Gender Discrimination in Curriculum: A Reflection from Punjab Textbook Board

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Abstract

This study has been made to sort out scientifically the passage of transformation of roles through curriculum in Punjab, Pakistan. The national language textbooks were selected for the discourse. It explores the areas of gender disparity in the existing textbooks at primary level. The focus of the research was to identify the area of gender stereotyping and construction of gender roles creating gender apartheid picture in the textbooks. This Study concluded that the literature reflects male showvanism whereas female's role seems to be limited when it is compared with male.

Keywords: Gender Inequality, Gender Stereotypes, Textbooks, National Language

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Introduction

Gender inequality is the most known notion all over the world. Neither a developed nor a developing country could omit this phenomenon from their social set up. Gender inequality is having some complexities such as stereotypical positions which are ingrained in the minds of the world. The contribution of gender inequality in education to improve productivity and economic growth is well established fact. In this regard, lower gender inequality in education sector is a factor leading to poor development (Mahbub-ul-Haq, Human Development Center, 2007).

Though South Asia has performed well in improving educational indictors in last few years and adult literacy rate has increased from 49 percent to 54 percent. But in spite of all this progress, South Asia continues to be struck at the lowest -*+rung in the field of literacy among all the regions of the world. Despite achieving a seemingly remarkable performance by reducing the total number of out of school children in the past 10 years, two South Asian countries India and Pakistan enjoy the distinction of containing the highest number of children out of school (UNESCO, 2004).

Gender equality is a combination of two factors i.e. parity and equality but the concept of parity is elaborated in qualitative terms. Gender equality means that each boy and girl has an equal access to the education and innovative teaching methods as well as the curriculum free from gender bias and stereotypes. In this way equality becomes a channel to achieve parity. The indicators of equality include length of schooling, relevance of curricula, learning achievement, perception and the expectations of stakeholders regarding the treatment of boys and girls in the schooling process (Mirza, 2004).

School as an agent of socialization perpetuates this inequality. In most educational systems, the primary school curriculum is geared to accomplish the socialization role; and serves as an agent of social transformation. Important to socialization and transformation through education is the role of textbooks. Textbooks deal with a subject. In order to facilitate the learning of a subject, textbooks writers create a human world that learner can recognize and identify with. Through these constructions, they can either seek to create a new world or support the existing one. Because the human world is inhabited by women, men, girls and boys, textbooks present a gendered picture of the world and thus encourage girls and boys to take up the stereotypical positions constructed for them by these books (Dean, 2007).

The role of textbooks is considered more important with reference to the socialization of the children. The textbooks authors construct a new world for students based on the social experiences which greatly affects students' self image. The curriculum, especially books is not gender sensitive. It does not relate to the life of girls and women. Female images are less presented. Content contains the projection of stereotypical images of women (Zafar & Malick, 2006). Textbooks present a gendered picture of the world. Both boys and girls are associated with separate and specific roles and behaviors in the society (Dean, 2007).

Construction of gender in textbooks is purely stereotypical. Women are assumed as fragile, loving, sympathetic, caring and polite persons who must have to sacrifice their happiness for the sake of the welfare of their family. The males are the head of family responsible of providing finance in the stereotypical settings. He is supposed to be assertive, independent, confident, and brave and career focused. "These sorts of stereotypes can be proved harmful; these can stifle individual expression and creativity, as well as hinder personal and professional growth. The weight of scientific evidence demonstrates that children learn gender stereotypes from adults. Socializing agents pass on gender stereotypes from one generation to the next through these adults"

(Women and Stereotypes, Retrieved from: http://womenandthelaw.wikispaces.com)

Educational policies of Pakistan and Stereotypical Gender Construction

The government of Pakistan is also concerned to launch programs to reduce inequality in educational sector. The constitution of Pakistan (1973) promises "equal rights to all citizens, repudiates discrimination on the basis of sex alone and affirms steps to ensure full participation of women in all spheres of life."

In this regard, National Education Policy 1998-2010 was formulated to ensure full participation of women in all spheres of life. And this need to establish the women universities in all provinces was highlighted. Universal primary education was also set as a goal to achieve till year 2015. This policy also lagged behind gender sensitive approach. Education Sector Reforms 2001-2004 also maximized equal opportunities and reduced the gender gap at all the levels of education. It also tried to inculcate curriculum reforms and emphasized on multiple projects and textbooks to improve equality (Ministry of Education, Pakistan, 2002).

National Plan of Action for women institutionalized the mechanisms for enforcing compulsory education and reducing gender gap at all the levels by reforming the curricula by removing gender stereotypes. In this regard special emphasis was given to promote positive image of girls and women. The main focus of National Plan of Action was to reduce gender bias and inequality in schools. In order to achieve the goals of gender equality, National Plan of Action developed some strategies to eliminate gender disparities. It was insisted that curriculum should be revised. The National Plan of Action also focused on the textbooks with special reference to the issues of gender disparity and special focus was to change the existing curriculum keeping in scenario the international commitments to eliminate gender bias (Ministry of Education, Pakistan, 2003).

In Punjab province the Punjab Education Sector Reform Program 2003-05 and provincial plan for action on EFA 2003-2015 have focused on the areas of gender equality. But even after the introduction of education reforms, the changes have not been properly implemented and it also lacks the support towards women rights and gender equality. The existing gender gap is 17.8 percent at primary level and it also indicates lower primary level enrollment in public schools (Zafar, 2005).

But lack of proper implementation of these programs and nonexistence of proper guidelines for curriculum and textbook development for gender mainstreaming are the reason for existing gender stereotype in these books. The gender equality and education has focused on promoting female education and creating gender sensitive approach in education sector. Revision of curricula has been done with special attention on gender issues (Ministry of Education, 2003). National Plan for Action for Women aims "to achieve gender equality and equity in education by 2013" in this regard GRAP in 2002 started policy implementation through positive interventions. "The revised curriculum includes perspectives that encourage prejudice, bigotry and discrimination towards fellow citizens, especially women and religious minorities and other nations". This report only included a chapter on gender biases and stereotypes in school textbooks based on the revised national curriculum 2002 (Zafar, 2005).

Objectives of Study

The present study intends to track the major stereotyping in textbooks of Punjab province. The main objectives of the study are:

- To assess the magnitude and extent of gender stereotypes in the textbooks at primary education level in Punjab textbook board
- To see whether women are given equal representation or they are subjected to apartheid treatment in the text.

Hypotheses

The following hypotheses are formulated for this study:

Ho_1 Negative stereotypical images of females are more than the positive images

Ho_2 Females stereotypical roles are more pronounced than the males in the textbooks

Ho_3 The construction of the world of males and females is of gender apartheid constructing a patriarchal society.

Review of Literature

Curricula and textbooks in Pakistan and other South Asian countries present the existing gender stereotypes and expected gender roles in the society. Both curricula and textbooks reflect the larger gender stereotypical stratification system (Stromquist et al. 1998). Gender partiality is weaved in the books in a very mild way so it is very much important for researchers to take a deep analysis of the language, content and pictures to identify the areas of gender discrimination (David, 1994).

The issue of gender representation in textbooks has not been given much attention in the past. A few studies conducted in Pakistan in this area have found disparities between the portrayal of male and female in the curriculum (Jafri, 1994; Mirza, 2004; Mirza & Ranaa, 1999).The content of books plays an important role in reflecting the society's attitude, aspiration and commitment towards portraying gender roles in the society. The study has explored that in contents limited representation is given to the females and most of the characters portrayed men as bread winners whereas women working in household structure taking care of their children. This is how textbooks inculcates gender role socialization on both male and female children and shapes heir personality accordingly (Unnisa, 1989).

Gender disparities in textbooks are evident from different researches. In the process of curricula development mostly male personals have been involved. Only few female personalities are represented in the textbooks and few female images and characters are elaborated in the text (Mirza, 2004). Further, in social studies text book not a single woman has been included from history (Shah, 1985).

Negative stereotyping and gender images have been found in different texts and materials such as 'A hundred sons are not a burden but one daughter bows our heads' (Pakistan) (UNESCO's 1997 Manual on Gender Sensitivity).' Women's image has been depicted as submissive and less important member of the family and society. In this regard textbooks and other learning material are big source of such stereotypical images of women.

Why is it so that female characters are not used in description as businesswoman or police officer? In the textbooks, no image has been used to describe male character working in the house and the household works are already restricted to female characters in books. This is how school has become a major medium of internalizing the gender roles and stereotypes directly and indirectly. It has been found that in stories, female characters are mostly described as working in traditional roles (Liao, 2004).

Masculine bias in textbooks has also been noted by different researchers. Textbooks and textual material have been tended to perpetuate certain stereotypes about women. There are only few researches which have highlighted the issue of gender disparity in textbooks. Curriculum perpetuates gender stereotypes. It is of poor quality and insensitive towards gender (Zafar, 2005).

The results of different studies indicate that female's characters have been portrayed in typical and traditional roles i.e. cleaning, cooking, and washing. Young boys have been given more choices. Female characters have been portrayed as having low capabilities as compare to male partners (Anwar, 1998; Unnisa, 1989; Jafri, 1994; Mirza, 1999; Shafi).

Two researches by the Institute of Education and Research (IER), University of the Punjab as narrated by Zafar (2005) on "Gender Analysis of the Content of Primary School Textbooks in Punjab" (1999) and "Differential Gender Academic Achievement from primary to Higher Education in Pakistan", provide preliminary insight into the nature of gender biases. It highlights the facts that social studies and Urdu textbooks have promoted the gender inequalities and differentiation in particular. They use women as "carriers of tradition, signs of culture, keepers of morals, preservers of religious values and protectors of the inner sanctum of family life" (Saigol, 2004).

Method of Study

For the quest of present research, Punjab province was selected. Keeping in view the topic and objectives of the study content analysis method was employed for present research. In this regard, both latent and manifest analysis of the content was done.

Population

The population of the present study was all the textbooks of Punjab textbook board.

Sampling

Sample of present study was Urdu and English textbooks (language books) of grade 1-5 from Punjab province. As the purpose of this research was to conduct the existing gender analysis of the textbooks so the reason to select textbooks of primary educational level was the importance of these books in socialization process at early stages of life. In early ages the basic concepts of what is right and what is wrong are developed in children. Initial schooling plays a significant role in internalizing the cultural values and changing the mind set of children.

The unit of analysis

The unit of the analysis in the present study was stories of primary level language textbooks of Punjab province. So, all the stories of Urdu and English books were analyzed. It further included all the words, characters, paragraphs, images and phrases given in the text books about gender and prevalent gender stereotypes in the textbooks.

Textbook analysis procedure

Both manifest and latent analyses of the content were made. In manifest analysis those elements were analyzed which were physically present in the text and in latent analysis, the analysis was extended to the interpretive reading of the symbolism underlying the data. Textbook analysis was done by using a set of criteria that refer both, to the texts and the accompanying illustrations. Both representations of male and female characters in texts and their visual representations influenced the creation of beliefs and stereotypes referring to male and female gender roles.
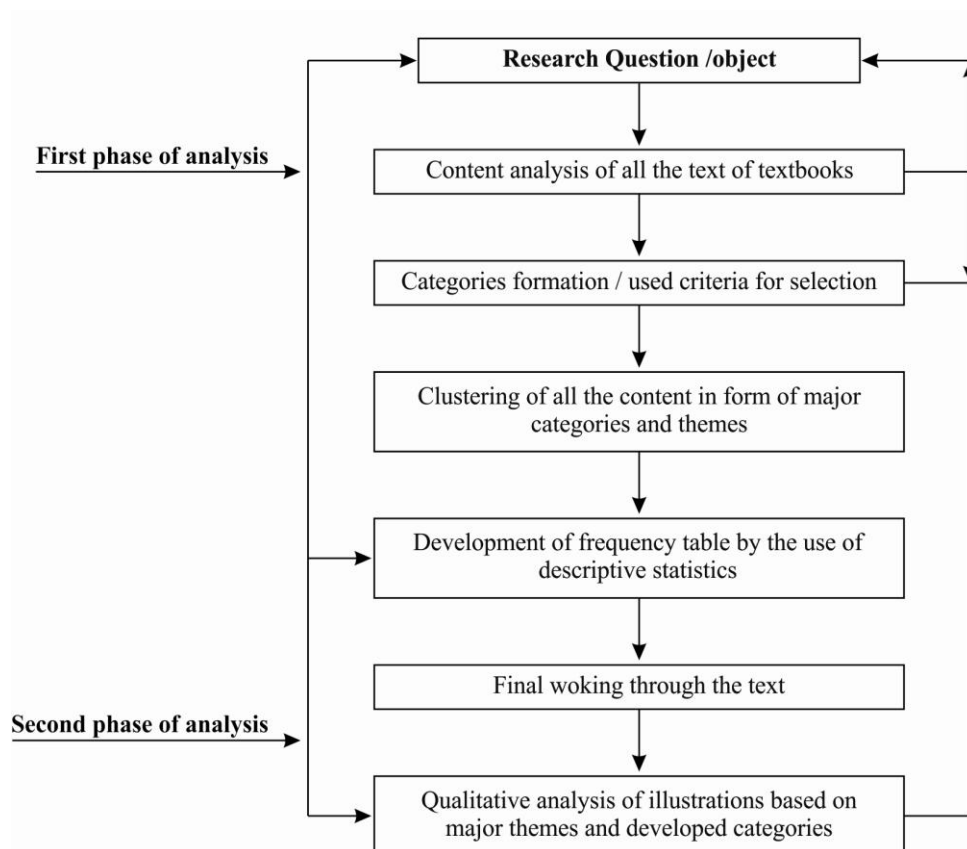
Figure: Textbooks Analysis Procedure

Categories for analysis

In this study the content of the textbooks from grade 1-5 of with main focus on gender stereotypes and inequality was studied. It was classified into different categories and their coverage, direction and metaphor were analyzed. The key categories were as following:

A. The activities and roles of males and females
B. Professional roles performed by men and women
C. Direction of the story
D. Male female personalities
E. Personality attributes of males and females
F. Number of male and female authors of the text
G. Male Female Images
H. Males Female characters

Limitations

This paper is limited to identify the area of gender stereotyping and construction of gender roles creating gender apartheid picture in the textbooks published by Punjab Text Book Board at primary level. The concept of gender stereotyping and gender equality is widely used all over the world. Multi-lateral agencies and several NGOs are working in this regard in South Asian countries. In the present study, concepts of gender stereotyping were loosely defined sharing its boundaries with other indicators such as activities, professional roles and games. Background literature was insufficient and was unavailable on gender stereotyping in the textbooks in Pakistan. Besides, in the absence of research traditions on the very grounds, the concepts may not be well defined and elaborated. An important point in the limitations of the study is that the entire stake holders could not be involved in current study due to lack of resources and time limitation. Chairpersons and members of curriculum boards, teachers, students and personnel involved in textbook preparation could not be accessed. Only content analysis was done by the researcher due to resources constraints.

Delimitations

Present study had limited focus as it only targeted Punjab Province and other curriculum board's text was not considered. Secondly, only two subjects, English and national language (Urdu) were focused in the study whereas all other subjects were not included to measure gender discrimination. Present study was conducted on the content of primary level textbooks only; the scope of study further can be extended to middle and high school level textbooks.

Results

Socially Constructed Roles and Reinforcement of Traditional Activities

The results of textbooks analysis illustrate that as far as roles and activities of females and males are concerned, women were almost excised from the textbooks. In most of the stories in English textbooks females were presented in the roles of mothers, friends or younger sisters. They were found in domestic roles such as cooking food, shopping from market of grocery items and helping their male partners in the fields. Girls were presented in traditional supportive roles, helping their mothers in household tasks and playing with dolls, having less intelligence and exposure. Their indoor activities were reading story books, making traditional embroidered clothes and keeping the house clean.

Table 1: *Category A. Portrayal of Males and females activities in the text*

Activities of Males

Subject Name	No activity	Indoor	Outdoor	Total
English	43	3	28	73
	63.2%	66.7%	27.7%	42.2%
Urdu	25	1	73	100
	36.8%	33.3%	72.3%	57.8%
Activities of Females				
English	47	10	15	73
	39.8%	33.3%	62.5%	42.2%
Urdu	71	20	9	100
	60.2%	66.7%	37.5%	57.8%

N=173

Data in Table 1 shows that in English textbooks majority of the male characters were not involved in any type of activity. Only 27.7% males in English books were depicted in outdoor activities but this percentage increased in Urdu where 72.3% of the males were shown in outdoor activities and only 3% of the total males were portrayed in indoor activities.

The classification of females indoor and outdoor activities in the table 1 shows that in English textbooks an encouraging number (62.5%) of females were depicted in out door activities whereas this trend decreased in Urdu textbooks to 37.5% where majority of the females, 66.7 percent of the total were presented in typical characters and indoor activities including household work, playing with doll, taking care of children or helping mothers in kitchen tasks. The data in the table clearly indicates that in Urdu textbooks typical male activities were portrayed in which majority was involved in financial and other works.

In the text, girls were mostly presented as daughters and women as mothers indicating that females had no identity of their own and their identity as a girl was derived from their relationship with a male father and as a woman from their reproductive roles. Women's exclusion in some stories such as *Mardum Shumari* was seeked to deny women even in their subsidiary and referential status in the lives of men.

بیٹا یہ فارم سے فل کرانا ہم بعد میں لے جائیں گے ۔وہ بھاگتا ہوا فارم امی کے پاس لایا اوران سے پوچھا
یہ کونسے فارم ہیں یہ لوگ کیوں دے گئے ہیں۔امی نے کہا بیٹی شام کو اپنے ابو سے پوچھ لینا ۔

(کہانی،مردم شماری:جماعت تیسری، پنجاب ٹیکسٹ بک بورڈ)

The text limited the role of woman to that of mother and confined her to the four walls of house; cooking food, carrying water and caring of the children. Mothers were responsible for all the works in the house. They did not need to leave the house for anything as men would bring home what they needed. Only when the men were absent and only out of necessity they left the house. Girls were best prepared for the roles by learning feminine skills through apprenticeship with their mothers.

چچی جان کیا کریں گی؟ وہ پہلے کشور کے ساتھ مل کر گھر کا کام کریں گی
پھر ہم دونوں کھیتوں میں جا کر ابا جان کی مدد کریں گے

(کہانی،مل جل کے کام کرنا :جماعت تیسری، پنجاب ٹیکسٹ بک بورڈ)

Thus there was no reason for girls to be highly educated, in most of the cases girls were presented in primary schools studies except one or two exceptions. Therefore, while boys went for outdoor games and activities girls were presented in indoor activities and household tasks. Women were supposed to take permission from their male partners to go outside or to take a decision on financial and household matters. A women's social class was generally determined by her father or husband's occupational status.

Social Pressure and Fewer Choices for Female Professions

In Pakistani English and Urdu textbooks, the identity of men was closely tied to their roles in the public spheres. Gender and social class were used to construct the role men play and hence their identity. In the textbooks, only the men were leaders and they had occupational roles. At the higher ranks they were presented in the role of kings and leaders and in the middle of hierarchy men were presented in managerial positions such as principles and managers. There were so many men in occupations at the bottom of the occupational hierarchy. In their occupational roles and nature of their work they did, men were associated with positive characteristics such as honest,

hardworking, truthful, strong, dutiful etc. The gender based division of labor suggested that men were naturally more intelligent and capable of thinking and farsighted and therefore they hold the positions of power and authority. They were inevitable part of the society as in a story from Baluchistan textbooks; the role of farmer was presented as "*important member of society*". The importance of males was determined by their roles as functional member of the society. Considering the fact that all the textbooks of English and Urdu from grade I-V had been reviewed, only few characters were portrayed and depicted in professional and occupational roles. It was found that frequency of professions was alarmingly low.

Table 2: *Category B. Distribution of Male Female Professions in English/Urdu Text Books Class 1-V*

Profession	Male	Female	Total
Doctor	10	4	14
Shopkeeper	6	0	6
Teacher	8	18	24
Umpire	1	0	1
Nurse	0	1	1
Farmer	2	0	2
Postman	3	0	3
Peon	1	0	1
Principal	1	0	1
Policeman	1	0	1
Pilot	2	0	2
Gardener	1	0	1
Soldier	2	0	2
Officer	4	0	4
Lawyer/judge	3	0	3
Businessman	2	0	2
Scientists	1	0	1
Engineer	2	0	2
Governor	1	0	1
Other vocation (driver, cobbler, butcher)	15	0	15
Total	66	23	87
	74%	26%	100%

Data in table 2 revealed the fact that females constituted only 26% of the total professions in the books. Females were highly presented in the roles of teachers and the next highest was doctor. Only one administrative position (principle) was presented in the text and that was not inclusive for men. In other vocations women presentation was ignored and they were withdrawn from such roles and statuses in the text.

Since, whom men are and what they become was determined by their occupational roles. Boys, to become men and successfully carry out their roles, must receive education. Boys were encouraged to go outside and enlarge their choices and expand their experiences but females were discouraged to adopt new roles and it was both consciously and unconsciously internalized in their minds that they had to become teachers, nurse or doctors and nothing else. Following extract from text endorses this myth regarding professional life of females.

ماشاءاللہ ہماری بیٹی کتنی بڑی ہوگئی ہے میں ابھی تیسری جماعت میں ہوں۔ ممانی! بھائی جاں! اپنی اس بیٹی کو ڈاکٹر

بنانا ماشاءاللہ بڑی کی زہین ہے۔ ممانی جاں! میں ڈاکٹر نہیں بنوں گی سیدھی سادھی استانی بنوں گی۔

(کہانی، گھر پیارا گھر :جماعت تیسری، پنجاب ٹیکسٹ بک بورڈ)

Limiting Social Exposure for Females

The content of text also indicates that for boys school was not the only place of learning and knowledge was not acquired only from books. People also learn from their experiences such as they engage in menial tasks to learn the dignity of labor or visit to different places with teachers in order to experience the variability in the world.

Table 3: *Category C. Direction of the Stories in Urdu and English textbooks from Class I-V*

Directions	Frequency	Percentage
Neutral	65	37.6
Positive	4	2.3
Negative	33	19.1
Male specific	64	37.0
Female specific	7	4.0
Total	173	100.0

The data in table 3 shows that in Urdu and English textbooks of Punjab Textbook Board, about 37.6% stories were neutral in which no gender stereotyping was used or found but still the numbers of male specific stories (37%) were more than female specific stories (19.1%).The aspect of gender sensitization was badly neglected as only 4% stories were in positive direction whereas an overwhelming majority of the stories (33%), about 1/3rd were negative in their direction and themes.

For them mobility was not an issue which was mostly in the case of girls. The text reveals that for girls school was the best place for learning and the second option for them was the narration of the stories by typical characters such as grandmother to teach them different things and to learn from their experiences which were more or less traditional and typical because grandmothers were also involved in household cores and did not have exposure of outer worlds to great extent. Boys were able to learn these experiences because they were bold and had inquiring minds. They asked questions and learned from the answers received. Although boys started out simple mind but their boldness and inquiring minds must be nurtured by school and other experiences so that they could become knowledgeable and wise men.

Portrayal of Males as Ideals and Role Models in Stories

The textual analysis of the stories indicates that the role models were presented in the stories around males. These role models were presented in typical manner having exceptional qualities and typical masculine characteristics. In textbooks males personalities especially Muslim Khalifs and thinkers were presented as role models. Few women were presented as role model; the only narration from Muslim history found in text books encouraging for women was an example of Hazrat Khola (R.A) who was presented in exceptional role.

تلوار نہیں تو کیا ہوا خیمے کی چوبیں اتار لو اور ان سے دشمنوں پر حملہ کر دو

(کہانی، بہادر خاتون: جماعت پنجم، پنجاب ٹیکسٹ بک بورڈ)

The second women presented as an active politician of sub-continent was Muhtrma Fatima Jinnah but her role had also been discussed as supportive and helping, not as an independent personality who made the decisions. Third woman presented was Fatima Binte Abdullah from Muslim history.

Table 4: *Category D. Distribution of Male Female Personalities in English/Urdu Textbooks I-V*

Class	Male		Female		Total
	Urdu	English	Urdu	English	
I	6	0	0	0	6
II	5	0	1	0	6
III	14	0	2	0	16
IV	15	0	1	0	16
V	31	3	8	0	42
Total	71	3	12	0	89

The textbooks of English and Urdu enlisted the personalities for inclusion in central characters. The given details depicted strong gender bias with only 12 female personalities out of total 89 personalities in both the subjects. With reference to the portrayal of female personalities only women from [†]Muslim history were given place and with reference to Sub- continent only 1 female personality (Fatima Jinnah) was given representation.

It is assumed that textbooks and learning materials at school level are big source of inspiration for both boys and girls and to internalize the norms and traditions as well as boosting them to become good citizens and beneficial members of society. Gender bias in the textbooks eliminated the chances for girls by portraying more male personalities in role models. Not only more male characters were presented but their personality attributes were also pure masculine. The following statements are examples of such behaviors:

[†] The names of Muslim history females personalities include Hazrat Fatima (RA), Hazrat Khudija (RA), Hazrat Aysha (RA), Hazrat Zainab(RA) and Hazrat Khaula(RA).

میری ماں نے میرا نام شیر رکھا ہے

(کہانی، حضرت علی مرتضیٰ: جماعت تیسری، پنجاب ٹیکسٹ بک بورڈ)

میں جنگی قید کی بنے سے مر جانا بہتر سمجھتا ہوں

(کہانی کم سن شہید: جماعت چہارم، پنجاب ٹیکسٹ بک بورڈ)

Men's role and powers had been recognized as hard work and their strong attributes were bravery, courage, power and wisdom. The Muslim saints like Shah Abdul Latif Bhatai, Mian Muhammad Bakhash, Rahman Baba, Sachal Sir Mast, Mian Muhammad Bakhas, Abdul Ali Akhwandzada, Sheikh Abdul Qadir Jillani and many more were presented as role models. Their qualities of patience, tolerance, hard work, honesty, truth were presented in very attractive manner. Compare to these role models no female character from Muslim philosophers was discussed in Pakistani textbooks for Urdu and English subjects. Kings like Ameer taimur and Noor ud din Zangi were also given detailed description but no female queen was presented as role model.

In Urdu textbooks all Nishan-e Haider were discussed and their attributes of bravery and courage were presented in marvelous manner but no female from history of Pakistan was given space. In order to help out people in different situations, male volunteers were presented in helping roles in different disastrous situation, women were still invisible and the role they performed as Girl Guide was not given in any books.

Table 5: *Category E. Personality Attributes Commonly Used for Males and Female characters*

Attributes	Male	Female	Attributes	Male	Female
Leader	6	0	Advisor	0	1
Good	3	4	Scholar	1	0
Big	1	2	Noble	2	0
Little	1	1	Truthful	1	0
Hardworking	3	1	Wise	1	0
Caring	2	2	Sacrificing	2	0
Kind	1	1	Simple	1	0
Dutiful	2	1	Idle/dull	1	0
Nice	0	1	Honest	3	1
Gentle/soft natured	4	2	Small	0	1
Brave	5	0	Proud	1	0
Courageous	4	0	Cruel	1	0
Loving	3	0	Helpful	1	0
Pretty	0	1	Neat/clean	2	0
Polite	2	2	Greedy	1	0
Forgiver	2	0			

In English and Urdu textbooks 78 personality attributes were found in which 39 characteristics were commonly used for both genders. In these personality traits, majority of the positive traits were described in favor of males. Women were highly presented in three positive traits which are polite, gentle and pretty. Overall, 57 traits were used for men and only four of them were negatively portrayed. The high frequency positive male attributes were leader, hardworking, gentle, courageous, honest and brave. All these show stereotypes for men. The exclusive negative male personality attributes were proud, cruel, idle and greedy.

Overall, women presentation as role models was significantly low. As these books were for both genders so, boys learn that they are more important members of the society and also start to internalize the traditional stereotypes for females as dependent, passive and submissive. Girls assumed the traditional roles and only see and visualize them in traditional roles except in few exceptional positions. They were taught that males were bread winners. Muslim and Sub Continent history was full of the outstanding performance of male members. History supported the fact that in sub continent Muslim thinkers played the role to teach the right path to all and no woman was involved in this process.

Table 6: *Distribution of Male Female authors, Images, characters Textbooks I-V*

Category F. Authors of Text Books Class 1-V						
Subjects	Males	%	Females	%	Total	%
English	7	33.3	14	66.6	21	52.5
Urdu	16	84.21	3	15.7	19	47.5
Total	23	57.5	17	42.5	40	100
Category G. Images of Male And Female						
English	266	59	187	41	453	61
Urdu	207	71.37	83	26.63	290	39
Total	473	63.66	270	36.33	743	100
Category H. Characters of Male And Female Class 1-V						
English	121	63.35	70	36.65	191	29
Urdu	313	68	150	32	463	71
Total	434	67.3	210	32.7	644	100

The authors involved in the process of textbooks completion were both males and females. The total number of authors for English and Urdu textbooks of Punjab was 40 in which female authors involved in writing were 42.5%. For English textbooks the number of female authors was more as compare to male authors but these figures turned opposite in Urdu textbooks where majority of the authors (74.21%) were males and there was least participation of women in writing books.

Female images constituted 41% of the total pictures in English textbook from grade I-V. Their representation in the English textbooks was lower than the male representation. At primary level it was observed that percentage of female images in Urdu textbooks declined to 26.63% which was very much low as compare to English textbooks. In Urdu textbooks 71.3% male images were presented which showed greater gender gap with reference to proper place and equal representation of both genders in textbooks. It was observed that girl child was allowed to go out and was seen in public places but was withdrawn from the public scene as soon as she entered in adolescence and culturally this practice was endorsed by Urdu textbooks by giving less representation to females.

Female characters constituted only 32.7% of the total characters in the textbooks of Urdu and English in Grade I-V. Their representation in the text was lower than the pictures. In both the subjects, males represented 2/3rd of the total characters. Overall in Urdu textbooks more male characters were presented as compare to English textbooks.

Exclusion of Women from Games of Physical Nature

The content analysis of the text identifies the specific indoor and outdoor games for both males and females. In textbooks, only boys were involved in outdoor games and girls were presented in typical games like playing with dolls, having birthday parties or marriage ceremony of dolls.

Pure stereotypes and biases were found with reference to female activities and games. Sports and games like cricket, hockey, football, swimming, badminton, and tennis were played by boys and females were not involved in such games.

In some stories the boys and girls were segregated in different gender roles such *as Jamil like to ride bicycle and he has a computer to work, Nasima is playing with a ball in courtyard.* Jamil was a boy so he was supposed to ride bicycle outside the house but Salma had to play indoor either with a doll or a ball. Even in most of the stories girls were not portrayed in any indoor games like playing with balls or having luddo or basket ball. In sports male personalities and titles were specified such as world cup, Olympics and other titles and tournaments were win by Pakistani males many time "in cricket *Imran Khan, Majid, Zaheer, Saeed Anwar, Wasim Akram* had created unbeaten records" All the games discussed in stories were male oriented.

The player's precedents were also given by males and of males. Women and girls were totally excluded from the category of sports in the textbooks. Traditional games like Kabadi was also discussed in Urdu textbooks but not female traditional games like hide and seek were given any space in books. Girls had been discriminated by restricting to play and by keeping a girl child in the home to look after the younger siblings or just by playing with balls and dolls. Men's work and efforts were recognized but female's works and efforts for national cause and identity were not acknowledged.

Discussion and Conclusion

An assessment of existing gender stereotypes, inequality and biasness and their magnitude in the textbooks of English and Urdu leads towards the conclusion that books were not excluded from gender stereotyping. The magnitude of problem varies in both languages books. The study examined the content of primary level textbooks in order to analyze the gender biases with references to roles and activities, characterization, role modeling etc in books and the differences exist in the books with reference to gender sensitive text.

This textbooks research highlights how gender stereotypes were perpetuated by the content of textbooks. The result supports the hypothesis that negative portrayal of females was more evident in the books than the males. Qualitative data analysis shows the construction of gender stereotyping through confining men and women in separate spheres of life supporting the second hypothesis of the study that narrates the female stereotypical roles in the text in excess which serves to limit both men and women's potential for developing their personalities and realizing their full potentials. Findings shared throughout the paper proves that the under representation of women in leadership in education in Pakistan is largely due to socialization and stereotyping (Stromquist, 1998). As an individual these limitations were manifested in the characterization of males as naturally superior and women as naturally inferior and in the rigidly defined and demarcated roles and responsibilities. Text books and curricula failed to address the issue of gender equality. Text books still served to maintain status quo of males and females in cultural context (Pandey, 2006). As a result, Pakistani society's potential for growth and development that ensures a good quality of life for all, remains unrealized.

One plausible reason could be the male authors or even inclusion of female authors did not ensure gender sensitive text as females typical images were deeply ingrained in the minds of both genders. A gendered nationalist ideology was promoted by constructing binaries such as masculine/feminine, strong/weak, powerful/powerless and ascribing feminist, weakness and powerlessness to the other (Dean, 2007). The textbooks construction of the subjects and the world based on gender equality could lead to the actions with consequences for the realization of progressive, moderate and democratic Pakistani societies.

From the quantitative analysis it was found that 33% stories in overall English and Urdu textbook were negative in direction whereas only 4% stories are in positive direction. It was found in qualitative analysis that females were restricted for mobility. In general, women and girls have lower status in the family, community and society relative to boys and men. This disparity is reflected in poor access to all kind of resources; education, health care, economic, legal and political domains. Girls are socialized to serve men in the family and to be obedient to them. Their mobility is restricted and dependent on the decisions of the men and elders in the family. Women represent family honor and often become victims of family feuds (Farah & Shera, 2007). "Child learn and socialize about the society around him/her primarily through the books" (Cincotta, 1978). Their learning sources were only book, stories narrated by grandmothers or following the roles of their elder females to fit their own role.

As for as the quantitative and qualitative analysis of characteristics are concerned, the results indicate that the female stereotypical roles were highlighted in a way that their helping role was illustrated to construct patriarchal situations in the text books. Overall women role were cooking or working within home and girls working and helping their mothers in kitchen while males were represented as doctors, engineers and sports man (Saigol, 2004). In Punjab textbook boards, school curricula present girls and women in traditional gender roles only. It does not encourage girls to enlarge their choices and vision of what they could achieve both in their personal and professional life. The characters of women were invisible in language books especially and they were confounded to the household works. Women are primarily represented in care giving and passive roles. Boys and men on the other hand are represented in active and care receiving roles in the family (Farah & Shera, 2007).

The third hypothesis of the study was about the construction of gender apartheid world for females which strengthen a patriarchal society is also supported by the results. Textbooks construction of the subjects and of the world could be taken up, resisted or subverted in pedagogy. For example in shopping, even though mother goes out for grocery shopping out of necessity, the authors can depict women as active, decisive, knowledgeable, successful in public sphere, attributing the qualities to a woman generally attributed to man.

Most of the language used in text of the books was based on stereotypical thinking rather than on reality. Female identity and self images have been negatively portrayed whereas male characters were strongly portrayed and represented. This representation ultimately leads towards uplifting of strong male images and negative and marginalized images of females in the mind of people. It is necessary to change such gender bias language in books and there is a need to use the gender equality base text and language in text books. (Hussain & Afsar, 2010)

Mattu and Hussain (2004) strengthen the situation in Pakistani textbook further arguing that "they are responsible not only for strengthening existing biases but also for marginalization of non-Muslims minorities, the heightening of intolerance and destruction of intellectual curiosity in students"(p.104). Today, Pakistan has a vision to be recognized as progressive and democratic society. As we have earlier discussed that primary curriculum has an important place in grooming the minds of children. So, for achieving the goals, actual understanding of equality, justice, acceptance of diversity and pluralism must be inculcated in the brains of the children through textbooks.

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