82.86% of 35, which is the total number of occupations that can be labeled as either traditional or non-traditional for males. As for the number of non-traditional occupations assigned to males, it is just 6, which is a mere 17.14% of the total 35. For females, the number of traditional jobs is 12, which is 54.55% of the total number of occupations assigned to females. Interestingly, although females were given fewer occupations than males ($n^{\text{occupations}}=53$ for males; $n^{\text{occupations}}=39$ for females) in the books, they were given more non-traditional occupations than males ($n^{\text{non-traditional}}=6$ for males; $n^{\text{non-traditional}}=10$ for females), which shows an apparent bias towards females. It is also interesting that while males have a ratio of 82.86% traditional occupations to 17.14% non-traditional occupations, females have a ratio of 54.55% traditional jobs to 45.45% non-traditional jobs, which is an indicator of strong encouragement to pursue non-traditional occupations for females.

Table 5. Careers assigned to males and females

Only Male	Only Female	Male & Female
A TV presenter*	Accommodation agent*****	Chef*, ****
Actor*	Cashier****	Clerk*****, **
Bartender*	Estate agent*****	Cook*, ****
Bodyguard*	Flight attendant***	Dancer**, **
Builder*	Hairdresser****	Director*, ****
Chemist*	Interviewer*****	Dj*****
Conductor*****	Lawyer****	Doctor*, ****
Driver (taxi, bus, coach)*	Opera singer****	Fashion model**, **
Engineer*	Teller***	Nurse**, **
Football player*	Tennis instructor*****	Personal assistant*****
Manager*	Works in a bookshop*****	Police officer*, ****
Mechanic*	Works in a hotel*****	Receptionist**, **
Medical assistant*****	Works for a credit card company*****	Runs an internet café*****
Musician*	Works for a sports company*****	Secretary**, **
Operator at a call center*****	Works in a café*****	Shop Assistant**, **
Paramedic*	Writer****	Student*, **
Photographer*		Teacher*, **
Pilot*		Waiter/waitress*, ****
Postman*		Worker at a factory*, ****
Professor*		Works in a bank*****
Repairman*		Works in a supermarket*****
Reporter*		Works in an office*****
Tailor*****		Works in the marketing department of a company*****
Tour guide*		
Trainer at a gym*****		
Works for a computer company*****		
Works for a magazine company*****		
Works for a mobile phone company*****		
Works for an advertising company*****		
Works for an electronics company*****		

* Careers defined as “traditional” for males.

** Careers defined as “non-traditional” for males.

*** Careers defined as “traditional” for females.

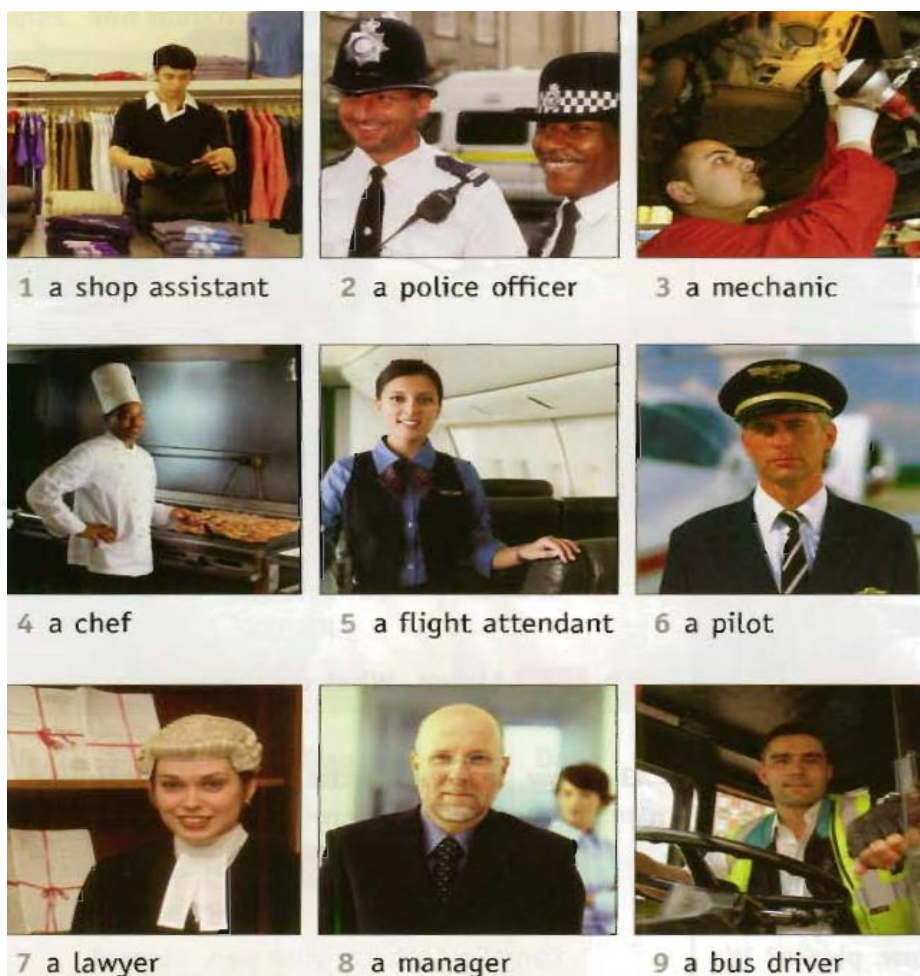
**** Careers defined as “non-traditional” for females.

***** Careers that were not able to be defined because 1) they were not included in any of the classification tools 2) the books just mentioned the workplaces where the characters worked rather than naming the specific careers of the characters that they had in the mentioned workplace.

Table 6. The numbers and percentages of traditional and non-traditional careers assigned to genders

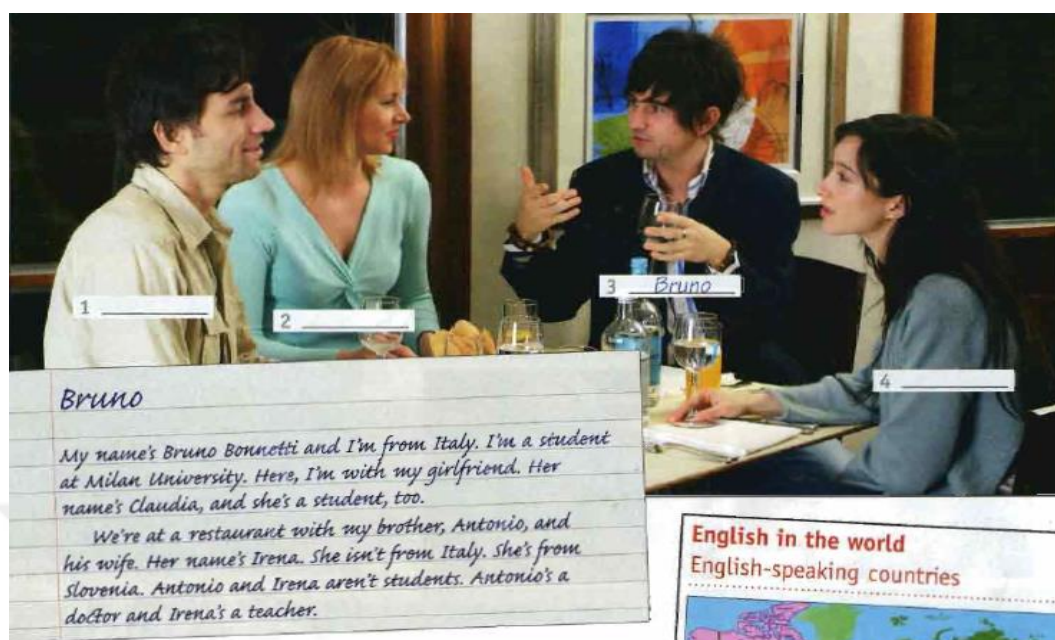
Occupations	Males	Females
Traditional	29 (82.86%)	12 (54.55)
Non-Traditional	6 (17.14%)	10 (45.45)
Total	35(100%)	22 (100%)

Figure 5. Sample group of visuals depicting various occupations



English for Life Elementary, p.33

Figure 6. A sample visual and text from the unit teaching occupations



English for Life Beginner, p.11

4.4. Family Roles

4.4.1. Gender Assigned Family Roles

According to Table 7, the number of family role types assigned to females was a bit higher than the number of family role types assigned to males (n=6 for males; n=7 for females). Likewise, the total number of family roles dedicated to females is a bit higher than that of males (n=63 for females; n=59 for males).

Table 7. The numbers and percentages of family roles

Family Roles							
	Husband	12	20,34%		Wife	18	28,57%
	Father	14	23,73%		Mother	13	20,63%
	Son	9	15,25%		Daughter	9	14,29%
Male	Grandfather	2	3,39%	Female	Grandmother	4	6,35%
	Brother	21	35,59%		Sister	15	23,81%
	Grandson	1	1,70%		Ex-wife	3	4,76%
					Fiancée	1	1,59%
	Total	59	100%		Total	63	100%

A chi-square test was used to understand whether these differences are significant or not. As Table 8 shows, the chi-square results indicate that these differences are not significant.

Table 8. The numbers and percentages of family role types* and family roles** assigned to each gender, and chi-square test results for the categories of (1)* gender and family role types and (2)** gender and family roles

Family Role Types*/Family Roles**					
Genders	Observed Freq.	Expected Freq.	O-E	(O-E) ²	(O-E) ² /E
Male	6(46.15%)*/59(48.36%)**	6,5*/61**	-0.5*/-2**	0.25*/4**	0.04*/0.07**
Female	7(53.85%)*/63(51.64%)**	6,5*/61**	0.5*/2**	0.25*/4**	0.04*/0.07**
Total	13(100%)*/122 (100%)**				0.077*/0.131**

* df=1, X²=0.077, p= 0.782. The result is not significant at p>.05

**df=1, X²=0.131, p= 0.717. The result is not significant at p>.05

Another thing that stands out in Table 7 is the fact that the “wife” role (n=18) is referred to more frequently than the “husband” role is (n=12). However, it is a completely different case for the roles of brother (n=21) and sister (n=15). To check whether these differences are significant, a chi-square test was used again. According to the results in Table 9, these are not significant differences, either (p>0.05 for the “wife” and “husband” roles; p>0.05 for “sister” and “brother” roles).

Table 9. The numbers and percentages of sister/brother roles* and husband/wife roles*, and chi-square test results for the categories of (1)* sister/brother roles and (2)** husband/wife roles

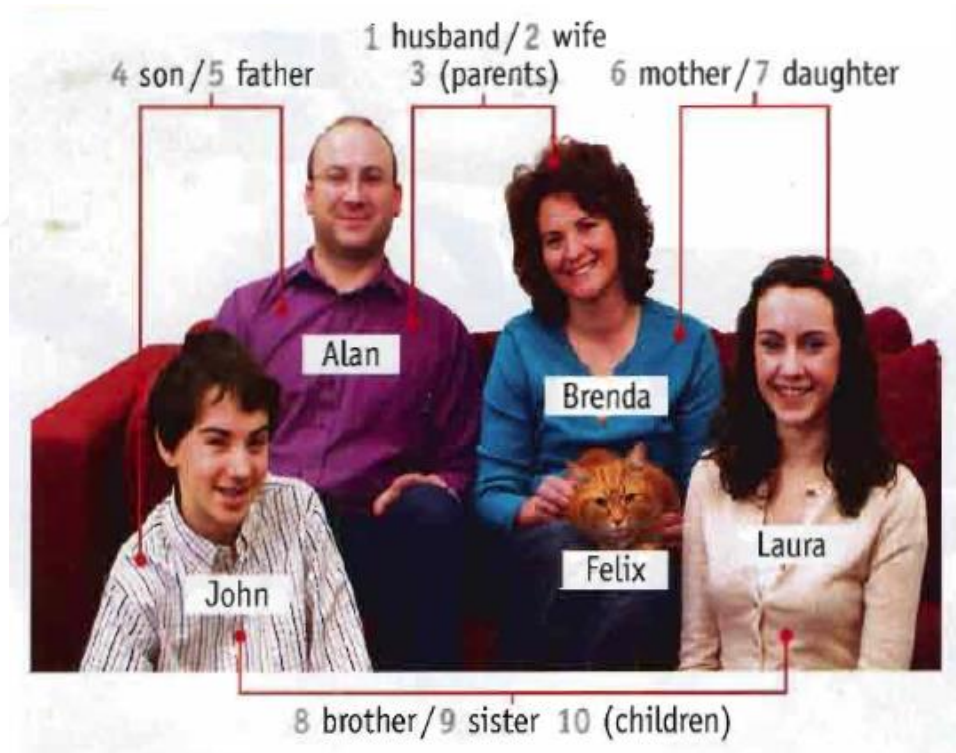
Sister-Brother*/ Husband-Wife**					
Genders	Observed Freq.	Expected Freq.	O-E	(O-E) ²	(O-E) ² /E
Male	21(58.33%)*	18*	3*	9*	0.5*
	12(40%)**	15**	-3**	9**	0.6**
Female	15(41.67%)*	18*	-3*	9*	0.5*
	18(60%)**	15**	3**	9**	0.6**
Total	36(100%)*				
	30(100%)**				
					1*
					1.2**

* df=1, X²=1, p= 0.317. The result is not significant at p>.05

** df=1, X²=1.2, p= 0.273. The result is not significant at p>.05

The same thing is observed in the case of “grandmother” versus “grandfather” roles in Table 7. Although neither is used that frequently (n=4 for grandmother; n=2 for grandfather), it is notable that the number of referrals to the grandmother role doubles the number of referrals to the grandfather role. Last but not least, while there are 3 different family role types that can be considered as different stages of being married to a man, there is only one family role type that is considered as being married to a woman. However, in this context, the chi-square goodness of fit test is not a good answer because it is used “when ... no expected frequencies are less than five” (Boster, 2005). For this reason, it was not used to see if these differences were significant.

Figure 7. A sample visual showing family members



English for Life Beginner, p.5

Figure 8. A visual depicting a father with his children



English for Life Beginner, p.26

4.4.2. Chores and Out-of-home Responsibilities Undertaken by Genders

Out of 32 responsibilities identified in the book, males can be seen fulfilling 17 (20 when those undertaken by both males and females together are added to the total number) of them. Females, on the other hand, are responsible for 21 (24 when those undertaken by both males and females together are added to the total number) items in Table 10. Females and males work together to do 4 items on the responsibilities list. In terms of the number of responsibilities undertaken by each gender, females (n=21) seem to be tackling more household chores and out of home responsibilities on their own than men (n=17) do. To see whether this is a significant difference a chi-square test was used (Table 11).

Table 10. The list of chores and out-of-home responsibilities of males and females

Kind of Responsibility	Male	Female
Changing a wheel		✓
Cleaning the house		✓
Cooking	✓	✓
Decorating a house	✓	
Doing first aid at home		✓
Going to the bank	✓	✓
Going to the chemist's	✓	✓
Hanging clothes		✓
Attending bags		✓
Looking after children		✓
Making a desk	✓	
Making bed	✓	
Making coffee		✓
Making tea		Together
Making toast		✓
Moving heavy objects in the house	✓	
Moving the furniture		Together
Opening a bank account	✓	
Organizing a birthday party		✓
Painting the walls	✓	
Paying the bills	✓	✓
Shopping	✓	Together ✓
Taking spouse to hospital		✓
Taking out the rubbish	✓	
Taking the dog for a walk	✓	✓
Taking things to the cleaner's	✓	✓
Tidying	✓	✓
Visiting parents	✓	✓
Washing the car	✓	✓
Washing the dishes		✓
Working for charity		Together
Total: 32	17	4 21

* If a certain activity that can be considered belonging to this category is done as a part of the person's job, it is not included.

Table 11. The numbers of chores and out-of-home responsibilities assigned to each gender and chi-square test result*

Genders	Observed Freq.	Expected Freq.	O-E	(O-E) ²	(O-E) ² / E
Male	17	19	-2.00	4.00	0.21
Female	21	19	2.00	4.00	0.21
					0.421

* df=1 $\chi^2=0.421$. p= 0.516. The result is not significant at $p>0.05$.

According to the test results shown in Table 11, the difference is not a significant one. When Table 10 is further studied, it is observed that 12 of the total 24 responsibilities identified for females (including the ones that they do together with males) are in the form of household chores that they do at home. The remaining 12 need to be taken care of outside the house (out of home responsibilities). For males, 10 of the total 20 responsibilities (including the ones that they do together with females) are household chores. The remaining 10 are out of home responsibilities. For each gender, the number of household chores they do is equal to the number of out of home responsibilities they undertake (10-10 for males; 12-12 for females), which indicates that in proportional terms, each gender takes on equally shared responsibilities between home and out of home (50%-50%). With regard to the quality of the responsibilities done by the genders, it is quite interesting that a female character is seen while changing a wheel, which is a job that requires manual labor and for that reason, considered a stereotypical male responsibility. Cooking, tidying and making tea as well as washing the family car are all household chores done by both genders. They move the furniture together. However, certain stereotyped gender responsibilities are also present. While females wash the dishes, look after the children and hang clothes; males make desks and move heavy objects.

Figure 9. A sample group of visuals showing male and female characters while taking care of chores and out-of-home responsibilities



English for Life Beginner, p.77

Figure 10. A visual showing a female character washing the family car



English for Life Elementary, p.30

Figure 11. A visual showing a female character changing tires



English for Life Beginner, p.79

4.5. Distribution of Free-time Activities and Sports

4.5.1. Free-time Activities

As can be seen at a quick glance at Table 12, there is a perfect balance regarding the number of spare time activities done by the two genders (n=49 for men; n=49 for women). Therefore, it can be argued that gender representation is as quantitatively fair as it can get. However, when the table is studied in detail from a qualitative perspective, it might be possible to say that the distribution is not as perfect as it is in a quantitative way, due to the fact that several stereotypical activities for both genders are seen on the list. To give examples, “going to football matches” is on the list as an activity of a male whereas “learning languages” and “making cakes” still stereotypically belong to a female world. However, there seems to be an effort to distribute the activities that are done by only one gender in an equal way. For example; men go to football matches, but women go to dog shows. Apart from the musical instruments played by both genders, only men are seen playing the guitar and only women are seen playing the saxophone.

Table 12. The list of activities associated with each gender

<i>Activities</i>	Male	Female
Dancing	✓	✓
Go boating	✓	✓
Going backpacking	✓	
Going camping	✓	✓
Going for a drink	✓	✓
Going for a walk	✓	✓
Going on a boat trip	✓	✓
Going on a cruise	✓	✓
Going on a date	✓	✓
Going on holiday	✓	✓
Going to a club	✓	
Going to a football match	✓	
Going to a music festival	✓	✓
Going to a party	✓	✓
Going to a restaurant	✓	✓
Going to a show	✓	✓
Going to a theme park	✓	✓

Going to an art gallery	✓	✓
Going to church	✓	✓
Going to concerts		✓
Going to dog shows		✓
Going to jazz clubs	✓	✓
Going to the cinema	✓	✓
Going to the park	✓	✓
Going to the pub	✓	✓
Going to the shopping centre	✓	✓
Going to the beach	✓	✓
Going to the theatre	✓	✓
Going to the zoo	✓	✓
Having a picnic	✓	✓
Learning English		✓
Learning how to use a computer	✓	✓
Listening to music	✓	✓
Listening to the radio	✓	✓
Making a cake		✓
Meeting friends	✓	✓
Painting	✓	✓
Playing computer games	✓	✓
Playing Frisbee	✓	✓
Playing the guitar	✓	
Playing the piano	✓	✓
Playing the saxophone		✓
Playing the violin	✓	✓
Reading books	✓	✓
Reading magazines	✓	✓
Reading the newspaper	✓	
Relaxing on the beach	✓	✓
Singing	✓	✓
Taking the dog for a walk	✓	✓
Watching TV	✓	✓
Watching DVDs	✓	✓
Watching sports on TV	✓	✓
Working for charity	✓	✓
Doing yoga	✓	✓
Total	49	49

4.5.2. Sports

Table 13 reveals that the distribution of sports does not seem to be an equal one. Men do more sports than women do (n=23 for men; n=15 for women). To see whether this is a statistically significant difference, a chi-square test was used (Table 14).

Table 13. The list of sports associated with each gender

<i>Sports</i>	Male	Female
Aerobics		✓
American football	✓	
Baseball	✓	
Basketball	✓	
Cricket	✓	
Cycling	✓	
Football	✓	✓
Golf	✓	
Ice hockey	✓	
Jogging	✓	✓
Judo		✓
Karate	✓	✓
Mountain-biking	✓	
Riding a horse	✓	
Riding a motorbike		✓
Rugby	✓	
Running marathons	✓	✓
Sailing	✓	✓
Scuba diving		✓
Skiing	✓	✓
Snooker	✓	
Swimming	✓	✓
Table tennis	✓	
Tennis	✓	✓
Volleyball	✓	✓
Water-skiing	✓	
Yoga		✓
Hang gliding	✓	✓
Total	23	15

According to Table 14 the difference is not a significant one. However, with a closer look at Table 13, it is possible to see that there are other aspects to be considered. According to Woolum (1998) and Sherrow (1996), athletics, competition, strength, and team sportsmanship have been seen appropriate traits for males for centuries. From this perspective, it can be maintained that the table includes certain stereotypes because sports like American football, baseball, basketball, cricket, ice hockey and rugby are kept only to males. However, on a positive note, martial arts such as judo and karate are seen to be done by females as well as males, which goes against the stereotypical belief that fighting is a male activity (Kavoura, Kokkonen, & Ryba, 2014; Mierzwinski, Velija, & Malcolm, 2014). It is also notable that females play football and ride motorbikes, which also tend to be seen as male dominant sports.

Table 14. The numbers of sports assigned to each gender and chi-square test result*

Gender	Observed Freq.	Expected Freq.	O-E	(O-E) ²	(O-E) ² / E
Male	23	19	4.00	16.00	0.84
Female	15	19	-4.00	16.00	0.84
					1.684

*df=1, $X^2=1.684$, $p=0.194$. The result is not significant at $p>.05$

Figure 12. Visuals showing male and female characters doing various sports and free-time activities



English for Life Beginner, p.49.

4.6. Gender Distribution in Conversations and Texts

4.6.1. Amount of Talk

The tally was done in two subcategories. *a) Conversations:* All the turns in conversations (both in text and audio format) were tallied under this sub category. In conversations, each turn was counted in corresponding groups as male and female (Table 15). As can be seen, males and females have similar amounts of talk ($n^{\text{turns}}=1088$, 51.13% for males; $n^{\text{turns}}=1040$, 48.87% for females). This can be interpreted as the presence of a nearly equal distribution of turns between genders. To see if this is a statistically valid interpretation a chi-square test was used. The results (Table 15) do not show a significant difference between the counts of turns by males and females. Below is an example conversation from the book that shows turns of both male and female characters.

Figure 13. A visual showing a male and female character in conversation

58.1 Read and listen.



Cindy Ryan, why are you wearing that **old brown** jacket and those trousers?

Ryan I like them. They're very **comfortable**.

Cindy You need some **nice new** clothes.

Ryan You know I don't like shopping.

English for Life Elementary, p. 58.

Table 15. The numbers and percentages of turns by males and females, and chi-square test result*

Genders	Observed Freq.	Expected Freq.	O-E	(O-E) ²	(O-E) ² / E
Male	1088 (51.13%)	1064	24.00	576.00	0.54
Female	1040 (48.87%)	1064	-24.00	576.00	0.54
Total	2128 (100%)				1.083

*df=1, $X^2= 1.083$, $p= 0.298$. The result is not significant at $p>.05$

**In the conversations that were not accompanied by visuals to identify genders, but by the names of the interlocutors, the names identified the genders. Conversations that did not specify a gender (Student A: Speaker B: etc.) were not considered. Conversations between speakers of the same gender were considered.

b) *Drills, Introductions to Exercises, Announcements and Monologues in the Listening Tracks*: This category includes solely the utterances in the listening tracks of the books that are not in the form of a conversation. It exists because it is a matter of choice to decide which gender makes the utterances even when it is not a conversation but rather a simple introduction to an exercise or a repetition drill, and this choice might be an indicator of the book's approach to the gender representation. At a quick glance at Table 16, there seems to be a difference in the amount of utterances made by two genders ($n^{\text{utterances}}=123$ (38.56%) for males; $n^{\text{utterances}}=105$ (32.91%) for females). According to the chi-square test that was used to see if that difference was statistically a significant one, this is not a significant difference. However, it is notable that all the introductions to exercises (such as "Unit 3, Exercise 5.3") are made by a male voice.

Table 16. The numbers and percentages of drills, announcements and monologues recorded by male and female voices and chi-square test result*

Genders	Observed Freq.	Expected Freq.	O-E	(O-E) ²	(O-E) ² / E
Male	123 (38.56%)	114	9.00	81.00	0.71
Female	105 (32.91%)	114	-9.00	81.00	0.71
Together***	91 (28.53)				
Total	319 (100%)				1.421

*df=1, $X^2= 1.421$, $p= 0.233$. The result is not significant at $p>.05$

**If both genders are heard in a specific exercise (exercises that are not in the form of a conversation, of course) those instances were put in the group "together".

***The group "together" was not considered in the analysis.

4.6.2. Dispersion of Interlocutors and Text Writers

According to Table 17, the number of males and females who have a turn/turns in conversations is very close to equal ($n=404$, 50.75% for men; $n=392$, 49.25% for women). The results of chi-square test below (Table 17) indicate no significant difference. Hence it can be concluded that males and females are given equal opportunities to participate in conversations.

Table 17. The numbers and percentages of interlocutors according to gender and chi-square test result*

Genders	Observed Freq.	Expected Freq.	O-E	(O-E) ²	(O-E) ² / E
Male	404 (50.75 %)	398	6.00	36.00	0.09
Female	392 (49.25%)	398	-6.00	36.00	0.09
Total	796 (100%)				0.181

*df=1, $X^2=0.181$, $p=0.671$. The result is not significant at $p>.05$

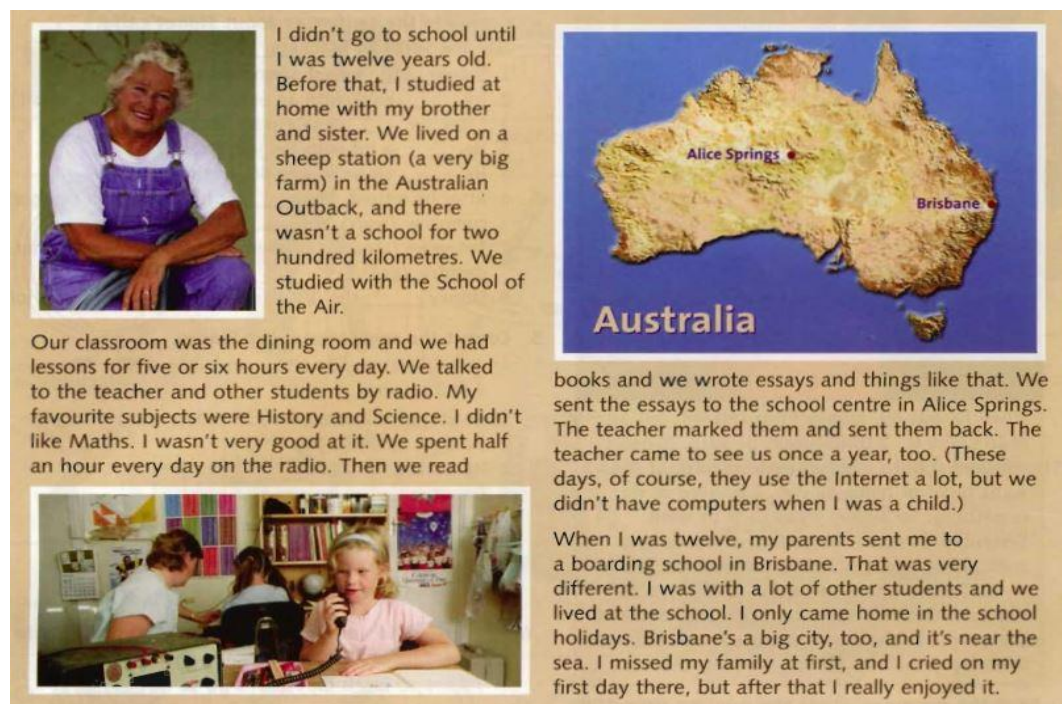
On the other hand, Table 18 shows that the distribution of male and female characters who wrote a text, letter, or paragraph seems to be a bit imbalanced ($n=15$, 44.12% for men; $n=19$, 55.88% for women). However, the chi-square test results (Table 18) indicate no statistically significant difference.

Table 18. The numbers and percentages of text/paragraph writers according to gender and chi-square test result*

Genders	Observed Freq.	Expected Freq.	O-E	(O-E) ²	(O-E) ² / E
Male	15 (44,12%)	17	-2.00	4.00	0.24
Female	19 (55,88%)	17	2.00	4.00	0.24
Total	34 (100%)				0.471

*df=1, $X^2=0.471$, $p=0.493$. The result is not significant at $p>.05$

Figure 14. Visual of a paragraph written by a female character



English for Life Elementary, p. 43.

4.7. Firstness in Conversations

Firstness is about who initiates a conversation. Table 19 reveals that males initiate 173 (52,91%) and females start 154 (47,09%) of 327 conversations in total, which is an indicator of a close to equal distribution of firstness between genders. The chi-square test results (Table 19) also confirm this interpretation by showing that the difference between the numbers of times a conversation is started by males and females is not significant.


Table 19. The numbers and percentages of males and females who initiated conversations and chi-square test result*

Genders	Observed Freq.	Expected Freq.	O-E	(O-E) ²	(O-E) ² / E
Male	173 (52,91%)	163.5	9.50	90.25	0.55
Female	154 (47,09%)	163.5	-9.50	90.25	0.55
Total	327 (100%)				1.104

*df=1, $X^2= 1.104$, $p=0.2934$. The result is not significant at $p>.05$

Two examples showing conversations started by a male and a female character are given below.

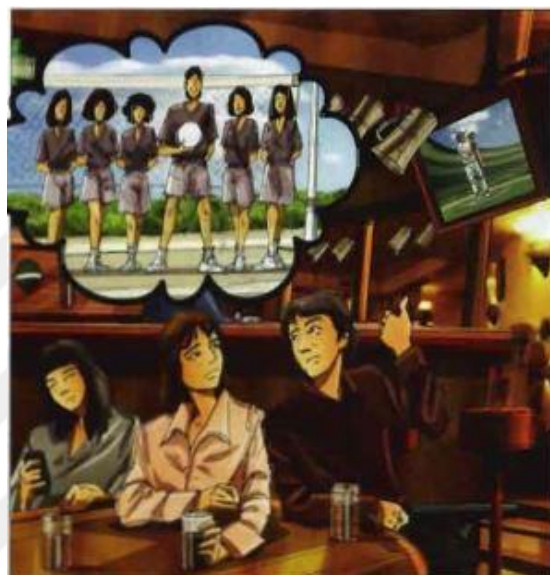
Figure 16. Visual of a conversation started by a male character



Ryan Where do you live, Sarah?
Sarah I live in Bedford Street.
Ryan Oh, yes. I know it. It's near Lucy's place.
Sarah Yes, that's right.
Ryan Do you live alone?
Sarah No, I don't. I share a flat with three other students.
Ryan Oh, right. Do you like that?
Sarah Yes, it's great. We have a lot of fun.

English for Life Beginner, p.50

Figure 15. Visual of a conversation started by a female character



Lucy Are you good at sport, Peter?
Peter Yes, I am. I can't play cricket. We don't play it in the US, but I can play basketball, tennis, and ...
Sarah Oh, excuse me. I've got a text. ... Oh, no! One of the people in our volleyball team is ill. Can you play volleyball, Lucy?
Lucy No, I can't. Sorry. But what about you, Peter? Can you play volleyball?
Peter Yes, I can. When's the game, Sarah?
Sarah I'm sorry, Peter. It's a women's team.

English for Life Beginner, p.30

CHAPTER V DISCUSSION AND CONCLUSION

5.1. Introduction

This chapter discusses the results obtained from the previous chapter and presents a conclusion of the research. After that, implications for teachers, coursebook writers, publishers and school administrators and coursebook selection committees are discussed. The chapter concludes with suggestions for further research.

5.2. Discussion

Since the 1970s there have been a great number of studies trying to shed light on problems regarding gender representation in textbooks including EFL coursebooks. Focusing on a wide range of coursebooks used in a wide range of levels and contexts, most of these studies have found very strong evidence of gender-linked bias (Demir & Yavuz, 2017).

With the aim of investigating the A1 and A2 level books of the coursebook series *English for Life* published by Oxford to find out if these coursebooks also suffer from the same gender-related problems as the ones that have been investigated so far, this study made use of categories borrowed from Hartman and Judd (1978), Porreca (1984), Helvacioğlu (1996), Ghorbani (2009) and Demir and Yavuz (2017). Accordingly, findings of the study are going to be discussed in categories.

1. *Visibility in the Illustrations*

All visuals, excluding the ones in which the genders of the characters were not detectable, were tallied in three categories as “Male”, “Female” and “Together”. When the first two categories, i.e. “Male” and “Female”, are considered, there can be seen a clear and statistically significant imbalance in the distribution of visuals to females’ disadvantage (Males: 30,84%; Females: 23,22%), which means females are clearly underrepresented. This result is consistent with many other studies that also found that males numerically dominated the visuals (Hartman & Judd, 1978; Porreca, 1984; Ghorbani, 2009; Diktaş, 2010; Yılmaz, 2012; Mkuchu, 2004).

In her seminal study, Porreca (1984) points out that omission, or exclusion of females in texts and visuals, is the most widely seen indication of sexist attitudes and

it is a subtle way of saying females –be it their accomplishments or themselves as human beings- are not important enough to be included.

One thing that can be construed as a positive attitude of the books towards equality between genders is the fact that the number of visuals that depict males and females *together* is nearly the half of the total number of visuals (45,94%). However, this does not change the reality that females, compared to males, are less visible by a statistically significant number. After all, in a world where the estimated ratio of males to females is 1.02 male(s) to 1 female (CIA, 2019), the distribution of visuals in the book is neither fair nor realistic.

2. *Occupations*

When the occupational representation of genders in the coursebooks is considered from a quantitative viewpoint, numbers show that the balance is tipped in men's favor. The number of occupations held by only men is about two times as big as the number of occupations held by only women (16 for females; 30 for males). The result does not change much when the number of occupations held by both men and women (23) is also added to the previous numbers (39 for females; 53 for males). Women's share in the total number of occupations represented in the coursebooks (39 out of 69 occupations) paints a bleak picture in terms of equal representation when compared to men's share (53 out of 69 occupations), which is not very encouraging for female students.

A qualitative look at the distribution of occupations among genders reveals that men occupy most of the prestigious occupations represented in the books, such as actor, conductor, manager, pilot, doctor, professor, director etc. Although women also hold some prestigious occupations like lawyer, writer, doctor and director, their share is not so fair.

According to Porreca (1984) one way that sexism manifests itself is through the occupational roles in which males and females are portrayed in coursebooks. While men enjoy a wide variety of occupations, women are confined to a limited range of occupational roles. Judging from the numbers, it is quite safe to claim that the results, as in the previous category, show a great male dominance in the area of occupational representation and economic power, which, as Porreca puts it above, could be interpreted as sexism.

These results are in line – to be honest, not so acute as some - with the findings of many other studies in this area (Hartman & Judd, 1978; Egemen, 2017; Yılmaz 2012; Tutar, 2008; Diktaş, 2010; Skliar, 2007; Mkuchu, 2004; Hamdan, 2010; Gupta & Lee, 1990; Sakita, 1995).

However, it is a completely different story when the distribution of occupations is evaluated through a “traditional or non-traditional” window. Although we can see males as bodyguards, builders, football players, mechanics, repairmen and drivers, which are physically active, labor intense and technical related occupations stereotypically suitable for male nature; males are seen as nurses, secretaries and fashion models, too, which are stereotypically seen as occupations held by women. By the same token, females are flight attendants, secretaries and nurses, which are stereotypically suitable for female nature; however, they are also seen as doctors, directors and police officers, which are stereotypically seen as occupations held by men.

Apart from that, men are mostly occupied in traditional occupations (29 out of 35 occupations that could be labeled as traditional or non-traditional) compared to women (12 out of 22 occupations that could be labeled as traditional or nontraditional). Women hold more non-traditional occupations than men both in terms of number (10 to 6) and ratio (45.45% to 17.14%), which is a highly encouraging picture for female students. It is especially encouraging after a careful thought about what Bursuc (2013) says: “Even though both boys and girls may suffer if they consider that only certain occupations are appropriate for them, the impact is much more serious for girls, because they are usually associated with low-paid and low-prestige jobs” (p.68).

To sum up, in the books, men are still in a position where they have the upper hand in the occupational arena in terms of numbers, prestige and power. On the other hand, on a positive tone, women are encouraged to follow new career paths and have more non-traditional occupations.

3. Family Roles

Looking at how frequently the coursebooks represent genders as family members could give insights into how genders are seen in society. Depicting men in roles belonging to the out-of-home world while representing women mostly in

familial contexts is seen as another indicator of sexist attitude (Helvacıoğlu, 1996).

In *English for Life*, the numbers of male appearances and female appearances in family roles are very close (59 instances for males and 63 instances for females), which points to a balanced representation of genders. A comparison between “husband/father” (26 instances) and “wife/mother” (31 instances) roles does not result in a statistically significant difference. Though there seems to be a representational difference when “husband” (12 instances) and “wife” (18 instances) roles are considered independently, again, it is not a significant one just like the difference between “brother” (21 instances) and “sister” (15 instances) roles. Surprisingly, we see females in “mother” roles (13 instances) slightly less than we see males in “father” (14 instances) roles, which can be interpreted as an almost perfect balance between genders in these aspects.

Another interesting datum is the one that says females could be seen in three different stages of being married (fiancée, wife, ex-wife), while men are depicted only in one (husband). From this fact, it might be concluded that females are socially more prone to be defined with their marital tie to men than men are. This is in agreement with what Sunderland (1992) states: “Females tend to be ... defined in relationship to the opposite sex” (p. 85). However, with the utmost care not to make an assumption bigger or smaller in importance than it really is, it must be remembered that the extra two roles assigned to females are not too big in numbers (ex-wife: 3 instances, fiancée: 1 instance).

Judging from the numbers, there seem to be a deep gap between genders when the roles of “grandmother” (2 instances) and “grandfather” (4 instances) are considered. However, these numbers are too low to talk about the difference in a statistically meaningful way.

All in all, in spite of certain problems, it can be concluded that the coursebooks paint a more balanced picture of family role representations than many others investigated previously. However, it must also be noted that there is still room for improvement.

4. *Household Chores and Out of Home Responsibilities*

A stereotypical look at household chores puts women in the forefront where household work or childcare is the case. They cook, wash, clean, feed babies and

bake while men are tasked with –if they are tasked with any household work at all– painting, gardening, repairing appliances or taking out the garbage (Hartman & Judd, 1978).

According to the tallies, the coursebooks examined in this study assigned female characters 24 tasks while male characters were given 20. This is not a statistically significant difference, which bodes well for the future by setting a good example for both male and female students.

Making a distinction between household chores (which are stereotypically assigned to women) and out of home responsibilities (which are stereotypically undertaken by men) is also important. In the coursebooks, both male and female characters are given an equal share of chores and out of home responsibilities which is a clear indicator that women and men are depicted as equal members of the society. Women are not confined to home to do chores. Likewise, men are not exempted from chores and sent out of home to do all the things themselves.

Regarding the quality of chores and responsibilities attributed to male and female characters, there are interesting examples in the coursebooks like a woman changing a wheel on her car or washing a car, and a man cooking or tidying. However, there are examples of characters undertaking stereotyped gender responsibilities, too. Men paint the walls, move heavy objects and take out the garbage while women look after children, hang clothes and clean the house. Most of these are mentioned by Hartman and Judd (1978) as examples of chores stereotypically assigned to men and women.

To sum up, despite certain stereotypes presented in the coursebooks, a nearly equal share of chores and responsibilities by male and female characters saves the day. Certain visuals, like the ones in which women change wheels and wash cars are good touches that earn points to the coursebooks.

5. *Sports and Free Time Activities*

In terms of free time activities, numbers show a perfect balance in the distribution of these activities (49 activities for males, 49 activities for females). From a qualitative perspective, there seem to be several gender-stereotyped activities assigned to both genders like only men *go to football matches* and women *learn languages* and *make cakes*. However, for certain activities that were associated with

only one gender, there were others assigned to the opposite gender as if trying to keep the balance. For example: men go to football matches, but women go to dog shows. Men play the guitar whereas women play the saxophone. All things considered, despite a few stereotypes, both genders are fairly well represented.

As far as sports are concerned, there seem to be a difference that is not statistically significant (23 sports for males, 15 sports for females). However statistically insignificant this difference may be, it is still not the targeted equal representation of genders. Although there seems to be a certain effort to equalize genders by depicting them both playing football or doing karate, most of the traditionally masculine sports such as basketball, American football, baseball, ice hockey, golf, snooker etc. are still played by men. On a positive tone, there are also instances where women do martial arts alongside men, and ride motorcycles, which is a male dominant sport type.

6. *Amount of Talk*

Among categories, this is the one where coursebooks should take the utmost care to keep the balance. If the amount of talk by females is more than that of males, it might be attributed to a stereotyped image of women as “chatterbox” (Tannen, as cited in Sivasligil, 2006). If it is vice versa, then, it might be interpreted as male dominance.

English for Life presents a nearly equal representation of both genders ($n^{\text{turns}}=1088$ for males; $n^{\text{turns}}=1040$, for females) with a statistically insignificant difference in the number of turns taken by each gender, which means there is no dominance of one gender over the other.

Apart from conversations, this study also looked at the representation of genders in the non-conversational listening tracks utilized by the coursebooks. The utterances in these tracks were in the form of modeling in repetition drills, announcements, monologues and introduction to exercises. All the introductions are made by a male voice. As for the other elements, there seems to be a difference here, too, albeit an insignificant one ($n^{\text{utterances}}=123$ for males; $n^{\text{utterances}}=105$ for females).

As a result, coursebooks seem to be aware of the importance of representing genders in conversations as equally as possible; however, they do not seem to have shown the same diligence in listening tracks with a non-conversational nature as the

difference seen between genders is bigger here.

7. *Dispersion of Interlocutors and Text Writers*

In the coursebooks, the numbers of interlocutors belonging to each gender category are very close (404 male interlocutors (%50.75), 392 female interlocutors (%49.25)). This clearly indicates that male and female characters take part in conversations in a way that neither has the dominance over the other. This is a great improvement since Sunderland stated in 1992 that “Females tend to be ... relatively inactive, and quieter, speaking proportionately less ...” (p. 85).

When it comes to the distribution of text, letter or paragraph writers, numbers look a bit further away from each other (15 male writers (%44.12), 19 female writers (%55.88)). However, this is not a statistically significant difference, which means the balance is not disturbed that much to give one gender great advantage over the other.

8. *Firstness*

After a review of literature, Sunderland (1992) concluded that females were inclined to be responders rather than the starters of conversations. A question like this naturally follows: if all/most of the models of conversation in class are initiated by males, what kind of a message will this send to both genders?

In *English for Life*, out of 327 conversations, males start 173 (%52,91) and females start 154 (%47,09) of them. Despite being not the best, this result indicates that there is a close to equal distribution of firstness between genders. Considering Sunderland’s conclusion above, this is a great improvement over the years.

5.3. Conclusion

This study’s aim was to examine gender representations and gender bias in an ELT coursebook series published by Oxford and used in various institutions including Selçuk University. The contents of the coursebooks in question were investigated in six categories that have been used in the previous studies in this field. As it was a descriptive research and the nature of the study was focused on the content, content analysis was used to analyze these six categories: visibility in the illustrations, distribution of occupations in terms of numbers and their traditional and non-traditional qualities, family roles and household and out-of-home

responsibilities, distribution of free-time activities and sports, gender distribution in conversations and texts and firstness in conversation initiation.

The coursebooks analyzed in this study were not very promising in terms of equal representation of genders in visuals as male characters clearly dominated the visuals. In a world where the ratio of males to females is nearly 1 to 1 (CIA, 2019), this unbalanced distribution is neither realistic nor fair.

Regarding the occupations mentioned or depicted in the coursebooks, there were both positive and negative points. For example, while male characters seemed to pursue more careers than female characters, which is far from an ideal distribution of occupations; female characters were shown engaged in more non-traditional and fewer traditional careers than male characters, which can be interpreted as an encouraging approach to female students' choice of career in that it is a big step to close the gap clearly exhibited in the numerical distribution of occupations.

The equilibrium in terms of the representation of genders in family roles is not badly upset; however, there is need to reconsider the distribution as, however statistically insignificant, the numerical difference was always to females' disadvantage.

As for chores and out-of-home responsibilities, there was an equal share of chores and responsibilities assigned to male and female characters. Despite certain stereotypes in the coursebooks, male and female characters were seen engaged in activities that are traditionally assigned to the opposite gender, which was exactly the same in the subcategory of free-time activities. On the other hand, in the subcategory of sports, although female characters were observed doing male-dominant sport types; numerical difference, however statistically insignificant, was still in favor of male characters.

The numbers of utterances made by each gender the numbers of interlocutors of each gender in conversations showed that representation of genders in conversations was one of the areas in which the coursebooks were the strongest. When it comes to the distribution of text writers and firstness in conversation initiation, the coursebooks' performance was not perfect like it was in the conversational distributions; however, the differences that gave way to coursebooks' poor performance were statistically insignificant.

All in all, it can be concluded that a long way has been covered since the 1970's, when the early studies on the representation of genders in coursebooks started to surface. The coursebooks investigated in this study did not have blatant sexist tendencies as the ones that had been previously studied had. All the numerical differences except for the ones in the categories of visibility in the illustrations and distribution of occupations were statistically insignificant. However, they were nearly always in male characters' favor. Strictly commenting within the domain of this particular study, this study shows that despite the long way that has been covered, there is still some way to go.

5.4. Implications for English Language Teaching

Except from the first and partly second categories, which dealt with gender representation in visuals and distribution of occupations, this study revealed that there was not a gender bias that is too serious and alarming in nature. However, there are certain implications for different parties that can still be drawn.

First of all, textbook writers and publishers should be aware of the fact that any gender stereotyping presented to learners through their coursebooks might result in serious consequences in learners' lives. They should ensure that the contents they choose for their coursebooks reflect both genders fairly, truly and without distortion. To familiarize themselves with both implicit and explicit ways of promoting sexist approach that will upset the representational balance in their books, they should be in touch with scholarly researches in the field. They could also get help from professionals to review their materials and draw attention to possible problematic areas and get suggestions to make them better before putting them on the market. On a different note, publishers and authors should also be aware of the possibility that even an ideal coursebook can be undermined by the teacher using it (Sunderland, 2000). For this reason, the author's intentions should be clearly given in the teacher's guide, which will help the teacher to gain awareness and to develop ways to teach in the best possible way.

It should always be kept in mind that "a non-sexist textbook cannot guarantee non-sexist teaching" (Sunderland, 1994, p.64). As the ardent users of coursebooks, teachers base most of their instructional decisions on textbooks (Sadker & Zittleman,

2007) and the way they make use of the book can negate sexism in a sexist coursebook or vice versa. However, teachers might not be aware of gender issues, or might not see any problems regarding these issues worthy of worrying or thinking about. For this reason, teacher education should try to instill this awareness and sensitivity into trainee teachers and it should be inclusive of techniques to first identify and then deal with and adapt gender-biased material in the best possible way.

School administrators or committees that are responsible for the selection of coursebooks should also be aware of gender issues and do their best to choose the coursebooks that are free of gender bias. They could get help from findings of the academic studies in the area and build their adaptation into their coursebook selection criteria.

5.5. Suggestions for Further Research

This study is one of many that have been aimed at providing data and methodology that are useful for those who are interested in the studies of gender representation, gender equality and gender bias in the coursebooks. By putting these critical issues under spotlight, it is intended at raising awareness in many circles including students, teachers, parents, school administrators, coursebook writers, publishers and educational policy makers. However, it is just a small drop in a big ocean, so further research is the first sensible suggestion that comes to mind.

As the study was limited to books used in Selçuk University, it just focused on the first two books of a four-book coursebook series. However, for a fuller understanding of this series, all four books might be included in the frame of investigation.

As Yang (2014) puts it, “gender can be represented in a subtle, non-obvious way in a text through various linguistic devices” (p.96), which means the inclusion of discourse analysis, linguistic analysis and corpus analysis into the frame of research would be another improvement.

Questionnaires or interviews could also be used to try to understand learners’ perceptions of sexism before and after their interaction with studied coursebooks. It might also bring a different perspective to the study if researchers also make use of

questionnaires or interviews tailored to teachers and teacher trainees to gain insight into their uptake of the matter and practice regarding gender treatment.

For the studies conducted in a similar manner to this study, there is the issue of contextual relevance (both of time and place) regarding traditional and non-traditional occupations. As the understanding of what is traditional and non-traditional is closely relevant to the time and place of the study, more local and contemporary studies into workforce distribution needed for better understanding. These studies should especially be aimed at showing the distribution of work force in a certain occupation according to genders in a certain country -Turkey in this case.

Sunderland (2000) points out that it is not just about a coursebook, rather, it is also about the way the teacher uses that coursebook. She claims that “a text is arguably as good or as bad as the treatment it receives from the teacher who is using it; in particular, a text riddled with gender bias can be rescued and that bias put to good effect, pedagogic and otherwise” (p.155). For this reason, it might be helpful to make lesson observations to see how genders in the coursebooks are treated by teachers. This observation can also make meaningful contributions to the study by looking at teacher-student and student-student interactions from a gender perspective.

Another interesting dimension might be the one concentrating on coursebook writers. Coursebooks authored by both male and female authors could be analyzed to see if there is any relevance between the gender representation in a book and the gender of the author.

Finally, considering a great number of studies that have been conducted in the field, it might be useful to compile cumulative findings in database creation studies in order to create groups that would help to provide a general understanding. By focusing on not only the studies that pointed to presence of gender bias but also those that found promising results, the idea of *role model coursebooks* could be created to set concrete examples for the interested parties.

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