



The curriculum of Khyber Pakhtunkhwa: An analysis of grade-IX English textbook with gender perspectives

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Abstract- This research was aimed to study the English-Textbook curriculum of Grade-IX in the Khyber Pakhtunkhwa province of Pakistan. A qualitative approach was adopted to study the textbook with gender perspectives. Blumberg (2008) studied Pakistan among the other countries and claimed that though changes in the laws were made to remove the gender disparities, there is still a lack of practical application. This study used the two main themes 1. nature of and 2. sensitivity of illustrations. This research followed nine steps to complete its process. All the themes and sub-themes have a male dominance though the Constitution-1973 of Pakistan has claimed to remove the gender disparities. It was suggested that to improve feminine visibility, the government, the textbooks boards, and the directorate of the curriculum should assure the equal distribution of contents between the genders in Pakistan.

Keywords: curriculum, English textbook, gender disparities, Grade-IX, Pakistan

I. INTRODUCTION

Education is primarily meant to bring social change by enhancing living standards. It is also highly recognized for strengthening social ties and promoting economic, social, and political developments (e.g., Arbache, Kolev, & Filipiak, 2010; Demir, & Yavuz, 2017; Gharbavi & Mousavi, 2012; Suwardi, Anita, Akhyar, & Asrowi, 2017; Worku, 2019). If several decisive questions are not answered first, this function of education is less likely to be realized. For example, education does not play its part in social change and economic growth if society's problems are not tackled, such as gender discrimination, racism, and prejudices. Therefore, the significant decrease of gender disparities has become an essential component for governments and international organizations, mainly in the education field (e.g., Arbache et al., 2010; UNESCO, 2000, 2009; Ullah & Skelton, 2013; Worku, 2019).

Several leading academic declarations have been made for the above-stated reasons. Some of the declarations that make girls' education and gender equality at the top of the international educational agenda are the "Women's Educational Equity Act (UNESCO, 1974)", the "World Declaration on Education For All (UNESCO, 2008)," and the "Dakar Framework for Action" (UNESCO, 2000, 2009)(e.g., Worku, 2019). The role of curriculum materials in alleviating gender inequality and prejudices has been significant in global legal resources (e.g., Ministry of Education 2003a, 2003b; Ullah & Skelton, 2013).

Gender-responsive learning material in the curriculum may play a significant role in gender-awareness and related issues. They should provide a balanced and realistic view of the two genders' roles and their obligations. Unfortunately, in most countries, educational materials have perpetuated gender disparity and discrimination by omitting or inadequately portraying femininity (Enguday, 2008; UNESCO, 2008, 2009). As researchers noted, the issue arises when the curriculum contains discriminatory social perceptions, values, and expectations that reflect gender inequality but are viewed as natural (e.g., Amini & Birjandi, 2012; Demir & Yavuz, 2017; Enguday, 2008; Ullah & Skelton, 2013). Moreover, Gachukia and Chung (2005) contend that gender bias emanates from educators' unintended behavior and the teaching techniques they used. While many studies have stated, the tendency may be toward both genders, often against the female gender.

Some research papers (e.g., Hartman & Judd, 1978; Papadakis, 2018; Porreca, 1984) found it a widespread issue and provided early research in gender inequality in textbooks. Several prominent features were investigated in an initial study, from which the most important ones were determined (Hartman & Judd, 1978; Musty, 2015). In comparison with males, one was said to be an omission, i.e., the degree to which females are underrepresented in a document giving authors a chance to test stereotypes (e.g., Musty, 2015).

Since curriculum content plays a crucial role in achieving structured educational objectives, it is worth noting its part in shaping the students' attitudes towards their society's cultural practices. Their effect on students' views on gender and gender-equality/inequality is also significant (e.g., Gachukia & Chung, 2005; Musty, 2015; Suwardi et al., 2017; Ullah & Skelton, 2013; Worku, 2019). Textbooks allow all kinds of knowledge to be accessed. They learn the ability to read and write and foster critical thought, autonomy, and imagination. For many students and their families, textbooks in homes where there are no books, regardless of the cause, are the only exposure to the written words: community's issues, distribution or availability, prices, etc. (Demir & Yavuz, 2017; Georgiadis, Benny, Duc, Galab, Reddy, & Woldehanna, 2017).

Therefore, textbooks prepared for educational purposes must have equal material and illustrations for both males and females. This is because the images portrayed in texts would significantly affect gender and gender equality among learners (e.g., Jasmani et al. 2006; Musty, 2015; Worku, 2019). It's with this thought in mind; the present study was performed.

Problem statement

In national and international educational discourses, policy papers, conferences, and declarations, gender equality has been at the uppermost. However, several studies conducted in various parts of the world have investigated gender discrimination, racism, and stereotyping in curriculum materials (Worku, 2019). For example, UNESCO (2008) stated that femininity had been portrayed in highly stereotyped positions in many nations' textbooks. Based on international research conducted in Chile, Georgia, Pakistan, and Thailand (e.g., Blumberg, 2008), it was reported that, although several attempts were made to eliminate gender inequality in textbooks through policies, the results achieved so far have been unsatisfactory. Gender bias in textbooks was an invisible barrier, according to the study, that daunted the equality of women in education and beyond.

The systematic review method starts, like any research design, by explicitly defining the purpose of the analysis. In this context, this study examines whether the English Textbook of Grade-IX of Khyber Pakhtunkhwa, Pakistan is a gender-responsive curriculum content. More precisely, the goal was to explore the presented passages, tales, role models, and illustrations. Similarly, to analyze gender-sensitive pedagogy's fundamental concepts in the textbook to compare gender equality in practice and theory.

II. METHODS

Design

This research article focuses on studying the English textbook for Grade-IX used in Khyber Pakhtunkhwa secondary schools. A qualitative content analysis approach was used to accomplish this aim. One of the commonly used techniques in the social sciences is content analysis, which focuses on detecting trends in texts studied by researchers (e.g., Fraenkel & Wallen, 2006; Krippendorff, 2004; Worku, 2019). The discovery of the meanings of underlying messages is concerned with qualitative content analysis. In the course of content review, various scholars propose various steps that need to be taken. The actions and procedures suggested by Fraenkel and Wallen (2006) were given due attention in this report.

Data and sources of data

Concerning the above title, the research focuses on the secondary data curriculum of Grade-IX English-textbook for analysis. The secondary data were analyzed in the light of primary data from traditional materials such as; 1) The Constitution of Pakistan, 1973 [(Article 25, 25A; Article 26(2); Article 27; Article 30; Article 37; & Article 38(a)]; 2) The Dakar framework for action (EFA Goals by UNESCO, 2000); 3) The EFA

global monitoring report UNESCO (2008); 4) Promoting gender equality through Textbooks: A methodological guide of UNESCO (2009); 5) Universal Declaration of Human Rights (Assembly, 1948).

Data collection

The data was collected from the following sources.

Table 1.

Data sources

Theme	Primary/Secondary Data	Purpose	Contents and Articles
1. Grade-IX English Textbook	Secondary Data	RQ. 1	1. Prophet Muhammad, the Model of Tolerance 2. Iqbal's Message to Youth 3. Quaid – A Great Leaders 4. The Daffodils 5. The Madina Charter 6. Nasir Uddin 7. The Two Bargains 8. Hope is the Thing with Feathers 9. The Fantastic Shoemaker 10. Technology in Everyday Life 11. Safety First 12. The Old Woman 13. Letter to the Newspaper Editor 14. Biodiversity in Pakistan 15. Abu Bin Adhem
2. Constitution-1973 of Pakistan	Primary Data	RQ. 2	16. Articles 25, 25(A), 26(2), 27, 30, 37, 38(a), 263(a)(b)
3. The Dakar framework for action (EFA Goals) UNESCO-2000		RQ. 2	17. EFA (Gender Perspectives)
4. The EFA global monitoring report UNESCO-		RQ. 2	18. EFA (Gender Perspectives)

2008

5. Promoting gender equality through Textbooks: A methodological guide of UNESCO-2009

RQ. 2

19. Gender Equality

20. Gender Equality

6. Universal Declaration of Human Rights (Assembly, 1948)

RQ. 2

Research process

An adapted gender analysis framework (e.g., Worku, 2019) was used. The nine significant steps of the research process, i.e. "(1) determining objectives, (2) defining terms, (3) specifying unit of analysis, (4) locating relevant data, (5) developing rationale, (6) developing sampling plan, (7) formulating coding categories, (8) maintaining reliability and validity, and (9) analyzing data (pg. 144)" were followed.

Furthermore, the two themes, i.e., I) the "*nature of narrations*" and II) the "*sensitivity of illustrations*" were coded for results as suggested. The "Constitution of Pakistan, 1973", the "Dakkar framework," and the "universal declaration of human rights (Assembly, 1948)" helped to frame the themes. To complete the research process; the steps studied by Worku (2019) were adapted, given as:

Determining research objective

The research process started by formulating the following objectives.

1. To analyze gender equality constructed in the curriculum contents of Grade-IX English Textbook of Khyber Pakhtunkhwa Province in Pakistan.
2. To suggest critically, the textbook review in light of the Constitution of Pakistan, 1973 and other international laws related to gender discrimination.

Define terms

Define terms is the next step to the analysis framework as suggested by the researcher (e.g., Fraenkel & Wallen, 2006). The following definitions were carried out.

Article A written section of the Constitution

Bias An unfair judgment by favoring or opposing a gender against the other

Constitution A constitution is a combination of core rules or existing precedents that comprise an individual's legal foundation, association, or another form of entity and generally

determine the entity's governance

Gender The term applies to the social standards, laws, and norms associated with masculine and feminine

Gender analysis The organized compilation and analysis of gender knowledge to accept, acknowledge and resolve disparities and make social connections

Gender Equality It means ensuring equal terms, care, and opportunities for full equality and opportunity to understand their full potential, civil rights, and equality, both men and women

Responsiveness to Gender This relates to taking steps to correct gender bias to guarantee gender equality and equity

Stereotype A set concept or picture of a specific gender that several individuals have, but in truth, that is often not valid.

Textbook A textbook is literature that includes a detailed collection of content to illustrate it

Specify the unit analysis

Before starting the analysis, the units used to conduct and report the analysis should be defined (e.g., Fraenkel & Wallen, 2006), such as phrases, words, paragraphs, sentences, stories, illustrations, and passages shown in Table 1.

Locate relevant data

The relevant data aimed at analysis is located in Table 1 above. The textbook contents were analyzed in the light of the appropriate laws as given in Table 1.

Develop a rationale

The English Grade-IX textbook was selected because there is no evidence to study the stated book with gender perspectives. The detail is given in the problem statement.

Develop a sampling plan

According to the researchers (Fraenkel & Wallen, 2006), a qualitative study should have a purposive sampling. Due to the fact, in this study, the English textbook of Grade-IX was selected. Furthermore, all contents were considered without making any further sampling.

Formulate coding category

As stated above, the following research themes were formulated in this study: "*nature of narrations*" and "*sensitivity of illustrations*" (e.g., Worku, 2019). Issues of gender visibility, pictures, and independence were

given due consideration within the first theme. Similarly, the focus was given to occupational roles and power relations in the second theme.

Reliability and validity

According to Leung (2015), the five methods are improving process and outcome reliability: reputational analysis, continuous comparison of data, systematic use of data, the inclusion of the strange case, and use of tables. This research has confirmed all the stages. Furthermore, it was stated that, in qualitative research, validity means "appropriateness" of the instruments, procedures, and data. The choice of methodology is appropriate for answering the research question. The design is valid for the method. The sampling and data analysis is proper, and virtually the findings and conclusions are useful for the sample and context if the research question is valid for the desired outcome. In this context, the research questions are reasonable and appropriate for the desired effect, and the data source is also useful; therefore, the validity is confirmed.

Analyze data

The stated above two main themes were studied with seven sub-themes as given below to complete the data analysis process;

- 1) "nature of narrations" with sub-themes; visibility of the feminine, gender differences in portraying an image, male dominance, Uneven distribution of roles between genders
- 2) "sensitivity of illustrations" with sub-themes stereotyped occupational roles, the home-public dichotomy, patriarchal power relationship.

III. RESULT AND DISCUSSION

Analysis for Objective 1

Nature of the narrations

This study's primary purpose was to analyze the nature of the contents given in the English Textbook Grade-IX of Khyber Pakhtunkhwa province. There were 15 reading-contents/ narrations/ lessons in the stated textbook, of which four were non-gender, and 11 were gendered. The stated above 12 clearly-gendered narrations were analyzed with four themes, i.e., visibility of feminine, gender differences in portraying an image, male dominance, Uneven distribution of roles between genders.

Visibility of Feminine

The females are less visible as compared to males, evident from the table below.

Table 2.

Visibility of feminine as compared to male in lessons or narrations

S.No	Lessons or Narrations	Gender	Page-Page
1	Prophet Muhammad, the Model of Tolerance	M	1-11
2	Iqbal's Message to Youth	M	12-23
3	Quaid – A Great Leaders	M	24-32
4	The Madina Charter	M	41-54
5	Nasir Uddin	M	55-63

6	The Two Bargains	M	64-74
7	The Fantastic Shoemaker	M	84-93
8	Safety First	M	108-116
9	Letter to the Newspaper Editor	M	123-133
10	Abu Bin Adhem	M	144-149
11	The Old Woman	F	117-122

Table 2 shows among the 11 lessons, only one is feminine gender (showing contents about females), while the remaining ten lessons are masculine-gender. It will be just an exaggeration considering the ratio of women and girls to men and boys. Mostly, the stories explain the deeds of male-only, except for the last one; hence it is a poem telling that a woman has lived a long life full of struggles, and now she has no role in this world. The Grade-IX English textbook lacks stories and narration of females' work from different walks of life, such as science, culture, health, engineering, doctors, etc. Expressly or impliedly, it seems a violation of human rights in terms of gender as explained by national and international laws. The Constitution of Pakistan (1973) in Article 25(2) has stated that *"there shall be no discrimination on the basis of sex alone."*

The administration should ensure the proper proportion of female inclusion in the text. UNESCO (1960) has explained under Article 3(a); *"...In order to eliminate and prevent discrimination within the meaning of this Convention, the States Parties thereto undertake: To abrogate any statutory provisions and any administrative instructions and to discontinue any administrative practices which involve discrimination in education."*

Today's schoolchildren are the important persons of tomorrow's society, and they have to play a significant role. World Health Organization (2009) has declared that; *"even in the most efficient and developed systems — all those children and young people for whom teaching and learning do not satisfy their needs and their hopes and, for this reason, have no meaning for their lives"* (p. 10).

Furthermore, to study other gender-related issues, the book's different parts were analyzed given as following.

Gender differences in portraying an image

An uneven distribution between the genders was found in portraying their images, as given below.

Table 3.

Gender differences in portraying an image

Lesson	Description
Iqbal's Message to Youth	This lesson explains the national poet's message for youth <i>"Nawjawan a Man of Khudi"</i> the term "Khudi" means <i>"know yourself and success should be thine."</i> The lesson was addressed to Nawjan (a male youth with a positive role).
Quaid – A Great Leaders	Story of Pakistan's independence and Quaid e Azam (male's positive role).
The Madina Charter	A lesson of "Peace" against violence has used the words such as people, helpers, Mujahidin, the Muslims, the Jews, and have explained the Universal Declaration of Human Rights (Assembly, 1948). (Inclusive nouns with positive roles)

Nasir Uddin	The story is about Nasir Uddin's humor; mostly, the story has male addressing words, but the women were discussed in two places, one as his daughters who asked him for prayer, he did not decide who he can, because of their opposite views. Secondly, Nasir Uddin's wife's anger was shown to make him go away from his home. In the lateral story, negativity was shown of women, i.e., driving her husband angrier (Male and female, but with a female's negative role in a paragraph).
The Two Bargains	The lesson shows humanity and feeling others. It is a story of Prophet Muhammad and his friend about buying a well (All the characters are male, Muslims' positive roles).
The Fantastic Shoemaker	It is a male shoemaker's story, telling a boy who was taken to the shop by his father to buy shoes on Eid occasion. (Male characters, honor of labor concerning male)
Safety First	Form the topic, it looks like a lesson about safety instructions, and in fact, it was, but not direct instructions on safety without showing genders. The instructions were given in the form of a dialogue between two boys, Baber and Asim. (Male characters, positive role)
Letter to the Newspaper Editor	The lesson was about the role of the newspaper in evoking the writers to show positive influences. This lesson was started with "Dear Sir" and ended with "Sincere Regards, Abrar Khan (A Boy and a male-editor with the positive role)."
Abu Bin Adhem	It is a poem about Abu Bin Adhem, who meets an angel and asks about his name in the list of people who love the Lord; at the first time, the angel reply for non, but the next night his name was written on the top of the list. (A male character, a positive role)
The Old Women	It is a poem about a woman's life, who has spent her time, and there is no more charm in her life. The para tells that, "as the water-under a ruined mill," no hope of further life. (A female who, last her life in terms of benefit for others and charm, the hopelessness of a female).

The first content shows the word "The Man of Khudi" while the Constitution of Pakistan (1973) explains in the Article-263(a)(b):

"(a) Words importing the masculine gender shall be taken to include gender; and

(b) Word in the singular should include the plurals, and words in the plural should consist of the singular."

It would be better if the word were "person" instead of "man." Similarly, among the EFA goals, the removal of gender disparity was highlighted in terms of their recognition and access to education (UNESCO,2008). In a nutshell, mostly the males were represented with a positive role. In contrast, the women were represented three times 1) losing her age and having no meaning for the society and no charm in her life more2)a woman making herhusbands angry, and 3) daughters asking their father to pray for them.

Women with a slightly narrower range of positions than men were depicted in course books, defined by caring careers (Gupta & Lee, 1990) and subordinate employment (Sakita, 1995), males were overrepresented (Mineshima, 2008) with better visibility in passages and illustrations (Mukundan & Nimehchisalem, 2008; Worku, 2019). So, it's no wonder that content from gender-biased course books has adverse effects on learners. The stereotypical content can lead female students to limit their social, interpersonal, and textual

roles (Amini & Birjandi, 2012). And create the "feelings of exclusion, devaluation, alienation and lowered expectations" (Gharbavi & Mousavi, 2012, p.42) that do not imply self-actualization (e.g., Demir & Yavuz, 2017).

In the past, "Man of Khudi" was gendered-based; the paradigm changed to both genders with time. Romaine (2002) states that many of these words are traditionally gender-bound and that connotations have shifted over time. To answer the critics, it would be better if the word "person" is used instead. The use of 'sir' to address a man is also respectful, but the female version of 'madam' is less respectable (Romaine, 2002), the language itself is discriminatory (Musty, 2015). Therefore, the philosophy of "The Man of Khudy" is worth both genders, but it looks for the males only.

Male dominancy

Almost all of the passages show male dominancy, as evident from the table below.

Table 4.

Male dominancy in passages and stories

Lesson	Description
Iqbal's Message to Youth	The story of National Poet (as a man) addressing the Jawans (males youth)
Nasir Uddin	It is the humor of a man, negating women role in a phrase
The Two Bargains	Telling the Islamic lesson with male roles
The Fantastic Shoemaker	The story of a father and his son
Safety First	The dialogue between two boys
Letter to the Newspaper Editor	The male editor with a boy writer
Abu Bin Adhem	The man and angel
Quaid – A Great Leader	A man with an extra-ordinary positive role
The Madina Charter	A nation (of Muslims) with a message of peace

Among the 11 lessons, eight were addressing men. In "Nasir Uddin," the text has stories of fun and humor. Mostly, the stories in the stated lesson addressed men, except one story that expressed daughters of Nasir Uddin asking him for prayer for the sake of money through their husbands. While in the "Two Bargains," the lesson was given for developing humanity through devotion. Prophet Muhammad and his follower Usman's story was written dealing with a Jew to buy a well.

In the next lesson, the "Fantastic Shoemaker," a boy and his father's dialogue was written. Similarly, in the content "Safety First," there is a dialogue between two boys regarding safety. Next, in the lesson "Letter to the Newspaper Editor," the addressed and addressing persons are male. In the study named "Abu Bin Adhem," male talks to an angel to include his name in the list of people like the Lord. The review called "Quaid _ A Great Leader" is also written on Pakistan's founder, a male. The last lesson, "The Madinah Charter," is a lesson addressing all the Muslim-nation for tolerance.

Boys and men have been portrayed as brave inventors, scientists, and rulers in several narratives and sections of the Eight English Textbook Grade-IX (see Table 4). The above table shows male dominance in almost all lessons, except one out of the eleven. An equal inclusion of genders in education mitigates the gender function of stereotyping in young children and extends their ambitions and range to make it more specific for the present research scope. Position options that they consider acceptable for their gender

(Demir & Yavuz, 2017). Bussey and Bandura (1999) interpret gender conceptions and role actions as social factors' outcomes in their social cognitive theory of gender role formation and functioning. Similar to this research, different researcher (e.g., Ansary & Babaii, 2003; Bahman & Rahimi, 2010; Carroll & Kowitz, 1994; Ghorbani, 2009; Hamdan, 2010; Holmqvist&Gjörup, 2006; Mose, 2013; Otlowski, 2003; Poulou, 1997; Tutar, 2008; Xiaoping, 2005) have studied the gender-exclusive language, male dominance, and stereotyped gender roles, and found a male-dominancy

The different Articles in the Constitution of Pakistan,1973 confirming the equal rights of male and female, for example, Article 25(A), Article25(1)(2), Article-26(2), Article27, Article30, Article37, Article38(a), and Article263(a)(b). Therefore, it can be stated as a violation of these stated Articles regarding non-equal participation of girls and boys.

Uneven role model presentation

Ten role models were presented in various sections of the Khyber Pakhtunkhwa Grade-IX English Textbook. Ten of the role models, however, reflected the male gender (see Table 5).

Table 5.

Uneven distribution of roles between genders

Name	Role	Sex
Prophet Muhammad, the Model of Tolerance	Religious Leader (Prophet)	M
Iqbal's Message to Youth	National Poet	M
Quaid – A Great Leaders	Founder	M
The Madina Charter	Prophet with a deed	M
Nasir Uddin	Discoverer	M
The Two Bargains	Prophet for humanity	M
The Fantastic Shoemaker	A skilled man	M
Safety First	Crisis Manager	M
Letter to the Newspaper Editor	Media Person	M
Abu Bin Adhem	Humanity	M
The Old Woman	Humanity	F

As given in the table above, ten out of eleven lessons are nominating males. It is possible to integrate traditional roles more subtly. There are many areas where adjective use can be found. It is inadvisable to use rather gender-specific words such as 'manly' to perpetuate stereotypes and berate inverse relation in nature (Musty, 2015) such as "The man of Khudi," "Iqbal's Naujawan," "Mard-e-Momin." These stated words are written consciously or unconsciously, creating a sense of stereotype.

Similarly, all the lessons are about boys and men except the Madinah Charter. Though it has all males' characters but addressed to the Muslim nation for others' respect and tolerance. In a nutshell, there was an uneven distribution of curriculum contents in the Grade-IX English textbook of Khyber Pakhtunkhwa, Pakistan.

Sensitivity of Illustration

The English textbook Grade-IX is showing more illustrations. Among the twenty-eight drawings portraying 33 characters are used in the textbook. Also, 21 images are shown that are not linked to gender, i.e., pictures showing non-human beings. Among the human-beings, 12 are showing male, and three are showing female. Hence, an examination of the latent messages of these illustrations is provided in this section. The collected data and the results obtained are summarised in the following three sub-themes (i.e., Worku, 2019).

Uneven distribution of roles between genders

Stereotyped occupational roles

Almost all lessons except one "The Old Woman" are describing the positive roles of males. For instance, among the 15 curriculum contents, a female has described in only one poem and two phrases from "Nasir Uddin." All the males were shown with great deeds, while the female was demonstrated as having old age and can do nothing more for this world or herself. The Convention Against Discrimination in Education (UNESCO, 1960) has claimed in Article-3(a) that;

"(a) To abrogate any statutory provisions and any administrative instructions and to discontinue any administrative practices which involve discrimination in education."

Similarly, Amadio (2009, p. 9) has noted that;

"The main challenge with integration is that "mainstreaming" had not been accompanied by changes in the organization of the ordinary school, its curriculum, and teaching and learning strategies. This lack of organizational change has proved to be one of the major barriers to implementing inclusive education policies."

The home-public dichotomy

Among the 15 lessons, some were found with doing jobs; for example, a man is making shoes (page 84) while the boys attend a cricket match (page 108). Hence, no job concerning females was described, whether in-door or out-door. A sense of work should be developed in students, whether they are male or female. On page 123, a student was described as writing a letter to the newspaper editor regarding the media's role. Here, gender discrimination was noted again, telling the home-public dichotomy.

Patriarchal power relationship

Among the 33 pictures, 21 were excluded as they were not gender-related, while among the remaining 12 pictures, nine were of male personalities. For example, on page 13, an expression can be found as the poetry belongs to male-only. Similarly, pages 25 and 26 show the pictures of the great leader and the founder of Pakistan, but here a sense is created about Fatima Jinnah's role, his sister, which could be mentioned here. On the same way, page 56 and 57 have pictures of male, giving the impression of male patriarchal power. On page 85, a profession was related to male-only, while on page 109, a picture of two boys indicated male cricket players, creating a discrimination sense. On page 118, three pictures of older women were given. These pictures were for the poem, described the women in words such as;

"as the spent radiance, of the winter Sun-So is a woman with her travail done

Her blood gone from her, and her thoughts as still – As the waters, under a ruined mill."

There is a hidden message of gender discrimination by favoring men. For example, on one side, the males are doing decent jobs and leading the country, while the female described in words as stated above in the para from the text, who have blown their lives, and now, they have no meaning for someone.

Objective 2

According to multiple gender analysts (Blumberg, 2008; Gachukia & Chung, 2005; UNESCO, 2008, 2009), gender inequality and stereotypes are prominent in textbooks and images. It was claimed that narrations and diagrams provided in textbooks represent one gender as passive, frail, and powerless while indirectly making the other active, dominant, and powerful. Consequently, this article sought to investigate the Grade-IX English textbook's verbal and non-linguistic characteristics with this thought in mind. This study's findings are similar to the other research works by different authors (e.g., Amini & Birjandi, 2012; Blumberg, 2008; Bahman & Rahimi, 2010; Pesikan & Marinkovic, 2006; Solomon, 2014; Ullah & Skelton, 2013; UNESCO, 2008; Worku, 2019).

It was suggested that there should be an analysis of school-curriculum for gender disparities by the government and institutions such as DCTE (director of the curriculum), Textbook Board Peshawar, and other policymakers concerned. The removal of such content that causes discrimination might be carried out, and equality between the gender should be assured by giving equal participation in the curriculum.

IV. CONCLUSION

Blumberg (2008) studied different countries for gender discrimination in textbooks and found a significant gap in theory and practice. Furthermore, it was claimed that, though a change was found in the laws of different countries to remove gender-gaps in textbooks, still no practical application was seen. Discussing laws, different articles of the Constitution of Pakistan explain the equality of women. For example, Article 3 points out that the State is committed to removing all forms of exploitation. Article 25(1) ensures that "all citizens are equal under the law and are entitled to equal protection under the law."

Furthermore, Article 25(2) specifies that "no discrimination based on sex alone shall occur." Article 27 forbids discrimination based on sex, color, religion, or caste for government jobs. Article 34 states that 'steps shall be taken to ensure that women are completely engaged in all fields of national life.'

Therefore, to confirm whether there is any gap in theory and practice, it was found that there is gender discrimination in the English textbook of Grade-IX in Khyber Pakhtunkhwa province of Pakistan. It was suggested that the government, textbook board Peshawar, and directorate of curriculum Abbott Abad should take concrete steps in removing the gender disparity in textbooks as per explanations by the different Articles of the Constitution (1973), adding more about females.

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