

**GENDER TREATMENT IN GRADE NINE CLASSROOM INSTRUCTIONAL
ACTIVITIES AND REPRESENTATION IN ENGLISH TEXTBOOK**

BY:

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DECLARATION

Student number: 4902-41-91

I declare that “**Gender treatment in Grade nine classroom instructional activities and representation in English textbook**” is my own effort and that all the materials that I have employed have been pointed out and recognised by presenting full references.

Signature

Mr. Zenawi Nigussie Zewdie

Date

DEDICATION

This research is dedicated to my late parents, my father, Mr Nigussie Zewdie and to my mother, Mrs Ageredech Tachbelie.

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ABSTRACT

The aim of this study was to explore how gender is perceived in classroom instructional activities and how it is represented in the Grade 9 English textbook in Ethiopia. To do this, the constructivist paradigm was used as a way of viewing the educational world. Underpinned by the Sociocultural Theory (SCT) and Gender Schema Theory (GST), the study was qualitative and used a multiple case study inquiry. The selection of participants was through purposive sampling and data were collected through interviews, observations and textbook review. The study was undertaken at four government high schools, and the focus was on Grade 9 at Chacha, Minjar, DebreSina and Mekoy Districts of North Shoa Zone in Amhara Region. Sixteen learners, four teachers and four principals were interviewed. The findings concluded in two significant findings: 1) improper gender treatment in classroom instructional activities, and 2) imbalance of gender representation in Grade 9 English textbook. The first finding generated emerging themes, for instance (a) imbalanced allocation of roles and responsibilities between girls and boys; (b) girls' embarrassment by others; (c) girls' incapability to manage group and use given opportunity in classroom; (d) male domination and female subordination; (e) gender policy implementation gap at school; (f) impediment of girls' participation due to patriarchal thinking; (g) challenges of traditional gender thinking in classroom; (h) parents' practices and experiences affected learners' practices and experiences in classroom; (i) lack of girls' recognition by others; and (j) self-overestimation seen by boys and self-underestimation seen by girls. The themes for the second major finding include: (a) men overrepresentation and women underrepresentation; (b) presence of gender-marked vocabularies to enhance women's passive role; (c) encouragement of traditional gender representation by assigning women in baby-sitting, and domestic chores, such as cleaning, cooking or shopping; (d) manifestation of man first-ness; and (e) imbalance of pictorial representation between women and men. The study recommends that teaching gender equality to the school community and society could be used to discourage gender stereotyped and biased engagements. Female teachers should be role models for girls. Educators should use gender-sensitive materials for the development of a gender-free awareness by the young generation.

Key Terms: Gender, textbook, instructional activities, gender stereotype, gender roles and responsibilities, gender bias, gender inequality and equality, sociocultural, gender schema, gender socialisation, social interaction, internalisation, language, treatment, gender typing, representation.

ABSTRAK

Die doel van hierdie studie was om te ondersoek hoe gender in klaskameronderrigaktiwiteite ervaar word en hoe dit in die Graad 9 Engelse handboek in Etiopië voorgestel word. Ten einde dit te doen, is die konstruktivistiese paradigma as beskouingswyse van die opvoedkundige wêreld gebruik.

Die studie was kwalitatief, onderlê deur sosiokulturele teorie en genderskematologie, en die ondersoekmetode van veelvuldige gevallestudies is gebruik. Deelnemers is met behulp van doelbewuste steekproefneming geselekteer en data is deur middel van onderhoude, observasies en 'n handboekoorlog ingesamel. Die studie is by vier regeringshoërskole onderneem, en die fokus was op Graad 9 in die Chacha, Minjar, DebreSina en Mekoy distrikte van die Noord-Shoa sone in die Amhara streek. Onderhoude is gevoer met sestig leerders, vier onderwysers en vier skoolhoofde.

Daar was twee beduidende bevindings: 1) onvanpaste genderbehandeling in klaskameronderrigaktiwiteite, en 2) 'n wanbalans in gendervoorstelling in die Graad 9 Engelse handboek.

Verskillende temas het uit die eerste bevinding voortgespruit, byvoorbeeld (a) die ongebalanseerde toekenning van rolle en verantwoordelikhede tussen seuns en dogters; (b) die vernedering van dogters deur ander; (c) die onvermoë van dogters om groepe te beheer en van gegewe geleenthede in die klaskamer gebruik te maak; (d) manlike oorheersing en vroulike ondergeskiktheid; (e) 'n leemte in die implementering van genderbeleid op skool; (f) belemmering van dogters se deelname deur patriargale denke; (g) die uitdagings van tradisionele genderdenke in die klaskamer; (h) die invloed wat ouers se praktyke en ervarings op leerders se praktyke en ervarings in die klaskamer het; (i) gebrekkige erkenning van dogters deur ander; en (j) self-oorskatting onder die seuns en self-oorskatting onder die dogters.

Die temas van die tweede hoofbevinding het ingesluit: (a) die óórverteenvoording van mans en onderverteenvoording van vroue; (b) die teenwoordigheid van gendergekleurde woordeskat om vroue se passiewe rol te beklemtoon; (c) die aanmoediging van tradisionele genderverteenvoording deur huishoudelike take soos skoonmaak, kook en inkopies doen aan vroue toe te ken; (d) die manifestering van manlike uitnemendheid/"eerste wees"; en (e) 'n wanbalans in die verteenwoordiging van vroue en mans in illustrasies.

Die studie beveel aan dat die skoolgemeenskap en die gemeenskap in gendergelykheid onderrig word ten einde genderstereotipering en bevooroordeelde optredes te ontmoedig. Vroulike onderwyseres behoort 'n rolmodel vir dogters te wees. Onderwysers moet gendersensitiewe materiaal gebruik om gendervrye bewustheid onder die jong geslag te kweek.

ISIFINYEZO ESIQUKETHE UMONGO WOCWANINGO

Inhloso yocwaningo bekuwukubheka ukuthi ubulili bubonwa kanjani kwimisebenzi efundiswa emaklasini, nokuthi ubulili bukhonjiswa kanjani ezincwadini zesiNgisi ezibekelwe ukufundwa ebangeni lika-Grade 9 ezweni lase Ethiopia. Kulolu cwaningo kusetshenziswe i-*constructivist paradigm* njengendlela yokubheka ezemfundo. Ngokulandela ithiyori yezenhlalo namasiko i-*sociocultural theory (SCT)* kanye nethiyori i-*gender schema theory (GST)*, ucwaningo lube yi-*qualitative research* kanti kusetshenziswe nocwaningo olubheka amacala amaningi i-*multiple case study inquiry*. Ababambe iqhaza bakhethwe ngokusebenzisa amasampula akhethwe ngenhlososo i-*purposive sampling*, kanti ulwazi luqoqwe ngokukuxoxisana ama-*interviews*, ukubhekisisa okwenzekayo (observations) kanye nokubuyekeza izincwadi zesiNgisi ezibekelwe ukufundwa ama-*textbook*. Ucwaningo lwenziwe ezikoleni eziphakeme ezine zikahulumeni, kanti kwagxilwa kakhulu ebangeni lika-Grade 9 ezifundazweni zasezweni lase Ethiopia okuyi-Chacha, eMinjar, eDebreSina, kanye namaDistrikhthi aseNorth Shoa Zone kanye nasezifundazweni zase Amhara. Kuxoxiswene ngama-*interviews* nabafundi abayishumi nesithupha, othisha abane kanye nothishanhlolo abane. Kutholakale imiphumela emibili esemqoka: 1) ukungaphathwa kahle kodaba lobulili kwimisebenzi yokufundisa emaklasini, kanye 2) nokungabekwa kahle ngokulingalingana kodaba lobulili ezincwadini zesiNgisi ezibekelwe ukufundwa kubanga lika -Grade 9. Umphumela wokuqala uveze izingqikithi (*themes*) ezilandelayo, isibonelo, (a) ukungabiwa kahle ngokulingana ngendlela ehlelekile kwemisebenzi ngokubulili phakathi kwamantombazane kanye nabafana; (b) ukuhlazwa kwamantombazane okwenziwa ngabanye; (c), ukungabi nekhono kwamantombazane ukuhola amaqembu kanye nokusebenzisa amathuba emaklasini; (d) ukubhozomela kwabesilisa kanye nokuzithoba kwabesifazane; (e) igebe elikhona ngokusetshenziswa kwemigomo ebhekene nezobulili ezikoleni; (f) izihibe ezivimbela amantombazane ukubamba iqhaza ngenxa yemibono ebeka ukuthi abesilisa yibona ababalulekile (patriarchal thinking); (g) izinselele ezikhona ngezinkambiso zakudala maqondana nokucabanga ngezobulili emaklasini; (h) izindlela zezinkambiso zabazali zibe nomthelela kwizindlela zokwenza kanye nezipiliyoni zabafundi emaklasini; (i) ukungamukelwa kwamantombazane ngabanye; kanye (j) nokuzibeka phambili kakhulu kwabafana kanye nokuzibeka ezingeni eliphansi kwamantombazane. Izingqikithi (*themes*) zomphumela wesibili zibandakanya okulandelayo (a) ukumelwa kakhulu ngokweqile kwabesilisa kanye nezinga eliphansi lokumelwa kwabesifazane; (b) ubukhona besilulumagama i-*vocabulary* ephawula ngobulili nephakamisa nokungadlali ndima kwabesimame; (c) ukukhuthazwa kwezinkambiso zakudala zokumelwa kobulili ngokunikeza abesimame imisebenzi yokunakekela izingane kanye nokwenza imisebenzi yasendlini, efana nokuhlaza izindlu, ukupheka kanye nokuyothenga ezitolo; (d) umqondo wokubeka abesilisa phambili; kanye (e) nokungahleleki ngokufanele nokulingalingana ngokukhombisa ngezithombe phakathi kwabesimame nabesilisa. Ucwaningo luncoma ukuthi ukufundisa ngokulingana kwabafundi besilisa nabesifazane ezikoleni kanye nakwisizwe sonkana kungasetshenziswa ukudumaza umqondo wokubeka ubulili obuthile ngendlela nomqondo othize (*gender-stereotyped*) kanye nokwenza ukuthi abobulili obuthile kuphela okumele benze noma bangenzi imisebenzi ethile. Othisha besifazane kumele bebesibonelo kumantombazane. Abafundisi kumele basebenzise izincwadi

zokufundisa ezingenabandlululo ngokobulili ukuze isizukulwane esisha bsiondisise ngezokulingana ngokobulili.

LIST OF ABBREVIATIONS AND ACRONYMS

ATLAS	Apple Technical Learning Administration System
BPA	Beijing Platform for Action
CEDAW	Convention on Elimination of all forms of Discrimination Against Women
CEDU REC	College of Education Research Ethics Committee
DED	Doctor of Education
DFID	Department for International Development
EFA	Education for All
EFL	English as a Foreign Language
FDRE	Federal Democratic Republic of Ethiopia
FGI	Focus Group Interview
GST	Gender Schema Theory
HC	Hidden Curriculum
HIV	Human Immunodeficiency Viruses
MCFA	Marie Curie Fellowship Association
MDGs	Millennium Development Goals
MOE	Ministry of Education
NGOs	Non-Governmental Organisations
PFA	Platform for Action
ROTC	Reserve Officers' Training Corp
SDGs	Sustainable Development Goals
SCT	Sociocultural Theory
UK	United Kingdom
UNESCO	United Nations Educational, Scientific and Cultural Organisation
UNFPA	United Nations Population Fund

UNICEF	United Nations International Children's Emergency Fund
UNISA	University of South Africa
USA	United States of America
USAID	United States Agency for International Development
ZN	Zenawi Nigussie

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CHAPTER 1: ORIENTATION

1.1 INTRODUCTION

Education is a very useful instrument for the movement of people to attain cultural, social and economic development at a broad level (Ogato, 2013:365) and (Abitew, 2019:403). Therefore, it is expected to design textbooks in a gender-sensitive fashion (Dawson, 2000, cited in Egne, 2014:17) as well as girls and boys who seat in the same schoolroom and learning from the same educator receive very dissimilar education when classrooms are not gender-responsive (Nyevero, 2014:559).

This study aims at exploring and understanding how gender representation in the Grades nine learners' English textbook and gender treatment in classroom instructional activities promote or affect the teaching-learning practice in Ethiopia. This is because the primary focus of education is to change gender norms and stereotypes that foster inequality (Ogato, 2013).

This inaugural chapter presents the context to the problem statement, the primary study question and the sub-questions. The research aim and objectives are also outlined. This study's design and methods are briefly unearthed and elaborated in Chapter 4. A chapter outline of the whole study, which gives a clear description of what a single chapter entails is also presented. Finally, this chapter concludes with a summary of what has been offered.

1.2 BACKGROUND TO THE RESEARCH

The gender issue is considerably crucial for creating political, economic and social development in a country. This means that gender is a global issue that needs to be attentively considered to bring about holistic development in a given country. This retells us that the gender issue should be properly addressed in educational practices. This is

one of the integral components of social development because the responsibility of education is to encourage a gender-responsive setting between men and women.

According to Genet's and Haftu's (2013:37) statement, the issue of gender in the Ethiopian context has now become a significant issue, not only for the government but also for other stakeholders concerned because of the culturally male dominant society that has existed for an extended period. Therefore, education is one of the tools that any country, Ethiopia included, can use to promote a gender fair treatment of its citizens because "Ethiopia adopted laws and policies to ensure gender equality since 1991" (Zewdu, Zenebe, Abraha, Abadi & Gidey, 2016:22).

To highlight the significance of gender, the Ethiopian Constitution presents essential considerations to gender issues (Genet & Haftu, 2013:37). In accordance with the provision that is enshrined about gender in the Constitution, the Ethiopian Ministry of Education has taken a stand to address gender issues in the educational organisation in general and in the overall teaching-learning materials' preparation as well as in the instructional activities, in particular.

According to the Education and Training Policy of Federal Democratic Republic Government of Ethiopia (1994:29), gender issues, as highlighted in the content of the curriculum, should "reflect the principles of equality of nations, nationalities and gender". This has its contribution to minimising the entrenched outlooks of the male gender in the teaching-learning materials. However, there is still a perception that the issue of gender has not been adequately addressed to the level outlined in the gender policy of the country (Tamrat, 2013:149).

Scholars such as Ogato (2013:371) assert that the equal gender treatment across the curriculum of a country's educational system is to be significant for the successful accomplishment of educational practices in general and classroom instructional activities in particular. Therefore, a curriculum for a specific subject has to address equal gender treatment. Due to that fact, such a balanced consideration in the given curriculum could be used as an essential basis to successfully realise the teaching-learning process up to the classroom level.

In view of this, the current study is concerned with how gender is represented in the Grade 9 learners' English Language Textbook and treated in the classroom instructional activities in the Ethiopian context.

According to the knowledge that the researcher has about gender representation in the current English Curriculum, textbook and gender treatment in classroom instructional activities, no sufficient research has been conducted to date particularly in the Ethiopian context. Therefore, I considered that gender treatment is an extremely productive field of research that can contribute to an understanding about gender representation in the English language curriculum, learners' English Language Textbook as well as gender treatment in the classroom instructional activities.

If the issue is extended that gender representation is not addressed adequately in the learners' English Language Textbook as well as gender treatment in the classroom instructional activities, then perhaps an investigation should focus on the root problem. The core problem is how men or boys and women or girls are denoted in the language of English instructional material and treated in classroom teaching-learning activities. Therefore, this research was planned to explore problems on gender representation in the Grade 9 learners' English Language Textbook and gender treatment in the English language classroom teaching-learning activities.

Mukundan and Nimehchisalem (2008:15) discuss that gender-biased textbook is the reproduction of the hidden curriculum. Nonetheless, both curriculum and textbook should be free from gender bias and stereotype. However, the researcher argues that the current learners' English Language Textbook and the classroom instructional activities are not free from gender bias in the Ethiopian context. This means that there is concern about girls' and women's inequality.

According to Zewdu's, Zenebe's, Abraha's, Abadi's and Gidey's (2016:22) statement, "Ethiopia adopted laws and policies to ensure gender equality since 1991". This shows that Ethiopia has made visible efforts to reduce gender disparity between girls and boys or women and men. However, the instructional texts still emphasise differences in gender portrayal. In this regard, the current study is believed to have a significant contribution to

English Language Education. Therefore, to investigate the problems, the classroom teaching-learning activities and the instructional textbook used in Grade 9 are analysed. This is to ascertain whether they are free from gender bias concerning gender portrayal and treatment through the instructional activities.

1.3 PROBLEM STATEMENT

Researchers such as Genet and Haftu (2013:50) suggest that although Ethiopia, like most developing countries, strives to improve gender equality, equal treatment of boys and girls in the actual classroom teaching-learning practices, both at primary and secondary schools, remains inadequate. Ogato (2013:362) states that in the quest of trying to improve gender equality, Ethiopia, which it is located in the Horn of Africa, surrounded by Eritrea from the North, Kenya from the South, Somalia from the East and Sudan from the West, has prepared a Women's national policy and other regulations. Based on this, different sectors have integrated gender issues in their working guides (Ogato, 2013:364).

Zilimu (2014:6) argues that most of the third world countries have a significant restraint about gender discrepancies in terms of social and cultural structure. Ogato (2013) adds that young women encounter not only negative perceptions concerning gaining education access, but also face unequal gender relations in the English textbook and in the school instructional activities. This shows how implicit and explicit men influences occur through texts. These challenge learners in terms of framing their views of acceptable gendered behaviours and their potential achievement as mature persons (Zilimu, 2014). Due to this reason, learners' minds may be strengthened by the fact that women need to be quiet and discouraged. As a result, women who want to cultivate redemptive outlooks are demoralised.

Genet and Haftu (2013:39) explain the term 'gender' as man or boy and woman or girl categories. In light of this view, gender inequality ought to be alleviated through the textbook as well as the classroom teaching-learning practice. Supporting this, Genet and Haftu (2013:49) underline that in Ethiopia, the entrenched historical and cultural structure approve the gender hierarchy where women are inferior to men. This view confirms that this thinking is still reflected in the English textbook and instructional activities and the

gender difference is also still very explicit in social, cultural, political and economic interactions through the society.

Concerning the above ideas, it has been empirically detected how “teachers reinforce gender roles in the different expectations that they have for boys and girls in their classes” (Allana *et al.*, 2010:344). This means that studies have presented how school teachers treat boys and girls differently. Based on this point of view, these researchers (Kane, 1996, cited by Allana, *et al.*, 2010:344) also confirm that teachers have “the role of instilling cultural values in children in their classes” because they “all grow up among the influence of their family and cultures”. Within a given society, according to these authors’ (2010: *Ibid*) argument, attitudes, beliefs and behaviours of adults shape attitudes, beliefs and behaviours of children. Consequently, as their study shows, it is commonly accepted that a teacher may have her or his traditional beliefs, attitudes and instructional skills that lead to unfair gender treatment in the teaching-learning activities. As Schmidt and Mestry (2014:11) indicate, a child has the first close connection with its family members that is central to a person’s social worthiness. In this situation, Mohammed (2016:27) says that persons are exposed to cultural and social structures created by members of the household and society; in this case, children learn what secondary and primary roles are through their family bonds.

Due to this reason, it is clear that gender issues prevail in society and all areas of life. According to the statements of Allana *et al.* (2010:344), gender concerns can be minimised by changing the mentalities of the young people because they are think-tank or standby to bring further change in their society in terms of their innovative ideas, views and performances. Supporting this, Genet and Haftu (2013:38) say that “parents, schools and teachers, community elders, religious leaders, governmental and non-governmental leaders should work hard to help the society change the existing negative perceptions and myths of women to create a gender-fair society”. In doing so, teachers should be well educated to have comprehensive knowledge and skills concerning gender issues because the issue of gender is not only a women’s issue but of the society as a whole.

Based on the statements above, the motive behind this research emerged from my teaching experience, individual classroom observation during the instructional activities

and reading different books and research works. For example, my experience verifies that girls and boys do not have the same role of classroom participation and responsibility. This is because women have a social influence that originates from the gender background of their society in the Ethiopian context.

Currently, there is no empirical evidence that was undertaken to show whether any of the gender treatment in the classroom instructional activities and representation in the English textbook promotes or affects the teaching-learning processes. This means that a comprehensive study has not been conducted to investigate how girls and boys are treated in the classroom instructional activities and how women and men are represented in the English teaching-learning materials. Therefore, it is momentous for this research to explore if the English textbook in the Grade 9 and the instructional activities in the classroom endorse, undermine or discourage the construction and perpetuation of a gender stereotype, bias and discrimination.

This is the reason why I selected to carry out this study on gender issues across the English textbook and the instructional activities using the Gender Schema Theory (GST) (Bem, 1981a, cited by Starr & Zurbriggen, 2017:568) as well as the Sociocultural Theory (SCT) (Scott & Palincsar, 2013, cited by Vanegas Rojas, Hoyos Giraldo, Martínez Espinel & Gómez Anaya, 2018:6). The reason is that both theories can be considered as a base or a fertile ground for gender unfair treatment and representation or gender-fair treatment and representation or gender inequality or gender equality. For instance, if sociocultural contexts are changed, people's thinking about gender-fair or unfair treatment and representation will be changed. Concerning this point, Genet's and Haftu's (2013:37) research conclusion confirms that all concerned bodies have to consider social and cultural factors which play a role to limit women's participation because this consideration may enhance their efforts about the elimination of the negative perceptions that the society has.

Therefore, this study was carried out to describe gender representation in Grade 9 English textbook as well as gender treatment in classroom instructional activities in the Ethiopian General Secondary Schools. Conducting research on this issue is essential in order to recommend possible solutions about the current English textbook and classroom

instructional activities from a gender point of view as learners, both girls and boys, acquire both acceptable and unacceptable behaviour from the textbook as well as from classroom interactional activities.

1.3.1 RESEARCH QUESTIONS

The main research question was addressed in this study and is based on different researchers' viewpoints on gender. For example, Mukundan and Nimehchisalem (2008:169) state that gender should be equally treated in the classroom instructional activities as well as in the English Curriculum and learner's textbooks. Therefore, the main research question of this study is:

How does gender treatment in classroom instructional activities and gender representation in the English textbook promote or affect teaching and learning for Grade nine in Ethiopia?

The following sub-questions emanating from the main research question were framed towards confronting the research problem:

- How is gender treated in the Grade nine English classroom instructional activities?
- How is gender represented in the Grade nine English textbook?
- What is the impact of gender treatment in classroom instructional activities?
- How does gender representation in English textbook promote or affect teaching and learning for Grade nine in Ethiopia?

1.4 AIM AND OBJECTIVES

This study aimed at investigating how gender treatment in the Grade 9 classroom instructional activities and how gender representation in the Grade 9 English textbook promote or affect teaching-learning in Ethiopia. The objectives of this research were to:

- Investigate how gender is treated in the Grade nine English classroom instructional activities.
- Describe how gender is represented in the Grade nine English textbook.
- Determine the impact of gender treatment in classroom instructional activities.
- Explore how gender representation in English textbook promotes or affects teaching and learning for Grade nine in Ethiopia.

1.5 RESEARCH DESIGN AND METHODS

1.5.1 RESEARCH DESIGN

Merriam (2009:55) and Creswell (2009:21) define research design as a “blueprint” to carry out a study including “the description of the research approach, study setting, sampling size, sampling technique and methods of data collection and analysis” to answer the research questions. As Merriam (2002:8) explains, the researcher may also follow a research design as the “overall plan” for answering the research questions.

1.5.1.1 Research paradigm

“Paradigm is a basic set of beliefs that guide action” of the researcher (Guba, 1990:17, as cited by Creswell, 2009:24). As Creswell (Ibid.) states, there are different paradigms, such as positivism, postpositivism, constructivism, advocacy/participatory and pragmatism. Among these paradigms, constructivism is relevant to this study because gender is socially and culturally constructed. This is because “The basic nature of constructivism is that learners actively construct their knowledge of the information or idea of the subject presented to them rather than passively receive information from a source” (Ekpenyong, 2018:150). Like the other paradigms, there are philosophically known

assumptions through constructivist paradigm in terms of “ontology, epistemology, axiology, rhetoric and methodology” which are discussed below.

Creswell (2007:16 &18) explains the ontological assumption as the idea of multiple socially constructed realities because qualitative researchers explore numerous features of evidence from different characters’ viewpoints and practices. Therefore, participants are expected to have subjective and multiple realities in the study.

Merriam (2009:8) states the epistemological assumption as the nature of knowledge that is identified by subjective knowledge rather than objective knowledge. Creswell (2007; 2009) attests that researchers try to contact the participants that are studied because researchers stay in the field to get more first-hand data.

The axiological assumption has its values by conducting research. According to Creswell’s (2007 & 2009) statement, the researchers accept the nature of value-laden information within the study and energetically report their subjectivity as well as the nature of value-laden information collected from the field.

Creswell (2007 & 2009) explains another assumption that is known as rhetoric in terms of using the selective language of research because qualitative researchers tend to embrace the rhetorical assumption because the writing should be the style of personal and literary writing.

The last philosophical assumption is the methodological assumption that refers to the methods used in the processes of research for studying knowledge. Qualitative research has its procedures which are characterised as inductive and emerging. These are shaped by the researcher’s knowledge and skills in gathering and analysing the data (Creswell, 2003; 2007 & 2009, cited by Thanh & Thanh, 2015:26).

Therefore, the paradigm that guided the researcher in this study was “constructivism” which is often combined with “interpretivism”. In this constructivist paradigm, as Mertens (1998, cited in Creswell 2007:20; 2009:26) states, researchers are eager to understand the existing situation in which they dwell and work. On the topic of the constructivist paradigm, persons cultivate personal interpretations of their experiences. These

interpretations are various and multiple, which are used to lead the researcher in looking for the complexity of views rather than the connotations into a few ideas because the goal of the research is to rely on the individuals' interpretations of the circumstances. As Kamil (2000) and Adom and Ankrah (2016) posit, these personal interpretations are often socially and historically negotiated. This means that the interpretations are not merely reproduced by individuals but are shaped through contact with others and through cultural and historical norms that work in the persons' lives. Thus, a constructivist researcher frequently addresses the interactional processes among group members.

1.5.1.2 Research approach

The researcher employed the qualitative research approach because it is used to investigate human experiences in a given topic by using specific methods to examine how persons perceive and experience the world. As mentioned earlier, this study aimed at investigating men's or boys' and women's or girls' treatment in the Grade 9 classroom instructional activities and representation in the Grade 9 textbook of English in Ethiopia in order to reveal the impact that this has on the English teaching-learning. Therefore, the qualitative approach was relevant to this study because it allows a researcher to explore participants' attitudes, perceptions and feelings.

Creswell (2012), Silverman (2004) and Merriam (2002) highlight that the constructivist paradigm is usually associated with the qualitative research approach which shows that the "reality is socially constructed" (Willis, 2007, cited in Thanh & Thanh, 2015:25). They also explain how qualitative researchers follow the inductive approach. That means that they find out interpretative patterns based on the collected data. Therefore, the qualitative approach is considered as the most valid inquiry technique in the social and human sciences (Kamil, 2000) and education (Creswell, 2012).

Similarly, Given (2008: xxix) highlights qualitative research as an approach that is mainly used to investigate new happenings by understanding persons' beliefs, attitudes, or meaning creation. Merriam (2009:3) concurs that the qualitative approach gives an opportunity to a researcher who can enter into the individuals' lived experiences or stories

about their lives. Moreover, Merriam argues that there is a difference between qualitative and quantitative research because the qualitative one is not a rigid approach as the quantitative one by its nature (ibid). The author also confirms that the qualitative one follows an inquiry structure that aims to construct mainly a narrative report through the expression of the researcher's understanding in terms of a social or cultural phenomenon.

As Creswell (2012:16) puts it, non-numerical data in terms of words and pictures are the target of qualitative research by relying on the collection of qualitative data. According to his statement, in qualitative studies, different groups through different social constructions that are used to influence how they comprehend their environment and how they should perform construct realities. Guba and Lincoln (1994) and Ekpenyong (2018:154), on their part, state that researchers who employ a qualitative study have their argument about the construction of reality because they believe that "the reality is socially constructed" because social behaviour follows socially constructed norms. According to these scholars' argument, there is a chief reason for conducting qualitative research because the exploratory approach prefers to the explanatory one through this study. As Creswell (2012) supports, there is a significant contribution through the use of qualitative studies in the understanding of individual perceptions, attitudes and beliefs.

Furthermore, Stake (2010: 15) describes qualitative research as an interpretive approach that provides an opportunity for multiple meanings. Supporting this, Yin (2011:8) says that qualitative research involves studying the meaning of people's lives, under real-world conditions. Yin also explains that a qualitative study attempts to gather, mix and offer data from different sources of evidence in any given study by the help of observations and interviews and even by the inspection of artefacts and documents. Both Stake (Ibid.) and Yin (Ibid.), thus, describe qualitative research as field-oriented as well as situational. This means that the qualitative study covers the social, environmental and institutional conditions through individuals' lives. As they confirm, all social events may be strongly influenced by these contextual conditions.

1.5.1.3 Research type

The research strategy, which is used in current research, is a case study type. The rationale for this type of study is that the researcher can explore the in-depth of a programme, an institution, a policy, an event, an activity, a process, or one or more individuals by employing a strategy of case study inquiry (Merriam, 2009:X; Creswell, 2009:30). Some cases are bound by time, place and activity. Social scientists use a variety of data collection procedures to collect detailed data over a continual period (Merriam, 2009:40; Stake, 1995, as cited in Creswell, 2009:30).

Yin (2011:226); Creswell (2009:214) and Merriam (2009:48) state that a multiple (collective) case research design gives more emphasis on an in-depth description of the situation, followed by the data analysis for themes or issues. I hope that using qualitative case study methods is appropriate to investigate gender treatment in the Grade 9 English instructional activities and gender representation in the Grade 9 English textbook in Ethiopia. According to Yin (2003:13), qualitative case study surpasses to bring us to an understanding of an intricate subject or object and can have support to strengthen what was previously known through previous research.

In case studies, Creswell (2009:178) discusses that the researcher provides a detailed account of one or more cases. Although case study research usually relies on qualitative data, multiple methods are also used. As Creswell (2009:30) explains, the case study type is different from phenomenology because it emphasises on persons' experience of some phenomenon. The case study approach is also different from ethnography, which gives more concentration on some cultural aspects. Moreover, the case study is not similar to grounded theory because grounded theory focuses on developing an explanatory theory. According to Merriam (2002:8), all pure case studies focus on real-life contexts to show their commonality. Supporting this, Creswell (2009:202) reiterates that the results of a case study are offered in the form of themes and sub-themes supported by quotes.

1.5.2 RESEARCH METHODS

Creswell (2009:162) and Merriam (2002:8) explain that the qualitative approach provides more attention to various logical assumptions, strategies of inquiry and procedures of data collection, analysis, and interpretation. Qualitative processes rely on written and visual data, which have unique steps through data analysis. The data analysis is discussed below.

1.5.2.1 Selection of participants

In this study, I employed purposeful sampling to select the participants and sites of this research. This is because purposeful sampling is commonly used to select participants who give rich information that is appropriate for a detailed study because in qualitative research “sampling is not an issue of representative opinions, but a matter of information richness” (Guetterman, 2015:3).

A non-probability sampling includes purposive sampling (Merriam, 2009:77) which was used to obtain qualitative data from teachers, principals and learners of the same schools and examine how gender treatment in classroom instructional activities and gender representation in the English textbook promote or affect teaching and learning for Grade 9 in Ethiopia.

Therefore, I employed a purposive sampling strategy consisting of an equal number of girls and boys. This means that each sample is composed of girls and boys who participated in learning and teaching processes to ensure variability among the population.

Regarding the sample size of the study, four General Secondary Schools (Debre Sina, Minjar, Mekoye and Chacha) that are situated in North Shoa Amhara Region were purposefully selected. Therefore, the research participants consist of four school principals, four English teachers and 16 learners who were purposively selected.

1.5.2.2 Data collection

The steps that data collection embrace, set the limits for the study, gathering data through semi-structured interviews, non-participant observations and documents as well as creating the procedure for recording information (Creswell, 2009:166).

Data collection instruments, which consisted of open-ended questions such as individual interviews, focus group interviews, classroom observations and document review, were employed to obtain the qualitative data.

Creswell (2012:206) points out that a qualitative approach is suitable for an in-depth exploration of limited participants. Therefore, qualitative information was gathered in the form of individual interviews, focus group interviews, classroom observations and document review in General Secondary Schools located in North Shoa Zone, Amhara Region. Participants were asked to reflect their experiences about gender treatment in teaching and learning practices.

1.5.2.3 Data analysis

Qualitative data are the raw material for qualitative research that tends to follow the exploratory model of the scientific method. As Creswell (2003) and Merriam (2002) put it, in a qualitative case study, themes emerge through the data analysis. During the analysis of qualitative data, I identified categories that described what occurred and the recurrent themes from the data.

The data which were collected were analysed through thematic analysis which is used to identify differences and similarities within the themes (Maguire & Delahunt, 2017:3352). In addition, relations and interactions were observed and noted. To ensure that the data were analysed thoroughly and objectively, the collected data were broken up into manageable pieces and were sorted and sifted for types, classes, sequences, processes and patterns. Merriam (2002:8) describes that case study encompasses an in-depth report of the research participants and sites, followed by data analysis to construct themes.

To help me with the handling of massive data that were collected, the interviews were transcribed, coded and analysed using a Computer-Assisted Qualitative Data Analysis Package, ATLAS. ti, version:7.1.4 .

1.5.2.4 Trustworthiness in qualitative research

Kamil *et al.* (2000) and Kothari (2004) point out that the natural setting is used to ensure the trustworthiness of the data through qualitative approach. Supporting this, Given (2008) and Creswell (2009) affirm that the concept “trustworthiness” is necessary for researchers to define the advantages of qualitative terms out of the parameters that are typically practical in quantitative studies.

According to Guba and Lincoln (1985), for this study, there are four qualitative terms that are known in the qualitative research to construct trustworthy data. These terms include “credibility, transferability, dependability and confirmability” (Moon, Brewer, Januchowski-Hartley, Adams & Blackman, 2016:2-3), which are used to establish and evaluate the validity and reliability of qualitative data. As a result, these terms are discussed below.

(I) CREDIBILITY: Guba and Lincoln (1985 & 1994); Kamil, *et al.* (2000); Kothari (2004); Given (2008), Creswell (2009) and Moon, *et al.* (2016) state that credibility is defined as a measurement of the degree to which the research represents the actual meanings of the research participants, or the “truth value” through a process of data analysis to develop themes. These themes have to accurately depict the experience of participants. They further elaborate that credibility may ‘be improved through member checking, prolonged engagement, triangulation, peer debriefing and negative case analysis. Accordingly, the researchers may give an accurate and rich description of the phenomenon to produce a credible study.

In addition, scholars such as Merriam (1998) discuss the credibility of how the findings are consistent with reality. Therefore, Lincoln and Guba (1985) encourage that credibility should be taken as the most essential factor in founding honesty through carrying out a study. As Moon *et al.* (2016:2) state, credibility is closely associated with internal validity.

A more detailed discussion of the requirements to promote credibility is covered in Chapter 4.

(II) TRANSFERABILITY. As Guba and Lincoln (1994); Kamil *et al.* (2000); Given (2008), Creswell (2009) and Moon *et al.* (2016) view, transferability which corresponds with external validity, is used to describe the applicability of qualitative study from one context to another context. In this regard, if a qualitative inquiry cannot be applied from one context to another context, it may be unworthy. However, if the findings might be applied to alternative contexts, a study has worthiness (Guba & Lincoln, 1994; Kothari, 2004; Given, 2008; Creswell, 2009).

(III) CONFIRMABILITY. Guba and Lincoln (1985 & 1994); Given (2008), Creswell (2009) and Moon, *et al.* (2016) describe confirmability as the extent to which the study results could be confirmed or validated by others. It is also used to tell how the meanings and findings correspond with the data to confirm the trustworthiness of the study. On the other hand, confirmability is synonymous with an objectivity that is commonly used in the assessment of a quantitative study (Moon *et al.*, 2016:2). Therefore, the linking of the data and their sources is essential to prove confirmability.

(IV) DEPENDABILITY. According to Guba and Lincoln (1981; 1994), Creswell (2009) and Moon, *et al.* (2016), dependability is one the qualitative criteria which is used to ensure trustworthiness because it makes the findings of the study to be consistent and repeatable when it is replicated with the same participants in the same contexts. In other words, qualitative researchers are expected to verify whether the findings are consistent with the collected raw data. Therefore, what Given (2008:208) affirms is that the audit trail is vital to confirm dependability by maintaining and preserving all transcripts, notes, audiotapes, and more.

Concerning the above qualitative criteria, different data sources are used to triangulate the data. Member checking is also useful to ensure the accuracy of the qualitative findings (Moon *et al.*, 2016). Therefore, the written document of the study should be taken to the participants because it is used to determine whether or not they agree with the data transcripts (Given, 2008:4; Creswell, 2009:177).

1.5.2.5 Ethical considerations

Applying for ethical clearance was mandatory because the ethical clearance from UNISA ought to be obtained before commencing with data collection. Since the study required the participation of human participants, such as school principals, teachers and learners, I had to address ethical issues with the research participants. The participants were informed what objective the study had and when they would be requested to take part in the research process. It was also crucial for the researcher to ensure that the participants of this research were unrestricted to independently decide to participate, or not to participate.

In light of this, I anticipated any ethical issues that could arise during the qualitative exploration process. Creswell (2009) points out that participants should be protected by researchers because this is used to develop trust with them. The protection of the participants is also used to promote trustworthiness of the research. Protecting research participants is also very important because their organisations or institutions might reflect misbehaviour and any offensiveness.

Generally speaking, McMillan and Schumacher (2010) and Creswell (2012) explain that ethical issues are known in terms of moral perspectives or beliefs about doing right and doing wrong. This means that morally proper and improper conduct reveals research ethics that are very important during an engagement with participants or access to documents. As Creswell (2003) states, ethical issues should be anticipated by researchers because they may encounter them during their studies. Therefore, the feelings, rights, values and desires of the participants need to be respected by a researcher through the study process.

According to Creswell (2012), ethics also pertains to doing well and avoiding harm, and respecting human rights. Concerning this, I needed to have moral integrity, which is critically essential for assuring that the process of the research and my findings are trustworthy and valid. As Given (2008) discusses, a researcher should avoid deception in research rather than hiding it in carrying out a study project. The limitation is that the

participants' willingness is required to participate in a research study for the purpose of sharing their knowledge.

Therefore, it is very significant to give emphasis to the following important ethical considerations that were taken into account in this study.

(I) PERMISSION

I wrote formal letters requesting permission to conduct this study. To obtain permission from SRIHDC, CEDU REC, the Zone Education Office, and school principals, I submitted the prescribed completed form and a letter requesting permission to conduct the research. Therefore, individuals should give their permission during data collection because permission opens the door to access research participants at study sites. For this purpose, a letter is written by identifying the extent of time, the possible impact and the results for the study (Creswell, 2003).

(II) INFORMED CONSENT

According to Flick's (2010:41) statement, I developed a form of informed consent that was given to participants because they had to sign it before they could engage in the research. It is known that informed consent acknowledges that a researcher should protect participants' rights during data collection because participants have the right to participate voluntarily, and they are also free to withdraw at any time. This is because forced participation is unethical through the process of scientific study (Creswell, 2003). In this regard, I communicated with the school principals and gave a letter for each teacher and parent as well as for each learner to obtain their full consent and assent respectively to take part in the research.

(III) PRIVACY

Researchers must not violate their participants' right to privacy in any way (Flick, 2010). The advantage of ethics is to maintain participants' privacy that is established through ethical research codes. In this study, I assured participants about their privacy during the

data collection process. Researchers should respect the privacy of participants because the participants need the right to decide how much information they share and how it will be used. For this purpose, informed consent is used to place the discussion about participants' privacy because participants demand an explanation of what kind of information they are being requested to share and how that information will be protected from other parties (Creswell, 2012; Flick, 2010). In addition, confidentiality is a common way of assurance to protect participant privacy and not be disclosed to the unrestricted sources.

(IV) ANONYMITY AND CONFIDENTIALITY

According to Given's (2008) statement, "anonymity" is used to hide the name of study participants because research participants do not want to be identified by other persons, researchers or participants. The ethical codes of conduct also enforce researchers that they need to protect participant's privacy through the application of the techniques "anonymity" and "confidentiality". This is because "anonymity may protect the participants from any detection of their privacy during the research and from the results" (Flick, 2010:268). For this study, I ensured that the selected participants' names and responses would not be identified through the transcriptions to conceal their identity. Therefore, both "anonymity" and "confidentiality" are more relevant to conceal the privacy of the selected principals, teachers and learners. For instance, if a participant is anonymous, she or he cannot be classified as who they are.

(V) RELEASE AND PUBLICATION OF THE FINDINGS

As stated by different scholars, I targeted to disseminate and communicate my research findings within the specific circles such as for academicians and professionals or within the broader circles such as the community or public because "publication" reveals the act of circulating written results. These days, publications are disseminated more through the electronic system than print. According to Creswell (2003), research results can be disseminated to individuals, departments, researchers, colleagues, agencies, government institutions, or related bodies through articles, journals, books or reports.

Therefore, the findings of this study will be disseminated through seminars, workshops, journals, articles and conferences. For this study, I should determine to employ and adhere to the ethical issues of the research as outlined above.

1.6 CHAPTER OUTLINE

Chapter one is the introduction and overview of the entire study. The background of the study from which the problem statement is based is presented. The significance of the study is also discussed to indicate the motivation and importance of the study. The main question, sub-questions, the aim and the objectives of the study are outlined. The research design and methods are also provided. The chapter outline of the whole study chapters is also presented.

Chapter two provides a contextual and conceptual framework, which presents a discussion on the contexts that relate to the research topic “Gender treatment in Grade 9 classroom instructional activities and representation in English textbook” as well as the national and international policies that promote gender equality in education. The chapter also presents a conceptual framework in terms of definitions of key concepts.

Chapter three presents the theoretical framework that reinforces this study. The chapter also highlights the theory that informs the study; namely, Sociocultural Theory (SCT) and Gender Schema Theory (GST). The reason is that these theories are relevant to portray gender treatment through classroom social interaction in terms of teachers’ and female learners’ interaction as well as male learners’ and female learners’ interaction. This means that SCT and GST play a vital role in identifying which gender (man and woman) is socially, culturally and historically dominant through classroom interaction as well as in the textbook.

Chapter four gives more attention to a detailed literature review of the research. The related literature is also reviewed starting from the broad to specific approach such as starting from Western, Eastern and then African countries, before focussing on Ethiopia. The literature will predominantly look into gender treatment in classroom instructional activities and how gender is represented in English textbooks. The literature will give a

clear indication of gender stereotypes against women and girls in both instances that are in the manner of how gender is treated in instructional activities in the classroom and the English textbook.

Chapter five provides a detailed description of qualitative research design and methods employed in the study. In addition, the chapter presents a detailed discussion and explanation of the study site, the participants, the steps and the procedures of how to collect and analyse data.

Chapter six contains the process of data analysis and presents the study findings. The collected data were debated, explained and interpreted. This chapter presents detailed discussions of themes that emerged from the data.

Chapter seven, which is the final chapter, focuses on the significant findings, conclusions, recommendations for further research and limitations of the study. It also gives the overall summary of the whole study.

1.7 CHAPTER SUMMARY

This chapter delivered an introduction to the study. The background of the study highlighted that English is one of the most common means of communication in most parts of the world. In Ethiopia, it is used as a means of communication in some governmental organisations. It is offered as a subject starting from Grade 1 and is used as a medium of instruction in secondary schools and higher educational institutions or tertiary level. Although enormous contributions attest to the importance of English in the Ethiopian education system, based on my experience and observation, the English textbook and the classroom instructional activities are not free from gender imbalance hence the necessity of this investigation. The problem statement was explained, and the main research question asked was: how does gender treatment in the classroom instructional activities and gender representation in learner's English textbook promote or affect teaching and learning activities for Grade 9 in Ethiopia.

This study aimed at explaining the focus on how gender representation was portrayed in the English textbook and gender treatment in the classroom instructional activities to promote or affect teaching and learning for Grade 9 in Ethiopia.

A brief discussion of the qualitative research design and methods was presented, and finally, the chapter outline of the whole study is provided in this chapter. The next chapter presents the theoretical framework that was engaged as a lens for this research.

CHAPTER TWO: CONTEXTUAL AND CONCEPTUAL FRAMEWORK

2.1 INTRODUCTION

Chapter one presented the study background where I explained the crucial points such as the research questions, aims and objectives of the study. In this chapter, I first explain the contextual framework, including policies that are in place to encourage gender-fair treatment between women and men in Ethiopia. Secondly, the definition of terms such as gender as a concept which is used mostly in this study is also provided.

2.2 CONTEXTUAL FRAMEWORK

In the earlier discussion in chapter one, scholars such as Mlama (2005, cited in Nyevero & Memory, 2014:561) and Barragan (2015:1) define gender as, “cultural attitudes and behaviours that shape "feminine" and "masculine" behaviours, products, technologies, environments and knowledge”.

Similarly, Guramatunhu-Mudiwa (2015:122) explains gender as, “the sociocultural constructions that are attached to femininity and masculinity”. UNESCO (2015:8) supports Guramatunhu-Mudiwa’s definition by explaining gender as a sociocultural classification of women and men. According to UNESCO (Ibid.), the societal norms and values are classified to define the roles that women and men should play in society. This implies that gender is a social and cultural construct of persons based on the predictable behaviour and roles that are assigned to a woman and a man by society.

In the same way, Ekpe, Eja, Eni and John (2014:16) describe gender as the allocation of social roles respectively to men and women in specific societies and at specific times. These researchers concur that economic, political, cultural and ideological factors influence gender roles in various contexts by revealing imbalanced power affairs. Alternatively, UNESCO (2015:11), in its report, points out that socialisation is used as an instrument to learn gender roles that may be institutionalised through different systems in terms of education, politics and economics, legislation and culture and traditions.

As reviewed by the other researchers such as Meyer (2014:95), the word gender plays an influential role as categories in human life. These categories of gender distinguish the man and woman act as a means of social regulation and the establishment of power structures (Ibid.). Researchers such as Nyevero (2014:559) discuss gender equality, which is taken as a prerequisite for progressing development and decreasing poverty (ibid: 176).

As indicated by Guramatunhu-Mudiwa (2015:122), gender equality is used to create sustainable and peaceful societies because it is one of the significant human rights. This is the reason why gender is critical through education, population planning, health and nutrition. This indicates that communal development is necessary for mothers because if they are better educated, they may have a lower number of births, lower child mortality, better nourished and better educated children, as reported by Save the Children Australia (2016:5). As stated in UNICEF Ethiopia's (2014:4) report, the issue of gender in the Ethiopian context has more emphasis, not only for the government but also for other stakeholders concerned because of the culturally man-dominant society that has existed in the country for an extended period. Therefore, the following section reviewed various policies, conventions and agreements about gender issues in Ethiopia.

2.2.1 POLICIES PROMOTING THE TREATMENT OF GENDER BETWEEN MEN AND WOMEN

This section presents global, national, education and women policies that encourage gender equality in social, political and economic activities. However, in some circumstances, I could not find the actual policy but instead, refer to a global policy that regulates gender issues in all nations.

2.2.1.1 International gender policies

UNESCO (2015:7) recognises that the international gender policy seeks to promote the equal realisation of dignity and human rights for girls, women, boys and men and the elimination of poverty and injustice. Bank (2007:763) also explains that "gender policies can take the form of legislation, programmes, regulations, administrative practices and

court decisions. In the global context, gender policies acquire forms ranging from international conventions and declarations at global forums to programmes and projects”.

“The 1995 Beijing Declaration and Platform for Action” is accepted by UNESCO (Pavlic, *et al.* 2000:46) to promote gender equality. Some statements among the 12 critical areas of concern are relevant to the current study. These are:

- Disparities and inadequacies in and imbalanced right of entry to education and training;
- The disparity between men and women in power allocation and decision-making at all levels;
- Women’s stereotyping and disparity for accessing and participating in all systems of communication, especially in the media.

On the other hand, the preceding agreements like women’s rights and empowerment and gender impartiality were combined through the Millennium Development Goals because it was believed that they were essential for the community development by consolidating them into a single set of core goals, targets and benchmarks. The primary target of MDGs was to reduce gender inequality in teaching-learning systems by promoting women’s impartial treatment and empowerment. In the MDGs, it was believed that development could be enhanced if gender equality was practised adequately like other human rights.

Relating to the problem of research in this study, this policy obliges governments who should be signatory through the protection of women’s rights, empowerment and gender equality. Ethiopia pledged to this International Agreement. Therefore, Ethiopia has a responsibility to ensure gender equality.

The three of the international conventions have the goals to clarify gender parity and equality in “the UN Convention on Elimination of all forms of Discrimination Against Women (CEDAW), the Beijing Platform for Action (BPA) and the Millennium Development Goals (MDGs)” (UNFPA, 2008:19) as follows:

Table 2.2.1.1: Adapted from the International Conventions

International Conventions Measures those governments have to take to guarantee gender equality

a) CEDAW Elimination of discrimination against women in employment opportunities
and benefits of service

Ensuring gender equality in all areas of socioeconomic life such
as legal rights to contracts and property

Access to financial credit

Equality of women in national constitutions

Abolishing existing laws, regulations, customs and practices that
discriminate against women

b) BPA Ensuring women's equal rights and access to economic resources

Elimination of occupational segregation and all forms of employment
discrimination

Promoting women's access to employment, appropriate working
conditions and control over resources

Facilitating women's equal access to markets, trade, information,
and technology

Promotion of harmonisation of work and family responsibilities for
women and men

Conducting gender-based research and dissemination of its
results for planning and evaluation

- c) MDGs
 - Ensuring gender equality and women's empowerment
 - Ensuring universal primary education for both boys and girls by 2015
 - Elimination of gender disparity at all levels of education by 2015
 - Reducing the maternal mortality ratio by three quarters between 1990 and 2015

Source: UNFPA (2008)

On the other hand, one of the Millennium Development Goals (MDGs) was “gender inequality”. As Sachs (2012:2206) states, some countries have made substantial development towards achievement of the MDGs although the development is highly variable across goals, countries and regions. According to CEPAL (2018:18) and Barbier and Burgess (2017:6), in 2015, the General Assembly of the United Nations (UN) adopted 17 Sustainable Development Goals (SDGs). These goals aim to set attainable targets that can be achieved as a 2030 agenda for sustainable development. This means that in post-2015, the world adopted a set of Sustainable Development Goals (SDGs) because these goals are an essential idea and could help finally to move the world to a sustainable trajectory (Sachs, 2012:2206). Sachs (2012:2206) also discusses that SDGs are the best ways to build on the MDG successes and lessons. Therefore, SDGs consist of the 17 Sustainable Development Goals (SDGs), which were formally adopted by the UN, in 2015 (Barbier & Burgess, 2017:1). Among the 17 SDGs, Goal 4: Quality Education and Goal 5: Gender Equality, are relevant for this study (CEPAL, 2018:18; Barbier & Burgess, 2017:1). If there is gender inequality through teaching and learning practice, quality education cannot be achieved without equal treatment and participation between boys and girls in school. Therefore, some of the goals are mentioned as follows:

- d) SDGs
 - End all forms of discrimination against all women and girls everywhere
 - Eliminate all forms of violence against all women and girls in public and

private spheres, including trafficking and sexual and other types of
exploitation

Eliminate all harmful practices, such as child, early and forced marriage
and female genital Mutilation

Source: United Nations (2016)

2.2.1.2 Article 3 (3) of the EFA convention

By World Declaration on Education for All 1990, especially Article 3 (3) linking to the universal access and promotion of equity states that different obstacles could hamper women's active participation through education. Therefore, these impediments demand the most urgent priority from the governments and societies because education plays an important role to exclude all gender stereotyping activities.

2.2.1.3 The convention and gender

The Convention on Elimination of all forms of Discrimination Against Women (CEDAW) can be a base to understand the importance of gender equality between men and women to ensure women's equal opportunities through political and public life.

There is an agreement that state parties should take appropriate measures. Human rights and fundamental freedoms that are taken as other measures can also be a source of enjoyment for women and girls (Pavlic *et al.* 2000:46). As Bayeh (2015:85) puts it, this agreement fundamentally makes an effort to eradicate gender disparity.

Article 10 of the CEDAW Convention elucidates that through education, equal rights between women and men should be ensured by governments by taking all appropriate measures to eliminate discrimination against women. Specifically, the Article is also crucial for equal career and vocational guidance. Women and girls can also access the same curricula, examinations and educational facilities, sports and physical education (ibid.).

2.2.1.4 Ethiopian Constitution

One of the significant documents addressing women's rights is the Constitution of the Federal Democratic Republic of Ethiopia (FDRE). The Constitution, in its Article 35, states that:

Women have equal rights to those of men in all spheres, including education, employment, and access to resources and management of the same. These include rights and protections equal to those of men; equality in marriage; affirmative action; rights to full consultation in the formulation of national development policies, designing and execution of projects, especially when these affect the interests of women; the right to acquire, administer, control, use and transfer of property; and the right of equal employment, pay and promotion (FDRE, 1995:23, cited in Ethiopia case study report, 2015:10 & Zewdu, et al. 2016:22).

The emphasis is given on the importance of gender issues because it has been given due attention by the Ethiopian Government. Therefore, gender issues are recognised in the Constitution of the country. This is discussed in the following section.

2.2.1.5 Ethiopian Education Policy and gender treatment

These days, gender is an essential issue through the global context. Therefore, the issue of gender is given attention by the Ethiopian Government in the Constitution of the country (Bayeh, 2015:85). Following the provision that is enshrined about gender in the Constitution, the Ethiopian Ministry of Education has taken a stand to address the issue of gender in the system of education in general and in the overall teaching-learning materials' preparation as well as in the instructional activities, in particular.

Among the objectives of the Ethiopian Education and Training Policy, there is one aimed at introducing the educational system, which is used to rectify the wrong understanding about female education regarding its roles and benefits. From this idea, when curriculum and books are designed and developed by professionals, special attention should be

given to gender issues. It further states that woman participants should be given equal attention during teachers' selection for training or career advancing.

According to the Education and Training Policy of Federal Democratic Republic Government of Ethiopia (FDRE, 1994:29), the gender issue is revealed as the curriculum content and should "reflect the principles of the equality of nations, nationalities and gender". This has helped to minimise the covert and overt messages of masculine outlooks in the textbooks. However, it is still recognised that the issue of gender has not been adequately addressed to the level outlined in the gender policy of the country.

In this regard, researchers such as Ogato (2013:365) have asserted that the equal treatment of gender across the curriculum of a country's educational system is to be significant for the successful accomplishment of educational practices in general and classroom instructional activities in particular. Therefore, a curriculum for a specific subject has to address the equal treatment of gender. Due to that fact, such a balanced consideration in the given curriculum could offer a strong basis for the successful realisation of the teaching-learning practices up to the level of the classroom.

Following the Education Policy, the Education Sector Development Programme (ESDP) has set its own goals. One of these goals, which are used to address the problem of equity, is to reorganise the curricula to make it gender-responsive (Prime Minister Office/Women's Affairs Sub-Sector, 2004:6).

Even if making explicit efforts is visible to reduce gender disparity in the Ethiopian New Educational Policy, English Curriculum and textbooks, the texts still emphasise differences in gender treatment. It is because of this reason that this study may have a significant contribution regarding gender treatment in English Language Education in Ethiopia. In datum, the pedagogical or educational system has a responsibility to change a child's negative attitude towards gender-fair treatment to avoid children from carrying negative attitudes about gender throughout their school life or social situations (UNESCO, 2015:13). This is because sociocultural factors that are considered as more influential within social and cultural contexts affect the beliefs, outlooks and behaviours of learners and teachers.

As UNFPA (2008:20, cited by Bayeh, 2015:85) describes the 1994 Ethiopian Education and Training Policy, girls' education is crucial for the comprehensive societal development. It also focuses on the roles and contributions of women in development. Therefore, the attitudes and values of society should recognise women's potentials (FDRE Education and Training Policy, 1994:11). The issues of gender impartiality should be included through the policy because it is used to increase girls' school enrolment ratio. The other important factor is that preparing a gender-sensitive curriculum may also be useful in reducing girls' dropout and repetition rates (ibid: 13). The next section presents the national policy of Ethiopian women that underpins this study.

2.2.1.6 The national policy of Ethiopian women

“Little by little, the egg begins to walk.”(Ethiopian saying)

The Prime Minister's Office/Women's Affairs Sub-Sector's (2004:5) report highlights that the strategic objective in the Beijing Declaration and the Platform of action is education and training of women. The objective of this strategy clearly shows that education is not only a human right, but it is also an essential tool for accomplishing the goals of impartiality, growth and peace. By accepting this statement, Ethiopia has taken its commitment to Beijing PFA seriously because Ethiopia has accepted the global treaties on women's rights such as the “Convention on Elimination of all forms of Discrimination Against Women (CEDAW)” which gives equal rights and protection from discrimination against women (ibid.:3).

In addition to being a participant through the significant conventions that are used to protect women from marginalisation and other traditional gender belief, gender equity and equality has taken as a significant role by the Ethiopian Government that has stated its commitment by delivering a National Policy on Ethiopian Women (Prime Minister Office/Women's Affairs Sub-Sector, 2004:3).

As Ogato (MOWA, 2006, cited in 2013:362) puts it, Ethiopia had identified seven priority areas that need to be tackled in order to ensure gender-equitable development. This is for the reason that these areas of concerns were used to develop its National Action Plan on Gender Equality. Among these areas of concern, the “Education and Training of

Women and Girls; Empowering Women in Decision-Making” (MOWA, 2006, cited in Ogato, 2013:362) are relevant to the current study.

The Prime Minister’s Office/Women’s Affairs Sub-Sector’s (2004:2) report states that the Federal Democratic Republic of Ethiopia (FDRE) issued the national Ethiopian Policy on Women in 1993 and granted the equal right for women in its Constitution. Relating this idea, Ogato (2013:367) explains that the 1995 Constitution of the Federal Democratic Republic of Ethiopia clearly expressed women’s status in the Ethiopian society. Articles that have revealed the efforts of the Ethiopian Government to achieve gender impartiality are incorporated in the Constitution under 2.2.1.4 Ethiopian Constitution in this study.

Article 35, UNFPA’s (2008:20) report shows that Ethiopia accepted global treaties to encourage gender impartiality that is vital to advance women’s lives. For this purpose, different strategies and laws have been put into action because they have a positive contribution to the effective implementation the global agreements. Among these is the national policy on Women that was introduced in 1993 as the first policy because it has a direct relation to women’s affairs.

On the other hand, Ogato (2013:359) explains that women have an effective role to play on the fulfilment of the poverty reduction strategy. Due to this reason, gender may not be separated from development because both are considered as cross-cutting issues in the Ethiopian context (ibid.). Therefore, based on the strategies devised in the Education Sector Development Programme (ESDP), different actions have been undertaken to address the gender gap at different levels. One of these activities is the development of the school curriculum that should be gender-sensitive or responsive. The New Education and Training Policy (1994:11) states that education plays an important role to shape society’s attitude and value about women’s contribution to development.

According to the Prime Minister’s Office/Women’s Affairs Sub-Sector (2004:3), the Women national policy was formulated in 1993. Its principal aim was to address gender disparity in the cultural, social, economic and political situations. Because of this reason, strategies were developed to address gender issues. The emphasis of the policy is on the rights of women to have their properties and women benefitting from their labour by

encouraging their access to essential social services. This Policy on Ethiopian Women has its objectives. One of the objectives, which has relevance to this study, is: “To eliminate, step by step, prejudices as well as customary and other practices, that are based on the idea of male supremacy and to enable women to hold public office and to participate in the decision-making process at all levels” (Ahmed *et al.*, 2001:8).

However, in Ethiopia, different studies show that there is a national policy implementation problem regarding Ethiopian women. In this regard, Tefera (2014: vii) carried out a study to investigate institutional capacity in implementing the national policy of Ethiopian women in Dilla town. His research findings confirm that the government failed to effectively institutionalise the national policy in the local government in a way that could respond to the women’s needs and problems in a localised manner. The failure was caused by the limited institutional capacity such as shortage of human resource, lack of effective leadership, professionals and experts; lack of adequate material resources such as finance, office equipment and building for permanent office; limited policy knowledge and understanding, absence of organisational objective, plan, vision, mission and values, especially at the grass-root level.

Because of this, researchers such as Ogato (2013:359) assert that Ethiopian women have low status in their society. According to the Ethiopian Prime Minister Office/ Women’s Affairs Sub-Sector’s (2004, cited in Ogato, 2013:359) report, Ethiopian women “represent 49.8% of the population” and are the main contributors to the production of food and other food products, yet they have not enjoyed “the fruits of development equally with their male counterparts”. Ogato (*ibid.*) continues to discuss that women’s rights are problematic because women are not able to access “land, credit and other productive resources”. Prime Minister Office/Women’s Affairs Sub-Sector (2004, as cited by Ogato, 2013:359) shows that women face various challenges because they work for long days. Because of this, they become exposed to illness since they are less educated than men. Women are also less represented to act as leaders and decision-makers.

The World Bank (2007, as cited by Ogato, 2013:359) asserts that it was habitually recognised that women’s social heroines are limited to home deeds such as preparing food and raising children. Therefore, Prime Minister Office/Women’s Affairs Sub-Sector

(2004:13) states that women in Ethiopia, similar to other nations, are sufferers of different types of problems and bad traditional deeds due to their gender. Man-controlled powers such as social and traditional activities and economic disadvantages are some of the problems that occur antagonistic to women in Ethiopia (Ibid.). On the other hand, Umeta's (2013:229) research explains that women are socially and economically underprivileged; such variances are created mostly in the middle of man ruled families and woman ruled families.

Generally, to eliminate problems contrary to women and daughters, the Ethiopian Government has decided to take measures in generating a favourable environment for the amendments of legitimate restructurings that are biased towards women. For instance, the domestic /family/ law has been modified in a gender-responsive way (Prime Minister Office/Women's Affairs Sub-Sector, 2004:14).

2.2.2 RECAP OF THE RESEARCH PROBLEM

It is apparent that gender issues prevail through different areas of social life. According to the statements of Allana *et al.* (2010:344), it is possible to minimise gender issues by shifting the mind-sets of the younger age group because it is believed that they are open to accepting further change in the society by bringing new ideas, views and practices. Supporting this, Genet and Haftu (2013:38) say that different agents and concerned bodies (teachers, parents, religious leaders, community elders, governmental and non-governmental leaders) should make great effort to bring a change about the negative perceptions of the society because this is very important to generate a gender unbiased society. In doing so this, gender unbiased teachers are needed because gender is not only an issue of women, but it is also the problem of society. In addition, in Colombia, as Mojica and Castañeda-Peña (2016:140) indicate, "The school is considered as one of the social places for the gendered cultural reproduction".

Based on the aforementioned statements, the motive behind this research emerged from my teaching experience, private observation of the classroom instructional practices and reading different books and research works. For example, my experience verifies that male learners and female learners do not have the same role of classroom participation

and responsibility because the place of girls in the social order is affected by the cultural experience of the societies in the Ethiopian context. If this condition persists, it can generate undesirable results on the new age group.

2.2.3 RECAP OF THE CRITICAL RESEARCH QUESTION

The main research question addressed in this study is based on different researchers' viewpoint on gender. For example, Mukundan and Nimehchisalem (2008:169) state that gender should be equally treated in the classroom instructional activities as well as represented in English Curriculum and learners' textbooks. Therefore, the main research question of this study was:

How does gender treatment in classroom instructional activities and gender representation in English textbook promote or affect teaching and learning for Grade nine in Ethiopia?

2.2.4 RECAP OF THE RATIONALE FOR THIS STUDY

In the Ethiopian context, women are culturally and socially less recognised for an extended period now. Therefore, in Ethiopian society, gender disparity is one of the social problems (Haile-Giorgis, 2008:1). The rationale is that socially and culturally constructed gender beliefs and norms have an impact on gender-equal or fair treatment. These traditionally perceived gender beliefs and norms are reflected in the classroom teaching-learning processes. For instance, in the schoolroom context, girls are viewed as fewer participants than boys. This view is driven by our socio-cultural context that does not encourage girls to participate in different sociocultural settings actively. Due to this reason, girls, who are influenced by traditional gender practices and norms, are socially and culturally considered as introverts in their behaviour even if Ethiopia, like many other countries around the world, has attempted actions such as improving access to education, particularly for girls/women.

There are still immense and un-researched problems in the issue of gender within texts and schoolroom communication concerning using gender-exclusive and stereotypic languages that are mostly reflected in the current language teaching-learning materials

as well as in schoolroom contexts. Even though Ethiopian policymakers, curriculum designers and developers make efforts to alleviate gender problems, there are still visible and invisible problems of gender treatment in instructional activities and representation in textbooks based on clear evidence in instructional materials and in classroom interaction. Therefore, I believe that conducting research in this area may contribute to the different concerned bodies. These are educational administrators, curriculum developers, designers and policymakers in the instructional materials preparation and use of English educational content as well as for the classroom teachers' and learners' interactions in Ethiopia. The next section provides a discussion of the conceptual framework relating to the study.

2.3 CONCEPTUAL FRAMEWORK

This section provides the conceptual framework in terms of key concepts that relate to the research topic: 'Gender treatment in Grade 9 classroom instructional activities and representation in English textbook'.

2.3.1 DEFINITION OF CONCEPTS

This section defines concepts to clarify the meanings of the key terms that are employed in this research as they are comprehended from my standpoint.

2.3.1.1 Gender

The term "gender" is recognised as socially created and learned roles, behaviours, opportunities, doings and qualities through socialisation processes that a given community accepts as proper for men and women. However, the term "sex" is the manifestation of biological differences associated with being male and female (Ekpe, 2014:16; Macé, 2018:320). Although Browne (2007:1) differentiates sex as a matter of nature and gender as a matter of nurture, this study does not encompass biological differences, but it aims to investigate how gender treatment in classroom instructional practices and representation in learner's English textbook promotes or affects the teaching-learning practice for Grade 9 in Ethiopia. As Macé (2018:321) puts it, patriarchal

domination creates gender inequalities and discrimination of men and women. Thus, gender is an essential dimension of social inequality because, through social patterns, men dominate women. This depicts how gender stratification frequently takes the form of patriarchy (Macé, 2018:322).

Gender has two main categories, which are masculine and feminine. What Karimi *et al.* (2013:205) discuss is that sociocultural perspectives are related to traditional gender issues because gender is by far discussed as shared structures of manliness and womanliness, but being male or female is natural. In addition, Dereje (2013:146), on his part, views gender as socially created with particular cultural and historical settings that might be altered through time.

Supporting the preceding paragraphs, UNESCO (2015:7) underlines that gender should not be simply understood as a common human feature, but it should instead be viewed and appropriately treated in the curricula of a given educational system of a country. As such, this treatment should also be reflected in the learners' textbooks that will be used as instruments in the classroom's instructional activities.

2.3.1.2 Curriculum

According to Su (2012:153), the educational field gives more emphasis to discuss the curriculum. She also states that the curriculum is used as a tool to attain particular instructive goals and objectives because it shows what instructors are going to teach and what learners are going to learn. Therefore, Su (2012:154) sees curriculum as a strategy or a kind of outline for methodically applying instructive tasks.

Richards and Schmidt (2002:139) also describe the curriculum as lessons and academic content that is accomplished in a school or a particular programme. Therefore, Su (2012:155) defines curriculum as experiences that consist of "content + goals/objectives + methods + assessment/evaluation + extracurricular activities and learning environment + hidden curriculum + cultures".

In addition, the curriculum is identified as formal or informal. UNESCO (2015) in 'A Guide for Gender Equality in Teacher Education Policy and Practices' states that formal

curriculum, which is referred to as prescribed or intended curriculum, is a set of objectives, content, resources and assessment as formulated by a government or an educational institution (ibid:9). Therefore, the formal curriculum can include textbooks, learning aids and various technologies used by the teacher in the teaching and learning process (ibid: 58). On the other hand, informal curriculum which refers the hidden or unofficial curriculum alludes to attitudes, values, beliefs, assumptions, behaviours and undeclared agendas underlying the learning process as formulated by individuals, families, societies, religions, cultures and traditions (UNESCO, 2015:9).

The above definitions come from the fact that there may be differences between what is targeted by educational experts and what is practised in the schoolroom. Generally speaking, especially for this research, a curriculum is operationally demarcated as the scheduled interaction of learners with instructional content, materials, resources and procedures for assessing the accomplishment of educational aims, as Marsh (2004) supports.

2.3.1.3 Hidden curriculum

As stated by Sulaimani and Gut (2019:31), the concept of the Hidden Curriculum (HC) refers to the unofficial, unintended values and unwritten processes that are used to teach students. However, the formal curriculum involves learning activities, courses and lessons in which students participate and skills taught by educators.

Similarly, Sambell and McDowell (1998: 391–392, as cited by Semper & Blasco, 2018:3) define the concept of HC as ‘what is implicit and embedded in educational experiences in contrast to the formal statements about curricula and the surface features of educational interaction’.

Additionally, HC has come to be defined as the norms, values and social expectations indirectly conveyed to students which are integral to the development of social skills (Alsubaie 2015; Myles & Simpson 2001, Myles & Smith, 2005, as cited by Sulaimani & Gut 2019:32).

Therefore, HC is comprised of implicit cultural, social and academic information transferred to students during their schooling. For this idea, gendered perspective is a good example because the hidden curriculum helps teachers to transfer messages to students about their feelings and directions that may be challenging for students to understand (Semper & Blasco, 2018:4; Anyon, 1980, as cited by Sulaimani & Gut 2019:31).

HC involves the unspoken cultural and social knowledge that students acquire in the learning environment (Alsubaie, 2015, as cited by Sulaimani & Gut, 2019:30). While in school, students may acquire skills such as knowing acceptable and unacceptable behaviour in the society, interaction and communication skills and how to interact with persons from different backgrounds. Therefore, understanding HC is crucial for students because it contains aspects of social behaviour which are essential for their future success in society (Semper & Blasco, 2018:5; Sulaimani & Gut, 2019:32). Therefore, HC plays an essential role to transmit socially and culturally constructed traditional gender thinking from teachers to learners or from learners to learners through teaching and learning processes in the school.

2.3.1.4 Treatment

In this study, treatment is operationally defined as a manner or method of equally handling someone through instructional practices because equal treatment between boys and girls creates a gender-sensitive environment, but mistreatment (mishandling) between boys and girls creates gender differences. However, it may be seen as fair- or unfair- treatment among sons and daughters in schooling and acquiring exercise. This means that it is considered that there is fair or unfair treatment among female learners and male learners during instructional activities. As Gharbavi and Mousavi (2012) say, it is the equitable treatment that is necessary to reduce gender imbalance and increase gender sensitivity

in instructional activities. Therefore, it is supposed that gender fair-treatment is needed to avoid gender disparity and then create a gender-sensitive environment.

Therefore, if learners see gender-consistent beliefs and roles in the textbook and classroom context, they consider that unequal gender treatment is a part of their daily lives inside and outside the school. This idea strengthens that gendered ways of learning and teaching spring from early childhood socialisation. However, what Subrahmanian (2005) states is that ensuring equal handling and chance for men and women is significant because it is indispensable to see how teachers handle male learners and female learners in schoolroom interactions and how girls and boys resist differential treatment in different instructional contexts.

2.3.1.5 Textbook

As researchers such as Lo (2015) put it, one of the most useful tools teachers and learners possess is the textbook. This means that the textbook is one of the instructional resources and programmes. According to Richards and Schmidt (2002:550), the textbook is used to guide a teaching-learning practice in a specific subject in a specific setting. In English language learning, textbooks are consisted of listening, reading, writing, speaking and grammar skills. Therefore, a textbook is a tool that is utilised to learn a specific course. This definition indicates that textbooks are often the central portion of studying a particular subject, and they are supposed to motivate and support the learners' learning processes (UNESCO, 2015).

However, according to Lo's (2015:17) statement, gender stereotypes can be perpetuated in schools. This is done through gender representations of textbooks that favour men in authoritative roles over women. This means that textbooks articulate stereotypical thinking in questions of gender. As Lo (2015:11) puts it, there is a common trend in textbooks everywhere in the globe where women are understated in text and images, and when they make an appearance, they hold stereotypical roles in the household, occupations and attitudes. These textbooks influence learners' learning process because, within textbooks, gender roles are portrayed.

In the Global Education Monitoring Report, as the Policy Paper 28 (2016:12) gender bias may be disseminated through textbooks because men and women are portrayed in stereotypical and unequal stories and illustrations. According to Mukundan and Nimehchisalem (2008), textbook writers have the responsibility to construct a social world where children study about what individuals perform and how they connect because this is an additional portion of the humanising consequence of textbooks. Therefore, if a textbook is not handled sensibly, it might take to the separation of some classifications of pupils based on gender role stereotyping. In this regard, Gharbavi and Mousavi (2012) have found that the content of a text encompasses gender differences contrary to women and the depictions confirm unfair portrayals of men and women. Supporting this idea, Papadakis's (2018: 56) study shows that the use of cartoon pictures in school textbooks often replicates deeds under the limit of "gender-specific stereotypes".

Furthermore, school textbooks (instructional materials) are essential materials to implement classroom teaching and learning practice (Alsaif, 2016:226). In this regard, Davies (1995, cited in Mkuchu, 2004) has studied that textbooks in all issues tend to be in contrast to women. For instance, if the words employed are not similarly all-encompassing of both girls and boys, then the textbook becomes gender unfair. According to Sunderland's (2011:43) statement, looking at the gender representation in the textbook is not only of children and adults but also animals, folk/fantasy figures and inanimate objects.

As Subrahmanian (2005) provides, social norms can be strengthened through textbooks and teachers' attitudes because it is believed that staying at home and taking principal responsibility for domestic tasks is appropriate for women. However, playing leading roles in the globe and public decision-making is appropriate for men. Therefore, Mkuchu (2004) says that teaching-learning materials might reproduce the biased nature of languages. However, in the USA, as Toçi and Aliu (2013: 32) provide, in school, textbooks are essential to shaping children's images because they learn how men and women are represented in the text.

In addition, Mkuchu (2004) confirms that researchers who recognise a fair treatment between girls and boys through educational practice had addressed the adverse effects

of gender-typecast textbooks on readers. It is previously mentioned that a textbook is one of the significant components in teaching-learning to create the basis of schoolroom tasks which is used to offer the academic and technical knowledge about the subject matter originating from the authorised or planned curriculum.

Therefore, textbooks strengthen gender-consistent attitudes and behaviours if they contain the unplanned gender-biased messages. This justifies that learners are socialised with traditional gender roles and stereotypes through textbooks that are used to develop gender inequality. Consequently, Gharbavi and Mousavi (2012) affirm that textbook writers should take into account gender equality, human rights and social justice to attain the intended instructional objectives and set it free from gender bias.

2.3.1.6 Instructional process

Instructional process describes the instructional activities that provide the means through which learners will achieve the stated objectives, or through which the teacher imparts knowledge to learners. Likewise, Petrone *et al.* (2011) explain that the instructional process as the teaching-learning activity starts with the definition of what the learners should know and completes with the evaluation of what the learners know. Although instructional processes include various learning styles and strategies, and teacher-learner and learner-learner interaction, through this study classroom teacher-learner and learner-learner interaction are explored.

According to Gagne (1985; as cited by Gharbavi & Mousavi, 2012), the instructional theory is focused on a particular learning context because the instructional contents, contexts and administrative constraints are components in the instructional process. For example, the instructional contents show what can be learned in the teaching-learning process. The instructional contexts include all types of learners and location that can range from classrooms to workshops for learner-learner interaction and teacher-learner interaction. Therefore, it is concluded that formal instructional processes may happen through a textbook, pictorial material and schoolroom discourse.

In addition, researchers such as Mukundan and Nimehchisalem (2008) and Gharbavi and Mousavi (2012) recommend that instructional processes should promote gender equality and classroom fair treatment of gender. However, gender biases are manifested through instructional processes that affect gender-fair treatment during classroom interaction. Due to this reason, instructional processes may perpetuate gender stereotypes. Concerning this idea, Glanz (2008) considers instruction as a widely used application of SCT. This means that formal instruction should connect the school to learners' lives.

On the other hand, Le (2004) and McCue (2012) argue about how much is needed to raise learners' current schema and the content of lessons that would be taken from learners' surroundings and familiarities. This confirms that the instruction must advocate the significance of cultural artefacts through classroom learning and teaching processes. In a similar vein, Cole (1996); Dalton and Tharp (2002); Moll (1990); Weitsch (1985 as cited by Le, 2004) believe that such traditional resources, domestic activities and broader societies provide knowledge that is entrenched in communities during the teaching-learning process.

However, scholars such as Mukundan and Nimehchisalem (2008) and Gharbavi and Mousavi (2012) opine that curriculum designers and implementers are expected to differentiate whether the instructional materials and classroom instructional processes are free from gender bias and stereotype because instruction should equally motivate and encourage learners regardless of gender.

2.3.1.7 Language

Language is used as a means of communication that can be employed to state traditional attitudes and values (Hall, 2014:253). In other words, language is a mode of social communication by persons in a specific nation or sort of labours (Richards & Schmidt, 2002:283). In short, language is identified as a tool because it is used systematically to communicate ideas or feelings through the use of conventionalised symbols, sounds, gestures, or scripts having understood meanings. Besides, language is essential in shaping and portraying perceptions and attitudes and is by no means neutral. For example, collocation, which refers to two or more words recurring together in a text, has

the potential to draw on gender stereotypes such as 'pretty girls' and 'strong boys', as well as non-stereotypical associations (Sunderland, 2011:71).

Language reflects both individual characteristics of a person, as well as the beliefs and practices of his or her community because language and culture are inseparable or two sides of a penny. According to UNESCO's (2015:60) statement, language is essential to express men as assertive and women as submissive through a different culture. Similarly, Gharbavi and Mousavi (2012) define language (classroom discourse) as highly significant in the reproduction of, or resistance to unequal gender relations and social inequality. Scholars such as Sunderland (2006) also argue that what people learn about gender and how people perform their gender roles are both greatly reliant on the sociocultural and historical setting where they live.

Sunderland (2006) also continues that language and gender shape diverse perceptions and influence interpersonal, local, national and international relationships. This means that language reflects how gender elements are portrayed in social interactions because Mkuchu (2004) and Gharbavi and Mousavi (2012) explain that language is not only used to reflect social values, but it is also a significant vehicle for communicating thoughts about manliness and womanliness. Sunderland (2006) also explains how language provides some persons with the supremacy to overlook others. Therefore, gender unfairness and stereotype may be depicted through writing or speaking a language.

Language can be a critical element in the pedagogical processes. Therefore, eliminating the use of gender insulting language is mandatory in teaching-learning practices because, as Mlama *et al.* (2005:14) say, gender differences and inequalities may be strengthened by language. In the classroom context, male dominance is also revealed through language that lowers girls to an inferior position. Therefore, the study of Ojediran (2012:314) indicates that women are undermined in various ways due to their varied classes, cultures and races.

Mkuchu (2004), Sunderland (2006) and Söğüt (2018:10) state that if sexist and gender-biased language exists in instructional materials, it still encourages stereotypical thinking

in pupils' mind-sets that men are superior to women in their social context. Instead, language should be gender-neutral. The next section presents the chapter summary.

2.5 CHAPTER SUMMARY

This chapter delivered a general overview of the contextual and conceptual framework. First, the chapter explained the contextual framework, including policies that are in place to promote the fair gender treatment between men and women in Ethiopia. The chapter also presented a contextual framework by recapping the research problem, the critical research question and the rationale for this study.

Secondly, the chapter offered various ideas of gender that link to this research. A discussion on what gender is and how it promotes and affects the teaching-learning process was provided. This section discussed the conceptual framework in terms of key concepts that relate to the research topic: 'Gender treatment in Grade 9 classroom instructional activities and representation in English textbooks'. The following chapter presents the theoretical basis that underpins this research.

CHAPTER THREE: THEORETICAL FRAMEWORK

3.1 INTRODUCTION

Chapter two presented the contextual and conceptual framework, where I explained the crucial points such as policies which are used to promote the treatment of gender between men and women in this study. This chapter pays attention to the theoretical framework as it forms a valuable base for any research work. Two relevant theories are taken into consideration. These theories are the Gender Schema Theory (GST) and the Sociocultural Theory (SCT). According to GST, parents can have their gender schemas that are the most influential factors to shape the views of their children about gender. This shows how gender stereotypes are formed during childhood. According to SCT, peers,

adults and culture have influences on the development of a child. As explained by Scott (2013:1), the Sociocultural Theory stands to describe how the individual mental functioning is related to historical, cultural and institutional contexts. This means that SCT affirms historical and cultural context as primary forces in cognitive development. SCT indicates that the role played by gender schemas formed earlier in the life of a child has a significant contribution later in the life of a child when the child is an adult. When young children interact with parents, siblings, peers and teachers, they build knowledge that is appropriate to their culture because the social, historical and cultural context has more contribution to child development. This study thus explored the influence of various sociocultural factors, such as gender beliefs, attitudes, stereotypes, roles and biases, on gender treatment in the Grade 9 classroom instructional activities and gender representation in the English textbook in the selected schools in Ethiopia.

3.2 THEORETICAL FRAMEWORK

This part highlights the theoretical frameworks that framed this research, namely the Gender Schema Theory (GST) and the Sociocultural Theory (SCT). I understand that these theories are interconnected with each other because both underscore the collaboration central to a child (learner) and the environment. Thus, the first theory indicates how children learn about what it means to be man and woman from the beliefs they acquire where they live, as stated by Grysman and Fivush (2016:615). As Mencía-Ripley, Schwartz and Brondolo (2016:267) and Jehan and Kirmani (2015:192) put it, schemas are “mental structures which are hypothesised to influence attention, memory and motivation”. What Bem (1981:355) asserts is that a schema is a mental construction, a system of relations that organises and leads a person’s perception.

The Sociocultural Theory depicts the ideas of Vygotsky. Vygotsky (1978, cited by Jarrahzade and Tabatabaei, 2014:34) argue that as the first step, the child obtains information through acquaintances and exchanges with peers, adults and teachers (inter-psychological plane), then later integrates and accepts this information (intra-psychological plane).

The rationale for the choice of these theoretical frameworks is to support this qualitative case study research design. GST suggests that culture largely influences how children (learners) develop their ideas about the approval of man or boy or woman or girl. Additionally, the SCT illustrates how gender is publicly constructed and traditionally and historically imposed on the child (learner) through social interaction.

In qualitative research, scholars such as Creswell (2009) and Cohen (2015) argue that theory could typically function as a lens for the research or is produced through an inquiry. As discussed in chapter one, this research planned to investigate how girls and boys are treated in the classroom instructional activities and represented in the Grade 9 English textbook in terms of sociocultural factors such as gendered beliefs, attitudes and behaviours. In accordance with this view, the current study is framed through the lenses of the GST that was first introduced by the psychologist Sandra Bem. Further, Vygotsky and his followers created SCT.

When considering gender representation in the English textbook, it was hoped that the study would indicate that whether girls and boys were assigned to different gender responsibilities and roles based on the same classroom textbook (curriculum) and instructional practices.

3.2.1. GENDER SCHEMA THEORY (GST)

This section intends to discuss GST. Before discussing GST in detail, it is crucial to make clear that in Psychology and cognitive science “schema” is used to describe an arrangement of knowledge or behaviour that organises classifications of knowledge and the associations among them. In 1923, Piaget publicised the word “schema”. Then, the notion was adapted into Psychology and education through the effort of the British psychologist “Frederic Bartlett”. It was also included into schema theory by educational psychologist “Richard C. Anderson”.

As defined by Karimi et al. (2013:207), Alani *et al.* (2016:20) and Endendijk, Groeneveld, Pol, Berkel, Hallers-Haalboom, Bakermans-Kranenburg and Mesman (2016:2), GST was first publicised by “Sandra Bem” in 1981. It was publicized as a cognitive theory to

describe how persons develop sex-type in the social order and how sex-connected individualities are preserved and transferred to other followers of a specific culture. These researchers confirm that later, GST was familiarised by “Carol Martin” and “Charles Halverson” in 1983. These researchers (*ibid.*) continue to state that men and women are anticipated to be involved in cultural and social expectations of gender norms. However, being deviants from the culturally and socially assigned norms, deeds make inferior women’s performance rating.

According to GST, traditional values have a role for individual development because they deliver the reference for the creation of masculine and feminine schemas, as declared by Jehan and Kirmani (2015:192). In addition, Bem (1985, cited by Jehan & Kirmani, 2015:*ibid.*) explains that children are not only prepared to receive and organise data about masculinity and femininity, but they also apply it in a familiar situation that describes manliness and womanliness. In other words, GST suggests how young children are significantly affected by gender beliefs of their families and communities concerning what it means to be masculine or feminine in their culture because children observe masculine and feminine-related behaviours and imitate them (Jones & Greer, 2011, cited by Killoran, 2017:8). For example, sons give high devotion to male gender-associated things and daughters give high devotion to female gender-connected things because their mental picture is built through these traditional gender understandings.

In another manner, Mahoney (2011), Karimi et al. (2013) and Endendijk *et al.*(2016) have operationalised Bem’s (1981; 1983) GST which gives a theoretical framework for exploring perpetual gender roles in the society and is related to the outlooks of masculine and feminine behaviours based on generalisations of men being manly and women being womanly. Therefore, GST (Bem, 1983, as cited in Endendijk *et al.* 2016:142) gives an elucidation for how individuals acquire stereotypical views of man and woman personalities and how individuals encourage fitting inside these roles. In addition, Aina and Cameron (2011:12) argue that GST involves the creation of organised structures of knowledge that influence how we perceive and treat boys and girls. As Jehan and Kirmani (2015:193) say, a study has shown that gender schemas can influence the handling of gender-associated information and can take to gender categories.

From the above discussion, I understand that gender equality is either affected or promoted by gender schemas. Therefore, my argument is that various sociocultural contexts are the origins of gender schemas because it can be observed that the effects of gender schemas can be observed on boys' and girls' imbalanced participation in the classroom. For example, if teachers', learners' and principals' gender schemas represent boys as more capable than girls, they are likely to overestimate boys' competence and underestimate girls' competence. Therefore, Figure 2.1 (below) depicts how gender schema is affected by society's beliefs about gender differences, as explained by Bem (1981).

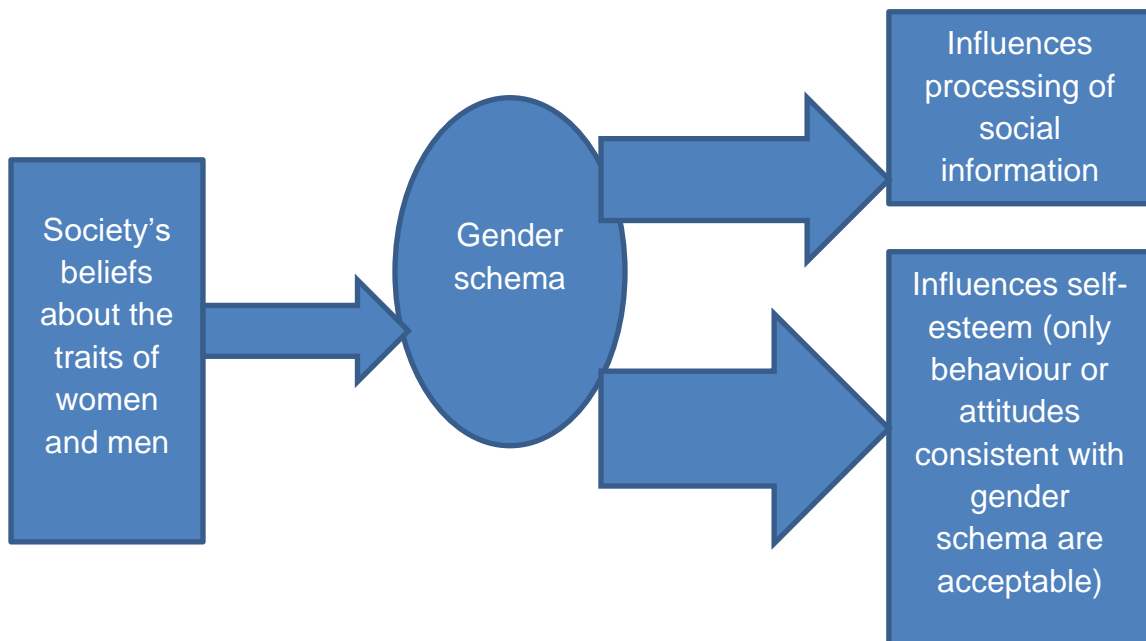


Figure 3.1: Gender Schema Theory (Adapted from Bem, 1981)

The next section presents the sub-sections of GST that underpin this study, namely cultural influence on gender schemas, gender typing, gender socialisation, the applicability of GST in this study and the critique of GST in terms of traditional gender beliefs.

3.2.1.1 Cultural influence on gender schemas

Researchers such as Karkhanis and Winsler (2016: 140) argue that culture plays a role in transforming perception, role, stereotype, attitude, values, norms and beliefs to a child. As Han, Shipilov and Greve (2016:6) support, culture embraces a set of communal beliefs and norms detained by the followers in a culture, which is transmitted through socialisation practice. In line of this view, Haines, Deaux and Lofaro (2016:8) debate that gender typecasts are embedded in a given culture. This shows that gender and culture are inseparable. Therefore, in various cultures, male domination and female subordination are encouraged (Blumberg, 2009:349) because culture plays an important role to enhance either gender equality or gender inequality.

As Endendijk *et al.* (2016:142) state, the term gender roles and stereotypes refer to our ideas of what ways men and women are proposed to behave. It is stated that early childhood is the critical phase of life for cognitive development (O'Connor, McCormack, Robinson & O'Rourke, 2017:4717). What Mahoney (2011:4) provides is that kids acquire about feminine and masculine roles and typecast from their surrounding culture and then they form and develop their gender schemas. This shows that children strive to master gender roles and stereotypes within their culture because culture teaches children what acceptable behaviour, or unaccepted behaviour in their society is.

In addition to the above definition of gender roles and stereotypes, Halim and Ruble (2010: 500) explain particularly gender typecasts as perceptions about the traits of men and women, or sons and daughters.

As Alani *et al.* (2016:20) explain, gender roles and expectations are learned. However, they can change over time, and they vary within and between cultures. Relating to this, the children frequently observe the individuals surrounding them performing harmonising

the traditional man and woman activities, which they see and copy because people are shaped and moulded by their social environment.

Within different cultures, the traditional gender roles benefit from perpetuating gender typecasts, such as men expected to stand as independent, self-assured, confident, adventurous, hostile, argumentative, task-oriented and competitive. However, women are expected to be passive, sensitive, reliant, emotive, expressive, gentle, friendly or sociable, human-concerned and supportive because these expectations originated from traditional gender beliefs, as stated by Sinclair (2015:16) and Zaidi (2016:16). What Halim and Ruble (2010:505) provide is that instructional materials, like television and radio, still deliver these stereotypic ideas that impart and strengthen traditional gender responsibilities rather than non-traditional gender roles. Therefore, persons who break up these gender rules can encounter reaction in the societal and economic reprimands.

It is important to observe also, for the interest of this study, how the culture shapes teachers' and learners' beliefs, attitudes and behaviours towards gender treatment through instructional processes. Due to this reason, what Abebech (2008:8) and Ogato (2013:370) address is that the teachers' self-esteem in the Ethiopian cultural context still has its effect in the classroom instructional activities because Ethiopian teachers come from the patriarchal system or male-dominated culture of the Ethiopian society. These researchers also suggest that the result of these cultural and social feminine and masculine beliefs and attitudes is evident in the current supremacy of boys in classroom instructional activities, while girls are seen as passive recipients (*ibid.*). This means that in the Ethiopian society, there is still a traditional hierarchy in the relationships among men and women that sons and daughters reflect in the actual classroom interaction. From this research, it is anticipated to explore how principals', teachers' and learners' gender schema encourages or discourages gender treatment in classroom textbook and instructional processes because school textbook and classroom instructional activities may teach boys and girls different forms of traditional masculine and feminine works and duties. In other words, I explored the ways textbook presented either equality of both genders or superiority of one gender over the other in the form of occupations, illustrations, look, game/ pastimes, disposition, household roles and domestic activities

because the text influenced the method we perceive. In general, the manuscripts, which kids are exposed to, have an enormous impact on their outlooks and perceptions. Gender typing is discussed hereunder.

3.2.1.2 Gender typing

Researchers such as Barragan (2015) define gender typing as a process by which boys and girls develop psychological gender differences. As Barragan (2015:1) posits when an identity is created, a feminine and masculine schematic child will show gender-tied behaviours, or sex typecasts, such as daughters entertaining with toys and sons enjoying sports. As Barragan’s (2015:1) statement is supported by Alani, Clark-Taylor, Rogeshefsky and Cerulli (2016:20), they provided that when the gender representation is advanced, kids are anticipated to act in habits reliable with traditional sex roles because individuals learn gender-typed (male-typed and female-typed) skills and beliefs through socialisation processes.

Similarly, Jehan and Kirmani (2015:193) state that the attainment of a traditional gender function is gender typing because GST proposes that gender-grouping stems from kids slowly internalising gender representations of what is gender-correct and -incorrect in their tradition. Therefore, according to their statement, the method by which children gain the gender beliefs, motivations, thoughts, feelings and behaviours which are considered as proper for men and women inside their culture, is termed sex typing.

Table 3.2.1.2: Gender typing (Adapted from Bem, 1981)

<p>Gender typing in early childhood</p>	<ul style="list-style-type: none"> • Gender typing is the process of developing gender roles, or gender-linked preferences and behaviours valued by the larger society. • Around age two, children begin to label their own sex and that of other people. Children then start to
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	<p>sort out what the categories mean in terms of behaviours and activities.</p>
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In case of this research, gender typing is suitable to investigate in what way gender treatment encourages or discourages gender-typed activities through classroom instructional processes and textbook because schools can have a contribution to perpetuating traditional gender beliefs and norms as family, peers and broader society have influences on gender typing. This demonstrates how children become gender-typed throughout their life. The next section presents gender socialisation.

3.2.1.3 Gender socialisation

Cruess, Cruess, Boudreau, Snell and Steinert (2015:3) define socialisation as a method in which the child grows into an adult who respects their ecological laws, norms and customs. Similarly, Crespi (2004:1) and O'Connor, McCormack, Robinson and O'Rourke (2017: 4716) define socialisation as the way or method in which a person's activities are conditioned and shaped. However, female and male socialisation is a further strict method of socialisation. Therefore, Cruess *et al.* (ibid.) explain gender socialisation as the method through which children acquire the societal anticipations, outlooks and manners related with one's sex from their families, peers and teachers. O'Connor *et al.* (2017: 4716) also state that socialisation into the distinctions of gender is internalised into the evolving identity of the child. As Crespi (2004:1) points out that through socialisation, children acquire what is proper and improper for both women and men. In other words, it is how children of various genders are entertained into their gender functions and instructed on what is said to be man or woman because gender differences are learned through socialisation (Papadakis, 2018:50).

As parental socialisation affects children's gender beliefs, teachers' socialisation also affects learners' gender beliefs. Supporting this idea, Hanish, Fabes, Leaper, Bigler, Hayes, Hamilton, and Beltz (2013: ii) assert that parents and peers are the sources of gender socialisation. In addition to parents and peers, teachers are another source of gender socialisation. As Hanish *et al.* (Ibid.) say that parallel to families, instructors have sex anticipations, model gender functions and strengthen gender-typecast conducts in their schoolrooms by categorising and organising schoolchildren in cluster actions. As well as by generating dissimilar task centres for sons and daughters.

As Schwendenman (2012:20) points out, kids acquire their gender functions by the players of socialisation, which are the "instructors" of community, such as parents, peer clusters, institutes and the broadcasting. Regarding this point, all of the players might strengthen gender typecasts. In addition, Schwendenman's (2012:21) statement asserts that schools are the places for building close socialisation of masculine and feminine characters because the education that schoolchildren acquire about women and men in school may influence how they perceive and what they consider regarding gender impartiality.

For this reason, Ogunleye, Olonisakin and Adebayo (2015:89) say that children are realised as dynamic participants through interactional practice to develop their gender schemas because children construct knowledge about their gender identity based on formerly known gender representations. Therefore, girls and boys have an active role in their personal growth to construct traditional gender experiences through socialisation, as pointed out by Karimi *et al.* (2013:207).

Based on the above points, it is evident that gender socialisation gives more emphasis on developing gender schemas through different sociocultural contexts. In this regard, there is the process of transmitting sociocultural gender beliefs and values (like gender roles, stereotypes and bias) across generations that are known as a socialisation process because the societies mostly share these sociocultural gender beliefs. For instance, early childhood socialisation at home reinforces gender differences because one's gender socialisation is associated with the gender task expectations that women and men internalise and try to meet. Thus, gender socialisation is suitable for this study because it

helps to investigate how daughters' and sons' gender-consistent socialisation, in the traditional form of manly and womanly beliefs or norms, affects or promotes gender treatment through instructional activities in the school and classroom context.

3.2.1.4 Applicability of GST in this study

GST is applicable for framing this study because it depicts how children build their gender knowledge during their childhood through daily social interaction. It is also during social interaction that children identify which gender roles are appropriate to men and women. As stated by Bem (1981), children develop a motivation within themselves to control their behaviour to fit in the masculine or feminine characteristics that the culture has created. In the Ethiopian culture, boys and girls learn from the socialisation process that women's subordination and men's domination is a typical cultural process. Prominently, it is believed that parents encourage gender-consistent behaviours for boys and girls because they can frequently supplement to gender variances in capacity and self-awareness by handling their boys and girls differently. Thus, gender schemas are constructed through individuals' interaction or socialisation with others. What Mencía-Ripley *et al.* (2015:267) and Jehan and Kirmani (2015:192) elaborate is that gender schemas are associated with individuals' daily activities to gender-relevant events. This manifests the presence of gender-grouping, which mentions every connection of matters, doings, functions, or behaviours with single-gender or in other ways that conform to traditional typecasts. According to Bem (1983:604), GST interprets perception as a positive method in which the interaction between received information and a person's preceding schema determines what is detected.

Therefore, this research aims to study how gender treatment is influenced by learners', teachers' and principals' gender schema, which is developed during childhood at home and continued through teaching-learning processes at school and classroom level. Regarding this idea, GST plays a significant role in exploring how school principals' and classroom teachers' traditional gender schema affects or promotes gender treatment in the instructional processes because both teachers and principals may have typecast beliefs about the comparative capacities of sons and daughters. It also helps to

investigate how their gender schema influences boys' and girls' classroom participation and interaction. This is consistent with their social and cultural gender values and norms. The next section presents the critique of GST.

3.2.1.5 Critique of GST

As Halim and Ruble (2010:508) assert that similar to cognitive-developmental theory, GST sees kids as energetic builders of their schemas of masculinity and femininity. However, masculine and feminine schemas are inclined to faults and misrepresentations and differ by tradition and by personal shared familiarities and choices.

As criticised by Endendijk *et al.* (2016:2), GST has a limitation because it may not elucidate the irregularity in results among sons and daughters. According to their argument, sons and daughters vary in the degree to which they choose similar gender roles, imitate similar gender examples and play with similar sex friends.

Table 3.2.1.3: Strengths and limitations of GST (Adapted from Bem, 1981)

Strengths of Gender Schema Theory	Limitation of Gender Schema Theory
<ul style="list-style-type: none"> ▪ It can explain why children's gender roles do not change after middle childhood. The established gender schemas tend to be maintained because children pay attention to and remember information that is consistent with their gender schemas (confirmation bias). ▪ The theory depicts the child as actively trying to make sense of the world using its present knowledge, and gender schemas 	<ul style="list-style-type: none"> ▪ There is too much focus on individual cognitive processes in the development of gender roles. Social and cultural factors are not taken into account. ▪ It is not really possible to explain how and why gender schemas develop and take the form they do.

serve as an internal, self-regulating standard.	
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In the case of this study, GST is valuable in this study because it is used to explore how gender stereotypes, which are formed during childhood through cultural influences on gender schemas, affect or promote the teaching-learning process. The following subdivision provides another theory that reinforces this research that is the Sociocultural Theory (SCT).

3.2.2 SOCIOCULTURAL THEORY (SCT)

The purpose of the Sociocultural Theory is to elucidate how a person's mental activity is connected to cultural, institutional and historical context. Hereafter, the target of the sociocultural viewpoint is on the functions that involvement in social interactions and culturally prepared tasks play in affecting mental advancement (Scott & Palincsar, 2013:1, cited by Vanegas Rojas, Hoyos Giraldo, Martínez Espinel, Anaya & Brayan, 2018:2340). In addition, Sociocultural Theory highlights social collaboration as a means for the interchange of beliefs (Le, 2004:182).

This section attempts to discuss the relevance of SCT as a theoretical framework that can be employed to explore the relationship between learners', teachers' and principals' gender beliefs and attitudes through sociocultural contexts.

The reason is that the goal of a sociocultural analysis of gender is to understand how specific features of culture influence the lives of women or girls and men or boys. Thus, it is essential to identify critical elements of culture such as social status, social roles, rules and expectations. It is also supposed that one of these cultural elements is a man-centred bias that is reflected in the sociocultural settings to exclude women. My intent, thus, was to explore how men and women are treated in learners' English textbook and the classroom teaching-learning practices. This is from Vygotskian's sociocultural perspective because it is believed that traditional socio-cultural values and norms justify

the inferiority of girls or women and the superiority of boys or men that are cultivated by gender activities that are typically assigned to women and men.

As provided by Noll (2010:8); Santrock (2011:461) and Jacobsen (2014:4), a Sociocultural Theory is a developing theory in Psychology that appreciates the significant contributions that the community provides to individual growth because this theory highlights the social communication between emerging individuals and the tradition in which they live.

According to Vygotsky (1978, cited in Lantolf & Thorne, 2006:209), SCT contends that human cognitive development and higher mental function emanates from social interactions. Therefore, SCT considers gender as socially imposed and culturally constructed phenomenon because Vygotsky believed that mothers and fathers, caregivers, friends, teachers and the traditional beliefs at large are accountable for the growth of higher-order functions in students (Santrock, 2011:178). The following figure shows how to put Vygotsky's Theories into classroom practice by combining thought and language with socialisation as a dynamic process.

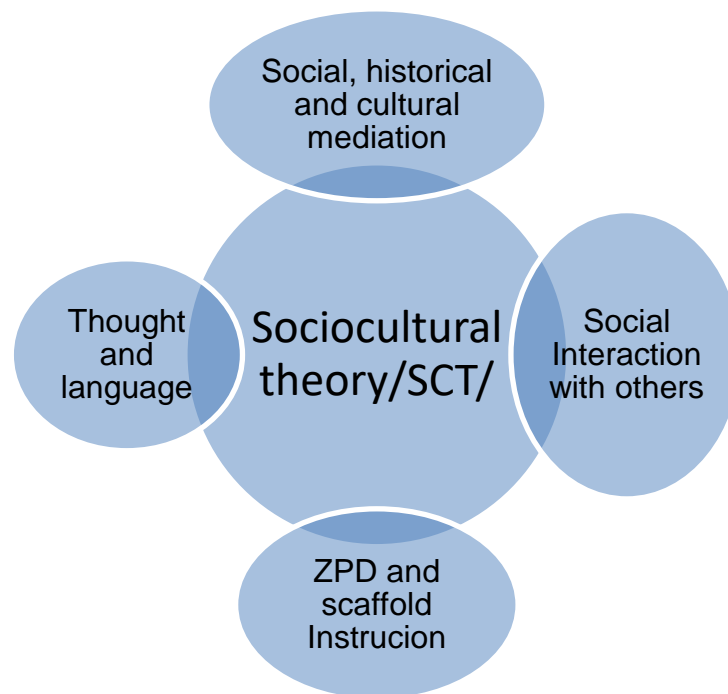


Figure 3.2: Vygotsky's Sociocultural Theory (Adapted from Le's (2004) study)

The next section presents some constructs of SCT that underpin this study, namely mediation, scaffolding, social interaction and internalisation in terms of traditional gender beliefs and attitudes.

3.2.2.1 The constructs of Sociocultural Theory

(I) MEDIATION

As provided by Ebadi (2015:55), mediation is the central construct of Vygotsky's SCT. According to Lantolf and Thorne (2006:197), Vygotsky advocates the significance of tools because humans never perform in a straight manner on the physical world without the common tools. These tools are artefacts (languages) produced by individuals under particular cultural and historical circumstances because language is the most prevalent and influential representative instrument (cultural artefact) that individuals own to create their relationship with the environment, each other and with themselves (Le, 2004:31). As Rooke (2016:31) confirms in her study, SCT contends that language is a medium of interpersonal interaction.

What SCT raises is that human mental functioning is essentially an arbitrated process that is organised by traditional artefacts, deeds and notions, whether they are physical (spade or computers) or psychological (vocabularies or other agents), which act as the connector to the broader social and cultural situation. Vygotsky (1962, cited in Santrock, 2011:51) strongly argues that language is more influential in moulding human understanding because language is a fundamental feature of SCT. This is also confirmed in Allahyar's and Nazari's (2012:83) study.

Some studies by Tudge and Scrimsher (2003:221) suggest that traditional instruments are the arbitrated means that function as the transporters of sociocultural structures, skills and knowledge. In line with this, it is believed that families are the origin of the essentially guided experiences that they can provide for their child to benefit from a lifetime of learning because they are a child's first mediators. This can be evidenced because a

gender-biased mediation in the home can result in teaching-learning practices later in school.

One of the mediating tools (artefacts) is textbooks because they are recognised as building blocks of instructions and activities for teaching-learning practices (Turner, 2014, as cited by Papadakis, 2018:50). Worell (2002:129) and Mloma et al. (2005:9) argue that if textbooks are designed by men and operated by men, they are continually evaluated and monitored by men. Due to this situation, educational institutions propagate men's supremacy. In other words, gender typecasting is still intensely entrenched in specific textbook authors' minds because male authors (Lee & Collins, 2006:10) write most textbooks that are published and used. Because of this, all manner of gendered personalities can be built in the actual schoolroom.

Generally speaking, Figure 2.3 (below) depicts how society, books, media and movies are sources of psychological tools. The learners' culture provides the meaning of these tools. When learners pick up tools and skills from their environment and appropriate them, they are internalising cultural knowledge. They can repeat these tools and skills to talk themselves through processes. Coupling this process with metacognition leads learners to increase their mastery of the higher-level order of thinking skills.

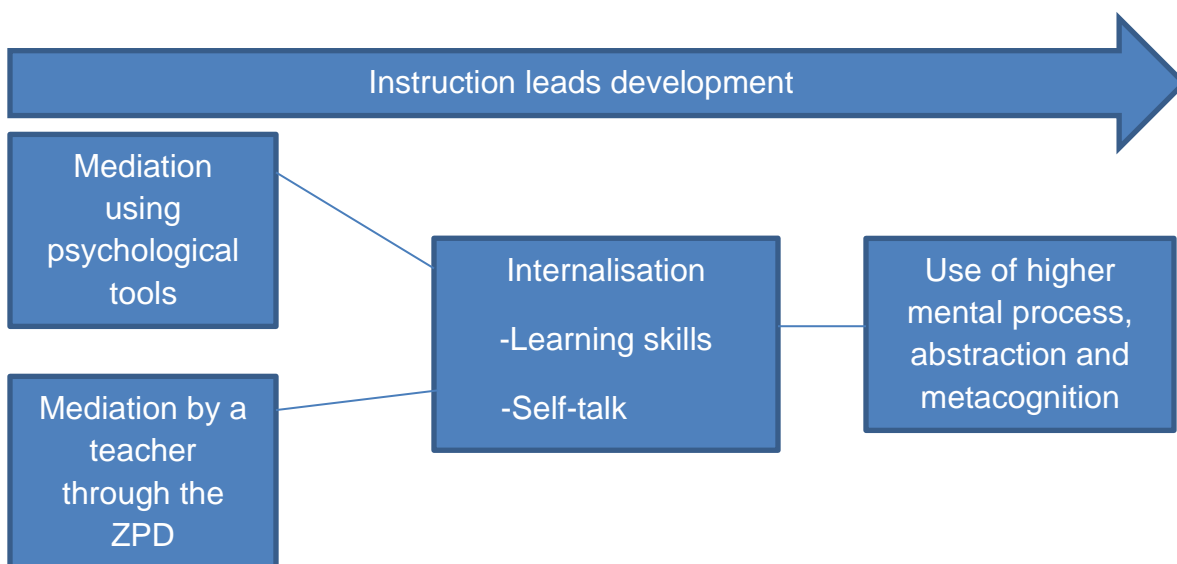


Figure 3.3: Vygotsky's social mediation (Adapted from Le's (2004) study)

In this study, researchers such as Mushere (2013) assert that a curriculum is developed and then given to schools to implement. This is true in the Ethiopian context because the Ministry of Education (MOE) is authoritative for designing educational policies and the standardisation of curricula and textbooks (artefacts). Thus, the English language is given as a required subject to secondary learners and university students. As Mlama *et al.* (2005, cited in Nyevero, 2014:561) state, in children's schoolbooks (artefacts), women or girls are represented as domestic workers and nurses and men or boys are represented as leaders, chauffeurs, motorists and specialists. According to SCT, these pictures strengthen gender roles, which are publicly built. Karimi *et al.* (2013:211) state that sociocultural schoolroom researches incorporate the purpose of the textbooks as an instrument in and beyond the classroom. Therefore, researchers such as Ogato (2013:365) explain that sociocultural gendered beliefs, attitudes and behaviours, which are reflected through textbooks, have an excellent role in the success and failure of girls and boys. In this study, classroom textbook was identified as a mediating tool or artefact because it is crucial to show how gender was treated through reading passages and illustrations.

The next section presents how gender treatment affects or promotes the teaching-learning processes through the process of scaffolding between boys and girls.

(II) SCAFFOLDING (ENCOURAGEMENT, SUPPORT, GUIDE)

Jafarigohar and Mortazavi (2016:77) define scaffolding as the provision of the assistance and guidance to learners during the learning process that is designed to the desires of the learners to help the learners achieve their learning goals. This is because scaffolding promotes how a learner internalises knowledge in a shared activity. In other words, scaffolding is a sociocultural belief that parents and teachers use as a support mechanism for children. As Bataineh and Obeiah (2016:12) propose, when instructional scaffolding is applied correctly, students are encouraged to capitalise on their creativity, motivation and resourcefulness because, in instructional scaffolding, the essential feature is the peer and teacher support. This indicates how scaffolding has an essential role in the classroom and can help to contribute to virtuous teaching.

According to Spolsky and Hult (2008:564), scaffolding implies that the knowledgeable person (adult, teacher, or peer) tutors the less knowledgeable person (child, or student) to complete a task he or she would be unable to do on his or her own. This signifies that more knowledgeable peers assist the less knowledgeable learners. Teacher-scaffolding is more successful in helping students improve their skills. What Bataineh and Obeiah (2016:12) describe is that family- and peer-scaffolding is also vital in the process of gender construction. This means that scaffolding in child development can contribute to the creation of gender equality or inequality or gender-sensitive environment.

According to Taylor's and MacKenney's (2008) and Santrock's (2011) statements, the instructor delivers tasks that enable the pupil to construct the prior knowledge and internalise new concepts by using scaffolding as an instructional technique in the classroom. This means that individual prior experience can be seen as a socio-cultural context for learning (O'Connor et al., 2017: 4717).

As justified by Vygotsky and his followers (1978, cited in Zimmerman & Schunk, 2003:451), scaffolding, at school and home level, can be used to promote or change gender-stereotyped beliefs, attitudes and behaviours in the child's development. For instance, if gender-biased families develop a child at home, he/she reflects gender-stereotyped beliefs, attitudes and behaviours at the school level because a child is the product of the surrounding social and cultural context.

It is essential to see the classroom teaching-learning processes in terms of schoolroom gender scaffolding regarding teachers' and learners' sociocultural experiences because a person who learned the domination of men or boys and the subordination of women or girls still perceives women/girls as inferior to men/boys because of scaffolding. Therefore, scaffolding is used to illustrate how a classroom teacher equally or unequally scaffolds boys and girls in terms of asking and answering questions, giving classroom feedbacks, activities, tasks and comments; promoting responsibility, encouraging, facilitating or motivating boys' and girls' equal classroom participation regardless of their gender. This indicates whether teachers provide equal or unequal support between boys and girls at the beginning of a new task or topic by providing models, prompts, coaching and feedback. The next section discusses social interaction.

(III) SOCIAL INTERACTION

Vygotsky's theory stresses the critical role that social communications contribute to mental growth (Vygotsky, 1978, cited by Allahyar & Nazari, 2012: 82), as he supposed strictly that society has a crucial role in the procedure of children's learning. According to Scott and Palincsar (2013), the central theme of Vygotsky's theoretical framework is societal communication that has an essential role in cognitive development. Through social interactions, children go through a continuous process of learning. This means that Vygotsky admits that social interaction could take to continuing alterations in a child's belief and behaviour. However, Vygotsky notes that culture profoundly influences the process of social interaction.

In this study, social interaction is seen as schoolroom interaction that denotes the structures of spoken and unspoken communication and the kinds of social interactions that happen inside schoolrooms, as mentioned by Richards and Schmidt (2002:85). The research of Noll (2010:8) also indicates that sociocultural viewpoint focuses on the importance of contributing to social interactions and traditionally organised events because it plays in influencing individual psychological growth. What Santrock (2011:164) emphasises is also that sociocultural perspective is sensitive to culture, context and the social interaction that empowers instructive activity to progress.

On the other hand, Jarrahzade and Tabatabaei (2014:34) illustrate that the sociocultural environment refers to social interactions, norms, beliefs and values in a community related to gender treatment. In addition, Carter (2014:244) states that gender positions are revealed through the interaction of individuals. As earlier stated, it is believed that through social interaction in the classroom context, learners actively explore new information to construct their meaning and knowledge. For example, gender roles are constructed through different socio-cultural contexts because learners' gender beliefs shape and are shaped by their social interaction.

Table 3.2.1.4: Social interaction (Adapted from Vygotsky's SCT, 1978)

	<ul style="list-style-type: none">• Children are social beings
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Vygotsky's Sociocultural Theory	<ul style="list-style-type: none"> • Develop through interactions with parents, teachers, other students • Social interaction is critical to cognitive development
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The process of social interaction is suitable to explore how gender is treated between boys and girls through their classroom interactions with their peers and teachers because it is believed that gender schema which boys and girls formed during their childhood, plays a role through their social interaction either in or beyond the classroom context. This affirms that Vygotsky's SCT reinforces learners' interactions with others during classroom teaching-learning processes. As Behroozizad *et al.* (2014:219) say, learners bring sociocultural experiences and knowledge to the classroom context, which can affect or promote their social interaction through the actual classroom instructional activities. Learners desire social interactions with others, including their instructor and classmates, through the teaching-learning practices so that these practices may then progressively be internalised. Therefore, these sociocultural experiences and knowledge may encourage or discourage boys' and girls' classroom participation because the term "gender" is socially and culturally determined by responsibility and relationships between men and women. The next section presents the other construct of SCT that underpins this study, namely internalisation in terms of traditional gender-consistent beliefs and attitudes.

(IV) INTERNALISATION

Internalisation is one of the central notions of SCT. Vygotsky (1978, cited by Lantolf & Thorne, 2006:206) states that the child first gains knowledge through interactions with persons that is known as "interpsychological plane". Thereafter, the child assimilates and internalises in their mind on the "intra-psychological plane". In other words, particularly gender internalisation is a person's recognition of gender norms and values that are established by people or groups who are dominant to the person through the process of

socialisation. Therefore, internalisation involves the assimilation of gender beliefs, outlooks, values, norms and the views of others into one's own identity.

According to Bem's (1994, cited by Burn, 2016) statement, once children internalise social "gender lenses," gender develops an organised mental structure, and then the child becomes encouraged to build their own gender identity. As a result, the prior experiences describe the situation for later experiences because early childhood is the critical phase of life for cognitive development (O'Connor *et al.*, 2017: 4717).

Table 3.2.1.5: Internalisation process (Adapted from Vygotsky's SCT, 1978)

<p>Sociocultural Theory Vocabulary</p>	<ul style="list-style-type: none"> ▪ Sociocultural <ul style="list-style-type: none"> • Knowledge is socially constructed by the child and others within a culture ▪ Internalisation <ul style="list-style-type: none"> • The ways a culture is transferred from one generation to the next
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The Sociocultural Theory demonstrates that children interact with others and then internalise gender beliefs and norms within their culture in the form of male domination and female subordination. Kids are exposed to many factors which affect their beliefs, outlooks and activities concerning their gender roles when they move through childhood and then into adolescence (Zimmerman & Schunk, 2003:214). These gender beliefs,

outlooks and conducts are usually learned and internalised in the household and are then encouraged by the child's peers, school familiarity and television watching. From this point of view, gender internalisation is used to investigate how sociocultural factors equally promote or affect boys' and girls' classroom participation in teaching-learning processes because it illustrates how much men or boys and women or girls are impacted by their traditional or non-traditional gender belief systems.

3.2.2.2 Applicability of SCT to this study

SCT is appropriate for framing this research because it provides a lens for the analysis of classroom artefact (textbook) and classroom social interaction between boys and girls as well as between teachers and learners. According to Vygotsky's theory, like social, cultural and historical factors shape human activities, gender shapes the way boys and girls interact with their environment because it shows how sociocultural factors (gender beliefs, attitudes, stereotypes, roles and biases) promote or undermine their social interaction in the classroom context. This theory is also appropriate because it may be used to explore ways of encouraging or discouraging gender treatment in classroom instructional processes. What Santrock (2011) explains is that the communal thinking structure handed down from an older person to a younger person expresses one's social links.

SCT also underlines the significance of social interaction in the development of individual mental processes. This indicates that there is a relation between the individual and society. According to Vygotsky's SCT, the higher mental functioning drives from the mastery of cultural tools because the environment is the source of psychological development. SCT also notifies that textbook is seen as a mediating artefact (tool) which is used as instructional material because the textbook can depict how boys and girls are represented through it in the form of substance (content), illustrations (pictures) and description (narration). If a textbook is not free from gender bias, it is expected to transmit traditional gender beliefs for the young generation (children). However, gender unfairness keeps persons from investigating the actions and benefits that are best appropriate to their personality and capacities (Papadakis, 2018: 50).

SCT encourages societal contribution to an individual's cognitive development. What Vygotsky's SCT underlines is that prior knowledge is significant for individual's further learning (Scott & Palincsar, 2013, cited by Vanegas Rojas, Hoyos Giraldo, Martínez Espinel & Gómez Anaya, 2018:6). However, it is not only prior knowledge to perpetuate or prevent gender bias, but knowledgeable persons (experts, parents, peers and teachers) also play an essential role to maintain or avoid gender bias. According to Abebech's (2008:4) statement, the Ethiopian culture emphasises the experiences of male superiority and female inferiority for an extended period. For example, since a teacher is a product of society, she/he may scaffold the learners to behave in socially acceptable traditional gender behaviours.

I argue that sociocultural context creates fertile conditions for children's traditional or non-traditional gender development because children learn and internalise what is appropriate or inappropriate to men /boys/ or women /girls/ in their culture through their socialisation. This indicates how gender beliefs are cultivated through different sociocultural contexts. If a sociocultural context is not free from gender bias, it can be challenging or unthinkable to obtain gender impartiality. Since culture is a set of beliefs that society accepts as truth without proof, individuals are the product of their culture. From this view, I understand that gender is one of cultural or traditional beliefs which society develops through social interaction and teaches children which role is appropriate or inappropriate for boys or girls. Consequently, children learn what role is expected by their family, peer, teacher and society at large in their culture. For instance, according to Gansen (2017:255), communication in kindergarten encourages the building of gender identity.

According to Jacobsen (2014:4), these traditional beliefs impact on self-perception and the perception of others. If the teaching-learning process is parallel to/ related to traditional gender beliefs, gender-consistent beliefs and attitudes are reinforced through instructional processes. Therefore, it may be difficult to ascertain how the school community or agents become gender-sensitive or gender-neutral because they are a product of their traditional gender beliefs. Therefore, students' interactions may reproduce or challenge normative expressions of gender (Gansen, 2017:257).

Relating to the above point, boys, who are socioculturally anticipated to be agents, breadwinners, confident, autonomous, dominant, activity-centred, may be more dependent on their gendered views for increasing learning objectives. However, girls, who are socioculturally anticipated to be communal, housewife, associative, sensitive, obedient and nurturing, may be less dependent on their own decisions because they accept the views of their families and other prominent persons to actively participate in different socio-cultural activities (Littlejohn & Foss, 2009:376). This shows that boys and girls occupy different social roles that are reinforced through different sociocultural contexts.

What Allana *et al.* (2010:343) add is that traditional gender roles and expectations influence learners' classroom interaction and behaviour. Therefore, educators need to be first responsive to challenges or accept traditional gender-consistent beliefs and behaviours because sociocultural contexts are essential determinants to promote or prevent sociocultural-historical knowledge and experiences of patriarchy.

3.2.2.3 Critique of SCT

Vygotsky (Scott, 2013:18) has given more emphasis on cultural and historical experiences in his SCT. As Behroozizad *et al.* (2014:219) situate, scholars like Piaget criticise Vygotsky's SCT because the main focus of his SCT is not on the individual but the individual's surroundings. This indicates how Vygotsky's theory varies from Piaget's theory. For instance, Vygotsky gives more emphasis on culture, which may affect or shape children's cognitive development. This is opposite to Piaget's viewpoint of worldwide stages and content of development. However, Vygotsky's thoughts are extensively practical in the field of education. The following table illustrates how Vygotsky's theory varies from Piaget's theory.

Table 3.2.1.6: Difference between Vygotsky's theory and Piaget's theory

Piaget	Vygotsky
- Sociocultural context: Little emphasis	- Sociocultural context: Strong emphasis

<p>-Knowledge: Individually constructed in the social world</p> <p>-Stages: Strong emphasis on stages (sensorimotor, preoperational, concrete operational and formal operational)</p>	<p>-Knowledge: Mutually constructed with others</p> <p>-Stages: No general stages of development proposed (It is assumed that children function and think in similar ways throughout their life)</p>
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Human deeds that happen in a traditional setting may not be comprehended separately from the gendered contexts. As Worell (2002:624) and Santrock (2011:155) explain, the sociocultural constraints have been historically imposed on women because Vygotsky views the social and cultural world as the basis of the growth of higher mental functions. From this point of view, SCT is valuable in this study because it is used to explore how gender schemas, which are formed earlier in a child's life, play out later in the child's life in society when the child becomes mature. It is also used to see how history and culture have an impact on gender treatment through sociocultural contexts. In addition, SCT plays a vital role in investigating how gender-consistent roles are viewed in teaching-learning processes because before boys and girls attend school, they have an understanding and experience about their gender-consistent roles that a person is expected to perform as a result of being a man or woman in their culture.

3.3 CHAPTER SUMMARY

This chapter delivered a general overview of the theoretical framework, including two relevant theories that are taken into consideration. These theories are the Gender Schema Theory (GST) and the Sociocultural Theory (SCT) that underpin this study. They indicate how gender-consistent beliefs, attitudes and behaviours are created through gender development. The two theories provide rationales why men or boys and women or girls are differently treated in various contexts. The reasons for gender variances are connected with sociocultural and personal influences and not due to natural influences. Thus, the selected theories make a contribution to the analysis of sociocultural factors

that positively or negatively influence gender treatment in teaching and learning processes.

GST and SCT are suitable theories to explore how gender is managed in the classroom and the textbook. The research problem that was identified for the study can also be better understood and explored by using these theories. Therefore, these theories guided the researcher through the research journey and offered answers to the study problem and question.

GST explains how social ideas influence youngsters (learners) about what it means to be a man or woman in their culture. This is because children construct their gender schemas through interactions and observations of others, their environments and their culture. According to Endendijk *et al.* (2016:2), these gender schemas are also employed to organise and lead the child's behaviour based on his or her social order and anticipations connected to the child's gender because children develop gender schemas to identify themselves as boys or girls. In other words, gender schemas grow during babyhood and are often related to typecast of manliness and womanliness. Therefore, learners may have a gender schema that holds knowledge about which kinds of roles are appropriate for women, and which types of roles are appropriate for men in their environments. This means that there is an individual schema on the formulation of gender roles because GST acknowledges gender differences within a given society.

The second intention of this chapter was to explain SCT, which emphasises the social contact between developing persons (learners) and the culture in which they live. According to this theory, mothers and fathers, caregivers, friends, teachers and the traditional beliefs at large are responsible for the individual growth of advanced functional order. For instance, if there is gender imbalance in the social structure, a child identifies gender imbalance that is acceptable to men and women throughout his/her life. When she/he becomes an adult, they reinforce male domination and female subordination. This reveals how individuals who are publicly recognised as men and women play various endorsed roles within the social hierarchy.

Moreover, what the chapter presented is that the SCT reveals how boys and girls socially and culturally cultivate various gendered abilities and outlooks and act differently. Therefore, this theory is used to explore how boys' and girls' traditional gender roles influence instructional processes. For example, it suggests that the homemaker's role and the caring of the kids and other internal household tasks are appropriate for women.

The SCT also illustrates how gender issues are contextually entrenched in cultural tradition and history. These, in turn, affect our gender understanding, discerning and practising. According to SCT, social interaction is critical to cognitive development. Although cognitive growth varies across cultures, this interaction with parents, teachers and other learners influences individual cognitive development because Vygotsky gives more priority to the role of culture and language in cognitive growth. Therefore, individual development is a product of cultural influences in terms of beliefs, customs and skills.

In conclusion, these two theories are associated with social interaction to develop gender-consistent schemas that can place women in a subordinate position to men. This is because the contexts at family and school levels have an essential contribution to the sociocultural dissemination of gender biases, typecasts, roles and norms that are socially and culturally constructed to maintain gender-consistent behaviours in the sociocultural context of patriarchy. Therefore, these sociocultural influences have a considerable influence on boys and girls treatment inside and outside the classroom. The next chapter offers the literature review based on different empirical studies and books.

CHAPTER 4: LITERATURE REVIEW

4.1 INTRODUCTION

In the previous chapter, the two theories that framed this investigation were discussed, namely GST and SCT, and how each applies to this research. This chapter provides the important works from the Western, Eastern and African nations and finally from the Ethiopian context by looking at several research studies which were conducted on gender treatment in classroom instructional activities and representation in English textbooks.

4.2 LITERATURE REVIEW OF GENDER TREATMENT IN CLASSROOM INSTRUCTIONAL ACTIVITIES AND REPRESENTATION IN ENGLISH TEXTBOOKS

This section reviews several research studies conducted on gender treatment in classroom instructional practices and representation in English textbooks, based on literature from Western, Eastern and African countries. Therefore, the next section presents the Western views about gender treatment in classroom instructional practices and gender representation in English textbooks.

4.2.1 WESTERN VIEWS

In Western countries, this research looks at the following countries: the USA, UK, Australia, Spain, Belgium, Germany, Greece, Canada, Chile, and Sweden and others. Therefore, gender treatment in instructional practices and gender representation in English textbooks is discussed in this section.

4.2.1.1 Gender treatment in instructional activities

This section reflects a few studies of gender treatment in instructional practices from the previous overviews. In a classroom context, gender biases and discriminations are manifested in terms of power relations between boys and girls because as Lundeberg (1997, as cited in Marsh, 2005:218) contends, gender unfairness often exists in

schoolrooms although it may be understated and not instantly perceptible. Regarding gender bias in the home, Crowley *et al.*'s (1998, as cited by Marsh, 2005:218) investigation concludes that teachers do not only explain scientific matters to boys than to girls, but parents also do the same. This indicates how much gender bias is entrenched within society. In "A Guide for Gender Equality in Teacher Education Policy and Practices", as UNESCO (2015:67) states, some words are used to qualify men as strong, active, hard and rational and some words are used to qualify women as weak, passive, soft and emotional. Teachers may also develop gender stereotypic perceptions based on their cultural background because gender stereotype is not only prevalent in the schoolroom context, but it is also revealed in the family context.

Aksu (2005:16) reviewed various studies to show how teachers, instructors and professors tend to ask men or boys more recurrently than women or girls. Further, they tend to respond more definitely to the questions of men or boys. This idea shows how gender bias is reflected in teaching-learning practice. In Sweden, Powell's (2016:62) study indicates that girls and boys are treated differently in the schoolroom. Because of this, girls are marginalised.

Chalabaev *et al.* (2009: 2469) and the International Labour Organisation (2016: xvii) carried out a research to investigate various ways of gender unfairness in educator's anticipations comparative to physical exercises' accomplishment. The finding of this research indicated that educators' anticipations of learners' physical exercises accomplishment were unfair in daughters' physical exercises as related to the sons' (Ibid: 2493). In Canada, Clover (2015:25) states that the school illustrates common biases and notions of equality that may not be helpful. From this point of view, a different illustration of bias about the impartiality of men and women can be seen in the school context.

In Chile, Ríó and Strasser (2013:231) researched the "Preschool Children's Beliefs about Gender Differences in Academic Skills". Ríó (2013:233) reviewed different studies to show that female learners had an inferior self-perception in Mathematics than male learners. Ríó's (2013:231) research participants indicate that a woman might perceive Mathematics as difficult; she might do it poorly, and she might like it less than language.

As UNESCO (2015:83) posits, “Girls perform domestic chores such as cooking, fetching water and cleaning the home while boys tend animals and help in the fields”.

In the USA, Noll (2010:24) asserts that teachers’ gender views are highly dominant in deciding how persons organise and describe everyday difficulties. This shows how teachers’ gender beliefs shape their instruction. In relation to this idea, Noll (2010:95) explored that a collection of individual experiences that persons participate in through their survival takes to the expansion of individual outlooks. Therefore, teachers need to comprehend in what way typecasts restrict the selections and chances for boys and girls because stereotypes obscure their desires and variances (USAID, 2008:12). Additionally, teachers must be aware of what the students bring to the classroom situation because they are responsible for establishing gender-sensitive traits or behaviours.

Another researcher, in the USA, Hack (2014:565) carried out research to investigate the role of gender typecasts in perceptions of laughing that men and women face. Thus, Hack’s (2014:566-7) findings indicate that men and women traits might be evaluated through facial expressions. Hack’s (2014:568) conclusion also justifies that facial expressions are not only crucial as cues when assessing other people’s dispositions, but that the facial expressions also perpetuate gender stereotypes and social expectations.

In the USA, as Tester (2007:91) and Agénor (2018:2) mention, since perception is extremely important to individual’s experiences, social norms impact teachers’ perceptions and attitudes about women and their ability. Relating to this idea, according to Meyer (2014:97), education should be seen as inseparable from teachers and their own educational and social background. In Georgia, as UNESCO’s report (2015:12) presents the findings of some research, educators are perceived as holding traditional attitudes through their mind. Because of this reason, they unconsciously generate and perpetuate gender typecasts in the schoolroom. For example, their gender outlooks could disturb what way they handle male learners vs. female learners in the schoolroom concerning management because, as Worell (2002:89) states, early practices describe the situation for future practices.

In the UK, Marshall and Arnot (2008:176) argue that gender equality issues have become a global commitment because equality between men and women is just fair and right. As USAID (2012:20) and UNESCO (2015:10) clarify, gender equality ensures that boys and girls enjoy the same status and have an equal opportunity to exercise their human rights and realise their full potential to contribute towards political, economic, social and cultural development and to benefit from the results. In addition, according to UNESCO's Guide, special treatment can be taken to reverse the historical and social disadvantages that prevent female and male learners from dissimilar benefits.

As Clover's (2015:20) statement indicates, gender equality means the same contribution of both boys and girls "in all spheres . . . of public life". On the other hand, the achievement of gender impartiality does not mean an end itself, but it is considered as a precondition for the attainment of sustainable growth (USAID, 2012). Thus, in Sweden, as Powell (2016:3) puts it that gender impartiality is often distinguished as the same rights for women and men and also has extensively developed through recognised political goals and vision.

To promote a gender-responsive institutional and classroom culture, UNESCO (2015:72) underlines gender responsiveness as a vital tool to shift imbalanced gender standards because they affect teaching-learning practices. In this regard, in Sweden, Cuesta and Witt (2014:20) state that gender-conscious teaching requires a public responsibility, which highlights gender impartiality in exercise. Furthermore, their finding shows that gender-sensitive education may motivate learners to an in-depth comprehension of the imperatives they have as inhabitants in an independent society.

As Brody, Rubin and Maume (2014:1373) say in their study, even if women have obtained significant advantages in accessing male-controlled professions such as administrator, solicitor, surgeon, they become deprived in the place of work. These researchers' findings (ibid: 1395) show that while women bosses propagate stereotypic feminine behaviours, they perform in ways that help uphold typecasts; they might be unable to find acceptability as bosses. On the other hand, in Australia, Crerar (2014:45) carried out a study to recognise the leading discourses and explore their inferences on the acceptance of

science information by Australian girls. The results disclose that gender disparity in science has continued in the 21st century.

Regarding gender-sensitive education, Forde (2014:369) has explored the idea of gender-responsive instruction and its effectiveness in instructive policy because it plays a vital role in promoting impartiality and fairness.

4.2.1.2 Gender representation in English textbooks

The subdivision of this unit reflects a small number of researches on gender representation in schoolbooks from the previous overviews. The reason is that gender stereotypic words such as doctors for men and nurses for women are depicted in textbooks. In addition, active and productive roles are given to men, while supportive and passive roles are allocated to women. For example, in Australia, as Bao (2016:7) states, “Although prescribed gender roles are breaking down and women’s status is constantly changing, some language textbooks have unwittingly contributed to stereotypes which can shape learners’ perception of how women behave.”

In the UK, as Subramanian (2005:403) and in Turkey, as Söğüt (2018:10) states, teachers, do not only play a role to reinforce social norms which are believed proper for women to carry principal responsibility for domestic tasks by staying at home. However, textbooks also encourage it. Furthermore, these researchers agree that boys are privileged to play more central roles in the world of work and public decision-making.

In the Encyclopedia of Women and Gender, Worell (2002:36) states that gender stereotypes in academic settings are found in the content of the curriculum (textbooks). Because of stereotypic sociocultural factors, women have been excluded and ignored in instructional materials. This means that there is a curriculum which ignores women’s contributions to the knowledge base (for example, as authors and scientists) and which ignores women’s experiences and perspectives in that knowledge base (Worell, 2002:36). Thus, gender biases can be taken as evidence in the gendered curriculum. In addition, in Greece, Papadakis’s (2018:48) research findings indicate that the textbooks

still disseminate stereotyped prejudices concerning gender roles in relation to the new technologies.

As UNESCO (2015:1) reports, gender unfairness is mostly recognised as an unseen impediment to ensuring women's impartiality in educational textbooks. Therefore, UNESCO (2015:61) recommends that "All instructional materials, whether textbooks, handouts or workbooks, need to be examined to determine if they are gender-biased, gender-neutral or gender-sensitive/responsive".

Based on the above statement, a textbook plays a pivotal role in the learning and teaching processes. In line with this idea, in Belgium, as Vantieghem *et al.* (2014:359) say, different research studies point out that a female learner may dislike textbooks when they do not have optimistic role models for her. Due to this reason, these researchers declared that female learners could not be more assertive than male learners (*ibid.*). In Germany, Kinnebrock and Knieper (2014:54) analysed visual press coverage on gender and power constructions in visual political reporting. Their results show that the gender hierarchy in visual reporting is no longer rigidly perpetuated. In line with this gender hierarchy, the same researchers (*ibid.*: 56) say that gender and power are not only represented in the text, but images also convey meanings that are linked to these concepts.

In the UK, Unterhalter (2008:25) highlights that all gender typecasting in teaching-learning ought to be excluded from achieving gender equality based on equal consideration through a textbook. Additionally, women and men should be equally employed as doctors, managers or teachers. As Sunderland (1992:83) explains, the written materials such as dictionaries, grammar books and even versions of the Bible, are subjected to revision in order to avoid gender bias in their content.

On the other hand, Lakoff (2003:162) confirms that language reflects and contributes to the survival of the stereotype because society uses language to exchange ideas in everyday social practice. This means that language does not only influence, but it is also influenced by social practices relating to gender. In Germany, Endepohls-Ulpe (2012:1) conducted a study on "Gender stereotypes and their gender-specific impact on academic achievement". The finding of this article offers an indication of real gender variances in

educational attainment in Europe because textbooks contribute to students' academic achievement.

In the UK, as Colclough (2008:58) and in Greece, as Papadakis (2018:48) says, it is believed that gender roles have developed from long-lasting previous practice, which credits them with normative importance. In Spain, according to Oberst's, Chamarro's and Renau's (2016:83) statement, gender roles are inflexible because a person ought to recognise how others anticipate him or her to act. Therefore, men and women are responsible for various normative anticipations. These anticipations may take to gender variances in manners.

In this regard, in Greece, Moula and Kabouropoulou (2014:315) conclude that children realise several cultural products, like painting and fairy tales, which play an essential role to transmit and strengthen the traditional gender roles. This idea supports that women have lesser status and men have superior status. Thus, the relation between women and men seems natural, even to women themselves because women's inferiority and men's superiority are deeply ingrained in society's minds (Papadakis, 2018).

From the above literature, it is evident that the challenge faced in teaching-learning practices is that teachers address their gender attitudes before they can bring awareness to the learners about gender-fair treatment in instructional processes. One of the problems is that teachers and learners reflect their personal beliefs and attitudes towards gender treatment in instructional practice (Papadakis, 2018). It is possible to see how the traditional gender experiences of both teacher and learner affect the classroom teaching and learning processes because instructors and learners come to the actual schoolroom with traditional gender beliefs.

Based on these descriptions, I argue that teachers' and learners' perceptions of gender treatment in classroom and school environments affect not only their teaching-learning behaviour but also their judgements about the acceptability of male domination. However, to reduce traditional gender differences in education, scholars suggest that instructors and researchers should create a significant involvement in gender issues in teaching-learning to increase equal participation of girls and boys in classroom instructional

processes. This point is pertinent to the objective of this research. The next section presents the Eastern views about gender treatment in classroom instructional processes and gender representation in English textbooks.

4.2.2 EASTERN VIEWS

In Eastern countries, there are studies on gender issues. Among the few available research are found in India, Japan, Malaysia, Iran, Philippine, Pakistan, Israel and other countries. Therefore, gender representation in English textbooks and gender treatment in instructional processes will be discussed in relation to these Eastern countries.

4.2.2.1 Gender treatment in instructional activities

This section contains a literature review on gender treatment in instructional processes in Eastern countries. In India, Menon (2015:69) explains various gender roles that are expected of girls and boys by their family or society at large. Based on this view, boys have significant roles, whereas girls have minor roles in their society as well as in their school environments. This means that a role is one of the characters that girls and boys play in a school in general and in the classroom in particular. Therefore, in the teaching and learning context, these roles are reflected through the actions and activities assigned to learners in instructional processes.

In Iran, Khadivzadeh *et al.*'s (2014:173) study shows that man's superiority and woman's inferiority are regarded as a result of patriarchal norms because, in Malaysia, as Hirschman (2016: 35) explains, "The concept of patriarchy embodies attitudes and customs of male supremacy". According to their study, most of the time, responsibility is traditionally given to boys rather than girls because of the less role of girls in the teaching and learning practice. For example, boys are given different responsibilities in the school environment. These are group leaders, class monitors, students' representative or president. Regarding the academic hierarchy, in Malaysia, Mohd *et al.* (2011:63) argue that when men hold the upper status in the school managerial structure, children incline to observe role models that advocate that men hold higher positions and authority.

In Japan, Collins and Hahn (2016:5) discuss that pupils who show a need to alter inequalities are unable to see how their everyday options strengthen and are strengthened by gendered typecasts. In Pakistan, as Allana *et al.* (2010:346) suggest, gender discrimination is rooted deeply in society. From this point, if there is the gender-based disparity, gender-based discrimination is present. This means that if there is gender discrimination, women or girls are enforced to limit their choices. Therefore, girls' inequality is viewed as a consequence of discrimination.

On the other hand, in the Philippines, Tantengco's (2014:062) research findings reveal that pointers of gender partialities are demonstrated in the classroom, syllabus and instructive procedures. Scholars such as Salkind (2008) and Mohd *et al.* (2011) also debate that gender biases lead to inappropriate gender treatment. For example, in Japan, Isa and Chinen (2016:104) provide that gender-biased teachers discourage girls' schooling. Another bias is also to focus on gender differences, such as viewing men or boys as active and women or girls as passive. This justifies that there is a gender bias that functions in the classroom context. Unless the instructive system is gender-responsive, gender unfairness is observable in terms of sports, events, administrative structures, resource and facility distribution and headship. Because of this problem, promoting gender awareness in parents and teachers through training plays a vital role to minimise gender discrimination and bias in society.

In Malaysia, Mukundan's and Nimehchisalem's (2008:168) findings indicate that men speak more and often talk first, but they more recurrently exclude women from the discussions they engage in with the members of their gender. Therefore, it is not surprising if male dominance occurs in classroom interaction. Because this is traditionally accepted that men dominate women by talking more, controlling topics and interrupting them in a traditional society. In the Philippines, like Morales, Avilla and Espinosa (2016) discuss, male learners like more puzzling communications with instructors; they lead schoolroom tasks, and they also get more consideration than female learners.

Allana *et al.* (2010:344) discuss that teachers more frequently ask boys follow-up questions; give more classroom attention and more esteem building encouragement to boys. For example, when boys call out, teachers listen. However, when girls call out, they

are told to “raise your hand if you want to speak”. Even when boys do not volunteer to get involved in various tasks, teachers are more likely to encourage them to give an answer or an opinion than they encourage girls. In other words, teachers call on and interact with boys more than girls.

Collins and Hahn (2016:4) indicate how learners are segregated by gender in the schoolroom when the instructor does not apply mixed-gender seating or other mixed-gender groupings. However, in Japan, as Helverson (2016:7) states that EFL teachers frequently utilise the common schoolroom administrative method of seating arrangement to mix learners. Allana *et al.*'s (2010:344) study also provides that men or boys receive positive feedback and remediation than women or girls. Men or boys are also allowed to speak over women or girls, while women or girls encounter the largest hindrances in the existence of gender partialities in the schoolroom. These behaviours send a very negative message about the importance of girls' contributions to classroom discussions.

In Israel, Mittelberg *et al.* (2011:1) conducted research to explore schoolroom issues that contribute to the variances in the gendered arrangements of Mathematics outcomes for Jewish and Arab Israeli students. The finding of this research indicates that if male learners and female learners are differently approached and if instructors have gender unfair beliefs and anticipations, learners' Mathematics learning outcomes become influenced along gender lines (*ibid*: 9). Menon (2015:68) also suggests that gender disparity in the schoolroom may hurt both boys and girls. In other words, the statement “Boys are better at science and math” has a message to strengthen gender typecasts and it may discourage children from individual subjects and restrict their capacity to reach their full potential.

For the effectiveness of gender impartial education, researchers such as Allana *et al.* (2010:344) recommend that training teachers is essential to actualising gender equality more effectively at school sites because education is a societal and institutionalised form of practice. Education does not only have a significant contribution to building learners' gender, but it also passes society's dominant values. In addition, the school is one of the institutions because school as an agent of socialisation perpetuates gender inequities and inequalities.

As Allana *et al.* (2010:346) recommend, Governmental and Non- Governmental Organisations may play a crucial role in encouraging gender impartiality because they should be cooperative with each other to challenge gender discrimination and promote gender impartiality at all stages. This plays an important role to reduce the negative attitudes and images towards women and girls.

In Israel, Arar (2014:281) carried out a study to examine the magnitude that the school community observes as masculine supremacy and how the school encourages discussion and socialisation about gender impartiality among women or girls and men or boys. Findings indicate that a hidden education programme impacts how gender is constructed in the Arab school because of a programme planned to preserve the present hegemonic social hierarchy. Thus, Arar (*Ibid*) has concluded that schools should have a responsibility to deconstruct the prevailing masculine domination, and they should promote gender impartiality.

In Iran, Khadivzadeh *et al.* (2014:170) conducted a study on “The Influence of Gender Role and Women's Empowerment on Couples' Fertility Experiences in Urban Society of Mashhad”. The results of this investigation show that women should be empowered because it is the most significant factor in determining productive manners. According to these researchers' (*Ibid*: 177) findings, if women's or girls' empowerment is increased, their level of education and social interactions will be increased. If women's or girls' health-related literacy and understanding of social rights are increased, gender roles will be changed, and quality of life and child-rearing will also be increased. This means that women's or girls' empowerment improves women's or girls' ability to make fruitful decisions.

Regarding “Teacher's Role in Promoting Gender Equality in Class”, Menon (2015:64) mentions that gender impartiality occurs when women and men are delighted in similar positions and have the same chance to understand their social privileges and potential to participate through political, economic, social and cultural progress as well as being advantaged from the outcomes.

In line with encouraging gender impartiality, the issue of gender is significant for bringing social, economic and political progress in a country (Allana *et al.* 2010). This means that gender is one of the essential issues that must be attentively considered to bring about holistic development in a given country. According to Allana *et al.* (2010), this reminds us that the issue of gender should be addressed appropriately in instructional practices that are one of the integral components of social development.

Menon (2015:67) discusses that teachers and learners might have their own traditional gender belief systems, which result from their familiarity, perception, practice and other things in the classroom environment. Even though these traditional gender belief systems hamper the acceptance of new ideas or practices, what Allana *et al.* (2010:346) recommend is that gender unbiased language must be encouraged at all stages and also through the institutions for pupils, teachers and school administrators.

4.2.2.2 Gender representation in English textbooks

This section presents how gender is represented in English textbooks in Eastern countries. In Malaysia, Mohd *et al.* (2011:63) and, in Pakistan, Khurshid, Gillani and Hashmi (2010:427) view the gender role as a depiction of women's and men's illustrations in a textbook because the representation of men and women in a textbook shows their roles such as domestic, care-taking, leadership, weaving or dressmaking.

In Pakistan, Allana *et al.*(2010:343) present the argument that culturally and socially learned behaviours should be unlearned through the formal educational system. This is particularly in the instructional materials and in the classroom teaching and learning practices. However, in Malaysia, Mukundan and Nimehchisalem (2008:169) suggest that textbook writers are expected to avoid unequal gender representation because traditional gender roles are linked to a collection of typecast views that impact every part of societal existence. They (2008:168) also found that gender is misrepresented in Malaysian Forms 1-4 English textbooks because boys outnumber girls.

In Pakistan, as Jabeen *et al.* (2014:57) confirm, textbooks play an essential role in creating children's socialisation because textbooks provide a gendered image of the

world. This shows that girls and boys are assigned various roles and responsibilities through textbooks. Concerning this point, in the Philippines, Tantengco (2014:063) describes that men become leaders, decision-makers, policymakers and aggressors while women become invisible in patriarchal structures and history.

Mohd *et al.*'s (2011:72) study found that gender stereotyping depicts biases between men and women characters in the English language school textbooks. Likewise, David (1994, as cited by Jabeen, Chaudhary & Omar, 2014:59) also explains that gender bias is available in the texts so researchers may carry out in-depth analysis in terms of language, content, and images to detect the areas of gender discrimination.

In addition to the above idea, even though it is expected that English language curriculum ought to be neutral from gender typecasting, the result of Mukundan's and Nimehchisalem's (2008:165) study shows that women's images outnumbered men's images in all of the textbooks. In other words, the findings of their study (*Ibid*) show men's overrepresentation in all of the textbooks, which may be unfair against women, although the writers were women. Similarly, in Malaysia, the findings of Mohd *et al.*'s (2011:71) study reveal how a textbook encompasses imbalance of action verbs that are related to men and women.

On the other hand, there is an argument concerning the existence and lack of gender unfairness in the textbooks. As Sunderland (1994a, as cited by Mukundan & Nimehchisalem, 2008:157) reminds, there are textbook authors, such as O'Neill, who reject the presence of gender unfairness in the textbooks. In this regard, O'Neill (1994, as cited by Mukundan & Nimehchisalem, 2008:157) contends that gender bias blocks the textbook author's creativity.

The findings of Toçi's and Aliu's (2013: 37) study clearly show that in the textbooks, women are presented in traditional practised roles such as dancers, nurturers, teachers, hairstylists, aeroplane followers, and others that might not be present in the men's environment. On the other hand, men are signified as soccer actors, headwaiters, aviators, safe-keepers, guitarists and space pilots.

Similarly, Littlejohn and Foss (2009:429) explain that there are texts which indicate disseminating gender typecasts both through their depiction of feminine characters and through their notion of the feminine viewers as fascinated only in stereotypically feminine subjects. As Jabeen *et al.* (2014:71) posit, from gender representation in textbooks, young men acquire that they are more significant participants and also begin to internalise the traditional typecast for women as reliant, inactive and obedient. However, Mohd *et al.* (2011:71:63) argue that schoolbooks employed in schools need to provide both masculine and feminine genders reasonably.

Jabeen *et al.* (2014:59) reviewed that curricula and textbooks in Pakistan and other South Asian countries provide the existing gender typecasts and anticipated gender roles in the social order. Moreover, Mohd *et al.* (2011:71) discuss that the methods in which men or boys and women or girls are depicted in schoolbooks contribute to the pictures that the pupils use to advance their roles as they are assigned in their community. This shows how textbooks mould learners' outlooks by transferring a social gender belief. Therefore, according to Toçi and Aliu (2013: 33), authors must exclude typecasts from schoolbooks because the existence of typecast opinions may create difficulties through children's growth. In the Philippines, Tantengco's (2014:070) recommendation indicates that textbook writers should find time to revise and renew the curriculum and further develop and design a gender-fair curriculum. Therefore, this study shows how textbooks deal with gender issues and hinder female learners' active participation.

According to Mohd *et al.*'s (2011:64) statement, various researches were carried out globally on the matter of gender disparity in schoolbooks. These researches indicate that there is strong partiality towards a specific gender. To avoid gender inequality, Menon (2015:65) proposes that appropriate and reliable gender-sensitive education can encourage gender impartiality and ensure the excellence of teaching-learning practice. Teachers are also expected to be examples for their learners about gender responsiveness in the instructional process.

According to Toçi and Aliu (2013: 33), gender typecasts employed in schoolbooks are indications that must be argued by taking into attention the children's growth. They have an essential impact on their gender role growth out of the household context because

stereotypical opinions of both men and women develop in images, reading passages and lexis. Instructors are expected to be conscious of the tools they employ not to transmit gender-typecast matters in the schoolroom because it will assist learners to generate their own opinions and make their own decisions without being influenced by the texts.

Generally speaking, through gender-sensitive curricular experience, it is believed that learners develop a readiness to change their traditional gender attitudes. The next section presents the African views about gender treatment in classroom instructional processes and gender representation in English textbooks.

4.3.3 AFRICAN VIEWS

This section pays attention to the African literature review. In African countries, this research looks at the following countries: Nigeria, Tanzania, Zimbabwe, Ghana, South Africa, Malawi and others. Therefore, gender treatment in instructional processes and gender representation in English textbooks is discussed in this section.

4.3.3.1 Gender treatment in instructional activities

In Tanzania, as Zilimu (2014:4) says, gender unfairness in instruction arises when instructors or teachers create expectations concerning behaviours, capacities or favourites of learners based on their gender. For example, if learners are always seated or lined up by gender, instructors are confirming that female learners and male learners ought to be handled dissimilarly.

Likewise, in Zimbabwe, Nyoni's (2008:4) empirical study examined how sociocultural factors and practices impede upon behavioural change of Zimbabwean women in an era of HIV/AIDS. In addition, Nyoni (Ibid: 38) reviewed that women have been familiarised to trust what are acceptable roles and duties in their families because of culturally prescribed roles and duties.

According to Chitando (2011:50) in South Africa and Ekpe *et al.* (2014:16) in Nigeria, gendered power is reflected through the gender role that is viewed as a pattern or code of behaviours or attitudes considered appropriate for women and men as determined by

sociocultural and historical forces. Correspondingly, Chitando (2011:17) describes patriarchy as a precise method of masculine supremacy established through the dominant role of a father as the head of a household. This reveals how men occupy wider ranges of social and occupational roles, while women are depicted mainly in domestic and nurturing domains. According to the findings of Jimmy-Gama's (2009: iii) research, descriptions and instances replicating male-controlled gender role typecast that are employed by instructors should be first identified and then eliminated.

Akita (2010:375) suggests that teachers might assist learners to learn how to reject the distinct roles of men or boys and women or girls and create a broad discourse to build more impartial interactions. Learners' gender roles and associations have a greater impact on schoolroom communications because schoolroom communication is a significant component in the educational procedure.

Therefore, in Nigeria, Ifegbesan (2010:29) found that teachers and curriculum, in general, reinforce social bias and discriminatory practices against women or girls through the content and methods of teaching employed in schools so that the instructors may play an essential role to investigate and encourage gender typecasts. In this respect, Ifegbesan (2010:36) concludes that teachers are unaware and deny that they hold or perpetuate biased perceptions of men and women. He suggests that instructors need to learn to recognise and remove gender unfairness in their teacher-learner communications both inside and outside the schoolroom. The other recommendation from Ifegbesan (*ibid.*) is that educators must be able to choose gender unbiased instructive materials and texts for use in their schooling as a stage to fight this unfairness.

Regarding the reinforcement of traditional gender roles, Ifegbesan (2010:36) investigated that the instructive system does not only strengthen traditional gender roles, but it also strengthens typecast outlooks towards gender typecasts. From the discussion of Ifegbesan (2010:29), there are various types of gender stereotypes: self-stereotyping, school stereotyping and family/cultural stereotyping by gender. Nyevero's (2014:567) finding shows that the exhibition of gender-typecast in schools is just an exhibition of entrenched gender actions learned in socialisation at the household level. Nyevero (2014) and Ifegbesan (2010) agree that gender typecasts occur in all social orders, human

activities, occupations, line of business and organisations as well as in the household, schools and office.

Zilimu (2014:5) explains that societal and traditional views and practices, such as concerning female learners as educationally weak learners, do not only influence the women's or girls' outlook towards learning but also the way instructors handle female learners in schoolrooms. Therefore, in Ghana, Akita (2010:385) suggests that women always fight gender bias and differences through their personal and professional lives.

Culture can have a significant contribution to the reinforcement of gender disparity. In this respect, Jimmy-Gama (2009:35) reviewed how cultures build the guidelines, views, standards and acceptable behaviours. These cultural systems can limit the students to equally partake in the teaching-learning environment because culture has a significant determinant role in the socialisation process for young people in the African gender inequality context. In relation to this point, cultural norms that promote gender inequality can disempower girls from active participation in the classroom. Learners also assimilate their sociocultural familiarities with the comprehension of the societal powers that create gender disparity on the closest stages. In South Africa, according to Chitando's (2011:23) cultural definitions, women or girls are depicted as performing minor roles in society.

Nyoni (2008:161) discusses that gender hierarchies are socially constructed so that women's or girls' subordinations exist in many schools, just as it exists in society. Therefore, it is recommended that teachers play an important role in challenging these hierarchies, but first, they must comprehend that man domination, and woman subordination exist and that they have a right and a responsibility to alter them. However, Mluma *et al.* (2005:7) justify that various instructors follow their instructing approaches that cannot offer the same opportunities for female learners and male learners to partake in the instructional processes. Without precise comprehension of proper schoolroom management and gender-sensitive instructions, girls cannot have the same learning chances.

Researchers such as Peter (2010:28) in South Africa and Zilimu (2014:4) in Tanzania strongly argue that gender is constructed into communal life through socialisation,

interactional processes and institutional organisation. These researchers also confirm that if social structures mould persons, persons, in turn, mould their social structures. Their findings also recommend that the word gender itself is developed through a particular environment that has a specific social structure. Furthermore, in South Africa, Chitando (2011:34) argues that “gender is not handed down from heaven” because it is socially and culturally constructed to show the imbalanced treatment of men or boys and women or girls. On the other hand, the research findings of Akita (2010:3) reveal that Ghanaian socialisation procedures put women at a lower status.

4.3.3.2 Gender representation in English textbooks

In Nigeria, Ifegbesan (2010:30) reviewed various textbooks that were authored by men. In these textbooks, men are mentioned in a larger number than women in the use of generic words, image portrayal and in professional roles. For instance, women are depicted as merchants, hairstylists and typists, while men are represented in skilled occupations such as doctors, scientists and engineers. However, Ojediran (2012: 162) argues that girls learn their forthcoming roles as spouses and mothers because they are expected to act as their mothers in society.

The other researcher, in Zimbabwe, Chitando (2011: ii) investigated how selected Zimbabwean female writers narrate HIV and AIDS. Therefore, as her (ibid.) study presents, male writers portray women as dependent on men because women are disempowered in their society even though her findings (Ibid: 221) show that Zimbabwean female creative authors attempt to arrest women’s fight against patriarchy in the situation of HIV.

As Akita (2010:183) says, women or girls are engaged in various domestic activities that highly restrict them from social interaction and mobilisation. What Nyoni (2008:40) discusses is that men or boys and women or girls need to implement their socially and traditionally recommended roles, which make them unequal because their society builds these roles. In this viewpoint, he further elaborates that women’s communicative roles are restricted to child bearing and child rearing duties. According to Ojediran’s (2012:2)

discussion, women are negatively depicted by male authors so that this prevents their assertion in a mainly male-controlled society.

In teaching and learning processes, instructional materials are essential. Concerning this idea, Mlama *et al.* (2005:12) justify that instructive materials are essential to the educational procedure and are critical for moulding young minds. However, they indirectly transmit traditional and restricted gender roles. A textbook also has a message that makes women weak, passive and submissive as they are mostly portrayed in domestic activities, whereas men are portrayed as influential, confident and intellectual as well as leaders in society.

There are different arguments regarding gender bias. For instance, Chitando (2011:169) argues that “society is biased against women” based on cultural reasons which are informed by patriarchal bias. To confirm this point, the author (*ibid*: 41) presents that male authors reveal the patriarchal bias in most of their works. As Mlama *et al.* (2005:2) define, the word “patriarchy” is a social and cultural belief system that encourages male superiority over females as usual and God-given.

As Nyevero (2014:567) says, the school textbooks, when they portray boys and girls in traditional gender identities, formalise gender bias in the learning and teaching environment. Nyevero’s (2014:559) findings reveal that the selected primary school English textbooks continue to perpetuate gender discrimination and bias. According to Nyevero’s (2014:567) study results, “Deep-seated patriarchal ideologies limit the degree of gender sensitivity of authors and also blind educators from identifying gender bias, discrimination, and stereotypes in the teaching and learning process”.

Schmidt’s and Mestry’s (2014:14) findings also reveal that textbooks have a role in transmitting gender bias. In this regard, Fardon and Schoeman (2010:307) have reviewed that crucial consideration must be given to the role of the textbook as a transmitter of gender unfairness within the context of varied power relations.

As Chitando (2011:19) states, male writers replicate typecasts in their social contact with women. Therefore, in her study, she (*ibid*: 101) confirms that women or girls are often depicted in stereotypical pictures when they flout male-controlled customs. However,

Chitando (Ibid: 50) discusses that African female authors have a desire to interrogate the firm gender typecasts that are recognised and sustained by society.

Similarly, as various studies (Nyevero, 2014:561) show, “gender stereotypes were still found in the textbooks, especially in illustrations”. Nyevero’s (2014:567) conclusion indicates that “primary school textbooks still contain biases and stereotypes”. Therefore, this study shows that “textbooks are still very far from being gender-responsive” (ibid.).

Mlama *et al.* (2005:1) discuss women and men who are stereotypically portrayed through media, conversation, jokes or books because they represent their social roles according to a traditional gender role or labour division. Gender stereotypes can be perpetuated in different ways. One of them is by writers who disseminate gender typecasts that are learned by traditional beliefs in their literature because authors have their own culture that influences their descriptions of gender. In this regard, Chitando (2011:15) verifies that writings are essential tools in discharging gender values and customs that are influenced by traditional beliefs.

In addition, Ojediran (2012:156) confirms that female characters, in the identified plays, show typecasts of women in limited traditional illustrations that reinforce their oppression. Therefore, in the African society, Ojediran (Ibid: 279) says that women are only known in their typecast relations with men as spouses and mothers, which makes them the caretakers of the masculine gender.

As Mlama *et al.* (2005:8) state, various textbooks and teaching aids strengthen the attitudes and beliefs of male superiority and female inferiority by depicting men as leaders and women as helpers. Therefore, doctors, engineers and pilots are almost always men, and nurses, cooks and secretaries are almost always women.

As discussed in this literature review regarding African views, I believe that gender equality has an excellent role for breaking the traditional gender beliefs, attitudes and behaviours. Therefore, gender fair-treatment should encourage the promotion of gender equality.

The next section presents the Ethiopian views about gender treatment in classroom instructional processes and gender representation in English textbooks.

4.4.4 ETHIOPIAN VIEWS

Seeking to address questions about “gender treatment in instructional processes and gender representation in English textbooks”, this section discusses empirical studies on gender issues in the Ethiopian context. Among the few available researchers are Guday (2005), Haile-Giorgis (2008), Ogato (2013), UNFPA (2008), Kifle (2013), Abebech (2008), Abitew (2019), Tedla (2012), Pulerwitz *et al.* (2015), Tegegn (2011), Woldu, Tadesse and Waller (2013), Enanu (2013), Zewdu *et al.* (2016), Yehualashet (2010), Semela (2014), Azanaw and Tassew (2017), Beyene (2015) and Egne (2014).

4.4.4.1 Gender treatment in instructional activities

Haile-Giorgis (2008:49) says that, in the Ethiopian society, “the major responsibility of childbearing falls on the shoulders of women”. In other words, women’s roles are that of helpers to men. However, women are a cornerstone of economic and social growth. In the Ethiopian context, women are disadvantaged in different situations. In this regard, as Ogato (2013:358) and Abitew (2019:417) state, the Ethiopian women are underprivileged in terms of economics, culture and politics because they cannot enjoy equal rights, opportunities, decision-making practices and primary resources.

Different pieces of literature and scholars’ works show that women are still underprivileged in different contexts. As Wondimu (2014:30) and Zewdu *et al.* (2016:20) mention, in Ethiopia, women are considered as lower and subordinate to men because men are considered as the primary source of income. As a result, they are disadvantaged in economic, social, cultural and political aspects. The outcome of UNFPA’s (2008:26) study indicates that Ethiopia is also known by gender inequality like other countries. According to Haile-Giorgis’s (2008:1) and Abitew’s (2019:404) statement, various research has shown that women in Ethiopia are underprivileged in various features of life and that gender disparity is one of the structures of the Ethiopian society.

As Prime Minister Office/Women's Affairs Sub-Sector (2004:2) and Bermudez *et al.* (2019:3) confirm, due to women's lower status in the society and as a promise to gender impartiality, the Federal Democratic Republic of Ethiopia (FDRE) ratified the national Ethiopian Policy on Women in 1993 and gave equal rights for women in its Constitution.

Kifle (2013:49) and Zewdu *et al.* (2016:20), in their articles, found that men took an important role in the harvesting and threshing activities while women were limited to food preparation, milking cows and keeping the house. From this finding, it is clear that the patriarchal system affects women's roles and responsibilities. This is supported by Tgegn's (2011:12) study. Thus, he confirms that the contribution and the roles of both masculinities and femininities are determined by social norms. As UNFPA's (2008:16) and Abitew's (2019:404) study exposes, the socialisation process determines gender roles. Through socialisation, as Kifle (2013:49) and Abitew (2019:404) indicate, a baby starts to learn gender roles in the family. Therefore, it is clear that gender roles are familiarities that we have had starting from childhood.

Pulerwitz *et al.* (2015:132) judge the consequences of a community-based project in Ethiopia. The results of Pulerwitz *et al.*'s (2015:136) study shows how gender norms and violence are reduced over time so that there are definite shifts through social views. The results of their research recommend that challenging unbalanced gender norms is a significant component of intimate partner-violence avoidance strategies.

Abebech (2008:19), in her paper on gender in some English teaching and testing materials, explains how her informants indicated that women or girls are not allowed to stay out late and enjoy themselves. They are expected to help in the house all the time and the family and teachers do not trust them. Concerning this, UNFPA's (2008:21) study on gender equality and women's empowerment shows that Article 25 of the FDRE Constitution explains that "all persons are equal before the law and prohibits any discrimination on the grounds of gender".

Woldu's, Tadesse's and Waller's (2013:3) findings recommend that gender partialities in households and communities are a significant barrier for women's access to education. Abebech's (2008:23) study also concludes that "Although schools seem to serve both

sexes equally, the traditional gendered view and the various kinds of biases are reflected all through the teaching-learning process”. Relating to this idea, Haile-Giorgis (2008:7) indicates that “if male supremacy is accepted, women face discriminatory practices”.

According to research studies such as that of Haile-Giorgis (2008:85), gender inequality comes from the societal and cultural values that a person is attached to. Therefore, Haile-Giorgis (2008:87) provides that “men’s attitude towards gender inequality can be challenged first by challenging their mental status on the issue”. In this regard, Ogato’s (2013:358) finding discloses that encouraging efforts are being made by the Federal Democratic Republic of Ethiopia (FDRE) to attain gender impartiality and women’s enabling subjects in the process of social development. Thus, as explained by Ogato (2013:364), the Ethiopian Government has been showing a significant effort in authorising women through education.

As Guday (2005:43) and Birhan and Zewdie (2018:52) explain, gender stereotypes and roles strengthen traditional gender beliefs that encourage early marriage as an appropriate practice. Regarding this problem, the National Women’s Policy targeted to ensure the impartiality of women with men, avoiding stereotypic and discriminatory activities and facilitating women’s economic, social and political contribution in Ethiopia. It also ensures women’s human, political, social and economic rights similarly as that of men (Ethiopian Society of Population Studies, 2008; World Bank 1998; Sida, 2003, as cited by Wondimu, 2014:35). According to Ogato (2013:369), the main objectives of the national policy of Ethiopian women, introduced in 1993, include removing typecasts and biased perceptions and practices that limit women’s impartiality. It includes generating favourable situations for the equality of men and women.

Tegegn (2011:29) and Beyene (2015:11), on their part, have also stated how the Ethiopian history and culture indicate gender structures in which women are inferior to men. They also confirm that young people still reproduce patriarchal thinking. This reveals that gender disparity is still very observable in all manners of contacts encompassing social and economic links of the society. This means that the place of girls in the community is affected by the social and traditional experiences of the people in the Ethiopian context. However, Abebech’s (2008) finding confirms that the actual practices

on the ground show that more boys participate than girls in classroom learning and teaching practices.

As Semela (2014: 131) and Birhan and Zewdie (2018:52) state, women still perpetuate to keep their traditional gender roles of nurturing and caring for their husbands. He further explains that although woman involvement is low at all levels of the education system in Ethiopia, in the present situation, their teaching careers have been increasing due to the application of affirmative action policies.

Azanaw and Tassew (2017:12520) conducted a study on investigating the present position of gender mainstreaming in agricultural extension. As their findings indicate, female farmers have less access to extension services and low representations in local organisations than male farmers, even though policy and law improvement provide opportunities for gender mainstreaming. In this study, culture and ideology of the people and the absence of awareness in gender mainstreaming are taken as limitations for the implementation of gender mainstreaming in agricultural extension because the society still exists in a male-controlled system that accepts women as dependents.

4.4.4.2 Gender representation in English textbooks

Literature shows how gender unfairness is reflected in different contexts. In this regard, Abebech (2008:1) has found that women are less mentioned, treated as inferior and the occupational roles given to them both in the textbook and the national exams are of less respect and minimal. From this viewpoint, it is clear to see that English textbooks are not free from gender bias in the Ethiopian context. This is a concern for girls and women. For example, some activities are traditionally appropriate for women or girls, and some are inappropriate for men or boys.

Due to this reason, Haile-Giorgis (2008:49) explains that, in the Ethiopian culture, “it will be considered as taboo and immoral if the man enters into a kitchen and gives a hand to his wife”. By the same token, as Ogato (2013:363) provides, the Ethiopian women often have traditional, social and legal problems that restrict their decision-making ability in agricultural and natural resource management.

Gender roles and responsibilities are limited for both genders in different contexts. This is also reflected in instructional materials. In relation to this, Abebech (2008:7) says that “the occupational roles manifested in textbooks include women and limit the female learners to a house-wife-mother capacity”. Tedla’s (2012:10) research also supports Abebech’s statement that household activities strengthens women’s traditional role.

Regarding gender domination and subordination, there is still a big problem. Different studies justify this. For example, Haile-Giorgis (2008: viii) conducted a research study to examine how women and gender roles are portrayed in the popular serial drama ‘Yeken Kiginit’. The outcomes of his investigation (Ibid.) disclose that women may be victims of male chauvinism due to cultural prejudices created by society.

On the other hand, Tegegn (2011:12) provides that girls are marginalised not to access education in a majority of developing countries. Haile-Giorgis (2008:76) confirms that the “Ethiopian culture has made men biased towards women”. As he (Ibid: 97) puts it, the drama ‘Yeken Kiginit’ has addressed gender disparities and discrimination.

According to Osaka (2003, cited by Abebech 2008:4), there are seven forms of bias in instructional materials, such as “Invisibility, Stereotyping, Imbalance and Selectivity, Unreality, Fragmentation and Isolation, Linguistic Bias and Cosmetic Bias”. As Abebech (2008:5) discusses, one of the seven forms of bias is linguistic bias because “Language and gender are inseparable for language play a major role in gender bias”.

Research conducted by Guday (2005:2) shows that traditional education was organised for boys, not for girls. This situation has a significant influence on the expansion and domination of the patriarchal community. It is used to maintain gender stereotypes. In relation to this, women’s and men’s roles are culturally and socially cultivated. These culturally and socially entrenched gender stereotypes are embodied in the Ethiopian English textbooks. According to Abebech (2008:4), stereotyping is a type of bias that casts men as active, assertive and curious, while portraying women as dependent, conforming and obedient.

Enanu’s (2013: viii) study provides that “The 1994 Education and Training Policy” incorporated gender impartiality subjects such as advancing girls’ school registration

ratio, designing a gender-responsive curriculum and decreasing girls' dropout and reiteration rates. However, Haile-Giorgis (2008:97) investigated how male chauvinistic attitude is affecting women's equality in every aspect of life because most male characters in the drama are representatives of the chauvinistic attitude practised among the society in real-life situations.

Egne (2014:3) carried out a study to explore difficulties on gender impartiality in public higher education institutions of Ethiopia. The findings of this study reveal that female learners are still underrepresented in science disciplines in higher education in the Ethiopian context.

4.5 CHAPTER SUMMARY

All the literature that has been used addressed the issue of gender treatment in instructional practices and gender representation in textbooks. However, in some countries, there are insufficient studies on this research issue except in Western countries. This chapter offered various ideas of gender that link to this research. A discussion on what gender is and how it promotes and affects the teaching and learning process was provided.

The chapter dealt with the literature review that drew from previous intellectual work, different official reports, academic papers and articles to comprehend gender treatment in classroom instructional activities and gender representation in English textbooks in different contexts.

The first part of the literature review covered the introduction. Then, the second section reviewed several research studies conducted on gender treatment in classroom instructional activities and representation in an English textbook, based on relevant literature from Western, Eastern and African countries and finally the Ethiopian context in terms of gender treatment in classroom instructional activities and representation in an English textbook.

In any context, gender issues refer to the social roles, responsibilities, rights and obligations of men and women, as well as the connections among them, in a particular social order and at a particular time and place.

As the reviewed literature depicts, many studies show that there is still a gender gap, although many efforts have been undertaken to assure gender equality in various countries. The gender gap is not only in teaching and learning processes, but it is also reflected in different contexts. However, this gender gap is globally and nationally revealed because of the rooted sociocultural factors about patriarchal systems in terms of male domination and female subordination.

Therefore, in addressing the gender issue, the African context is different from the Western context because in the Western context, various studies have been conducted to address these issues. However, in the African context, studies are insufficient about gender issues. This shows that the emphasis given on gender issues in the African context is less than the emphasis given in the Western context. Women's participation is more increased in the Western sphere than the African sphere. However, there is still the same problem in assuring gender equality in Africa and Western contexts due to patriarchal thinking. In fact, the extent of gender challenges may be varied between African and Western frameworks according to the reviewed literature.

Therefore, it can be concluded that a gender-responsive approach is mandatory in different contexts. For example, schools and universities are expected to be aware that gender impartiality exists among learners because they can equip their learners with appropriate skills, knowledge and attitudes to make changes that lead to better gender equality and respect for diversity. This study empirically explored both male domination and female subordination as either true or false, especially in teaching and learning processes. The next chapter presents the research design and methods that were employed in this research.

CHAPTER 5: RESEARCH DESIGN AND METHODS

5.1 INTRODUCTION

As presented in Chapter 1, this research was developed with an attempt to respond to the study questions that were utilised to investigate gender treatment in classroom instructional activities and gender representation in Grade 9 English textbook, in Ethiopia. This chapter offers an explanation and validation of the study design that was adopted in this research. It also provides the techniques that were employed in gathering and handling data. This data yielded answers to the central question and sub-questions of the research.

This study aimed to investigate gender treatment in the Grade nine classroom instructional activities and how it is represented in the Grade nine English textbook, and the impact that this has on the teaching and learning of English in Ethiopia.

The subsequent sub-questions originated from the primary study question and were formulated towards the research problem:

- How is gender treated in the Grade nine English classroom instructional activities?
- How is gender represented in the Grade nine English textbook?
- What is the impact of gender treatment in classroom instructional activities?
- How does gender representation in English textbook promote or affect teaching and learning for Grade nine in Ethiopia?

This chapter also discusses the research design and methods used. Then, an explanation of the rationale for this empirical research is provided. The research design is also provided with an explanation of the research paradigm that was undertaken. Consequently, I discussed how gender is treated and represented in terms of the qualitative approach.

A qualitative case study research is discussed. This qualitative case study was conducted to investigate how gender is treated in the Grade 9 classroom instructional activities and how it is represented in the Grade 9 English textbook. This qualitative case study research was used to obtain a complete and in-depth comprehension of the issue under exploration. Learners, teachers and principals were also the participants of this study.

A discussion of the utilised research methods is provided. The selection of participants is also presented. A discussion of data collection instruments is furnished. This section includes observational checklists, semi-structured interviews (individual and group) and document analysis. Finally, the matter of data analysis is presented, as well as measures of trustworthiness in terms of credibility, transferability, dependability and confirmability, respectively. In these subdivisions, an explanation of how data were scrutinised,

triangulated for trustworthiness, coded and characterised is delivered. An account of the ethical considerations of the study and the summary of the chapter are provided at the end.

5.2 RATIONALE FOR EMPIRICAL RESEARCH

The term “empirical” study, as stated by the Webster’s Online Dictionary and Flick (2009:313), is any study that originates its results on direct or indirect observation. The empirical study tries to explain precisely the interaction between the instrument and the entity being discovered in the natural settings in terms of interviews (Flick, 2009:313). In this qualitative case study, the learners, teachers and principals were not only interviewed but were also observed in the course of their day-to-day repetitive teaching and learning practices by the researcher. Texts are also known as empirical material (Flick, 2009:66). As Yin (2003:13) provides, the reason why this empirical research is necessary is that a qualitative case study is “an empirical study that explores existing phenomenon inside its actual context” and contributes to the accomplishment of this research.

5.3 RESEARCH DESIGN

Research design is defined by Merriam (2009:55) and Creswell (2009:21) as a structure to carry out a study, which includes the explanation of research approach, study site, sample magnitude, sampling procedure and methods of data gathering and analysis to respond to a specific study question. Merriam (2009) explains that research design is the researcher’s work plan for responding to the study questions.

Generally speaking, the study design in general multiple case study design, is the rational order that links the empirical data to a research’s primary study questions and conclusions. Therefore, the design is used as a means of conversing on four essential collections of study matters, such as what questions to search, what data are appropriate, what data to gather and how to scrutinise the outcomes.

5.3.1 RESEARCH PARADIGM

A paradigm is a fundamental set of beliefs that leads to the act of the researcher (Creswell, 2009:24). Merriam (2009:19) considers qualitative research as a kind of study that includes several philosophical orientations and approaches. As Creswell (2009:37) puts it, Lincoln and Guba deliver that the essential beliefs of five alternative study paradigms in social science studies are: “positivism, postpositivism, critical theory, constructivism, and participatory paradigms”. Each paradigm is presented in terms of ontology, epistemology, axiology, rhetoric and methodology. These are discussed below.

5.3.1.1 Ontology

The ontological assumption is a view of how one perceives the nature of reality because ontology raises fundamental questions about the nature of reality and the nature of human beings in social contexts. There are different assumptions to look at the world as the exterior of an individual. Merriam (2002:3) argues that qualitative researchers hold the notion of many realities and report on these many realities by discovering numerous forms of evidence from various persons’ viewpoints and practices. This means that when researchers carry out qualitative studies, they are accepting the notion of many realities because various researchers hold various realities. Therefore, qualitative researchers research intending to report these manifold realities when they are studying persons (Creswell, 2007:16 &18).

5.3.1.2 Epistemology

As Merriam (2009) states, the epistemological assumption is a belief in the style to produce, comprehend and employ the knowledge that is believed to be tolerable and valid. This means that epistemology, which is used to show in what way we know what we know, refers to the ways to acquire the knowledge that is acceptable in certain paradigms. Merriam (2009:66) also explains that epistemology is good to explore our notions about the nature of knowledge and its structure.

As Creswell (2007:18) says, with the epistemological assumption, doing qualitative research means that researchers attempt to attain as near as possible the participants being studied. He further explains that, in exercise, qualitative researchers carry out their researches in the "field" where the participants live and work because these are significant settings for comprehending what the participants are talking about and doing. It is also important to say that the longer researchers stay in the research site; the more they understand utilising first-hand data (ibid.).

Petty *et al.* (2012:379) mention the case study similar to Yin (2009). These authors posit that a case study appears as a "positivist epistemology", while the others (Stake, 1995; Bassey, 1999; Simons, 2009) define case study from an interpretivist/constructivist viewpoint. In relation to interpretivist/constructivist epistemology, Gray (2013:20) asserts that "A theoretical standpoint related to constructivism is interpretivism". This means that, in terms of epistemology, interpretivism is strictly associated with constructivism (ibid: 23). Therefore, the constructivist epistemological position is appropriate for this study.

5.3.1.3 Axiology

According to Creswell's (2007 & 2009) statement, axiological assumption shows what values go into knowledge. The axiological assumption is also considered as the function of values in a study. Creswell (2007:18) asserts that all researchers fetch values to research, but qualitative researchers are interested in making those values more obvious. This is the axiological supposition that characterises qualitative research. He further says that the qualitative researchers acknowledge the value-laden nature of the research rather than the value-free nature of the research and enthusiastically report their values and biases as well as the value-laden nature of data collected from the research site (ibid).

5.3.1.4 Rhetoric

Creswell (2007 & 2009) explains rhetorical assumption as the language of research because qualitative researchers tend to hold the rhetorical supposition that the script needs to be personal and fictional in form.

5.3.1.5 Methodology

According to Merriam (2009) and Creswell (2007), the methodological assumption is the process of the study. Methodology stresses on the best means for obtaining knowledge about the world. Creswell (2007:19) states that the steps of the qualitative methodology are categorised as inductive, developing or evolving, and moulded by the researcher’s familiarity in gathering and analysing the data. He adds that the reason that the qualitative researcher follows is inductive, from the bottom up, rather than offered down entirely from theory or the viewpoints of the inquirer (ibid). Merriam (2009:15) supports the idea that the process of a qualitative study is inductive. This means that researchers collect data to construct conceptions, hypotheses, or theories rather than deductively testing hypotheses as in positivist studies. The following table presents the philosophical assumptions and research paradigms.

Table 5.1: Philosophical Assumptions and Research Paradigms

Paradigms	Ontological Assumption (nature of reality)	Epistemological Assumption (knowledge/ways of knowing)	Axiological Assumption (Ethics and value systems)	Methodological Assumption (research strategies)
Positivism	Realism. There is a “real,” objective	Objectivist. The researcher can and should, avoid any	Objectivity is good, and subjectivity	Tends towards quantification and controlled experiments(Experim

(very rare in qualitative study)	reality that is knowable (Stable, external reality, law-like) One defined reality, fixed, measurable, and observable	partiality or impact on the consequence. Outcomes, if done well, are true. (Objective, detached observer) Genuine knowledge is objective and quantifiable. The goal of science is to test and expand theory.	is inherently misleading. Value-free and unbiased Values are emotive and therefore, outside the scientific inquiry.	ental, quantitative, hypothesis, testing) Deductive Process Cause and effect Context-free
Postpositivism	Critical Realism. There is a “real,” objective reality, but humans cannot know it for sure.	Modified objectivist. The goal is objectivity, but pure objectivity is impossible. Results are “probably” true.	Emphasis is on the objective researcher, value-free; subjectivity and bias lead to error.	Includes both qualitative and quantitative methods. Seeks reduction of bias through qualitative validity techniques(e.g. triangulation and correlation research).
Constructivism/ Interpretivism	Relativist. All truth is “constructed	Researcher and participants are linked,	Researcher’s subjective values,	Generally qualitative research methods through dialogue

	<p>” by humans and situated within a historical moment and social context.</p> <p>Multiple realities that are socially constructed by individuals (Subjective and multiple realities/ meanings as seen by participants in the study that exist perhaps on the same data)</p>	<p>constructing knowledge together.</p> <p>Researcher interacts with that being researched.</p> <p>(Qualitative researchers as close as possible to the participants being studied in the field where the participants live and work and become insiders.)</p>	<p>intuition, and biases are essential; learning participants’ subjective ideas is valuable (Value-laden and biased nature of the study).</p>	<p>Inductive Process</p> <p>Mutual Emerging design</p> <p>Context bound</p> <p>Shaped by the researcher’s experience in collecting and analysing data.</p>
Critical Theory	<p>Historical realism.</p> <p>Reality can be understood,</p>	<p>Knowledge is mediated reflectively through the</p>		<p>Focused on participant dialogue, uncovering subjugated knowledge and</p>

	but only as constructed historically and connected to power.	perspective of the researcher.		linking it to social critique.
Advocacy/ Participatory	Varied	The distinction between researcher and researched breaks down. Insider knowledge highly valued.		Works with individuals on empowerment and issues that matter to them. Tends towards social, cultural or political change, using any appropriate method.
Pragmatism	Varied. Pragmatists may be less interested in what “truth” is and more interested in “what works”.	Accepts many different viewpoints and works to reconcile those perspectives through pluralistic means.		Focuses on a real world problem, by whatever methods are most appropriate and tends towards changes in practice.

Source: Adapted from Cresswell, 2007; Merriam, 2009; Given, 2008

The next subdivision is devoted to an investigation of the constructivist paradigm, which was more suitable for this study.

5.3.1.6 The nature of constructivist paradigm

I chose a paradigm that was used to guide my study. As mentioned in the above diagram, there are different paradigms. Among these research paradigms, constructivism is selected for this research. According to Searle (1995, as cited by Baxter & Jack, 2008:545), “constructivism is constructed upon the premise of the social construction of reality”.

On the other hand, Denzin and Lincoln (1994, as cited by Creswell and Miller 2000: 125) reveal that “the constructivist or interpretive position was developed during the period of 1970 to 1987”. They affirm that constructivists rely on pluralistic, interpretative, unrestricted and contextualised perspectives towards reality. Thus, the constructivist paradigm of this research guided the researcher when he conducted this study.

In the constructivist paradigm, Creswell (2007:20 & 2009:26) says that persons look for the comprehension of the environment where they live and work because they cultivate subjective interpretations of their familiarities. According to the argument of Gray (2013:20), in constructivism, truth and interpretation are not present outside the world but are generated by the subject’s contacts with the world. Meaning they are built not discovered. Therefore, subjects build their understanding in various ways, even in relation to the same phenomenon. As Morse and McEvoy (2014:4) explain, constructivism states that meaning is built by the contacts between individuals and their surroundings.

Creswell (2007:21) further argues that these subjective meanings are often settled publicly, historically and traditionally. This means that they are not merely reproduced on persons but are formed through contact with others and through historical and traditional norms that work in persons’ lives. Baxter and Jack (2008:545) support that constructivists assert that truth is relative and that it is reliant on one’s viewpoint. As Golafshani (2003:603) says, in qualitative research, constructivism views knowledge as socially constructed and may change depending on the circumstances.

Generally speaking, this shows that “the reality is not a lone construct but manifold constructs” (Newman & Benz, 1998:197). Thus, constructivist researchers often talk about the processes of contact among persons. What Gray (2013:24) strengthens is that

“Meanings come from the process of social contact”. As a result, meanings are not static or unchanging but are reviewed on the origin of experience.

5.3.2 RESEARCH APPROACH

To respond to the central study question and its sub-questions, it is significant to employ a related and suitable study approach. Harwell (2011:148) and Crowe, Inder and Porter (2015:1) describe that qualitative study approaches aims at exploring and comprehending the familiarities, standpoints, and considerations of participants.

Here, the researcher employed the qualitative research approach because a qualitative study is used to search the human elements of a particular issue, where particular methods are employed to scrutinise how persons perceive and familiarise the environment. As mentioned earlier, this study aims to explore gender treatment in the Grade 9 classroom instructional activities and how it is represented in the Grade 9 English textbook in order to reveal the impact that this has on the teaching-learning of English. The qualitative approach is, thus, relevant to this study because it permitted the researcher to investigate the gender attitudes, perceptions and feelings of the research participants.

Creswell (2012), Silverman (2004) and Merriam (2002) highlight that the qualitative study is the method usually related to the constructivist paradigm, which emphasises the socially constructed nature of reality. They also explain how the approach acknowledged by qualitative researchers, tend to be inductive, which means that they find a pattern of meanings on the source of the data that they have gathered. Therefore, the qualitative study approach is considered as the most valid method of inquiry in social and human sciences (Kamil, 2000) and education (Creswell, 2012).

In social science research, Given (2008:327) states that inductive reasoning is a particular relevance in the qualitative approach. This means that induction is the main component of systematic reasoning in qualitative studies. As a result, the process of a qualitative study is mainly inductive, with the researcher producing meaning from the data gathered in the research site. In addition to this understanding, Creswell (2009:164) argues that

qualitative research approach is interpretative research approach because qualitative researchers build an interpretation of what they observe, hear and comprehend.

Given (2008: xxix) highlights qualitative research as an approach which is usually employed to investigate new phenomena and to arrest persons' considerations, emotional state, or interpretations of meaning and process. Merriam (2009:3) concurs that qualitative study offers a researcher the opportunity to go into the individuals' present familiarities or stories about their lives. Moreover, Merriam argues that the qualitative study is not a rigid approach as a quantitative study by its nature. She also confirms that the qualitative study follows a system of investigation which needs to construct a holistic, mostly narrative description to inform the researcher's understanding of a public or traditional phenomenon.

Creswell (2012:16) and Crowe *et al.* (2015:1) put it that pure qualitative study is dependent on the gathering of qualitative data (i.e., non-numerical data such as words and pictures). According to his statement, in the qualitative study approach, various groups are supposed to build their different realities or viewpoints and these social constructions, in return impact how they "see" or comprehend their environments and how they should act. Guba and Lincoln (1994), on their part, state that qualitative researchers, in general, argue that "the reality is socially built" because social behaviour follows socially constructed norms. According to these scholars' argument, one of the leading causes for carrying out qualitative research is that the study is exploratory rather than explanatory. As Creswell (2012) supports, qualitative researches are the best at giving to a more significant comprehension of beliefs, views, outlooks and processes of gender treatment.

Furthermore, Stake (2010: 15) describes qualitative research as an interpretive approach that provides an opportunity for multiple meanings. Supporting this, Yin (2011:8) says that a qualitative study approach includes examining the meaning of persons' lives, under real-life settings. Yin also explains that the qualitative study approach attempts to gather, assimilate and present data from a multiplicity of sources of evidence as a portion of any specific research, such as the importance of interviews and observations and even the review of documents and artefacts. Both Stake (*ibid.*) and Yin (*ibid.*), thus, describes qualitative research as field-oriented as well as situational. This means that the qualitative

study approach includes contextual circumstances—the public, organisational and surrounding conditions within which societies' lives take place. As they confirm, these contextual circumstances may powerfully affect all human actions. In the following section, a case study research type is discussed.

5.3.3 RESEARCH TYPE

The research strategy, which is employed in this research, is a case study research type. The rationale for choosing this research type is that case studies are a plan of inquiry in which the researcher studies the details of a programme, incident, activity, process, or one or more persons (Gravetter & Forzano, 2015:590; Merriam, 2002:8). Cases are also restricted by phase, place and action, and researchers gather in-depth data employing a variety of data gathering techniques over a continued period (Creswell, 2009:30). Anderson *et al.* (2014:89) further explain case studies as descriptive, exploratory or explanatory analyses of a person, group, event, policy, project, decision, or organisations.

As Kothari (2004), Creswell (2009) and Pearson *et al.* (2015) state, a multiple case study contains an in-depth description of the research site or persons, followed by an analysis of the data for themes or issues. The researcher hopes that using qualitative case study type is appropriate to investigate gender treatment in the Grade 9 English instructional activities and gender representation in the Grade 9 English textbook. According to Yin (2003), qualitative case study research type outshines at enticing us to a comprehension of a complicated matter or thing and may increase familiarity or supplement strength to what is already known through the preceding study.

Similarly, Baxter and Jack (2008: 550) reveal the reason why a multiple or collective case study will permit the researcher to examine in every setting and across settings. Thus, in a multiple case study research type, researchers are scrutinising several cases to comprehend the similarities and differences among the cases. Merriam (2009: 49) also affirms that the more cases incorporated in a study and the higher the difference across the cases, the more convincing an interpretation is probably expected. The incorporation of various cases is, in fact, a known strategy for increasing the external validity or generalisability of research results.

Stake (1978:386) explains a case study research type as in-depth investigations that are planned to produce a thorough and systematised picture of the unit under research. This is consistent with Creswell *et al.* (2007:246) who define case study research type as a qualitative method in which the researcher investigates a confined system (a case) or manifold restricted systems (cases). This happens over time through comprehensive, detailed data gathering, including various sources of data (e.g., observations, interviews, audio-visual material, and documents and reports) and reports a case description and case-based themes.

In a case study research type, Creswell (2009) discusses that the researcher offers a comprehensive interpretation of one or more cases. Although case study research type typically depends on qualitative data, various methods are also employed. Case study research type may also be employed to explore exploratory, descriptive and explanatory research questions. This shows that case study research type is different from phenomenology, which emphasises on persons' familiarity with some phenomenon; ethnography that highlights some part of the culture; or grounded theory that emphasises on emerging an explanatory theory (Yin 2003). According to Merriam (2002:8), what all pure case studies have in common is an emphasis on each case as an entire unit (i.e., case study research is holistic) as it occurs in its everyday context. Supporting this, Creswell (2009) reiterates that the case study results are provided in terms of themes and sub-themes substantiated by quotes.

As Merriam (2009: 49) and Stake (1995, as cited by Anderson *et al.*, 2014:91) puts it, a case is described as a phenomenon happening in a restricted or identified environment and is the element of analysis. Stake (2005, as cited by Merriam, 2009: 48) identifies three types of case studies, differentiated by the researcher's interest, such as "intrinsic, instrumental, and collective". However, for this study, collective or multiple case studies were chosen because, in collective or multiple case studies, a number of cases are studied to explore an occurrence, persons, or general situation (*ibid.*).

Merriam (2009: 50) also explains that "Multisite case studies can be challenging to manage". However, to minimise this challenge, Bogdan and Biklen (2007, as cited by Merriam, 2009: 50) suggest conducting research in a single site at a time rather than

concurrently gathering information from numerous sites because conducting more than a single site at a time may become confusing. There may be excessive names to recall, numerous information to handle. After the researcher finishes his primary case, he will find that in multiple case studies, successive cases are straightforward. The primary case study would have presented a focus to explain the boundaries of the others. The next table illustrates the nature of a case study research.

Table 5.2: The Nature of Case Study Research Type

Methodology	Purpose	Unit of Analysis	Data Sources
Case Study	In-depth description and analysis of a case	An event, person, or programme	Multiple sources, such as interviews, observations, and documents

As presented in the following table, different scholars have suggested different typologies for case studies.

Table 5.3: Types of Case Study

Scholars	Types of case study	Description
Stake(1995)	Intrinsic case study	The case is known, rather than selected, as commonly exists within a programme evaluation.
	Instrumental case study	The case is chosen for its capability to support an overall understanding of a phenomenon.

	Collective case study	Two or more representative cases are chosen.
Yin(2014)	Exploratory case study	A form of a pilot study to report to a later study.
	Descriptive case study	Gives a complete, contextualised account of a phenomenon.
	Explanatory case study	Planned to shed light on causal factors taking to account specific events.

Source: Pearson (2014:3)

5.4 RESEARCH METHODS

The research method provides a direction and framework for developing specific procedures for the research site and participant selection, data collection and analysis, measures for trustworthiness, ethical measures and finally a summary of the chapter.

5.4.1 SELECTION OF PARTICIPANTS

According to scholars such as Creswell (2012:142), employing sampling techniques is essential in selecting research sites and participants. Because of this idea, the sampling technique that the researcher employed to carry out this research was non-probability sampling. Given (2008:562) and Cohen *et al.* (2007:113) define non-probability sampling as a known technique in qualitative studies in which researchers employ their judgement to choose a sample. Therefore, among the known sorts of non-probability sampling techniques are “convenience sampling, purposive sampling, and snowball sampling”

(Given, 2008:562). For this study, purposive sampling was employed to select the study sites and participants.

Given (2008:562) and Ritchie and Lewis (2003:107-108) explain purposive sampling as a procedure in which research participants are chosen because they meet the principles that have been prearranged by the researcher as appropriate to address the study question (e.g., individuals of a specific age or other demographic classification). As previously mentioned, purposeful sampling was employed for the selection of research sites and participants for this research. As Creswell (2012:45) writes, purposeful sampling is usually employed in qualitative studies because it involves choosing study sites and participants according to the desires of the research. In that, researchers select sites and participants who provided rich data that were appropriate for an in-depth study. Supporting this idea, Patton (2015, cited by Guetterman, 2015:4) explains that purposeful sampling involves selecting information-rich cases.

Therefore, this research was carried out in four General Secondary Schools, which are located in North Shoa Zone, Amhara Regional State in Ethiopia. A sample size of the study is also discussed in this section because, primarily, small sample sizes are acceptable for qualitative research. This is because the purpose of a particular qualitative case study research is to search for understanding a phenomenon in-depth and in detail rather than to seek generalisations based on large sample sizes (Marvasti, 2004 & Creswell, 2007). Thus, this study used a small number of participants. In other words, the sample of this research does not represent the wider population, but it allows an in-depth understanding and interpretation regarding the case.

According to Creswell (2012:206), to ensure variability among the population, consisting of equal numbers of girls and boys, each sample is composed of active female and male learners participating or involved in learning and teaching processes in the same Grade level. This is because it helps the researcher to decide how gender relations are constructed in relation to female learners' classroom roles.

Firstly, it was stated how research sites were selected under this section. Selecting the research site was the beginning of the present study. When I decided on my empirical

study, I began to think about the research sites. The researcher selected schools that had Grade 9. However, according to the purpose of the study, government schools were selected because these schools were located in different rural districts. Additionally, most of the private schools were currently teaching below Grade 9, except one school that was located at the Zone town.

However, I made it a point that despite location differences, the schools must have similar social, economic and cultural settings to uncover if there are any differences with the practices and the perceptions of the people against gender bias and discrimination across the locations. On my inclusion criteria list, I made sure that each school was a government school. Therefore, I followed the criterion based on purposive sampling for the nomination of the schools. I also decided upon taking Grade 9 because it is the period of continuation to secondary level.

With the above-stated criteria for the selection of the high schools, I began my search in four schools. Within Amhara Regional State, North Shoa Zone has 24 rural Districts. Each rural District has one general secondary school. Among these rural General Secondary Schools, four government schools were purposively nominated for this study because these schools were not as far as the rest of the schools. They could be easily accessible with one bus travel and the selection criteria would not have much difference.

However, three high schools are located within North Shoa Zone Town level. These high schools are found near my residence because I live in this town. Besides, I thought that there might not be much difference between the social, cultural and economic stance between the people of the Zone town level and the rural District town level. Therefore, the researcher dropped the Zone town high schools and selected the four rural District high schools. The rest of the high schools are far from my residence. Since they are located in rural District town, it was a challenging task unless the researcher could find somewhere to stay during the research period.

Thus, I decided on choosing four government schools. These schools are located within North Shoa Zone, Amhara Regional State. The school A is located in Tarma Ber District.

School B is located in Angola and Tera District. School C is located in Minjar and Shenkora District. Moreover, school D is found in Ansokiya District.

Secondly, as mentioned under the selection of research sites, before nominating research participants, my first task was the selection of the sections after selecting schools. In each school, there were 15 sections (from A to O). From school A, section A, B, C and D were taken. From school B, section A, B, C and D were selected. From school C, section A, B, C and D were chosen. From school D, section A, B, C and D were selected to balance the number of sections from four schools. If the data collected were not saturated in these sections, I continued until my data became saturated. When the participants' responses were redundant, I stopped my data collection process. Scholars such as Creswell (2012:251) consider saturation as the point where the qualitative researchers have identified the major themes and no new information can be added to their list of themes or to the details for existing themes.

Thirdly, purposeful sampling was applied to choose participants who were willing and available to be studied (Marvasti, 2004:9; Creswell, 2007:118). The participants of this study included four teachers, 16 learners and four school principals in the same Grade level. This means that they all belonged to Grade 9 General Secondary Schools. Four teachers and four principals were selected for face-to-face interviews. Sixteen learners were identified for focus group interviews because qualitative interviews were used to let the participants describe their beliefs, attitudes, perceptions and experiences of gender treatment and representation.

After observing all the periods of section A, B, C and D in each school for one whole day and after the discussion with the English teachers, I selected learners based on the criteria of their gender and classroom activity. Two girls and two boys from each school were purposively selected in four schools, respectively; in total, eight girls and eight boys consisted of the 16 learners.

Therefore, the target population of this study were learners, teachers, and principals of North Shoa Zone selected General Secondary Schools. Therefore, a total of four teachers were purposively selected from Grade nine based on the selection criteria such

as the subject they taught and as the classroom teacher from four schools, respectively. This means that from each school, one English teacher who taught English subject in Grade 9 was selected for individual interviews. To balance gender composition, from school A, one male English teacher was chosen. From school B, one female English teacher was selected. From school C, one male English teacher was selected. From school D, one female English teacher was nominated.

Similarly, from each school, one school principal was selected based on their gender for an individual interview. From school A, one male principal was chosen. From school B, one female principal was selected. From school C, one male principal was nominated. Moreover, from school D, one female principal was selected. Therefore, participants were selected from four General Secondary Schools in North Shoa Zone Amhara Region by using purposive sampling. From each school, one principal, one English teacher and four learners were selected in the same Grade level. In addition, the class level and the English textbook were purposively identified for this study.

In general, I made informal talks with the selected participants before probing into my research. Girls and boys were informally interacted with during tea breaks or in the morning before the class started or after school. They talked about family, area of interests and school participation in a friendly manner. They were also inquisitive to learn about me and I perceived this as friendly. This made me more at ease to interact with them while interviewing them. I also informed them about the purpose of my research before interviewing. Likewise, teachers were also approached informally during their off periods and tea breaks. All the participants were informed about my objective and with their consent. Interviews were recorded by an audio-tape-recorder whenever needed. Additionally for confidentiality, pseudonyms have been employed in case of all participants. The selection and number of participants are presented in the table below:

Table 5.4: Summary of Sample Characteristics

Schools' Location	Angolela & Tera District	Tarma Ber District	Ansokiya District	Minjar & Shenkora District	Total
Girls	2	2	2	2	8
Boys	2	2	2	2	8
Teacher(Female)	1		1		2
Teacher(Male)		1		1	2
Principal(Female)	1		1		2
Principal(Male)		1		1	2
Total					24
Participants					

5.4.2 DATA COLLECTION

Data collection was conducted through individual interviews, focus group interviews, classroom observation and document (textbook) review. Therefore, the research was carried out in real sites using a blend of observation, interviews and documents. According to Creswell's (2009:166) statement, the data gathering procedures encompass identifying the boundaries for the research, gathering data through unstructured or semi-structured observations and interviews, documents and visual materials, as well as creating the protocol for recording data.

To collect information, both primary and secondary sources of data were employed. The primary sources were learners, teachers and principals, whereas the secondary source was the Grade 9 learners' English textbook.

In this study, the participants took part in the semi-structured individual interviews and focus group interviews. Therefore, for participant interviews, it included three categories of participants: four English teachers who are currently teaching English subject in Grade 9, four principals who are currently managing the schools and 16 learners in Grade 9.

As Creswell (2012:16) points out, a qualitative approach that depends on the gathering of qualitative information in terms of words and pictures allows a detailed investigation of a few persons. Therefore, research techniques were identified as data collection instruments, which consisted of semi-structured individual interviews, focus group interviews, classroom observation and document (textbook) review were employed to attain the qualitative information in General Secondary Schools located in North Shoa Zone, Amhara Regional State.

As Daniel (2011:182) and Creswell (2012:465) point out, qualitative researchers mainly collect manifold forms of information. The data collection in case study research allows a detailed investigation of a few persons, illustrating on multiple sources of data, such as observations, interviews, documents, and audio-visual materials (Marvasti, 2004:17 & Creswell, 2009:186). At that point, the researchers revise all of the information, create a sense of it and organise it into groups or themes that cut across all of the sources of information.

To confirm the validity, I triangulated the data by gathering data from multiple sources. Given this, qualitative data were gathered in the subsequent ways: (1) observational field notes of learners' participating and interacting with peers in the classroom context; (2) focus group interviews; (3) individual interviews; (4) audio-tape recordings of teachers', principals' and learners' interviews; and (5) documents (learners' English textbook). Patton (1999:1192) provides that blends of an interview, observation, and document analysis are anticipated in fieldwork. Studies that employ merely a single tool are more susceptible to faults related to that specific tool.

Therefore, this study employed numerous sources and approaches to gather information, which includes semi-structured interviews of teachers, school principals and learners, non-participant observations and document reviews. This means that I interviewed four teachers, four principals and 16 learners from all selected schools to understand their gender beliefs, attitudes, experiences and perceptions in learning and teaching processes.

In qualitative studies, Yin (1994:52) and Daniel (2011:411) discuss that information gathering sources are essential to the result of any research. For instance, interviews give honest quotes from persons about their familiarities, beliefs, emotional state and understanding of gender. Therefore, I employed a diversity of information assembling methods, such as face-to-face interviews, non-participant observations and document review to collect as numerous viewpoints and information as possible. In addition to this, I also employed focus group interviews to gather information from learners in Grade 9.

In the following subdivision of this chapter, I concisely described the tools I used in gathering information for this research.

5.4.2.1 Interviews

As Creswell (2009:214) says, “qualitative interviews means that the researcher conducts face-to-face interviews with participants, interviews participants by telephone, or involves them in focus group interviews with six to eight interviewees in each cluster”. As Turner’s (2010:754) statement shows, interviews provide in-depth information about participants’ experiences and viewpoints of a particular topic.

As Turner (2010:754) and Creswell (2009:214) explain, interviews are carried out on a semi-structured basis with the assistance of a timetable of questions and subjects because semi-structured interviews are used to examine participants’ experiences and individual opinions of traditional gender treatment and representation. I conducted all the interviews. For instance, semi-structured interviewing was centred on the use of instruction during the interview, which is a transcribed list of open- ended questions and

topics that were included. Using an interview guide made it possible to have some control over what one wanted from an interview.

Formal interviews ranged from 45 minutes to one hour and were conducted at a time and place that was most appropriate for participants. Previous observations and document review led the interview questions. Learner interviews, in the form of formal interviews, were primary to this study as the central questions have to do with learners' beliefs, experiences, interests, attitudes, perceptions and assumptions of gender treatment within classroom interactions. An interview procedure was also employed for formal interviews. The questions in the protocol served as a guide.

I conducted the individual interviews with teachers and principals as well as the focus group interviews with learners in the selected schools. The research period was from June to October 2017. For the duration of the research, I spent 30 days in each school.

Being in the research field made me able to understand and contextualise traditional gender treatment in terms of gender role and responsibility, gender bias and discrimination, gender stereotype against girls and women and gender inequality versus equality within the sociocultural frames of the school community. By staying in the school, I managed to obtain background information of the participants based on ongoing observations. These were how gender was treated through female learners' to male learners' interaction and learners' to teachers' interaction inside and outside the classroom context, as well as what roles and responsibilities were given to girls or women and boys or men in the classroom as well as in the school context.

For example, I could see how daily learning activities were performed by girls and boys and how both girls and boys worked hard every day. For that reason, ongoing observation helped me to observe ongoing activities through participants' daily interactions in the selected groups. This gave me an in-depth comprehension of the setting and meaning. Therefore, I used semi-structured individual interviews with open-ended questions to ask for responses from four teachers and four school principals. The benefit in employing semi-structured interviews was that it gave me freedom and flexibility to do amendments, probe and request for elucidation.

In general, two types of interviews were employed in this research– individual interview with four teachers and four school principals as well as focus group interviews with 16 learners.

(i) Individual interviews

According to Kothari (2004:97), an individual/personal interview involves an exchange of ideas between a participant concentrating on the study questions and me. Namely, the study questions related to participants' gender beliefs, insights, thoughts, and particular familiarities of gender in learning and teaching practices. Only four English teachers and four school principals were involved in individual interviews. Another advantage of conducting face-to-face interviews was that I had the opportunity to discuss responses and attaining direct elucidation from participants.

Moreover, the advantage of doing individual interviews was that I could pay close attention to each participant. For instance, if a participant does not understand the meaning of the question or the researcher feels that he/she does not answer fully, the researcher can ask the question differently or probe him/her (Merriam, 2009:100 & Creswell, 2009:170). On the other hand, an individual interview was reactive in the way that the information given from a participant depended on the relation between the participant and me.

The interviews with teachers and principals were carried out in their schools because this location was appropriate for both the participants and me. The interviews lasted approximately 45 minutes and were recorded with an audio-tape recorder.

(ii) Focus Group Interviews (FGI)

As stated by Merriam (2009:93), FGI is an organised and detailed group interview that is employed to gather qualitative information. This means that focus group investigation is a type of qualitative technique employed to collect rich, descriptive information in a small-group structure from participants who have approved to 'focus' on a topic of shared interest.

Regarding FGI, Creswell (2009:218) provides a statement that a focus group interview is a procedure of gathering information through interviews with a collection of persons, typically four to six. Therefore, in this study, the number of participants, for FGI, ranged from four to six. The emphasis of FGI was on comprehending participants' familiarities, interests, outlooks, perceptions and expectations of gender treatment.

In the same way, Given (2008:352) shows that FGI is an excellent way to comprehend the insights and opinions of participants because interpersonal communication is useful in highlighting cultural values or group norms about gender treatment. As mentioned before, I employed the snowball method to get the participants for the FGI.

Generally speaking, FGI is meant to investigate individuals' knowledge and familiarities: what persons consider how they ponder, and why they meditate that way (Wilkinson & Birmingham, 2003 & Creswell, 2009). The method can also be employed to investigate how societies' attitudes or views are constructed. In this way, FGI was well-suited for this qualitative study which centred on the gender treatment between male learners and female learners in the school as well as in the classroom context. According to Marvasti (2004:22), in FGI, the researcher poses questions from several participants concurrently to motivate the conversation and comprehend the meanings and norms that trigger those group responses.

As a result, I selected four group leaders for four FGI and asked them to invite learners whom they thought could openly and comfortably speak about traditional gender beliefs, perceptions and behaviours in the English classroom learning and teaching practices. Then, the participants seemed encouraged to discuss issues with each other, to ask each other questions, add comments on each other's opinions or experiences and share their views and experiences. Concerning this, I conducted a series of FGI with learners.

Each learner in the class of selected schools who was given consent forms provided assent to participate in the FGI. Therefore, 16 learners were involved in the FGI. In each general secondary school, four learners were involved in each FGI. These groups were configured in heterogeneous gender.

Therefore, I conducted four FGI with both male and female learners. All discussions were held in one of each school's offices or free classroom. The FGI lasted 1:30-2 hours and were recorded with an audiotape recorder. I attended all discussions and observed the participants' body language, expressions and then the general atmosphere.

5.4.2.2 Observation

As expressed by Newman and Benz (1998:58), observation is the most recurrent data gathering technique employed in a qualitative study. According to Creswell (2009:214), qualitative observation means that the researcher writes field notes on the conduct and deeds of persons at the study site and registers observations.

Moreover, various scholars such as Wilkinson and Birmingham (2003) and Creswell (2007) explain that observation is made up of the existing situations of persons, the types of labour being performed and the sites where the labour is performed and spatial restrictions that successfully limit movement, existing space and other types of presence. For this study, as Kothari (2004:96) and Newman and Benz (1998:197) discuss, I selected to utilise non-participant observation which included me deliberately not participating in any of the common deeds of the group under exploration, keeping instead an observant and skilfully detached role and rapport with the participants of the group during observations.

It is essential to note the difference between participant and non-participant observations. As Newman and Benz (1998:59) describe:

In participant observation, the researcher is a consistent participant in the actions being observed; while in non-participant observation, the researcher is not a participant in the continuing actions being observed. As paralleled to participant observation strategies, the validity of non-participant observation strategies is more extensive because there is no reactivity among the issues to the existence of the researcher although this reduction in unfairness does not avoid the other bias effects.

According to Kothari (2004), Newman and Benz (1998) and Creswell (2007), researchers may involve non-participant observation for several reasons because the researcher may

have restricted or no access to a specific group and consequently may not have the chance to be involved in participant observation. As Kothari (2004:96) states, non-participant observation, when the onlooker observes as a distant representative without any effort on his share to familiarity through partaking in what others feel, the type of this observation is often termed non-participant observation.

As Newman and Benz (1998:197) write, non-participant observation is reflected in a study situation where the researcher gathers information as an outsider and does not partake in continuing actions. First, I went to the school and showed the letter to the school principal because it was significant to obtain entrance permission to the study sites. Then, the school principal informed the teacher to get prepared to partake in the research and to inform his classroom learners to give their informed consent. After the classroom learners had expressed their willingness to be observed, I started my classroom observation. Thus, to improve a thorough comprehension of how learners interact with their teachers and peers, I observed learners and teachers during instructional time and took observational field notes. During four weeks in each school, observations occurred for three to four hours a day, five days a week in order to become immersed in the context.

5.4.2 .3 Documents

As Merriam (2002:13) states, “Documents, whether official records, texts, photographs, video-recordings, or personal diaries and journals, are a valuable information source”. Therefore, documents are available means of qualitative data collection. This means that document analysis is the review of the transcribed text. Therefore, Given (2008:232) confirms that a document is a text-based folder that may encompass the prime information (gathered by the researcher) or the ancillary information (gathered and archived or printed by others) as well as photographs, diagrams and other pictorial materials. In this regard, both Creswell (2007:141) and Given (2008:232) emphasise that documents establish the centre for the most qualitative study. According to Ritchie and Lewis (2003:4), the typical approach to the analysis of documents primarily centres on what is confined within them. Although documents consistently hold data, it is also evident

that each document goes into human action in dual relations. Therefore, documents provided data on how gender was represented in the selected English textbook.

5.4.2. 4 Data recording procedures

As stated by Creswell (2009:169), before going to school, I submitted a letter to the Zone Education Office to obtain permission from the education officers. After obtaining a permission letter from those officers, I went to the school and showed the letter to the school principal because it was significant to obtain entrance to the study sites by looking for the consent of doorkeepers, persons at the study place that gave entrance to the site and let the study be conducted. Then, the school principal informed the teacher to get prepared to partake in the research and to nominate learners who had rich data about gender treatment in the English classroom context. After the participants had expressed their willingness to participate, they were asked to give their informed consent to participate in the study.

I identified participants for FGI by using the purposeful method. Moreover, I considered gender compositions in each group to be one of the most significant factors to allow comfortable discussions regarding traditional gender beliefs, attitudes and roles. In order to obtain various opinions about the topic, I initially selected participants in Grade 9. Therefore, I purposively selected two female and two male participants who were all older than 16 years of age. Moreover, I made a schedule and chose the place where the FGI was held.

Procedure for data collection: The procedure that I utilised in data gathering included the following:

- My first contact with the Zone Education Office was through a letter of permission.
- A supportive letter from the Zone Education Office was given by me to the selected District Education Office and then to the school principal. These letters stated the purpose of the research and the protocol that I followed in ensuring the participants' confidentiality and anonymity.

- Through the school principal, the permission and consent letter was distributed to be purposefully selected English teachers and learners during my arrival at the site.
- The whole period of my fieldwork was about four months. Personally, I hoped that I spent more time on the study site to conduct more schoolroom observation.
- As soon as I arrived at the schools, I set up programmes with potential participants. The focus group interviews with the learners were conducted in the opposite shift with permission from the teachers, learners and principals. They were all done in the school compound that was allotted me by the school principals. Each focus group interview took between 50 minutes and 1:30 hours.
- The face-to-face interviews, with teachers and principals, were conducted in the schools. In addition, an agreement form was read to the learners at the commencement of each focus group interview.

5.4.3 DATA ANALYSIS

Merriam (2010) and Creswell (2013) say that qualitative study is based on qualitative information and inclines to follow the exploratory approach of the scientific process. In a qualitative study, Merriam (2002:14) explains that “data analysis is simultaneous with data collection”. In addition, regarding the process of data analysis, as mentioned by scholars such as Creswell (2007:150), qualitative data analysis is done simultaneously with collecting information, constructing interpretations and preparing reports. From the qualitative perspective, Merriam (2009:171, 175-76) defines data analysis as the procedure of creating sense out of the information by merging, dropping, and interpreting what individuals have uttered and what the researcher has observed and read. Therefore, it is the course of building meaning.

As Merriam (2002:5) and Stake (1995, cited in Creswell, 2009:30) state, qualitative case study research encompasses an in-depth account of the study site or persons, followed

by an analysis of the data for themes or subjects. Therefore, in a qualitative case study, themes emerge through the data analysis (Ibid.). This means that during qualitative data analysis, the researcher would attempt to recognise groupings that pronounce what occurred, as well as general themes repeatedly occurring in the data. Even if I tried to employ a Computer-Assisted Qualitative Data Analysis Package, ATLAS ti, version:7.1.4 for the handling of qualitative data which were collected through the interviews, observation and document review, I also utilised thematic analysis to transcribe, code and analyse the collected data.

According to Daniel's (2011:106) statement, the qualitative study may be seen as a "thematic analysis" in which qualitative information is written through particular thematic codes produced from the theory and combined during analysis. For this study, data gathered by interviews, observations and document reviews have been scrutinised by using thematic analysis to identify differences and similarities within the themes (Graff *et al.*, 2018:3; Crowe *et al.*, 2015:2). There are six steps which are prescribed by Braun and Clarke (2006, as cited by Graff, Christensen, Poulsen and Egerod, 2018:3) in carrying out a thematic analysis as guidelines for this study.

Through the six steps of thematic analysis, qualitative data may be identified, analysed, and reported. However, the data should not be employed as prescriptive, linear, and inflexible rules (Judger, 2016:2 & 3). Therefore, thematic analysis is used to build established, meaningful patterns (Braun & Clarke, 2006, cited by Maguire & Delahunt, 2017:3354). The six steps or phases are as follows: Phase 1: Becoming familiar with the data, Phase 2: Generating initial codes, Phase 3: Searching for themes, Phase 4: Reviewing themes, Phase 5: Defining and naming themes, and Phase 6: Producing the report (Braun, Clarke, Hayfield, and Terry, 2019:60-69 & Eynon, O'Donnell, and Williams, 2018: 8-9).

What Given (2008:867) and Graff *et al.* (2018:3) are saying is that data are reduced and analysed through the steps of thematic analysis because qualitative data are fragmented, classified, abridged, and rebuilt in a way that arrests the significant notions within the dataset. In addition, Merriam (2002:14) and Judger (2016:2) provide that relations and interactions are observed and noted. To ensure that, they say the data collected ought to

be broken up into manageable pieces and will be sorted and sifted for types, classes, sequences, processes and patterns.

Given (2008:868) and Eynon *et al.* (2018: 8) further discuss thematic analysis as a crucial method to evaluate data saturation in the data gathering process. Normally, data were analysed through the process of reoccurrence to obtain and build themes. I also assessed the interview texts based on recurrent statements, phrases, and words.

On the other hand, Vaismoradi *et al.* (2016:100) discuss the differences in qualitative content and thematic analysis as two approaches of qualitative descriptive research. These researchers say that both qualitative content analysis and thematic analysis are collections of procedures employed to scrutinise textual information and clarify themes. Smith and Firth (2011:4) and Crowe *et al.* (2015:2) also describe the thematic analysis as an interpretative procedure, whereby information is scientifically examined to classify patterns in the data to give an educational account of the phenomenon. Supporting this idea, Maguire and Delahunt (2017:3352) discuss thematic analysis as a procedure of classifying patterns or themes within qualitative data.

In inductive data analysis, Creswell (2007:38 & 2009:164) writes that qualitative researchers construct their patterns, classifications and themes from the bottom up, by arranging the data into increasingly more abstract units of data. He further argues that the inductive process shows functioning back and forth between the themes and the database until the researchers have established a complete collection of themes. Therefore, the analytic process and salient themes have a purpose because they are used for making readers have access.

Merriam (2009:183) and Moral, de Antonio, Ferre and Lara (2015:10) state that the construction of categories is highly inductive. As Newman and Benz (1998:195) describe, inductive reasoning is a type of thinking which advocates facts that flow from specific to general. First, I repeatedly read all the texts to increase acquaintance with all the data. Then, themes were noted, and the transcripts in ATLAS.ti identified units of meanings. The codes were determined based on the contents of the data because coding was

conducted sentence by sentence. Some of the units of meanings were revised, and new ones were created.

Then, I combined these codes and created themes. After the coding process, I summarised units of meanings into a short text and then found crucial quotes to reflect the meaning. Finally, based on Merriam's (2009:227) and Judger's (2016:3) statement, I integrated the insights from the summarised units of meaning into generalised descriptions that reflect significant factors. This means that qualitative researchers often have a role in reporting various quotes and presenting numerous viewpoints on themes.

For transcription and initial reading of transcription, all of the interviews were recorded with an audio-tape and transcribed verbatim. The interview plan showed that all interviews should be conducted in English.

Regarding coding and categorisation of responses, scholars such as Yin (1994:15), Given (2008:521), Kothari (2004:18), Creswell (2009:164) and Moral *et al.* (2015:11) say that qualitative researchers establish analytic units to form classifications and then theoretically organise findings connected to a phenomenon or human knowledge that is under exploration. In addition, classifications may be perceived as an intermediary step in an ongoing process of separating and connecting units of meaning based on qualitatively collected data.

The process of data analysis may have an association with the two terms "code and coding" because they are essential during data analysis. Thus, codes are stated as concepts and identification by distinct criteria (Given, 2008:85). In relation to this idea, before data gathering, codes can be established, or they may inductively emerge through the coding process. On the other hand, coding is known as the process of segmenting and labelling text to form descriptions and broad themes in the data (Creswell, 2012:243).

In a qualitative study, scholars such as Given (2008:85) discuss coding as the inductive procedure of producing thoughts and ideas from uncooked information such as interview transcripts, field notes, archival materials, reports, newspaper articles and art. In general, the coding practice is related to the phases that the researcher employs to classify, organise, and systematise thoughts, concepts and classifications revealed in the data.

Consequently, coding involves classifying possibly exciting actions, structures, phrases, behaviours, or steps of a procedure and differentiating them with labels. As a result, coding and themes seem interconnected because themes may be developed through coding and coding may be developed through themes.

In this research, after the data gathering, I transcribed both individual and focus group interview data. Then I read the transcripts to familiarise myself with the collected data and re-listened to the recordings to have a comprehensive understanding of the data, and I re-read the text until I was comfortable. Next, I produced the first codes from the collected data that had a repeated pattern by identifying the preliminary codes because these codes were more multiple and detailed than themes. I labelled related sentences together with essential words that reflected similar or relevant concepts originating from the transcript that was integrated through the refinement of the iteration. Many of the codes were redundant to understand, but through the coding process the data were reduced or simplified (Moral, *et al.* 2015). In other words, when new codes were added by refining the iterated initial codes, former codes were deleted or reformulated (Judger, 2016:3).

After generating initial codes that were refined by adding, deducting, combining or splitting potential codes, I combined similar codes to have a list of anticipated themes. Then, I revised the themes to identify whether they fit together in terms of their coherent patterns because some existent themes might collapse into each other; other themes might need to be condensed into smaller units (Graff *et al.*, 2018:3). At this stage, I recited and re-recited the data to specify if the existing themes linked back to the dataset. Next, I defined and named the current themes that were delivered in the last analysis, as stated by Graff *et al.* (2018:3). Here I identified whether the existing themes covered sub-themes because it was significant to think themes through the entire image and as independent themes. At this step, I wrote an in-depth analysis to recognise the story of each theme. I reviewed the final themes, and then I began the process of writing the last research report. When I wrote the final report, I determined which themes made meaningful contributions to responding to the study questions that were refined later as final themes.

According to Creswell (2003:159), interpretation means to assign significance or coherent meaning. Thus, the process of data interpretation is used to interpret the research findings

that are presented in a descriptive way which is supported by straight quotes from the participant. This process enabled me to draw empirical conclusions and recommendations. Producing interpretation or meaning from the analysed data is a final step (Lincoln & Guba, 1985, cited in Creswell, 2009:176). According to the interpretative nature of the qualitative inquiry, researchers make interpretation of what they see, hear and understand (Creswell, 2009:164; 2007:39), but their interpretations cannot be separated from their backgrounds, history, contexts and prior understandings. After a study report is delivered, the readers make the interpretation as well as the participants because they may offer other interpretations of the study. This shows how multiple views of the study problem can emerge (Creswell, 2009:164).

5.4.4 MEASURES FOR TRUSTWORTHINESS IN QUALITATIVE RESEARCH

According to Shenton (2004:64), a qualitative study is further distinguished by its “trustworthiness” which is increased when data analysis and conclusions are triangulated. As Kamil *et al.* (2000:214) and Given (2008:895) describe, a qualitative study ought to discuss the procedures being used to assure trustworthiness. Yin (1994:32) also says that the trustworthiness of the information comes from the strong attention on the real-site. Therefore, in a qualitative study, trustworthiness is a very important term because it permits researchers to explain the merits of qualitative terms out of the parameters that are mainly practical in a quantitative study.

Guba and Lincoln (1981 & 1985) also propose four qualitative terms that are recognised in the qualitative research to create the trustworthiness of qualitative information. These terms include credibility, transferability, dependability and confirmability. As Shenton (2004:64) confirms, these criteria are more relevant words for founding and assessing the validity and reliability of qualitative information. I used this through combining document review, interviews and observation to facilitate trustworthiness through triangulation of data sources and participant viewpoints. Due to this reason, these terms are discussed hereunder.

5.4.4.1 Credibility

As suggested by Guba and Lincoln (1985, as cited by Shenton, 2004:64; Moon *et al.* 2016:2), credibility, which is used in preference to internal validity, is seen when the researcher examines the data through a procedure of reflecting, selecting, discovering, evaluating its applicability and interpretation and finally emerging themes and essences that accurately portray the study's familiarity.

Creswell (2009:178) also says that credibility is recognised by member checking where the researcher sends participants their text for review and verification. Each participant had to match their text. Accordingly, as Kamil *et al.* (2000:80) assert, "A researcher is expected to make her/his research credible by accurately and richly describing the phenomenon in question". As Graff, Christensen, Poulsen, and Egerod, (2018:3) mention, credibility is also attained when the previous research findings are agreed with the current study results.

In light of this, when the data were gathered from various sources, the data were triangulated and used to build a coherent justification for the themes, but it was presented in the findings. According to Given (2008:139) and Creswell (2009:185), member checking will be used to decide the correctness of the qualitative results through taking the last report to participants to determine whether these participants agree that they are correct and persistent with their views and insights of the research phenomenon. Shenton (2004:68) adds that member checking is employed to determine the truthfulness of the qualitative study results by taking back the last report to participants to determine whether these participants feel that it is correct.

As various scholars such as Creswell and Miller (2000:126) write, qualitative researchers aggressively include validity plans into their study. Therefore, techniques that are essential for establishing credibility include the following components.

(i) Triangulation

According to Given (2008:340) and Creswell (2012:259), qualitative researchers may collect their data from multiple sources of data by employing multiple data gathering techniques. This is because this method is fundamental to compensating for the limitations of each technique of data collection through triangulation. Throughout the

process of data gathering and analysis, I needed to be certain of my study results and create meanings as truthful. In this study, interviews, observations and document reviews were not only triangulated with each other but also the interviews (teachers –learners--- principals) were also triangulated because triangulation provides a holistic comprehension of the condition and generally converging conclusions.

According to Patton (1999:1195), the viewpoints of study participants are triangulated from various points of view; for example, in gender treatment, I triangulated teachers', learners' and school principals' views. In the context of this study, the study sites were triangulated based on the participants' taking part in various schools to decrease the influence on the study of specific school factors peculiar to one school. As Shenton (2004:66) says, findings may become more credible in the eyes of the reader if the same results emerge at various sites.

In general, scholars such as Creswell (2007:208) and Merriam (2010:216) propose that various data need to be triangulated by the qualitative researcher through the examination of evidence from the sources and use of it to construct a coherent justification for themes. Several sources of data were used to establish converging themes that might assure the validity of the study. Thus, findings were validated by me to determine the credibility of the research results through triangulation or member checking.

In this research, I employed triangulation to validate data gathered from different participants in terms of interviews, focus groups, observation, and document review and for different sites such as school A, B, C and D because they were highly significant for this research. In addition to girls and boys who were interviewed, the outlooks of teachers and principals about gender treatment were mandatory. I also triangulated gender treatment in classroom instructional activities and gender representation in the textbook by using two theoretical frameworks.

(ii) Member checking

To conduct satisfactory member checking, I took back the transcriptions to the teachers, the learners and the school principals. The reason for this was that these participants

needed to prove and validate the information whether the contents of their discussions were correct or incorrect (Given, 2008:501; Cresswell, 2007:208 & 2012:259). This means that member checking was used to decide the accurate results of the qualitative study because the researcher should take the last report back to participants to determine whether these participants view them as correct. The researcher should take back the refined product to the participants because they check its accuracy, but not the raw transcripts (Shenton, 2004:68). This technique was done by making continuous interaction with participants in the research and giving them an opportunity to remark on the study results.

Similarly, Newman and Benz (1998:52) state that to attain the accuracy of the data, both the data and interpretations regularly are checked through member checking. Relating to this idea, I returned the last report to the interviewed participants to be checked by them because this ensured that the final transcripts were correct.

(iii) Prolonged engagement in the field

It was proper for the researcher to stay not only one month for each school but also some few days in the selected schools. These few days were employed for proving, checking and validating data from transcripts and the English textbook through individual and focus group interviews with some of the participants.

Therefore, I exhausted a long time in the study site. Regarding this, Given (2008:690) states that the qualitative researcher gains a detailed comprehension of the phenomenon under the research and may also express facts about the field and the persons that give trustworthiness to the narrative interpretation. What Newman and Benz (1998:510) and Shenton (2004:65) add is that if the researcher is more familiarised with study participants in their real location, she/he may have more accurate or valid findings. In this study, I invested enough time to familiarise with the research site and context to build trustworthiness because ongoing commitment in the study site with participants was essential to get rich data, as supported by Korstjens and Moser (2018:2).

(iv) Persistent observation

I applied this strategy to recognise those features and components that were most related to the research problem under this study. Extended engagement in the field makes the inquirer open to the multiple influences, but persistent observation makes the researcher recognise those features and components in the location that is the most appropriate to the study subject (Korstjens & Moser, 2018:2-3). In addition, extended engagement gives scope. However, persistent observation gives depth (Lincoln & Guba, 1985:304). Therefore, I took a prolonged period to collect data through persistent observation in the field of this study.

(V) Peer debriefing

As Lincoln and Guba (1985: 308) describe, “peer debriefing” gives an opportunity to the inquirer because they can test their growing comprehensions and expose themselves to examining questions. Otherwise, the research results might remain only implicit within the inquirer's mind. Qualitative researchers are also expected to look for support from other colleagues who are willing to offer logical guidance because peers are required to give feedback that helps the inquirer to increase the excellence of the research findings.

As Creswell (2009:178) states, the researcher uses peer debriefing to enhance the accuracy of the account that is important to check the accuracy of the findings. An interpretation that is beyond the researcher is done and utilised by another person because this strategy adds validity to a study's description. In this study, peer debriefing was built as an external reader through the process of this study. Therefore, I worked with my colleague who held impartial views of the study for the examination of the transcripts, document and recorded interviews. In addition, giving my research findings to my colleague, who is a member of the academic staff, helped me to obtain his comments.

5.4.4.2 Transferability

Shenton (2004:69, cited by Moon, Brewer, Januchowski-Hartley, Adams & Blackman, 2016:3) and Anney (2014:277) mention transferability as in preference to external validity/generalisability. According to these researchers, transferability shows the extent

to which the qualitative study results can be transferred and applied to other contexts with other participants. It is also equivalent to generalisability. Concerning this, Kamil *et al.* (2000:446) and Given (2008:895) say that research is considered worthless if it cannot be practical to broader contexts. However, if the findings can be applied to alternative contexts, a study becomes worthy.

Supporting the above idea, Given (2008:886) and Moon *et al.* (2016:3) state that the findings of the study could be practical to other situations which are used to assure “Transferability” of the research. However, it should be beyond the scope of the research context. Transferability is also increased or facilitated by recognising the link between the participants and the study context as well as the contextual boundaries of the findings.

In this research, a precise and in-depth account of the setting and culture, nomination and characteristics of participants and data gathering and analysis were provided to reinforce transferability (Moon *et al.*, 2016:2). Therefore, I hoped that the findings of this research could apply to other contexts, organisations and other participants. Techniques for establishing transferability should include the following two components to enhance the research transferability:

(i) *Thick description*

I described participants’ behaviour, experiences and context under this study to make it clear to outsiders. As Given(2008:886) writes, through using thick description, the researcher offers the reader a full and purposeful description of the condition, participants and research design so that the booklovers can make their determinations about transferability because it allows identifying how well the research context fits other contexts. In other words, thick description briefly portrays all the study procedures such as an intensive and extensive set of details regarding methodology, data gathering, and the context of the study up to the production of the final report. This is because thick description supports other researchers to reproduce the research with parallel situations in other settings. The researcher who has the responsibility to give thick descriptions of the research must gather thick descriptive data to ensure the transferability of the qualitative investigation (Anney, 2014:278).

According to Shenton (2004:69), the qualitative researchers need to use a rich and thick description that is important to convey the findings. This description may transport readers to the setting and give the discussion an element of shared experiences. Moreover, Miller's (1997:42) and Moon *et al.*'s (2016:2) statement shows that if rich and thick descriptive results of the research are presented, readers have an opportunity to decide whether the findings might be transferable or comparable to their contexts.

I utilised thick description by including participants' feelings, actions and meanings about gender treatment in classroom instructional activities because thick description gave me an opportunity to explain the context of practices and discourses in society. The thick description was also applied through the data analysis and interpretation in this study. The thick description was applied by providing cultural context and meaning of participants that they place on actions or words with reference to gender treatment through data analysis and interpretation.

(ii) Purposeful sampling

As discussed under the selection of participants in this chapter, Given (2008:886) states that purposeful sampling was essential to selecting the participants who had rich data and to collect relevant information in this study which enables the result of this study to be transferable or applicable to other contexts.

5.4.4.3 Dependability

In this study, I confirmed that the results of this research are dependable and could be recurrent. As Shenton (2004:69, cited by Moon *et al.*, 2016:2) mentions, dependability, which is used in preference to the reliability, is a very accurate conception in the qualitative setting. Here, the researcher places his research process and instruments because others may try to gather information in similar circumstances (Guba & Lincoln, 1985; Creswell, 2009). This means that if parallel circumstances are practical, a parallel description of the phenomenon should be obtained.

Therefore, to establish dependability, the audit trail is essential through keeping and preserving all transcripts, notes, audiotapes, and more (Kamil *et al.* 2000; Kothari, 2004;

Given, 2008; Creswell, 2009; Moon *et al.* 2016:2). In general, dependability is used to make the findings stable over time (Anney, 2014:278).

5.4.4.4 Confirmability

Under this research, I am neutral because the results of this research are shaped by the information collected from participants and not by my unfairness, inspiration or interest. According to Anney's (2014:279) discussion, confirmability signifies the extent to which the research results might be confirmed or validated by other researchers. Moreover, Shenton (2004, cited by Moon *et al.* 2016:3) mentions that confirmability, which is used in preference to objectivity, shows the necessity to confirm that the interpretations and findings link to the data. Therefore, confirmability was ensured by joining the data to their sources. Techniques for establishing confirmability would be discussed as follows:

(i) External audits

Scholars such as Given (2008:42) provide that external audits are significant to assess the accurateness of the study. External audits also assess how much the data support the research findings, interpretations and conclusions. This shows that the external audit plays an essential role in assessing the honesty of research. In other words, an external auditor confirms that the study is dependable from a methodological standpoint. Moreover, the study is not only evaluated for its confirmability by reviewing the data analysis and interpretations, but it is also assessed whether or not the findings precisely signify the data (Miller, 1997:3; Korstjens & Moser, 2018:3).

As Creswell (2009:178) explains, qualitative researchers use an external auditor to review the whole study. However, the external auditor is distinct from a peer debriefer because this auditor is not acquainted with the researcher or the study. Therefore, she/he is expected to give an unbiased assessment of the study through the procedure of the study. Due to this reason, Dr Betegeorgis Mamo was an external reader of my study to audit the procedure because he was expected to check the study's dependability and confirmability. He also audited whether pseudonyms were used to protect anonymity.

(ii) Audit trail

According to Korstjens and Moser (2018:2), an audit trail is employed to examine the study process and product from the beginning of a study project to the reporting of the research results. Therefore, a thorough audit trail needs to be kept for cross-checking the documents such as raw data, observation and interview notes, documents and records gathered from the study site. Supporting this idea, Given (2008:42) confirms that all the study phases should be documented to be examined by the auditor.

This study was audited through data collection, data discount and examination, data rebuilding, and blending products through my supervisor's feedback, comments and suggestions. This means that the audit trail was undertaken starting from the research problem identification up to the distinction of the research findings. Therefore, my supervisor in terms of theoretical and conceptual frameworks, research methodology, data presentation and interpretation, the research findings and the conclusions to confirm its findings audited my research's process and product. In other words, the audit trail was used throughout all phases of this study because this is important to ensure the confirmability of the research findings.

(iii) Reflexivity

Reflexivity is an outlook that is used to show the context of knowledge construction because the researcher has an impact on every step of the research process (Cohen & Crabtree, 2006; Kelly, Helmich, Dornan, Vries-Erich & King, 2017: 3). As Creswell (2009:178) and Kelly *et al.* (2017: 3) explain, describing unfairness that the researcher brings to the research is used to assure the accurateness of the results because the researcher may reflect his/her background, suppositions, standpoint and activities through the research process. Creswell (2009), Shenton (2004) and Kelly *et al.* (2017) also assert that the researchers make a brief of how their background in terms of their gender, culture, history and socioeconomic origins mould the interpretation of their research findings.

In this study, I was critically aware how my background, stand, assumption and behaviour influence the procedure of my research because, in reflexivity, the researcher reflects his views, contexts and biases that can affect the research process. In fact, in reflexivity, although there was an indescribable problem of humanity that might be reflected through the researcher's experiences and interests to inform, direct and to encourage the study (Korstjens & Moser, 2018:2), I made a great effort to avoid my biasness through the procedure of this research.

5.4.5 ETHICAL MEASURES

Under ethics, I believed that discussing ethical research issues was essential in applying for ethical clearance from UNISA. Since the present investigation commanded the contribution of human participants, such as school principals, teachers and learners, I had to state certain ethical issues with them. I, thus, confirmed that the participants were informed about the aim of this study. It would also be crucial for me to ensure that the participants felt free to create liberated decisions. Therefore, after applying to the UNISA COLLEGE OF EDUCATION ETHICS REVIEW COMMITTEE for ethical clearance, I obtained the Ethical Certificate from UNISA COLLEGE OF EDUCATION ETHICS REVIEW COMMITTEE in 'Ref: 2017/08/16/49024191/14/MC'. This is attached as Appendix B.

In light of this, the researcher needs to expect any ethical issues that can occur during the qualitative study procedure (Creswell, 2009:183). Researchers must protect their study participants by increasing trust with them, encouraging the integrity of the study, protecting against misbehaviour and any unpleasantness that could show on their organisations or institutions and manage the new confusing problems (Given, 2008:242).

Creswell (2012:279) describes that ethics are related to moral principles about what is correct and what is incorrect from an ethical viewpoint. According to McMillan and Schumacher (2010:160), moral principles of the study are concentrated on what is ethically appropriate and inappropriate when one involves participants or when there is demanded contact to archival data. In addition, Mack *et al.* (2005:8) state that researchers

must expect the moral issues that can occur during their investigations. Therefore, I have a responsibility to respect the privileges, wants, values and wishes of the participants.

According to Creswell (2012:23), moral principles relate to performing well and removing hurt and respecting human rights. Concerning this, Merriam (2010:230) argues that the ethical honesty of the researcher is a critically significant part of convincing that the study procedure and researcher's findings are honest and valid. Creswell (2012:271), on his part, argues that a study is expected to be free from deception while carrying out a study project. The limitation is that their wish to partake in research is determined by a researcher's voluntariness to share his or her familiarity.

It is, thus, very significant to emphasise the following critical ethical considerations that were taken into account in this study.

5.4.5.1 Permission

I wrote formal letters to request consent. To obtain permission from SRIHDC, CEDU REC, the Zone Education Office and school principals, I submitted the prescribed completed form and a letter requesting permission to conduct this research (Appendices C & D). I obtained permission from the North Shoa Zone Education Office to carry out the study in the selected schools in Ethiopia. Therefore, through information gathering, the consent of persons in authority provided access to research participants at the study sites. For this purpose, a letter should be written by identifying the extent of time, the possible influence and results for the study (Creswell, 2009:92).

For example, Merriam (2010:122) proposes that the procedure of gathering information through observations may be divided into three phases: "entry, data collection and exit". Attaining entry into a research field starts with attaining the reliance and consent of those who can accept participation. This stage is simply accomplished through a joint interaction of who can endorse the researcher to the "gatekeepers" involved.

Therefore, I obtained the permission of principals, teachers, girls and boys before recording the discussions. All participants were willing to be recorded during individual and focus group interviews.

5.4.5.2 Informed consent

I followed the ethical principle of access and acceptance in the process of getting informed consent. In Appendices E and F, participants' consent was provided. It is realised that informed consent is closely related to permission to deal with gaining access to do the required research. I prepared an informed consent form for participants to sign before they partook in the study. This form confirmed that participants' privileges should be secured during information gathering to participate voluntarily and to withdraw at any time so that the individual will not be coerced into participation (Given, 2008:278).

In this regard, I communicated with the school principals and gave a letter for each teacher and learner to obtain their full consent respectively to take part in the research. As Merriam (2010:162) states, "The first is obtaining informed consent; traditionally, participants sign a statement indicating their willingness to participate and need to be 18 years old or over to give this consent".

After granting the permission, I got consent from school principals and school teachers to carry out the research as spelt out in the letter in the appendices (Appendix E). Learners who partook in the study signed the focus group consent and confidentiality agreement form (Appendix F) which clearly stated the purpose of the study, that the participants were willing and that they could discontinue their participation at will.

5.4.5.3 Privacy

In the Appendices C and D, I submitted a letter to the North Shoa Zone Education Office for requesting consent to carry out the study in four Districts' General Secondary Schools, Ethiopia. I obtained a consent letter to carry out the study in four Districts' General Secondary Schools, Ethiopia. I have tried to bring together the major elements of trustworthiness as I understand them into a format that can be employed as a

methodical reference for novice qualitative researchers as well as assessors of qualitative studies.

According to Given (2008:278), privacy is described as the privilege to be left alone. It is essential that researchers do not violate the right to privacy of their participants in any way. The advantage of ethics is to maintain participants' privacy. Most study ethical codes have created the need for privacy to study participants. In this study, the participants were assured of their privacy through the information gathering procedure.

As Mack *et al.* (2005:31) put in their writing; researchers are expected to respect the privacy of participants because participants have the right to decide how much information to give and how it will be employed. As Creswell (2012:148) discusses, a researcher should not only give participants an explanation about what kind of individual information they are requested to impart. However, they should also inform them how that information will be secured from other parties and how it will be employed because it is significant to guard the privacy and confidentiality of persons who partake in the research.

Given (2008:111) also asserts that offering confidentiality is used to assure the participant's privacy because the researcher should not publicly disclose the information that he/she collected from the research participants.

The locations in which all the focus group interviews and individual interviews were held promoted an atmosphere of free expression of all participants who participated in the investigation. For instance, the focus group interviews were held in free classrooms with an unlimited level of privacy. I was specific that boys and girls had fear in giving their accomplished familiarities. The individual interviews with teachers and principals were held in the free office without any disturbance. Therefore, to observe privacy, anonymity and confidentiality of participants, I used letters with numbers and pseudonyms than real names for schools, principals, teachers and learners.

5.4.5.4 Anonymity and confidentiality

In Appendix E and G, the intention of this research was precisely explained to research participants. I also confirmed that their names or identity were kept confidential. I also

made clear to teachers, principals and learners that any information from interviews and observation was not transferred to any other third parties and that the purpose of collecting such data was for the research only.

Given (2008:692) and Mack *et al.* (2005:51) say, anonymity means that a study participant's identity and response cannot be branded. Through ethical codes of conduct, researchers are expected to design strategies that are used to guard participant's privacy, anonymity and confidentiality. For this study, the participants should be well informed that anonymity should be given to them because their names would not be mentioned in the transcripts to guard the security of confidentiality. Surmiak (2018:7) explains anonymity as one of the forms of confidentiality, which consists of concealing the identity of study participants.

In this fashion, confidentiality is not only significant, but anonymity is also considered as one of the significant elements of the study. Therefore, privacy was guaranteed to the selected principals, teachers and learners. When a participant is unidentified, it means that anyone cannot classify him or her. Supporting this idea, Given (2008:692) asserts that a "pseudonym" is a false name given for anonymity to an individual, a group, or a site because several moral codes highlight the significance of "anonymity" and "confidentiality". Therefore, researchers regularly employ "pseudonyms" as a means to this conclusion. Creswell (2009:96) also adds that the researcher will confirm the anonymity of the participants in that they will not be asked to identify themselves or write their names on the questionnaires.

Ethical approval letter from UNISA was presented to the North Shoa Zone Education Office. The letters specified the aim of my research and the procedure that I followed in confirming the confidentiality and anonymity of my participants. I also used pseudonyms to maintain participants' anonymity. Data are stored both as hard and soft copies at my home. Transcriptions of interviews, focus group discussions, classroom observations and document analysis is kept as hard copies in a file clearly labelled confidential and kept in a lockable steel cabin and soft copies are captured in a flash that are also kept by using a password. These will be kept for five years.

5.4.5.5 Release and publication of the findings

As different scholars (Given, 2008; Mack *et al.*, 2005; Creswell, 2009) state, study findings may be disseminated and communicated in academic and professional circles, or the broader public by publication which is used to circulate written results. Progressively, publications are dispersed by electronic means as well as in print. According to Creswell (2009:97), study findings can be circulated in the form of reports, articles in professional journals, or other avenues outside of academic circles to colleagues, agencies, government institutions, or related bodies. For researchers within academia, the publication is used to ensure the quality and sustainability of persons, departments and universities in international journals and books. Finally, the findings of this study will be disseminated through seminars, workshops, journals, articles and conferences.

In general, for the aim of this research, I determined to employ and adhere to the ethical issues of the research as defined above. The research results will be disseminated to participants through seminars, workshops, journal publications and conference proceedings. A copy of the thesis will also be given to each of the sampled schools to be available at the library so that school principals and teachers access results and recommendations of the research. For learners, I arranged to meet each participant and then explain to them how the study results and recommendations will be presented. The benefits of the study to the learners will also be highlighted.

5.5 CHAPTER SUMMARY

In this chapter, I discussed and elucidated the research design and methods of the present research. In section 4.2, an explanation of the rationale for this empirical research was given. In section 4.3, the research design was presented with a description of the research constructivist paradigm in terms of ontology, epistemology, axiology, rhetoric and methodology that were adopted for this study. In section 4.3.2, it was elucidated that the investigation used a qualitative study approach to investigate the extent to which teachers, learners and principals perceived and treated gender, based on their traditional gender beliefs, attitudes and experiences.

In section 4.3.3, a qualitative case study research type was discussed because this qualitative case study was conducted to assess how gender was treated in classroom instructional processes and was represented in the Grade 9 English textbook. This section also described a multiple (collective) case study type that contained an in-depth account of the situation or persons, followed by an analysis of the data for themes or subjects, which was used for the present study.

In section 4.4, a discussion of research methods was provided. Section 4.4.1 presented the selection of research sites and participants by using purposive sampling. In section 4.4.2, data collection instruments were discussed. This section included semi-structured interviews (individual and focus group), observation and document analysis. Finally, in sections 4.4.3 and 4.4.4, the issue of data analysis in terms of thematic analysis in order to identify differences and similarities within the themes, as well as measures of trustworthiness in terms of credibility, transferability, dependability and confirmability respectively were explained. In these sections, a description of how data would be analysed, checked for trustworthiness, coded and categorised was delivered. In section 4.4.5, the ethical considerations of this study were descriptively presented in terms of permission, informed consent, privacy, anonymity and confidentiality as well as the release and publication of the findings.

In the next chapter, I present data analysis with a comprehensive account of the interview and observational data attained from the participants and the analysis of the respective document (textbook) using the methods described above.

CHAPTER 6: PRESENTATION AND DISCUSSION OF FINDINGS ACCORDING TO EMERGING THEMES

6.1. INTRODUCTION

In chapter four, the research design and methods were discussed and explained in terms of the constructivist paradigm and the qualitative case study research type. This chapter presents and discusses the study results of the collected data.

I discussed the findings under two major themes which are: themes concerning gender treatment in schoolroom instructional activities and themes with regard to gender representation in the Grade nine English textbook. The title of the Grade nine English textbook is “English for Ethiopia: Student Textbook Grade 9” which was written by “Donna Bailey”. Under each major theme, I then present the relevant findings and sub-findings. At the end of findings, there is a discussion wherein the findings are juxtaposed with the findings of the literature review.

6.2 RESEARCH PROCESS

The initial procedure that I utilised in data gathering incorporated the subsequent:

- My principal interaction with the Zone Education Office was through a letter requesting permission.

- A supportive letter from the Zone Education Office was taken by me to the selected schools in each district and then to the school principals. These letters detailed the target of the research and the procedure that I followed in confirming the confidentiality and anonymity of the participants.

- Through the school principal, the permission and consent letter were distributed to the purposefully selected English teachers and learners during my arrival at the site. The whole period of my fieldwork was about four months.

- When arriving at the schools, I set up schedules with the prospective participants. The focus group discussions with the learners were conducted in the morning shift with consent from the teachers and their parents. The discussions were all done in the school compound that was allocated to me by the school principals. Every focus group interview ranged from 1:30 and 2hours.

- The face-to-face discussions with teachers and principals were conducted in the schools. Additionally, an agreement form was read to the learners at the start of each focus group interview.

Although two male English teachers and two female English teachers who were teaching English subject in Grade nine were selected for an individual interview, it was impossible to get female English teachers. Therefore, the four English teachers were male. In addition, even if I planned to interview two female principals and two male principals, I did not get female principals. Thus, the four participant principals were male principals. Although I invited one female vice-principal, she was not willing to do the individual interview. However, I found eight female learners and eight male learners as I planned for the focus group interviews (FGI).

6.3 DATA ANALYSIS

6.3.1 BIOGRAPHICAL DATA: PROFILE OF THE PARTICIPANTS

This section briefly outlines the profiles of the 24 participants. For the sake of this research, the participants are stated as learners, teachers and principals. Of the 24 participants, four were male English teachers who were currently teaching English subject in Grade nine, who were selected for the individual interviews.

Four English instructors each from various secondary schools were invited to be a part of my study in North Shoa Amhara Region of Ethiopia. They willingly agreed to partake in this

research. The instructors had a medium schooling experience of 12-27 years. Their English schooling experience was from 8-15 years. Of the 24 participants, four were Grade nine English teachers. They had a first degree in English and worked from 12-27 years. All of them were male teachers in the absence of the willingness of female teachers. They had been teaching English at General Secondary Schools for six years at the time of the interview.

Among the 24 participants, four were school principals. They had a first degree in school administration and they had from 15-25 years' work experiences. All of them were males in the absence of female principals.

The four schools that comprised the school population such as teachers, principals, and learners were government schools: DebreSina Secondary School, Chacha Secondary School, Mekoy Secondary School and Minjar-Arerti Secondary school. The participants selected were a combination of teachers, learners and principals aged between 16 and 48 years. Most of the participants had been learners who were currently attending their education in Grade nine. Of the 16 learner participants (eight female learners and eight male learners), 12 of them were living in the rural area, whereas the remaining four lived in the woreda /district/ town at the time of the interviews.

6.3.2 ANALYSIS OF DATA

To initiate the process of data analysis, I read the data from interview transcripts many times to familiarise myself with the response of each participant to the different study enquiries. I followed the inductive data analysis approach, as explained by MacMillan and Schumacher (2010: 367). The advantage of inductive data analysis was that the themes and conclusions emerged from the data were not forced preceding to data gathering.

According to Braun and Clarke (2006, as cited in Graff, *et al.* 2018:3), thematic analysis has six steps for classifying, examining, and reporting patterns (themes) inside qualitative data. The steps that I followed in my data analysis were as follows: 1) reading the transcribed interviews to get understanding of the entire data, 2) producing initial codes in inductive approach according to meaning of units across the whole dataset, 3) shortening

all related codes into prospective semantic themes and sub-themes. Themes were perceived significant if they were seen recurrently in the data or if a theme caught a significant feature of the study question, 4) reviewing the potential themes, 5) defining and giving names to the themes and 6) generating the report.

In analysing and interpreting the experiences of teachers, learners and principals who participated in the research, particular recurrent themes originated and were investigated in more detail. In order to familiarise the reader to the significant results of the study which were informed by the evolving themes, a summary of findings has been presented in Table 5.1 (below).

Table 6.1: Example of how I analysed the data into segments, codes and themes

Emerging themes concerning gender treatment in classroom instructional activities		
Segments: Participant's responses	Codes	Categories/themes
<p>Learners are expected to participate actively and equally, whether they are male or female.</p> <p>When we compare boys with girls, more responsibility is taken by the boys in our classroom and our school because boys have high confidence.</p> <p>In my class, the girls' number is higher than boys' number, but they</p>	<ul style="list-style-type: none"> -Gender expectation -Leadership role -Pressure situation -Roles and responsibilities -Participation -Division of labour -Confidence -Girls' passivity -Girls' expectation of boys 	<p>-Gender roles and responsibilities in instructional activities</p>

<p>have less participation and roles.</p> <p>Sometimes there is a role division in the class. For example, boys are ordered to clean the blackboard, to work heavy tasks in the school compound and girls are ordered to clean the classroom. During classroom cleaning, girls become responsible for cleaning the classroom, but boys are onlookers.</p> <p>Most of the time, boys are frequently assigned as group leaders. In the society, a girl is considered as inferior.</p>		
	<ul style="list-style-type: none"> -Socialisation -Classmate -Encouragement -Gender-sensitive education and environment -Raising hands -Giving priority -Better performer -Ways of treatment -Being privileged 	<p>-Gender bias in instructional Activities</p>

	<ul style="list-style-type: none"> -Challenges -Gendered attitude -Traditional gender beliefs -Reinforcement 	-Gender stereotype against girls in instructional activities
	<ul style="list-style-type: none"> -Opportunity -Differences -Feeling superior -Special support -Underestimation -Perception 	-Gender inequality in instructional activities

Emerging themes about gender representation in Grade nine English textbook

The title of the textbook is “English for Ethiopia: Student Textbook Grade 9” Written by “Donna Bailey”, 2005 (E.C).

Quotes from the textbook	Codes	Categories/themes
<p>“Hamila did badly in her geography exam.”(P.40).</p> <p>“Weizero Hinia, Head of the Arts and Crafts Department of Asosa secondary school...” (p.41)</p> <p>“He never visits his children”. (p.43)</p> <p>“...., a man needs no weapons except his own body,” he began. (p.49)</p> <p>“... the story is about Nosipho, a secondary school student who lives with her mother and her</p>	-Characters’ portrayal	-Portrayal of female and male characters in Grade nine English textbook

<p>young brother, Mondli. Nosipho's classmate, Phindile, has come to the house and is giving Mondli his first lesson in karate."(p.49)</p> <p>"...the Simien fox is mainly a solitary hunter of rodents..." (p.61)</p> <p>"I could feel my heart beat as I went into the headmaster's office."(p.78)</p> <p>"Doctor: The nurse will dress this wound. You must come back... she can change the dressing"(p.87)</p> <p>"...men have several wives."(p.90)</p> <p>"...women often do not have the confidence, knowledge or economic independence to protect themselves" (p.92).</p> <p>"...story of Mr Tolossa..." (p.97)</p> <p>"...the autobiography of Camara Laye and is about his childhood in Guinea" (p.97)</p> <p>"The popular Ethiopian singer Tilahun Gessesse ..." (p. 102).</p> <p>"Liben wanted to be a doctor although he didn't work hard enough at school." (p.104)</p>		
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<p>“Gifti wanted to be a pop star since she watched Ethiopian Idols on television.” (p.104)</p> <p>“Girmay must pass his exams before he can train to be a doctor.”(p.104)</p> <p>-Has she seen the new film? (P-31)</p> <p>“Nardos Tafesse /M/ is a 19-year-old model from Ethiopia. ...she received five crowns in the five contests ...” (p.114)</p> <p>“Kenenisa Bekele is the fastest runner in Ethiopia.”(p.125)</p> <p>“Halima is the prettiest girl in the class.”(p.125)</p> <p>“....the view of the proud old man who is the speaker in the poem...” (p.125)</p> <p>“...Gebre..., he trained as a carpenter. He got a government grant to set up a workshop and started employing a few untrained workers, whom he trained up. ... (p.135)</p> <p>“..., Tadesse Tessema has opened Ethiopia’s first vehicle assembly plant... he says his country needs to be less dependent ...” (p.136)</p>		
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<p>“..., when I/M/ heard of my win on the Ethiopian National lottery, I was speechless... and hoped to become a doctor... (p.148)</p> <p>“..., the chief and his elders perform ... The chief gives the people his New-year message and thanks God for taking his people...” (p.162)</p> <p>“Provincial Governor Abebe/M/ awarded...” (p.185)</p> <p>“Dr Louis –Gerard Gilles, a former senator, said as he helped survivors.”(p.187)</p> <p>“The man with the weapon... symbolises honour and power.” (p.169)</p> <p>“The teacher was pleased that the boys behaved very politely in class. (p.168)</p> <p>My sister always dresses beautifully. (p.168)</p>		
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<p>I have many brothers and sisters.(p.151)</p> <p>The Ethiopian stars Feyisa Lelisa and Astede Bayisa shine...(p.102)</p> <p>He or she... (p. 1, 12,15,119,138, 164,196)</p> <p>...uncle and aunt... (p.130,146)</p> <p>...his or her... (p. 1, 54,134,139,173)</p> <p>the men and women(p.155,165)</p> <p>Your mother or father (p.111)</p> <p>Neither Kasech nor Berihun(p.179)</p> <p>...the woman and the man... (p.243)</p> <p>...men and women... (p.243-44)</p> <p>Policeman(p.196,197, 224)</p>	<p>-Order of mention</p> <p>-Gender-marked vocabulary</p>	<p>-Language use in relation to female and male characters</p>
<p>He has gone to the bank. He should be back soon. (p-31)</p> <p>She has been to do some shopping... (P-31)</p> <p>“She can play tennis.”(p.150)</p> <p>“Halima could be playing basketball...” (p.156)</p> <p>“I /M/ kicked the ball to Ahmed, then he headed it into the net.”(p.158)</p> <p>“..., Sara was very good at drawing.”(p.143)</p>	<p>-Gendered Activities</p>	<p>-Activities performed by male and female gender</p>

<p>“If I were a boy, I would go out and play football.”(p.147)</p> <p>“Ibrahim often goes to Dejene’s house to do his homework. There they can do their homework together.”(p.124)</p> <p>-I /M/ usually help my father on the farm. (P-236)</p> <p>I /M/...play football with my friends ... (p-236)</p> <p>She has not worked all day. (P-30)</p> <p>“Ayantu wanted to run in the Olympic Games because she saw Derartu Tulu win a gold medal.” (p.104)</p> <p>“...she makes large brewing pots which she sells in the market...” (p.100)</p> <p>“Nuru sometimes plays the piano.” (p.43)</p>		
<p>two male images and two female images (p.1-2)</p> <p>two male images and two female images (p. 2)</p> <p>three male images and two female images(p.7-8)</p> <p>six male images and six female images (p.29)</p> <p>seven male images and two female images (p.37)</p>		

<p>five male images and four female images (p.39)</p> <p>three male images and four female images (p.41-42)</p> <p>thirty male images and 18 female images(p.45-46)</p> <p>three male images and one female image (p.50)</p> <p>two male images and No female image (p.54)</p> <p>four male images and three female images (p.55)</p> <p>four male images and two female images (p.58)</p> <p>No male image and two female images (p.72)</p> <p>No male image and one female image (p.73)</p> <p>two male images and one female image (p.83)</p> <p>three male images and six female images (p.84)</p> <p>one male image and No female image (p.87)</p> <p>ten male images and eight female images (p.88-89)</p>	<p>-Gender Illustrations</p>	<p>-Women and men pictorial representations</p>
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<p>one male image and one female image (p.93)</p> <p>three male images and two female images (p.98)</p> <p>two male images and four female images (p.99)</p> <p>two male images and five female images (p.110)</p> <p>No male image and one female image (p.113)</p> <p>No male image and one female image (p.114)</p> <p>one male image and two female images (p.117)</p> <p>No male image and one female image (p.135)</p> <p>six male images and four female images (p.137)</p> <p>six male images and two female images (p.141)</p> <p>one male image and two female images (p.145)</p> <p>No male image and one female image (p.157)</p>		
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<p>nine male images and no female image (p.161)</p> <p>one male image and no female image (p.163)</p> <p>one male image and five female images (p.166)</p> <p>three male images and one female image (p.178)</p> <p>seven male images and seven female images (p.180)</p> <p>sixteen male images and two female images (p.181)</p> <p>two male images and two female images (p.188)</p> <p>five male images and two female images (p.195)</p> <p>three male images and no male image (p.205)</p> <p>three male images and three female images (p.209)</p> <p>one male image and no male image (p.214)</p> <p>one male image and no female image (p.221)</p>		
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<p>No male image and one female image (p.222)</p> <p>four male images and two female images (p.224)</p> <p>nine male images and two female images (p.226)</p>		
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The discussion of the results below deliberates on the categories or themes that emerged from the data. The discussion contains direct quotes extracted from the verbal responses of the participants from the in-depth interviews.

6.4 PRESENTATION OF FINDINGS

In the following subdivision, I present the results of this empirical research. First, data analysis of each finding was done. At the end of each finding, a discussion was provided where the finding was linked to literature or to the theoretical frameworks that underlined the study.

6.4.1 EMERGING THEMES CONCERNING GENDER TREATMENT IN CLASSROOM INSTRUCTIONAL ACTIVITIES

Themes that emerged concerning gender treatment in classroom instructional activities were the following: gender roles and responsibilities in instructional activities, gender bias in instructional activities, gender stereotype against girls in instructional activities and gender inequality in instructional activities.

6.4.1.1 Finding 1: Gender Roles and responsibilities in instructional activities

In the classroom context, gender roles and responsibilities were manifested in terms of power relations between women and men. This section consisted of sub-findings in terms of gender expectation, leadership role, pressure situation, roles and responsibilities, participation, division of labour, confidence and girls’ passivity. The participants were

asked to express their outlooks with regard to gender treatment in classroom instructional activities.

Sub-theme1: Gender expectation in the classroom context

On the same issue, Teachers A, B, C and D who were teaching English subject in Grade nine, expressed what girls and boys were expected to perform in the classroom context. They similarly narrated that:

Students are expected to participate actively and equally whether they are male or female. But, both boys and girls may not actively and equally participate in the class... (Source: In-depth Interview)

Although the four teachers reported that they expected both male and female learners to perform equally and actively in the class, they also highlighted that girls and boys did not have active and equal participation because of girls' time-constraints since they had extra-activities in their homes.

With regard to girls' expectations concerning boys taking decisions in the classroom context, Teacher A stated that:

In my opinion ...I think girls fear what will be the consequence if they take decision. So boys give the decision to girls. ... (Source: In-depth interview).

Teacher B presented the same opinion:

Most of the time, the decision is taken by boys but the chance is given for both equally. This is the cultural influence on girls. (Source: In-depth interview)

In addition, Teacher C reported a similar idea:

...Mostly girls expect the answer to be told by boys...For instance, if we have certain topic to discuss and have got certain issue, girls mostly expect to be expressed or

presented by boys...due to the traditional gender belief of their society. (Source: In-depth Interview)

Teacher D also added that:

...When girls are doing the tasks together, they simply listen and even they are waiting the decision of male students about the task that they are doing because they depend on male students. I think female students believe that male students are their framework to prove something. (Source: In-depth Interview)

From the above data, the four teachers similarly responded that girls expected boys to take decisions instead of taking decisions by themselves in the classroom context. This showed that girls were dependent on boys' leadership because they believed that boys might do better than they might.

It was clear that learners were unanimous in expressing their observation and experience with regard to girls' expectation of boys to take decisions in the classroom context. Learners-A1, A2, A3 and A4 in School A and Learners-C1 and C2 in School C similarly shared the teacher's opinion: "... girls expect answers from boys or others because they have less self-confidence...." (Source: Focus group interview)

In School B, Learner-B1 and in school C, Learner- C3 had a similar narration:

...Since girls are afraid of making decision, boys decide for girls whether the answer is correct or incorrect. If a male group leader says, "This is correct answer", the group members especially girls admit and accept what a group leader says...in our traditional culture, boys are accepted by the society because the society believes that boys' saying is right rather than girls' saying. (Source: Focus group Interview)

Learner-C4 further stated:

When girls do their homework, they hesitate about the right answer. Then...girls are ready to copy the right answer from the boys because girls believe that boys are correct and better than them by doing their homework properly. (Source: Focus group Interview)

In School D, Learner-D1 explained that:

The major reason why girls expect decision from boys is that girls have less motivation to do the tasks... (Source: Focus group interview). In the same way, Learner-D2 stated her opinion as: *I think girls expect decision from boys because boys do not fear to speak in the class... (Source: Focus group interview).*

Learner-D3 and Learner-D4 equally expressed their response as:

“Girls do not believe that they are right or correct about their works.” (Source: Focus group interview)

The above data proved that girls expected decisions to be made by boys because traditionally boys did not fear to ask and answer questions in the class.

Sub-theme 2: Teachers’ opinions about the leadership role between boys and girls inside and outside the classroom

This sub-finding discussed the points regarding boys as family leaders and girls as childcare and group leaders in the classroom context. Participants were interviewed about their opinion on the leading role of boys and girls inside and outside the classroom. In this regard, Teacher A stated that boys were expected to behave like family leaders, while girls were expected to attend to childcare:

In my opinion, nowadays, women and men can lead their family; whereas, in the previous time the indoor works had been given only for women and the outdoor works had been given for men. (Source: In-depth Interview)

Teacher B and C reiterated:

...both boys and girls can do indoor and outdoor activities. Of course, in our family's backgrounds, all outdoor activities are dominated by men because women are expected to do in the household tasks, just like food cooking, child caring, house cleaning. This cultural thinking comes in the classroom within students' mind because they are one of the societies... (Source: In-depth Interview)

According to Teacher D's statement:

...if we encourage female students, they can do like male students. But they know in mind they cannot do things as boys because they hear for a lot of time as they cannot do things like that of boys enough...depending on their previous Grade-8 results... I will get a better Grade result of boys, not girls. But girls are more group leaders than boys because nowadays their number is higher than boys in the class. The only problem girls face is that most of them are not confident even if they are willing to organise and lead something... (Source: In-depth Interview)

Learners-A1, A3 and A4 like Teacher D's opinion narrated:

According to our Grade eight examination result, our homeroom teacher assigns a group leader... If girls are assigned as a group leader, their voices are not well heard for the group members. But if a group leader is a boy, the group members listen what he says. Because of this, most of the time boys are frequently assigned as group leaders. So...boys are the dominant leaders because girls are very loaded through their social life...in sport, teachers give different activities because they assume girls are weak and boys are strong to play football. But girls prefer to play volleyball. (Source: Focus group Interview)

Regarding group leader in a classroom, participants described that they selected the group leader based on students' previous results rather than their sex. Principal-C had similar statements about who handled pressure situations in his school:

...But most of the time, boys chair the class rather than girls. I think this displays that male learners have mostly the leading role in the classroom because girls

have deep-rooted cultural background problems in the society. For instance, when they go back to their home, they are always busy by doing household activities, like washing dishes, preparing food, caring children and keeping animals. (Source: Individual Interview)

Teacher B also reiterated that societal practices influenced who would take the leadership roles in a school context:

Even if we give the chance for both girls and boys equally, most of the time boys become the group leaders as well as the class monitors. Because our society believes that boys are stronger than girls. For example, in our society, boys or men are the leaders of the society. Because of that, this trend influences our school. (Source: In-depth Interview)

Teacher C shared Teacher B's statement:

Mostly, boys who are active enough in the group are assigned as group leaders because without shyness they can express their feelings by confidence. But most girls need to keep silent. Due to this reason, I give the chance for the boys. Therefore, according to my experience and observation, group leaders are dominated by boys. In addition, the homeroom teachers as well as the whole class do not expect girls can carry out the activities. They still assume girls cannot control or manage the classroom or the group properly. In this case, they do not nominate girls to be a group leader. Because of this, they give priority for boys than girls. (Source: In-depth Interview)

From the above narration, boys and girls had an equal right to lead in a classroom context but because of their shy nature, girls lacked confidence and then boys emerged and dominated as leaders. Further, they agreed about the influence of this cultural thinking in the classroom instructional activities because students came to class with this traditional thinking in their minds and chose boys as group leaders. Therefore, girls and boys in a classroom context reflected what they did at their homes because they were members of their societies.

Furthermore, during the actual classroom teaching-learning practice, I observed a significant impact of traditional culture on the leading role of female students due to the prevalence of gender typecasts in the social order. The finding indicated that men or boys due to cultural pressure that hindered students' equal participation on the leadership roles dominated leading roles.

Sub-theme 3: Roles and responsibilities for girls and boys in school and classroom context

Participants testified that girls were willing to accept responsibility, but boys were not willing to take responsibility. In this regard, in school A, Teacher A recounted what tasks and duties were suitable for male learners and female learners in the classroom context:

In my opinion...in school context... when we give responsibilities for students like class monitor and leader of different types of clubs, girls are willing to do these things. But boys are not willing to do what you have given them. The only thing that girls do have is willingness. ...But in practice, girls are not successful because they don't have confidence to do that thing, but boys do more activities than girls. (Source: In-depth Interview)

Teacher B contended that:

In the real context ...the chance is given for boys and girls equally but according to our school context, boys are more actively participate than girls. ...If we compare the leader of each club or committee, boys participate more than girls...Because we have trend in our home and in our surrounding society that men are responsible for every activity inside and outside home. This rooted habit influences us and our students in our school... (Source: In-depth Interview)

Teacher C further stated:

In my case...girls give more attention for those activities than boys. Boys are more careless because they spend their time by watching film, football and

playing a ball with their friends...For instance, in rural area, boys harvest the crops rather than girls because their families believe that boys are stronger than girls. So parents prefer to order boys to work in the farm and girls to work in the house, like cleaning things. Starting from their childhood, girls have learned how to clean the house materials from their mothers. Because of this, girls are willing to clean the classroom. So certain actions are given for boys and certain actions are given for girls. For example, simply I order boys to bring a chair or a table from somewhere because I believe this work is for boys, not for girls. So in the classroom, mostly responsibility is given for boys. (Source: In-depth Interview)

According to Teacher D:

Boys carry much responsibility because we teachers and the society believe that boys are better to shoulder responsibilities than girls. So boys have major role in the classroom because boys feel they are competent and girls feel they are not competent. This makes boys feel higher and girls feel lower. Actually, the reason is the influence of social belief. For instance, if teachers order to clean the classroom, female students first clean the classroom because they themselves believe that they are good at cleaning. This comes from our background experience. (Source: In-depth Interview)

By the same token, Principals-A, B and D described who took more responsibility in the school activities:

In school, due to our cultural influence, mostly we focus on men or boys to give responsibility even though some women or girls successfully discharge their responsibility, but we think that men or boys successfully discharge their responsibility rather than women or girls...because men or boys do not fear and shy to express themselves; whereas, women or girls are ashamed and hide themselves starting from their childhood... (Source: Individual Interview)

According to the above narration, the participants agreed that boys discharged more responsibilities and roles than girls. Their argument was that men or boys were traditionally confident and stronger than women or girls because women or girls were not

successful in carrying out responsibilities but they showed willingness. This showed that girls had a social influence to accept roles and responsibilities in the classroom. This affected the classroom instructional activities because the entrenched traditional gender belief in the society was internalised in the mind of boys and girls starting from their childhood.

Learners as the teachers and principals had similar responses with regard to taking the leadership roles and responsibilities for women or girls and men or boys in the school and classroom context. Learners-A1, A2, and A4 in School A and Learners-C1 and C2 in School C similarly stated who got responsibilities in school and in the classroom:

The boys have more roles and responsibility than the girls because girls think they are lower than boys due to their fearfulness. Even if girls have high number than boys in the classroom, they have cultural burden in the society. Because of this, they are not willing to take responsibility... When we compare boys with girls, more responsibility is taken by the boys in our classroom and in our school because boys have high confidence. For example, when we see the role of girls in our group, they have secretary role, not a managing or presenting role the group work... (Source: Focus group interview).

Similarly, in school B, Learners-B2 and B3 shared the above response:

When we see different types of clubs, mostly boys are more participants. Boys have ability to control students because they are aggressive and strong. Many of students embarrass girls when girls are leaders. During classroom cleaning, girls become responsible to clean the classroom but boys are onlooker...because they do not have experience to clean their house. (Source: In-depth Interview)

Learner-B1 further confirmed who was frequently a group leader in his classroom:

Of course, boys and girls have equal responsibility in the classroom. But the leadership is given to boys because a girl is remained out of the group leader... When girls become group leader, students cannot be ordered for girls. But students

listen male group leader than female group leader... (Source: Focus group interview).

In addition, Learner-B2 explained:

I agree that female class monitor and group leader is not heard/ accepted by classroom students. Students do not listen or hear female group leader. Because students see girls as inferior to boys or they consider girls as incapable. So a girl does not speak for the second time in front of students. For instance, if a female monitor listed a boy's name to give it to the teacher or school principal because of his disturbance of the classroom, a boy frightens her even batters her out of the classroom. Due to this reason, she is fearful to be a group leader. So the rest girls become fearful to be group leader and classroom monitor. (Source: Focus group Interview)

During FGI, Learners-C1, C2 and C3 confirmed their opinion about the leadership role in group work:

...boys have high leadership role... When we see the principal tasks of the learner in our school, boys are better to take leadership role than girls. But if girls have a better role, they can take leadership roles. For example, in a class, there are two classroom monitors. The first monitor is a boy and the second monitor is a girl... So group leader is given for boys...this comes from traditional thinking. In our previous time, the leaders of the countries are men. We have this traditional thinking that men are leaders. So students hear from their parents that men are the leader of the family and the country. (Source: Focus group interview).

On the contrary, in School D, Learners-D1, D2 and D3 congruently mentioned who mostly became a group leader in the classroom context:

Most of the time, boys are the leaders of the classroom. Even if the number of girls is greater than boys, boys play a role by leading the class. Even though some girls

become a group leader, most of them are not active... the first class monitor is a boy and the second monitor is a girl because when a class monitor is selected, a boy has got high voices of students in the class. I think students believe that boys can manage the class rather than girls. (Source: Focus group Interview)

By the same token, Learner -D4 narrated:

... It is believed boys are powerful and forceful...In my society men are leaders in 'Kebele', 'Idir' or in other committees and organisations. So we are familiarised with this trend... (Source: Focus group Interview)

By the same token, Principals-A, B and D discussed what roles were assigned to female and male learners in his school:

We do not strictly give more emphasis for girls than boys...In classroom, we make to be selected one boy and one girl for class monitors, but the first monitor is a boy because students in the classroom mostly give their voice or hands for boys rather than girls... In co-curricular activities, mostly priority is given boys because we think that boys can effectively perform their responsibility even if we know that women can perform better than men in every aspect of responsibilities. ...In traffic club, male learners are more effective than female learners because male learners can confront or defend hard pressure on the street. This role demands power. Because of this, mostly female students participate in HIV/AIDS and gender clubs. This may be related to our traditional gender thinking. (Source: Individual Interview)

The data in the above narration showed that learners and principals agreed that boys were the first class monitors and group leaders. Therefore, participants affirmed that boys were the first than girls to lead the group and present the idea of the group because they did not worry about making mistakes. However, girls took up the role of being a secretary in the group because girls were fearful and frightened to be group leaders. This pointed out that girls limited themselves not to be group leaders and classroom monitors. According to participants' assertions, this belief came from their traditional thinking that men were the leaders of the family and the country so boys and girls were familiar that men were leaders in 'Kebele', 'Idir', committees and organisations. As a result, it was

believed that boys were powerful and forceful due to the influence of their traditional gender belief.

Similarly, Principals-A, B and D believed that men successfully discharged their responsibility rather than women because men do not fear and are not shy to express themselves. On the contrary, women are ashamed and also hide themselves starting from their childhood even though some women successfully discharge their responsibilities. In other ways, Principal-C said that both male and female learners discharged their responsibilities by coming to school on time and attending classes. However, Principal D stated that traffic club was given only to male learners because they could confront hard pressure on the street, and HIV/AIDS and gender clubs were given only to the female learners.

Sub-theme 4: Girls' and boys' participation during discussions in the classroom

In the above three sub-themes, e.g. gender expectation in classroom context, the leading role of male and female learners in and out of the class, roles and responsibilities for women and men in the school and classroom were discussed. The fourth sub-theme that emerged was girls' and boys' participation during discussions in the classroom.

In the following data, Teachers A, B, C and D similarly articulated that girls had low participation and boys had high participation because of girls' fearfulness to participate as equal as boys. This is due to their cultural influence, which might create social anxiety in their minds. Therefore, participants narrated on girls' and boys' participation in the group discussion as follows:

Boys are dominant participants. Even if the number of boys is less than girls, boys are more participants in group and class discussion...because girls may fear their classmates when they say something. Also their classmates maybe laugh at them...

...girls have low participation because they shy. Due to this reason, they choose to be quiet. So boys... can express their feelings, ideas during discussion knowingly or unknowingly... But girls need to hide themselves to express their feeling or opinion freely...I think they have background influence and obstacles

that affect their participation... So the traditional thought what in their mind is always challenges them not to do better ...that increases unequal participation between boys and girls... (Source: In-depth Interview)

According to the data, girls had less participation in group discussions in the classroom because they were silent and embarrassed. This in turn encouraged unequal contribution of male learners and female learners in the actual schoolroom instructional activities that affected the teaching-learning process. In the same way, when I saw each student's participation during classroom discussion, most of the time girls feared and shied away from speaking in front of their classmates.

With regard to girls' and boys' participation in classroom discussion, Learners-A1, A2, A3 and A4 in School A unanimously explained their opinion about a dominant participant in the classroom discussion:

Boys dominantly participate in discussion. As a whole class, boys are participants. In the English class, their participation is greater than girls. Girls' participation is less than boys...due to the influence of their society, their parents and their friends. (Source: Focus group interview).

In School B, Learner-B1 like, Learners-A1, A2, A3 and A4 in School A and Learners-C3 and C4 in School C explained their opinion about the dominant participants in the classroom discussion:

Boys are courageous to speak English in the class and out of the class whether they are correct or incorrect when they answer and ask questions but girls fear their mistakes...because others laugh at them. But boys have self-confidence than girls and high participation in classroom discussion. (Source: Focus group Interview)

In School D, Learners-D1, D3 and D4 congruently supported the above narration about the dominant participants in the classroom discussions:

Boys are dominant participants than girls because they have fewer burdens in their house. But girls have more burdens. Because of this, girls looked down themselves

because they assume they are not as equal as boys... In our society, if men fear, it is embarrassed...Some female students think that they will not be successful in education because when they see the former female students, they do not continue their education and they discontinued and went to Arab country to work as house servant... (Source: Focus group Interview)

In the above narration, learners similarly agreed that boys were dominant participants, but girls were less-dominant participants due to their fearfulness and ashamedness of speaking the English language in classroom discussions. The participants routinely believed that this might be the influence of their society, parents and friends. Furthermore, school principals were interviewed on who was an active participant in various school committees and activities hereunder. So Principals-A, B and C similarly explained:

...men are mostly active in different committees which are found inside and outside school. Women have different tasks in their house. Because of this, they are not active to explain properly what they feel in different committees and organisations...So men are more active than women...For example, among eight departments, six departments are led by male teachers and two departments are led by female teachers. Even though the chance is given for women, they fear to confront the challenges. (Source: Individual interview).

Principal D also supported Principals-A's, B's and C's outlook who was an active participant in various school committees and activities:

...During meeting, I see men who raise their hands and participate by expressing their ideas. In school committees, men are the first participants. Most of the time, women prefer to keep silent because they are reluctant to forward their ideas and feelings. They mostly hide themselves... (Source: Individual interview).

Principal D as an active member of various school committees noticed that women in school committees remained quiet and never voiced their opinions or ideas in the open and sometimes hid themselves. This is the case even in the school context. Girls are fearful and shy away from speaking out. The above data endorsed that girls still had many traditional influences in their background experiences that could affect their participation

in the classroom teaching-learning activities. This meant that boys were dominant participants, while girls were less-dominant participants due to their anxiety/fearfulness of making mistakes. The finding underscored how traditional gender belief, in the society, hampered girls' classroom participation because it was the cause of girls' fearfulness and the hindrance of girls' participation.

In terms of handling pressure situations in school, Principals-A, B, C and D similarly indicated that they provided the leading position for male learners rather than female learners to assign class monitors because girls were assigned as vice-classroom monitors.

Most of the time, we give priority for men...Or the leading position is given for boys rather than girls because girls are assigned as vice-classroom monitor. This by itself shows that we give secondary position for girls. This is brought from our traditional thinking...

According to our tradition, the experiences show that we are male dominated community. Because of that reason, men dominate and handle more pressure in our school and also in the surrounding area. Women mostly perform what man decided... (Source: Individual Interview)

Principal D also provided who handled pressure situations in his school:

Especially female teachers are reluctant to accept responsibility because they push responsibility towards male teachers. This is the result of cultural influence starting from childhood in our school. Because of this, men are willing to accept pressure situations rather than women. So women underestimate themselves to do as equal as men. (Source: Individual Interview)

According to the participants' narration, this showed that boys were mostly dominant in the classroom since girls had deep-rooted cultural background problems in their society and when they went back to their home, they were always busy with household activities such as washing dishes, preparing food, caring for children and keeping animals. In addition, as the participants expressed, female teachers were reluctant to accept

responsibility in school. The finding showed that traditional gender belief affected women to accept and discharge responsibility in and out of the schoolroom due to the influence of entrenched cultural background experiences in their society.

Sub-theme 5: Division of labour between boys and girls in school

Regarding to the division of labour between boys and girls in the schoolroom, Teacher A stated his perception on the division of labour among male and female learners in the schoolroom:

In my perception, most of the time, there is no division of works in the class because there is not gender-based exercise. But even if the number of girls is very high, their domination is really less because girls are not confident to say something and to become successful. Maybe this is the influence of their traditional culture when they grew up around their environment. (Source: In-depth Interview)

Teachers-B, C and D acknowledged that:

..., for example, cleaning the board or arranging chairs, tables or desks, performing drama in the school, I select girls for female characters and boys for male characters. So boys are represented as fathers who act as family leaders, doctors or teachers, pilots, judges, engineers, policeman, bank manager and work outside the house, but girls are represented as mothers, or wives who work domestic activities and act as nurse, teacher or secretary based on their background experiences in their society. (Source: In-depth Interview)

In the above narration, it was clear that three of the four participants did not perceive division of labour in the classroom even though they underlined the domination of boys and the subordination of girls due to the influence of the traditional culture. However, one of the four participants perceived division of labour especially in terms of performing drama by representing girls as janitor, nurse, wife, mother, teacher and secretary; whereas, boys are represented as father, doctor, teacher, bank manager, pilot, judge, engineer and policeman. In the same way, learners shared their experiences with regard

to division of labour among men and women in the schools. In School A, Learners-A1, A2, A3 and A4, in School C, Learners-C1, C2, C3 and C4 and in School D, Learners-D1, D2, D3 and D4 had similar perceptions about division of labour among men and women:

There is some division of labour based on the ability of the students. When we see the ability of girls and boys, the boys have high ability to carry the heavy objects or to transfer a heavy object from one place to another place. Naturally boys are stronger than girls. For example, boys play football and girls clean the house. If the labour demands force, boys do that labour... Boys are selected to carry stone for a fence or other purpose because our society believes that boys are forceful and powerful to do heavy works. But if there is a classroom cleaning activity, girls are selected and ordered by the teachers to clean the classroom. But boys are observers when girls clean the classroom. (Source: Focus group Interview)

In addition to the above participants, in School B, Learner-B1 explained how he perceived a partition of work among men and women in his school:

Yes I perceive it. For example, if boys clean the classroom, they feel inferiority because they think that traditionally house cleaning is given to only girls. So they consider that cleaning is women's activity in their society. (Source: Focus group Interview)

In the above narration, the participants also narrated that boys were selected for carrying and transferring heavy objects from one place to another because it was believed that boys were stronger and powerful to do heavy work. On the contrary, girls were selected and ordered by the teachers for classroom cleaning, but boys were observers when girls cleaned the classroom.

Concerning the division of labour between opposing gender, school principals were interviewed about their perceptions. Principal-A described what his opinion was about people's opinions that husbands and wives should share activities equally in housework such as cooking, washing dishes and housecleaning:

I think these activities are given for women but I disagree because I do not believe that the activities are not given only for women or for men. This indicates that there is no labour division among boys and girls because both can do the same activities, like cooking food, washing clothes or cleaning the house. In a rural area...men do not perform women's activities and women do not perform men's activities. So this is the result of our traditional culture. (Source: Individual Interview)

Principals-B, C and D similarly explained what his opinion was about people's opinions that husbands and wives should share activities equally in housework such as cooking, washing dishes and housecleaning:

That is right. We have to share all activities in house, but really we can't do that...First of all I am busy in my career at school and my wife also does not allow me to do some other activities like shopping things from the market, cooking food in the house... Mostly I hear the father is the source of income...In the society, women are frequently engaged by indoor activities; whereas, men are engaged by outdoor activities... (Source: Individual Interview)

According to the above narration, Principal-A disagreed with regard to the activities that were given only to women or to men because this indicated a division of labour. As he stated, in the rural areas, men did not perform women's activities and women do not perform men's activities due to their traditional culture. On the other hand, Principals-B, C and D highlighted that men are viewed as providers in society. Even their wives do not allow their husbands to assist with shopping in the market or helping with cooking at home. They also stated that men were associated with outdoor activities and women had to pay attention to indoor activities.

Sub-theme 6: Boys' and girls' confidence in the classroom context

Teachers A, B, C and D similarly responded about boys' confidence in the English classroom:

...In our society, chances are given for boys in most activities. So boys brought this idea into our school. Even if few girls lift their hands to request and respond

questions through the English lesson, boys confidently participate in requesting and replying questions in the schoolroom... Boys confidently stand in front of the students to express what they have in their mind freely... This is a cultural factor that influences girls to make things without timidity and fearfulness. Girls' background experience is the most obstacles to do some sort of activities by standing in front of the others. So due to lack of confidence, girls have less participation in the English classroom. (Source: In-depth Interview)

The four teachers concurred that boys are confident enough to answer and ask questions, to present a lesson or a speech in front of the classroom without shyness and worrying about their mistakes. The participants also highlighted that the boys' confidence is backed up by the fact that they are given chances to participate in most activities in society so they carry this participation from society to the school context. This confirmed that boys did not care about their mistakes when they asked and answered questions because girls did not get the chance to mention their opinions and converse with boys equally in their society. This sociocultural thinking cultivated the traditional gender belief that highlighted male domination and female subordination. The data collected from the participants highlighted that boys were more confident because of the societal influence; while, girls were not confident to do things because of this cultural factor. As the researcher, I also observed that boys were confident in asking and answering questions during the English lesson, but girls struggled with fear.

Learners like all participants had shared their opinions about their observation on boys' confidence in the English classroom. In School A, Learners-A1, A2, A3 and A4, in School C, Learners-C1, C2, C3 and C4 and in School D, Learners-D3 and D4 congruently confirmed the boys' confidence in the English classroom:

...boys are confident to speak words in English and participate in English; whereas, girls have no confidence to speak in English. When boys participate, they are confident...to actively participate in the class...So boys have self-confidence to respond any questions...When boys speak, teachers more encourage them even they make mistakes. Due to this reason, boys are motivated to participate more and more...But even if girls want to ask questions, they fear and shy their

teacher to raise their hands and ask questions... Boys are courageous and...confront their teachers by asking questions. Whether girls know or do not know, they are not willing to participate. They prefer to be silent. (Source: Focus group Interview)

In the above narration, learners reiterated that boys are confident to speak in English while girls lack self-confidence. However, these learners also emphasised that teachers encourage boys to participate more even if boys make mistakes. Due to this reason, boys were motivated to increase their participation, knowledge and skill. The learners put it that girls then become shy to speak because they are shy and they are afraid of their teachers to ask questions so they remain silent. In School B, Learner-B1 stated his observation about boys' confidence in the English classroom:

...If some girls are asked to read a passage, they face a reading problem even if I do not identify the reason. When I see boys, they speak without fearfulness. (Source: Focus group Interview)

In School D, Learners-D1 and D2, unlike the above participants, had explained their observation about boys' confidence in the English classroom in a different manner:

I disagree on this idea because some boys and some girls are passive and some female learners and some male learners are active to partake in the class. So the participation of boys and girls is not consistent because it depends on their ability. (Source: Focus group Interview)

Two of the participants in School D brought a different version of the boys' participation in the English class. They argued that some boys are passive just like some girls and they emphasised that the boys' participation depended on the ability of those asking questions at a particular time in class. According to these learners, it is not that all boys are active participants in class. As two of the participants said, teachers encouraged boys more even when they made mistakes.

Sub-theme 7: Factors making girls passive during classroom discussions

Teachers A, C and D similarly added other factors that made girls passive when they discussed in a group of learners:

Yes, of course, girls are passive...the factor that makes them passive is their thinking because girls think when they speak if they make mistakes, maybe others laugh at them. Maybe some teachers may insult them when they make mistakes. Due to that reason, girls prefer to be silent than to say anything else... another factors that make them passive are their inferiority complex and social anxiety...The other factor is that their families do not give chances as equal as boys because they believe that girls are not allowed to talk more and more in their society. They are allowed only to prepare food and treat the whole families and also care the children and fetch water. (Source: In-depth Interview)

From the above, one can deduce that again girls keep quiet because they are frightened of having faults and of being laughed at by other classmates. The teachers highlighted the issue of the inferiority complex and social anxiety that made girls to be silent in class. The other issue was the home or family environment that does not provide balanced opportunities to sons and daughters concerning self-expression. The societal belief that girls are not allowed to talk a lot in society also compelled families not to encourage girls to talk and this can clearly be seen to be carried over to the school environment.

In other ways, Teacher B discussed that:

...all girls are not passive and all boys are not active. So it is possible to say that some girls participate actively and others are passive and some boys participate actively and others are passive. But when we compare the girls' number, boys are the most active participants. This is the truth because their passivity depends on the traditional belief of their society and family. (Source: In-depth Interview)

Teacher B asserted the same observation as the learners D1 and D2 from School D argued that “*all girls are not passive and all boys are not active.*” He drew attention to the fact that some girls participate actively and others were passive like some boys. The most important point raised by Teacher B was that the passivity of the learners depended on their traditional or the society or the families from which they came from.

With regard to factors making girls passive during discussion in the classroom context, in School A, Learners-A1, A2, A3, A4 stated what factors made girls passive during discussions:

...when girls are discussing with their friends, their shyness and fearfulness are low because they are their friends and know well each other. But when they present something in front of the students and the teachers, they are afraid and ashamed...But boys have self-reliance to discuss their ideas in front of the class...Boys talk more freely in the class but girls are afraid and ashamed. Girls do not have freedom in our culture (Source: Focus group Interview)

The above narration again points out to the freedom of girls to talk that is not encouraged by their culture. Girls are only free to express themselves when they talk to other girls who are their friends because they are comfortable around them.

In School B, Learner-B2 responded that girls were frequently absent from the school because their parents needed them for domestic activities such as looking after children, keeping cattle and sheep, giving support during farming and crop harvesting and preparing and taking food for farmers. As the participant said, boys were reluctant to be absent because they did not give more attention for their parents' order. It can be deduced from the following assertion that girls' learning is not significant in some families. There are no household chores that deter boys from attending school as compared to girls. Boys from primary school develop self-confidence while girls develop inferiority complex and they become afraid and shy to express themselves in a classroom context. Girls develop the inferiority complex also from primary school and take this attitude with them to high school. It is, therefore, not easy that girls can suddenly be compared to boys because of the cultural and the family situations that do not encourage them to express themselves from a young age. Following is the response from Learner-B2 in School B:

In rural schools,...girls are frequently absent from the class because their parents need them for domestic activity like looking after children, keeping cattle and sheep, giving support during farming and crop harvesting and preparing and taking food for farmers... But boys are reluctant to be absent. They do not give more attention

for their parents' order. So boys go to school by themselves without getting their parents' permission. Because of this, boys develop confident by themselves starting from primary school. So boys properly attend the class but girls do not attend properly the class. Due to this reason, girls become inefficient and develop inferiority and then become shy to actively participate in the classroom discussion...when girls come to high school, they have less participation in group discussion due to the problems that they faced in primary school. (Source: Focus group Interview)

In School C, Learner-C1, C2, C3 and C4 and in School D, Learners-D1, D2, D3 and D4 expressed their views about the factors that made girls passive when they discussed in groups:

Girls are passive than boys and have less confidence... Culture is one factor that influences girls during discussion. There is some cultural thinking in the society that affects girls... So they do not think that they can perform as equal as boys. When we work in group, girls do not answer questions because they have more domestic activities they cannot do the given exercise and assignments. They only come to school without doing their homework. So they face problems to participate during discussion. (Source: Focus group Interview)

It is noticeable that many participant teachers and learners alike mentioned the issue of cultural traditions that affect the thinking of girls and their participation at school. In addition, the issue of domestic chores that consume more time for girls was raised as a problem to such an extent that girls could not execute their school assignments.

Sub-theme 8: Awareness creation about gender issues by schools and government

Principals-A, B, C and D congruently stated that the work in relation to awareness creation on gender issues was insufficient for the people and the community even if the government made an effort by preparing and implementing gender policies in the

Ethiopian context. Some strategies were designed to be implemented in schools and in different sectors such as women's youth and health centre and also in different supporters such as NGOs that used to give support to the government and to create people's awareness about gender issues. This is because they said that they were not sensitive to gender issues. These participants expressed their views:

To create awareness on gender issue in the Ethiopian context, our work is not enough... even if a government has made good effort, there is a problem of policy implementation when gender issue comes on the ground. So there is a shortcoming of policy implementation in school level. Of course, direction is given about providing tutorial class for female students but it is not practically done because when teachers give tutorial class, they give both boys and girls, not only for girls...The problem is created from our traditional background experiences because women are given less attention in our traditional culture. But there is dissimilarity among rural female learners and urban female learners. The rural female students are more influenced by traditional culture. So they fear and shy to communicate with each other. However, the urban female students are relatively free to express their feelings because they have good exposure for communication. (Source: Individual Interview)

From the above narration, it was clear that there was a shortcoming of policy implementation at the grass root level even if direction was given with regard to providing tutorial classes for female students because it was not practically done when teachers gave tutorial classes for both boys and girls. It was further revealed that the problem was created from their traditional background experiences because women were given less attention in their traditional culture. This showed that there was a gap with regard to gender policy implementation at the grass root level, such as the school.

DISCUSSION

Demir and Yavuz (2017:104) discuss the scholars' views on gender role expansion and working to prove that gender notions and roles' conduct are the results of social impacts functioning both familiarly and in social systems incorporating schools. On

the other hand, in the Ethiopian context, OXFAM, in the Ethiopia Gender Snapshot, (2017:2) and Azanaw and Tassew (2017:12511) report that improvement towards gender equality has been obtained in terms of creating institutional arrangements on several fronts, although gaps still persist.

Women encounter multiple obstacles to equal access, involvement and development in the labour market because organisations and policies are formed based on traditional gender functions, including on the anticipation that men should be the only or the chief earners in a family. As well as perpetuate the undervaluation of care work, as presented by the International Labour Organisation (2016: xvii).

As Agénor (2018:2) supports this view by presenting how social norms impact teachers' perceptions and attitudes about women and their ability because perception is extremely important to individual's experiences. Alani *et al.* (2016:20) further explain that gender roles and expectations are from their surrounding culture and then from that develop their gender schemas. For example, women are depicted as inferior.

Relating to this idea, participants especially teachers, explained that they expected girls and boys to perform equally and actively in the classroom but both of them did not have active and equal participation. They presented their perception that girls had time-constraints because they had extra-activities in their homes. As Agénor (2018:2) mentions, norms make women stay at home and devote a lot of time to domestic tasks and child nurturing, instead of learning. Social norms impact teachers' perceptions and attitudes about women and their ability. At the time of classroom observation, boys and girls were not equally participating in teaching and learning and some participants asserted that teachers encourage boys more than they encourage girls.

Concerning girls' expectation of boys to take decisions in the classroom context, participants responded that girls expected boys or others to take decisions instead of them taking decisions on their own in the group discussion. Participants believed that boys had the ability to do school activities better, but girls were unable to do them properly and successfully because they were kept busy with domestic activities and that made them to rely and expect to get help from boys and teachers. This showed that girls were

dependent on boys' abilities because girls believed that boys might do better than them. This is consistent with Beyene's (2015:11) statement that in both town and countryside contexts, Ethiopian women have the heaviest home loads and are primarily responsible for caregiving and unpaid public labour.

In the same way, literature reviewed by Iwu and Azoro (2017:834) presents that self-reliance of women is low due to their capacity to learn science subjects. In addition, Liu and Lan (2016:171) put it forward that public influences are considered to have a noteworthy influence on educational achievement. This confirmed that girls were victims of cultural influence because the participants stated that girls had lack of self-confidence to take decisions on their own in the classroom. Classroom observation affirmed that girls were still tied-up by traditional gender beliefs because there were reticent during classroom discussions.

Regarding the leading role of boys and girls inside and outside the classroom, UNESCO (2015:83) puts that "Girls perform domestic chores such as cooking food, fetching water and cleaning the home while boys tend animals and help in the fields". As Agénor (2018:34) explains, societal rules or customs may produce partiality against assigning women as managers and leaders. In turn, due to absence of exposure, woman leaders may continue unfair perceptions of women's success in leadership roles. This helps perpetuate discrimination in high-level positions.

Concerning the leadership role in the group work, Szoltysek's, Poniat's, Gruber's and Klüsener's (2016:1) findings confirm that: household organisation is a central originator of social disparity. Regarding boys as family leaders and girls as child carers, teachers theoretically believed that men and women had equal rights to lead their family. However, they practically confirmed men as family leaders and women as child caretakers because in the society, domestic activities were given to women. Therefore, girls and boys were encouraged to reflect in the classroom what they did at their homes because students were members of their societies. Such an idea is associated with the male role which was categorised by ability, autonomy, aggressiveness, supremacy and leadership; whereas, women are perceived as sympathetic, considerate, cooperative, fostering and caring (Emilia, Moecharam & Syifa, 2017:206). Participants also indicated that leading

roles were still dominated by men due to cultural pressure that hindered learners' equal participation in the leadership roles. During classroom observation, it was observed that boys were still dominant leaders in the classroom context because such gender thinking negatively affected the leading role of female students due to the prevalence of gender stereotypes in the society. Thus, participants confirmed that boys were group leaders and classroom monitors because girls preferred to keep silent and were shy to express their feelings. The influence of sociocultural gender belief made girls more afraid of carrying responsibilities in the classroom.

In the same way, researchers such as Endendijk *et al.* (2015) point out how gender treatment was influenced by learners', teachers' and principals' gender schema, which was developed during childhood at home and continued through teaching-learning processes at the school and classroom level. This idea is further supported by UNESCO (2017:58) that women's leadership and political contribution are still limited in a number of nations, since women are underrepresented as electors, as well as in the most important positions. Moreover, classroom observation confirmed that boys were frequently group leaders and class monitors.

According to Pepin's (2017:2) argument, it is challenging to separate power stemming from gender norms and power derived from higher financial contributions when breadwinning often coincides with male dominance. Learners' response also showed that boys were frequently assigned as group leaders due to their better participation in the group work. They were also aware that men were leaders in 'Kebele' and 'Idir', committees and organisations. On the other hand, daughters were not afforded identical chances as sons to take a leadership role in the classroom. Girls became fearful and frightened to be group leaders due to negative attitudes of their classmates. Therefore, their leadership role was influenced by patriarchal thinking in the classroom because of the social gender belief that emanated from the traditional thinking that men were the leaders of their families as well as the leaders of the country.

Concerning responsibilities and roles that were performed by men and women, Endendijk *et al.* (2015) and Persson (2017) point out that women take a subordinate or caretaker role. Participants highlighted that girls have a secretary role, not a leading role in the

group because they feared to raise questions and to elicit ideas in the classroom discussion due to cultural thinking. Participants agreed that boys executed more responsibilities and roles than girls. Their argument was that boys were traditionally confident and stronger than girls. They also said that, except the willingness to do something, girls were not successful because they lacked confidence and social influence. This showed that girls had no social influence to accept roles and responsibilities in the classroom. In this regard, Persson (2017:4) supports that kids are developed to receive and embody certain gender roles and that language supports these roles. Participants also revealed that men successfully executed their responsibility rather than women because men do not fear and are not shy to express themselves; whereas, women are ashamed and hide themselves beginning from their childhood.

Persson (2017:4) further confirms that “gender roles are not defined by biological factors, but rather by a set of socially constructed norms which we adopt during our childhood.” The finding proved that boys were competent, but girls were incompetent to take roles and responsibilities in the classroom because the entrenched traditional gender beliefs in the society were internalised in the mind of boys and girls starting from their childhood. Data confirmed that boys were dominant and girls were subordinate to take roles and responsibilities. Thus, this social belief affected the actual classroom teaching-learning activities. During classroom observation, it was observed that boys were self-confident, but girls were not self-confident and boys were powerful, but girls were powerless to take roles and responsibilities in the classroom situation.

As Nasser (2016:24) points out, gender roles are influenced by history and culture. By the same token, Beyene (2015:11) states that Ethiopian women spend more time than men in providing unpaid work both inside and outside the home, while men are inclined to get compensated and receive more for their fruitful labour. Supporting this, participants shared that girls were worried about their mistakes; were considered as fragile to play football; were embarrassed by students when they took up leadership roles; were responsible for classroom cleaning; were ordered to clean the classroom; were willing to come on time and do the group assignment; were overloaded by home activities to do their assignment. However, boys had sufficient confidence to lead the group and

present the ideas of the group. They were perceived as a strong enough to play football; were not willing to participate in classroom cleaning because they were onlookers; were courageous to do difficult activities; were ordered to work heavy tasks in the school compound; were dictators and reluctant to come and do tasks within a given time; were first to ask questions and were not loaded.

Mohammed (2016:27) presents that men are usually linked to doing advanced and complex professional jobs receiving support from women. This is regularly done by using illustrations such as a man as a medical doctor with a woman as a nurse or a man as a judge with a woman as a typist. Teachers and principals similarly reported that, most of the time, they gave the leading position to boys rather than girls; for example, assigned as class monitors because girls were assigned as vice-classroom monitor. According to the participants' statement, this showed that boys were mostly dominant in the classroom since girls had deep-rooted cultural background problems in their society. In addition, when they went back to their home, they were always busy with household activities such as washing dishes, preparing food, caring for children and tending to animals. As Mohammed (2016:29) says, women are familiar with cultural roles as a housewife, taking care of children and as typists. However, men typically symbolise a dad and a husband being dynamic and physically strong.

In addition, the participants indicated that female teachers were reluctant to accept responsibility in school and they pushed those responsibilities to male teachers. Nevertheless, men were willing to accept pressure situations rather than women so women underestimated themselves as equal to men. As these participants believed, such actions were the result of cultural influence starting from childhood through the male dominated community. It was indicated in the foregone discussion that female students had some limitations to be first leaders and monitors in school. According to participants' experiences, the first monitor was a boy and the second one was a girl because students presented elected boys as first monitors rather than girls. This is because of the influence of their traditional gender thinking. They also gave examples that the traffic club was given only to male learners; whereas, HIV/AIDS and gender clubs were given to female learners. According to their statement, in the traffic club, male learners were more

effective than female learners because they could withstand hard pressures on the streets.

With regard to girls' and boys' participation during class discussions, the reality is stated by UNESCO (2017:59) that gender disparity in terms of access, contribution and advancement of human rights for women is still a main challenge in sub-Saharan Africa. Participants similarly articulated that girls had low participation and boys had high participation in classroom activities. The reason that the participants stated was the girls' quietness or silence because they feared to participate as equal as boys due to cultural influence which created a social anxiety in their minds. This social anxiety increased the unequal contribution among male and female learners in the actual schoolroom instructional activities. However, Clover (2015:20) indicates that gender equality means the equal contribution of both boys and girls "in all spheres . . . of public life".

Eliasson, Sørensen and Karlsson (2016:1658) summarised different research findings to state that "boys are more likely to initiate teacher interactions, to volunteer in answering questions, and to call out answers compared to girls". Such a claim is further supported by Liu and Lan (2016:171) that if learners are further capable to keep their societal interactions with others in the school, they are likely to do well educationally rather than those who are not. This incident is a barrier wherein girls have limited participation. Participants also indicated that girls still had many traditional influences in their background experiences that could affect their participation in the classroom teaching-learning activities. The influence of traditional sayings in the society was an indication that girls had less participation and boys had high participation in the classroom discussions. Kleven's, Landais's and Søggaard's (2017:4) findings show that the feminine gender identity is moulded during a girl's early years based on the gender roles of her family.

School principals also indicated that male teachers were more active participants in different committees that were found inside and outside school but female teachers were fewer participants in different committees and department heads because women were busy with home tasks. Additionally, they feared to properly express how they felt. For

example, one school principal confirmed that among eight departments, men led six departments and women led two departments. This is consistent with classroom observation that a majority of the boys were confidently active participants, but girls, except two or three female learners in the classroom, were passive participants. UNESCO's (2018:88) statement confirms that "...girls' participation is still low."

With regard to the division of labour between opposing gender, the participants indicated how gendered occupations are reinforced through instructional activities because the reinforcement of gendered occupations in the school is used to encourage sociocultural knowledge that affected the actual teaching-learning activities. Participants raised that boys were nominated to do heavy work and girls were nominated to do easy work in school because there was a belief that boys were stronger than girls. They confirmed that there was a division of labour specially in terms of performing drama because girls were represented as janitor, nurse, wife, mother, teacher and secretary; whereas, boys were represented as father, doctor, teacher, bank manager, pilot, judge, engineer and policeman.

The above discussion is consistent with Emilia's, Moecharam's and Syifa's (2017: 211) statement that women are stereotyped as mothers and wives which is used to illustrate how indoor activities were familiar to girls and outdoor activities were familiar to boys in the school. School principals also highlighted that "*domestic activities were given for women and outdoor activities were given for men*" which showed that women were frequently engaged in indoor activities compared to men. During observation, it was observed that traditional gender thinking was still affecting girls and limited to their participation in the classroom instructional activities.

Boys' and girls' confidence in the classroom context was also discussed with participants. Most participants asserted and confirmed that boys were overconfident, but girls were less confident regarding participation in classroom discussions. This sociocultural thinking cultivated traditional gender belief that highlighted male domination and female subordination. This is consistent with Persson's (2017:4) statement that boys undermined girls' performance and girls overrated boys' performance because traditionally women are cautious not to interfere when men are talking.

Sixteen participants similarly indicated that boys had self-confidence to pose and answer questions and to read a passage in the classroom. However, girls lacked self-confidence to do those activities. On the contrary, four participants argued that not all women and men were active and not all women and men were passive because some girls and some boys were active and some girls and some boys were inactive.

This is supported by Persson's (2017:23) recommendation that "teachers should be aware of and strive to adapt to an inherent gender imbalance in today's society, an imbalance which many believe is created and strengthened in the classroom environment." Therefore, the finding validated that boys were more confident to do things without thinking about their mistakes; whereas, girls were not confident to do things because they were more concerned about making mistakes. I also observed that boys were confident in asking and answering questions during the English lessons, but girls struggled with fear. Classroom observation emphasised this view that male learners were more self-reliant than female learners in asking and answering questions during classroom lessons.

Under the factors that made girls passive during classroom discussions, as researchers such as Ogunleye, Olonisakin and Adebayo (2015:88) say, mothers and fathers are a child's first intermediaries because they are responsible for giving the necessary guided experiences for the kid to be advantageous from a lifetime of learning. However, Persson (2017:17) investigated that "boys spoke more all day and are generally the more talkative group."

While some participants said that all boys and all girls were not passive and active because some boys and some girls were passive or active, some participants agreed that girls were passive during classroom discussions. However, all participants similarly talked about the factors that girls were more worried about speaking and making mistakes because others laughed at them. Another factor was that their families at home did not equally give the opportunities to boys and girls. This is because boys were allowed to talk more and girls were not allowed to talk more in front of others. This is supported by Persson's (2017:4) discussion that boys are depicted as energetic and girls as submissive and receivers of contempt and jeer.

This concern is similar with Endendijk *et al.*'s (2015) statement that boys and girls are shaped and guided by the gender schemas of their parents and societies that include gender-typed information and familiarities. Likewise, Kleven *et al.*'s (2017:29) findings are similar with the notion that women's inclinations over family and career are moulded by the gender functions that she is unprotected from during her infancy. The finding showed that men are energetic and women are submissive because of their inferiority complex and social anxiety and further entrenchment of gender inequality in the society. This is similar with my observation because I saw that more male learners than female learners were participating during schoolroom discussions. At the time of classroom observations, traditional factors such as girls' shyness, timidity, fear and embarrassment were still dominantly reflecting in the classroom situation. This is emphasised by Szoltysek *et al.*, (2016:6) who confirm that patriarchy encompassed both stratification of societal achievement by gender and the supremacy of men over each other.

UNESCO (2017:78) points out that empowerment of girls and women includes awareness-raising among people that encourages non-typecast and equal pictures of men and women. However, there was a gap about gender policy implementation at the grass root level. In this regard, school principals similarly indicated that the work in relation to the creation of awareness on gender issues by schools and the government was insufficient for the people and the community even when government made an effort by preparing and implementing the gender policy in the Ethiopian context. They added that the problem was created from traditional background experiences because women were given less attention within the traditional culture. The second finding is discussed below.

6.4.1.2: Finding 2: Gender bias in classroom instructional activities

In addition to gender roles and responsibilities in instructional activities, participants expressed gender bias in classroom instructional activities. The sub-themes are discussed hereunder.

Sub-theme 1: Boys' and girls' socialisation in classroom context

In this regard, in schools-A, B, C and D, Teachers A, B, C and D similarly explained their view about sons' and daughters' socialisation in the schoolroom:

Socialisation is mostly reflected in the classroom by sitting and working girls with girls and boys with boys. Especially, girls do not choose to sit with boys. Even we teachers, if one girl sits with one boy and they talk their own agenda, we consider that they created unnecessary relation...they prefer to sit girls with girls and boys with boys...even during their break time. Actually, even if boys want to socialise with girls, girls do not want to sit with boys. As you know, usually we Ethiopians even including our students reflect what we do in our environment. In our traditional experiences, just boys usually spend much of their time with boys; girls spend much of their time with girls, especially girls with their mothers, boys with their fathers. This is cultural experience because both boys and girls fear social criticism if they work together... This background experience influences our students in the class. (Source: In-depth Interview)

The above narration indicated that girls were socialised with girls and boys were socialised with boys. Boys were familiar with their fathers and girls were familiar with their mothers starting from their childhood. This highlighted that social and cultural background experience affected learners' socialisation with the contrasting gender in the school situation. Public criticism was another factor that made male learners and female learners not to communicate with each other.

In School A, B, C and D, most of the learners, like teachers, indicated that they chose the same sex as classmates rather than the opposite sex because most of the time girls preferred girls to boys and boys preferred boys. These participants added that both male and female learners were unwilling to seat together in the classroom even if a teacher ordered a boy to sit next to a girl because traditionally this was perceived as a taboo. The reason was that the society criticised them if a boy was seen in public walking together with a girl. Participants narrated:

...But in our traditional thinking, especially in a rural school, if a girl sits with a boy, it is not good because it is considered as bad-mannered and undisciplined by others. When a teacher orders a boy to sit with a girl, both are not willing. So when they come in high school, girls do not like to sit with boys and boys also do not like

to sit with girls because they developed that a boy does not sit with a girl and a girl does not sit with a boy. (Source: Focus group Interview)

On the other hand, in School B, Learner-B1 stated that her friends were both boys and girls. However, she said that she saw girls with girls and boys with boys in her school because boys and girls feared social criticism to make classmate boys with girls and girls with boys. She narrated:

My friends are both boys and girls. But the other students are not like this because I see female learners with female learners and male learners with male learners. The reason is that if a boy is always seen with a girl, the society considers him and her as they have sexual relationship or their relations for sexual purpose rather than for academic purpose. This prohibits a girl to socialise with a boy and a boy with a girl... So it is impossible to share knowledge and experience between boys and girls... (Source: Focus group Interview)

The above narration showed how much the society's traditional thinking prohibited boys and girls being classmates because the society did not see this as a positive relation of sharing academic knowledge and experience. Society considered it as an unwanted sexual relation. This social criticism affected girls and boys who were classmates with boys with girls in their school.

In School C, Learner-C1 and C2 unanimously explained that their classmates were boys who had an ability and good participation in the classroom:

Boys. I have my own criteria to choose my classmate based on their ability. If they have good participation in the classroom, they can be my classmate. If they are not good student, they cannot be my classmates.

There is some relation between boys and girls in classroom, or they have less socialisation. The cause of less socialisation between boys and girls is the belief of other person or the belief of society. Because of this, one boy and one girl think the negative side of socialisation between boys and girls. So we socialise boys with boys and girls with girls. (Source: Focus group Interview)

The participants' response showed that men and women were conscious of the negative results of their socialisation process because the society believed that a boy had a sexual relationship with a girl if he had a girl classmate. Their narration confirmed that girls and boys feared social criticism to sit, work and even walk together.

On the other hand, Learner-C3 and Learner-C4 stated that their classmates were girls because others negatively considered the relationship between boys and girls even if they wanted boys as classmates. They expressed similar views that their classmates were girls:

Girls. If I study or discuss with boys, other observers think that both boys and girls create unwanted relationship. Due to this, I select to be with girls even if I want to work with boys. (Source: Focus group Interview)

The above data underlined that boys preferred boys and girls preferred girls to escape social criticism.

In School D, participants-D1 and D3 narrated that they preferred to have boys as classmates because they believed that they helped each other by sitting and working together. However, if a girl was their classmate, she only asked them to do the questions rather than help each other. These participants explained about their classmates:

Boys. We can help each other. If I cannot do the questions, my classmate helps me and if my classmate does not know, I help him. But if a girl is my classmate, she does not help me. She only asks me to do the questions rather than help each other... I see boys with boys and girls with girls. So starting from primary grades, my classmates are boys. Because of this, I prefer to make classmates with boys and then to sit and work together. (Source: Focus group Interview)

On the contrary, in school D, participants-D2 and D4 said that their classmates were girls because they did not fear to communicate with each other. They stated their opinion as:

Girls. It is familiarised that girls with girls and boys with boys in our society. When I sit in the classroom, I always sit with girls. So I do not like to sit with boys. (Source: Focus group Interview)

In the above narration, socialising girls with girls and boys with boys was familiar in the society because participants confirmed that if a girl was seen discussing and walking with a boy, others laughed at her and then she became embarrassed and would be forced to stop walking with the boy. These participants also revealed that boys asserted that girls had less contribution to help each other and girls perceived that it was not simple to communicate with boys, but it was easier to communicate with girls. Therefore, the preference of classmates among male and female learners entrenched and perpetuated the traditional gender socialisation in the school context. The finding underscored that sociocultural gender knowledge and experience restricted men's and women's socialisation in the schoolroom; rather it perpetuated traditional gender socialisation that prevented male and female learners from seating, working, playing and walking together in school and after school because of social criticism. This portrayed how gender socialisation negatively affected classroom instructional activities.

Sub-theme 2: Giving more encouragement for boys and girls in the classroom context

Teachers- A, B, C and D agreed that they gave priority to encourage and motivate girls who had cultural influences in their society. However, these participants said that girls did not use the chance even if they gave priority to them. Due to this reason, the four teachers highlighted that they neglected girls and then gave boys a chance. Teachers A and B narrated:

When I teach in the class, most of the time girls are passive even if they have high number in the class. So I encourage girls to increase their participation. ...when I ask questions, I give priority for the girls due to their natural behaviour and their shyness.

...at the time of answering and asking questions, giving priority for girls is to encourage them, but the chance is equal...The reason is to avoid the cultural influence which we brought from the society.

Teacher C shared:

As to me, I encourage girls because girls have many obstacles that hamper them. Therefore, I can just break down those obstacles... But even if I give equal chance,

the dominants are boys who are willing to perform different activities. Girls are not willing to do that. Boys come first always. They are volunteers if I give some questions. For example, I unknowingly appreciate boys by saying “Abebe, your answer is excellent!” So I can choose boys than girls. (Source: In-depth Interview)

Teacher D added:

... Actually teachers encourage girls in classroom because we teachers know the difference between boys' and girls' participation. Even if we teachers give the chance for girls, they cannot do as equal as boys... During this time, I neglect girls and then give the chance for boys. I give a kind of appreciation for boys by saying: “a wonderful! A fantastic quay! Excellent!” (Source: In-depth Interview)

The above narration indicated that teachers gave priority to encourage and motivate girls rather than boys to minimise the cultural influence which they brought from their society but girls did not use the opportunities.

Like teachers, learners narrated that classroom teachers and other school administrators helped and encouraged both boys and girls equally. On the contrary, they similarly provided that teachers and other people gave more encouragement to girls because girls were very timid to participate in the classroom and out of the classroom. In School A, Learner-A1 stated that there was equal encouragement in his school context:

In school compound, you have classroom teachers and other school administrators who help and encourage both boys and girls equally. They help them by giving materials what students want. So without differentiating boys and girls, they treat or encourage equally. (Source: Focus group Interview)

On the other hand, in school A, Learners-A2, A3 and A4, in School B, Learners-B1 and B3, in school C, Learners-C2, C3 and C4 and in School D, Learners-D1, D2, D3 and D4 congruently explained that girls were given more encouragement in their classroom context:

In our school, the encouragement mostly depends on girls because some girls are afraid to participate in the clubs and out of the clubs. Then the teachers help female

students not to be afraid in the class and out of the class...so girls need more encouragement and help to avoid cultural influence.

...teachers always encourage girls rather than boys by giving different supportive activities ...because they have burden in their house ...So girls can improve their equal participation.” (Source: Focus group Interview)

Besides, in School C, Learner-C1 narrated that boys mostly encouraged girls because he believed that boys had great potential:

Boys encourage mostly girls because boys have high potential. But I do not say that girls have not their own potential. But boys have more interest to improve their potential. (Source: Focus group Interview)

The above narration indicated that teachers and boys encouraged girls to make them equal participants with boys. Participants highlighted that girls needed more encouragement and help in the classroom as well as in the school to avoid cultural influence because they had burden and cultural influence in their house.

By the same token, Principals-A, B, C and D agreed that teachers should give their time to help students not only boys but also girls in tutorial programmes because girls had low participation due to many challenges and burdens in their society. These principals explained why classroom instructors should dedicate more time to motivate women than men:

Girls have many challenges and burdens in our society. Teachers should inspire girls and should do more to bring girls in the forefront because we did not achieve what we expected. Female teachers should be a role model to make girls successful and then bring them to different responsibilities. Girls can speak their problems for female teachers without fear rather than male teachers even if male teachers are willing to encourage girls.

Yes ...We have extra learning in tutorial programmes for girls because most of them have their own extra burdens in their house so that they have their own problems.

... Women's participation is low in our country so teachers should give more time to make girls as equal as boys, and also to increase girl's participation. So giving more time to encourage girls is very important. (Source: Individual Interview)

In the above narration, principals highlighted that female teachers should be role models to make girls successful and then assign them different responsibilities because girls could share their problems with female teachers without fear rather than male teachers. The finding exhibited that instructors provided more time to encourage female than male learners because female learners have low participation, many challenges and burdens in their society.

Concerning reinforcement of gender activities by school community, principals pointed out that they did more activities to make girls successful by providing training on how to face and overcome challenges, how to give respect for both men and women and how to create awareness during a period that was set aside specifically to discuss menstruation. They also stated that they taught girls about gender activities through the gender club wherein girls got advice and this gender club also allowed teachers to provide direction and advice for both male and female learners. These participants narrated:

...we do more activities to make girls successful, such as how girls solve their problems, how to win when they face challenges by giving training for them and creating awareness on menstruation period.

There is gender club which is female-centred. In this club, girls get advice about menstruation period and also they get training about different things.

We make teachers give assistance and advice for both male and female students. Through gender club, we teach girls about gender activities. In this club, girls are reinforced. (Source: Individual Interview)

The data presented that in the Ethiopian school context, there are gender clubs wherein girls are given advices and information about female issues such as menstruation and about how they can solve the problems that they come across as women. This is a major step of women empowerment. Boys were not left out. They are also catered for by being given advice, guidance and counselling that is suitable for boys.

Sub-theme 3: Raising hands during classroom lesson

Teachers- A, B, C and D similarly said that boys raised their hands more than girls because girls feared to lift their hands either to request or respond to questions even if they were eager to learn. These participants narrated:

...But most of the time, when we compare, boys are more participants in answering and asking questions. Because boys are more motivated and privileged in their society, not only in the school. So for the next generation, it is possible to break that...

...boys raise their hands. The reason why boys raise their hands to participate is that they do not be afraid or frightened; whereas, girls are afraid and embarrassed because they do not have confidence as equal as boys. Boys highly assume themselves that they can do things what they have been asked by anybody; whereas, girls do not assume themselves that they can do or answer the question that they are asked... (Source: In-depth Interview)

The above narration highlighted that there was a variance among male and female learners in raising hands to ask and answer questions. Boys thought highly of themselves and had self-confidence that they could do things when they were asked by anyone; whereas, girls did not think highly of themselves that they could do things when they were asked.

In School A, Learners-A1, A2, A3 and A4, in School B, Learner-B2, in School C, Learners-C1, C2, C3 and C4 and in School D, Learners-D1, D2, D3 and D4 similarly asserted that boys frequently raised their hands to ask questions without any fear. They added that boys were not shy because they had confidence to give the answer to the question. However, most of the girls were afraid to give the answer and were slow to raise their hands and to ask questions because they lacked self-confidence:

Boys frequently raise their hands to ask questions without any fear and shy. But when we come to girls, relatively they are slow to raise their hands and to ask questions because of their fear.

Girls do not ask their teacher by raising their hands even if they have questions...But boys ask and answer questions by raising their hands when they are asked by their teachers (Source: Focus group Interview)

The above narration indicated that boys frequently raised their hands to pose and respond to questions without being shy. However, girls were slow to raise their hands to participate in questions because of their anxiety. The finding emphasised that boys were brave, motivated and confident but girls were not as brave, and were less motivated than the boys during classroom lessons.

Sub-theme 4: Giving priority to boys and/or girls in the English classroom

Three of the four teachers agreed that they gave priority to girls. Nevertheless, they said that girls were passive because they were worried about their mistakes. Due to this reason, these participants stated that girls needed encouragement to develop their confidence. They narrated to whom they gave more priority during the English lesson:

To tell you the truth, I give the first chance for girls because the number of female learners is greater than the number of male learners. Most of the time we said girls are passive. So I frequently encourage girls to develop their confidence... because girls always worry about their mistakes. Girls think, "If I make mistake, everybody will laugh at me". When I give a chance for girls, the other students can be motivated to ask and answer questions. But this depends on a teacher. For instance, when girls make mistakes, the teacher may insult them. Because of this, girls may not raise their hands again. (Source: In-depth Interview)

Contrary to this idea, Teacher D said that he gave priority to boys:

I give priority for boys because I know male students can do better than girls. The reason why girls cannot do as boys because they assume they are lower than boys. This is cultural background which shows boys can do better than girls. This makes me to give priority for male students rather than female students. (Source: In-depth Interview)

The above data indicated that girls did not use the first chance even if they were given priority because of their passivity and low participation.

Like teachers, in School A, Learners-A1, A2, A3 and A4, in School B, Learners- B1, B3 and B4 and in School D, Learners-D1 and D2 narrated that their teachers provided more care to girls than to boys in asking and raising questions during the English lessons. This is because they believed that girls needed more encouragement and support because of their responsibilities at home that prevented them from doing their school work. Participants explained:

...a special treatment is given for girls. They help and encourage girls to ask questions because teachers understand what their problem is. So they give more priority for girls than boys by considering the problem of girls ...so teachers give the chance more for girls because girls need more encouragement and help. (Source: Focus group Interview)

In school C, Learners- C1, C2, C3 and C4 contrasted the above assertion and stated that teachers gave an opportunity to both girls and boys. However, these participants added that sometimes teachers gave priority to girls and finally to boys because the teachers believed that the girls' answers were incorrect, instead the boys' answer was correct. This displayed that teachers had a negative attitude towards girls. Participants revealed their views as follows:

Teachers give opportunity for both girls and boys. But sometimes teachers first give opportunity to girls and finally they give it to boys. The reason is that teachers believe that girls' answer is incorrect; whereas, boys' answer is correct. This is teachers' attitude towards boys and girls. (Source: Focus group Interview)

On the other hand, Learners-D3 and D4 similarly provided that if boys or girls were clever in the class, priority was given to those clever students. In addition, these participants narrated that some teachers gave priority to boys and some teachers gave priority to girls so that giving priority depended on the teachers. They explained their observation as:

Most of the time, if boys or girls are clever in the class, priority is given for those clever students. Some teachers give priority for boys and some teachers give priority for girls. So it depends on the teachers. (Source: Focus group Interview)

In the above narration, learners indicated that some teachers gave priority to girls, some teachers gave priority to boys and girls and some teachers gave priority to clever students in asking and raising questions during the English lesson. The finding presented that some teachers gave priority to girls to minimise the effects that the cultural influence had on them and to increase their confidence and skills and some teachers gave priority to clever students regardless of whether they were girls or boys.

Sub-theme 5: Better performer during the English class

Three of the four teachers agreed that boys performed better than girls because the bias from the society enabled boys to perform better and they confidently did any activity without worrying. Contrastingly, girls worried about their mistakes. These participants narrated:

Even though their number is low, somewhat boys perform better things ...because girls do not want to express their feeling and their answers for different tasks even if I give the chance for them. So boys perform better and have confidence to do any activity without worrying; whereas, girls worry about their mistakes.

Mostly, boys have sufficient time to study their education, or to access different types of materials outside the school. But when girls go home, they are busy with household activities like cooking and some other domestic activities. So girls do not have sufficient time to read and study their exercise book and also to interact with other students. ...Even the bias that comes from the society enables boys to perform better. (Source: In-depth Interview)

On the other hand, one teacher said that sometimes girls performed better and sometimes boys performed better, but he said that girls were not competent even if he gave priority to girls. He explained that:

I say sometimes girls and sometimes boys. It depends on their background. I cannot say more competent are girls and more competent are boys. But the chance that I give priority is for the girls, not for boys. (Source: In-depth Interview)

The above narration showed that the performance of the learners is reliant on their background. The narrator spelt out that he also gave the priority to girls than boys.

Like teachers in School A, Learners-A1, A2, A3 and A4, in School B, Learner-B2, in School C, Learners-C1, C2, C3 and C4 and in School D, Learners-D1, D2, D3 and D4, similarly spelt out that boys performed better than girls. This is because they said that boys had a lot of time for reading and working, but girls were busy with domestic activities. According to their statement, girls also were very afraid and confused because they had no confidence to present their ideas, but boys had self-confidence because they had to express what they wanted and to answer the questions. Contrastingly, girls were frightened and that prevented them from asking what they did not understand. They narrated:

Boys perform better than girls because boys have a lot of time for reading and working. As we know, girls are busy by housework or house duties. Because of this, they do not have enough time to read, to study more on their education. So girls have less performance in the class but boys have a lot of time to work. ...As we know female students are very afraid and confused because they have no confidence. Even if girls have knowledge, they do not present their ideas. Due to this reason, boys have more participation.

When we are asked by teachers, boys speak what they think is good. But girls don't ask whether they do understand or do not understand. Because of this, girls do not ask why the teachers answer a question like that...boys overestimate themselves; whereas, girls underestimate themselves because they have cultural influence in the society. (Source: Focus group Interview)

The above narration indicated that boys were better performers than girls because they had self-confidence to participate whether they were right or wrong because they did not care about their mistakes and also had time to study. However, girls were busy with house

chores and then they were afraid and confused because they had no confidence. As a result, the finding indicated that boys overestimated themselves, whereas girls underestimated themselves because of the cultural influence in their society.

Sub-theme 6: Boys' and girls' treatment in the English classroom

Three of the four teachers confirmed that they treated male and female learners in the same way in the English classroom because they said that both were their learners. However, they said that girls were passive and fearful to express their opinions in the class because they were not motivated in their surrounding society. So Teachers A, B and D described their experiences about treating the male and female learners in the subsequent narration:

I see boys and girls in the same way because both are my students. In fact, I give girls especial attention to bring their levels into boys' level. Except that, most of the time, I see my students in the same manner. Why I give girls special activities is that they are passive and fear to speak their opinion in the class. So to enhance their speaking skill and overcome their anxiety, I give them especial activity.

...there is not division between girls and boys naturally except their gender. But when I see the actual situation, girls are not more motivated in our surrounding society. Even if the chance is given equally, boys are more motivated and participants than girls. This is the cultural practice which we brought from the preceding ones. (Source: In-depth Interview)

On the contrary, Teacher C shared that he treated girls and boys differently because when a girl asked to go to the toilet while he was teaching, he did not allow her. However, if a boy asked to go to toilet while he was teaching, he allowed him. This indicated that there was gender discrimination in the way teachers treated boys and girls. Teacher C said:

...I support girls frequently to encourage them because they hide themselves to practice and participate in classroom....but I sometimes treat women and men in dissimilar ways. For example, when one girl asks to go to toilet while I am teaching, I do not allow her. I say her, "You can go during break time!" But I do not know the fact. She may have menstruation problem. But if a boy asks me to go to toilet, I allow him. So we cannot similarly treat them. Due to this reason, girls frequently need special treatment to avoid their shyness and fearfulness. (Source: In-depth Interview)

The above data showed that some teachers treated male and female learners in the same way and some teachers treated male and female learners in different ways. In fact, at the time of classroom observation, it was observed that the teacher had treated their learners in a similar way. However, what I observed was that girls had fear to express themselves in the classroom.

Concerning boys' and girls' treatment in the English classroom, learners were interviewed. In School A, Learners- A1, A3 and A4 confirmed that their teachers treated girls in a different way because they stated the reason that girls needed more encouragement because some girls were afraid and ashamed in the class. However, boys needed less encouragement, according to the following narration:

... But teachers more treat girls because girls need more encouragement and boys need less encouragement...because some girls are afraid and ashamed in the class. So our teacher treats girls with especial treatment. (Source: Focus group Interview)

As the finding indicated, three participants confirmed that girls are treated in a different way wherein more encouragement is given to boys because some girls are afraid and ashamed to participate in the classroom.

On the other hand, in School A, Learner-A2, In School C, Learners-C1, C2, C3 and C4 and in School D, Learners-D1, D2, D3 and D4 said that their instructors treated male and female learners similarly to increase their equal participation in the classroom and also to achieve good results. They also said in some cases their instructors treated girls and boys

in a dissimilar way because they stated that they gave girls tutorial classes to improve their potential. These participants narrated:

Teachers treat boys and girls equally. They give chance for both female and male students to participate. ...It is useful to increase equal contribution of male and female learners and also to attain good results for both women and men. ... Male and female learners have a right to learn equally in the classroom. The other reason why teachers treat both female and male learners in similar way is that girls do not drop out their education.

Sometimes teachers understand male and female learners in the same way and sometimes they see male students and female students in a various way. In the schoolroom, teachers treat boys and girls in a similar way, but in tutorial class, they treat only girls. (Source: Focus group Interview)

In the above narration, participants in School A, in School C and in School D, highlighted that teachers gave similar treatment to girls and boys in the classroom even though tutorial classes were provided for girls.

On the other hand, in School B, Learner-B1 stated that there was a different way of treatment for girls and boys so that he uttered girls' club was only for girls. He said:

Girls' club is only for girls. But some girls are ignorant to actively participate in the girls' club. Our traditional culture is a source of problem about girls' participation because it affects their active classroom participation... (Source: Focus group Interview)

In addition to the above data, Learner-B2 uttered that girls sat in one row alone and boys sat in another row without sitting with girls. According to her statement, students were not willing to mix even if their teachers made them sit together due to the influence of their tradition. She explained her response as:

When we sit in the classroom, girls sit in one row alone and boys sit in another row without mixing boys and girls together. This was reflected in our primary classes.

But still now it continued in high school classes. Even if teachers make boys and girls sit together, students are not willing to do this for the second time because they choose to sit boys with boys and girls with girls. This is the influence of our tradition. (Source: Focus group Interview)

The above data emphasised that instructors treated women and men in a different way in terms of girls' club and classroom sitting arrangements. This showed that their traditional culture, which was a source of the problem, was encouraged through teaching-learning activities.

Sub-theme 7: Being privileged in the classroom context

Teacher A stated that girls were more privileged than boys due to their high number in the school. He expressed his opinion as:

In my observation, girls have been given more privilege than boys. The purpose is that most of the learners in our school are girls. So I give more privilege to my girl students. (Source: In-depth Interview)

Teacher B said that both were privileged for their right, but when he gave the chance to both, boys participated more than girls. He stated:

Both are privileged in the classroom. But using their right, there is the variance among male learners and female learners. When I give the chance for both boys and girls, boys can participate more and girls can participate less. (Source: In-depth Interview)

Teachers-C and D similarly explained that boys were privileged because if they had any question, they freely asked but girls were silent because they were ashamed. They said:

Boys are privileged in the classroom context. If a boy has any question, he can ask freely his teacher like "Teacher, this question is not clear to me. Repeat it!" But girls are always silent. They never say anything. For instance, if a teacher is absent a period, boys go to the director's office and report why the teacher did not come to

the class. But girls mostly do not do that. They fear and shy. (Source: In-depth Interview)

The above narration indicated that boys were more privileged than girls because the participants mainly indicated that boys could participate more and girls could participate less.

Learners, like teachers, stated who was more privileged in the classroom context as follows. In School A, Learners-A1, A3 and A4 stated that girls were more privileged and encouraged than boys because participants said that most of the girls were afraid. Participants had a similar statement as follows:

In the classroom, girls are more privileged. Teachers pay special attention for girls. Because of that, they get good advantage for their education. I think girls are more encouraged than boys because most of the girls are afraid. (Source: Focus group Interview)

As the above data presented, participants said that girls were more privileged than boys because they affirmed that girls needed special attention.

On the other hand, in school A, Learner-A2, in School B, Learner-B4, in School C, Learners-C1, C2, C3 and C4 and in School D, Learners-D1, D3 and D4 Learner-A2 said that boys were more privileged in the classroom context because they believed that boys were not afraid to participate freely. Participants responded as:

Boys frequently participate in the class. So they are privileged. But if girls are given chance, they do not use that. They are afraid of participating in front of the class. For instance, among 35 girls, 3 or 4 girls may actively participate in the class. But this does not mean that girls are active participants because their number is greater than boys' number in the class.

Boys have a better understanding. So boys are given priority to become class monitor and also group leader. So boys are more privileged than girls. (Source: Focus group Interview)

In the above narration, participants narrated that boys were privileged to participate in the class, but girls were afraid to participate in front of the class even if their number was greater than that of boys. It was emphasised that male learners were more privileged than female learners to be assigned as group leaders and class monitors because learners perceived girls as incapable of managing and controlling the group and the classroom because of the social influence.

Sub-theme 8: Promoting gender-sensitive education and environment in school

Principals-A, B, C and D similarly narrated that gender-based education was necessary for their learners in their school by making a joint venture with the Woreda Health Centre and different NGOs because it could be used to promote gender-sensitive education and environment through the girls' club, Ethics and Moral Education. Therefore, they expressed how they promoted gender-sensitive education and environment in their school:

Regarding this, until now we did not do sufficient activities especially in promoting gender-sensitive education and environment in our school but we will make an effort to promote gender-sensitive education and environment in the future through girls' forum, girls' club, gender club, Ethics and Moral Education by the cooperation with the Woreda Health centre and different NGOs...Also we promote gender-sensitive education and environment by giving tutorial class for girls.” (Source: Individual Interview)

The above narration showed that there was a gap with regard to the promotion of gender-sensitive education and environment in school.

DISCUSSION

In terms of gender bias in classroom instructional activities, Clark (2016:1) states that unfairness is discussed through the concealed curriculum that is used as the vehicle for the implicit scholastic, societal, and traditional messages that are transmitted to learners while they are in school. This indicated that bias was an unconscious act that has many influences on the learners in a schoolroom because many instructors

circulate gender-biased actions without realising it, as suggested by Panther, Beddoes, Cutler and Kappers (2017:5). If learners are sat down or lined up by gender, this affirmed that female learners and male learners should be treated dissimilarly in school. This idea showed how gender bias is reflected through teaching and learning activities. As Ombati and Ombati (2017:130) posit, gender unfairness in the curricula differs from nation to nation within the region. However, instructional programmes and texts mostly strengthen inferior or indoor roles for women or girls. The sub-theme of gender bias in classroom instructional activities is discussed hereunder.

Concerning boys' and girls' socialisation in the schoolroom context, what Mencía-ripley *et al.* (2015:267) and Jehan and Kirmani (2015:192) elaborate on is that gender schemas are constructed through individuals' socialisation with others because gender schemas are associated with individuals' daily activities and gender related events. This view is consistent with Ogunleye's, Olonisakin's and Adebayo's (2015:89) statement that kids are perceived as energetic participants through the socialisation process to develop their own gender schemas because children construct knowledge about their gender identity based on previously understood gender schemas.

Other researchers such as Kretschmer *et al.* (2017: 251) reviewed that learners may select to make friends or peers with the same academic success. These researchers (2017: 252) further say that the greatest friendship links are shaped among learners of a similar gender. According to their statement, women have a tendency to place higher significance on relationships categorised by emotional intimacy than men (*ibid.*) because "...boys and girls employ different friendship selection criteria" (*ibid.*). Among their selection criteria, shared comprehension and effective conversation in turn are significant prerequisites for companionship creation (*ibid.*). Kretschmer *et al.* (2017: 253) further discuss that likeness increases shared comprehension and therefore decreases the threat of clashes and discrepancies.

Participants similarly responded that girls were socialised with girls and boys were socialised with boys because boys were familiar with their fathers and girls were familiar with their mothers starting from their childhood. The finding indicated that girls and boys faced social criticism that made them ashamed to sit and walk together even if they

needed to socialise with the opposite sex. During observation, it was also clear that girls sat with girls and boys sat with boys in the schoolroom. This is reinforced by Kretschmer *et al.*'s (2017: 256) statement that nearly 90 per cent of all relationship selections were similar gender selections. Because of this, the preference of classmate among male and female learners encouraged traditional gender socialisation at the school level. These researchers (2017: 251) reviewed that schools are places of strong socialisation of gender functions because the instructions learners acquire about gender in school may influence how they contemplate and what they trust gender impartiality.

Participants said that sociocultural gender knowledge and experience limited boys' and girls' socialisation in the classroom because it encouraged boys' socialisation with boys, and girls' socialisation with girls. In this regard, Yang (2015:1) reviewed the argument of previous studies that publics' internalised outlooks of gender typecasts are moulded by various socialisation agents such as schools and other social processes. In the Ethiopian culture, boys and girls learn from socialisation which is normal for women's subjugation and men's hegemony. Supporting this idea, Mulatu Dea (2016:27) expresses that women's gender relegation is deeply entrenched not only in the present structures, but also in the minds of both women and men. This discussion portrayed how gender socialisation, which played an important role to develop gender schemas through different sociocultural contexts, affected classroom instructional activities.

Clark (2016:2) provides that encouraging learners in the classroom is related to instructional scaffolding. As Bataineh and Obeiah (2016:12) assert that when instructional scaffolding is applied correctly, learners are encouraged to capitalise on their own creativity, motivation and resourcefulness. In the same view, Nasser (2016:24) provides that breaking the traditional gender role stereotypes encourages girls to become more visual-spatial and hands-on oriented. Concerning encouragement, participants agreed that girls who had cultural influences from their society were prioritised, encouraged and motivated than boys because they had low participation due to many challenges and burdens in their society.

In terms of raising hands during classroom lessons, all participants confirmed that boys frequently raised their hands to request and respond to interrogations without being shy

because they were courageous. However, girls were reticent and slow to raise their hands to request and to respond to interrogations during classroom lessons. In this regard, Habiba, Ali and Ashfaq (2016:212) state that patriarchy, as a male dominated structure, has a long history and has existed in every society in the world.

Therefore, the finding highlighted that there were variances among male and female learners in raising hands to ask and answer questions. Boys thought highly of themselves that they could do things when they were asked by anyone. Contrastingly, girls did not perceive themselves as courageous when they were asked. Even when it was said that women and men are pleased in similar status and had the same chances to realise their full human privileges and potential to add to political, economic, societal and traditional progress and to be advantageous from the consequences (UNESCO, 2017:13). At the time of observation, it was clear that there was still a great gap among female and male learners in raising hands during asking and answering sessions because most of the boys were confident to quickly raise their hands than girls.

Giving priority to male or female learners in the English schoolroom corresponds with Eliasson's, Sørensen's and Karlsson's (2016:1655) finding that "male teachers still address boys more often than girls" during teacher-student interaction. Therefore, participants stated that some teachers gave priority to girls to avoid their cultural influence and increase their confidence and skills. Additionally, some teachers gave priority to clever students whether they were girls or boys. But it was indicated that girls did not use the first chance even when they were given priority because of their passivity and low participation. During classroom lessons, it was clearly observed that teachers tried to give priority to girls. However, most of the girls preferred to keep silent and then teachers were enforced to give the chance to boys because, as observed, most of the boys did not fear to participate in the classroom.

Participants ratified that boys were better performers than girls because the bias that came from the society enabled boys to perform better and they confidently did any activity without worrying. Whereas, girls worried about their mistakes and they were less competent even if teachers gave priority to them. What these participants also agreed

was that boys were over confident and girls were less confident in the social context because of the cultural influence in their society. This finding was similar with classroom observation because many of the girls preferred to be reticent during the English class. However, many of the boys interactively made an effort to be better performers during the English lessons. In this regard, Iwu and Azoro (2017:836) reviewed that the outlook and schooling methods of teachers influence the outlook of women.

Boys' and girls' treatment is supported by Glaib's (2017:85) study that social action is isolated by sex, with women appearing typically in domestic chores and men in outdoor activities. The finding showed that boys and girls were treated in different ways because of girls' shyness and fearfulness that they brought along from their surrounding society to the school context. Treating girls in a different way indirectly encouraged learners' traditional culture that was a source of problems in the teaching-learning activities. During the classroom observation, it was observed that the instructor treated their learners in a similar way. However, what I observed was that girls had fear to say something in the classroom.

In terms of being privileged in the classroom context, some participants said that girls were more privileged than boys because they affirmed that girls needed special attention to remove their fear and timidity. On the other hand, some participants emphasised that boys were more privileged than girls because they were assigned as class monitors and group leaders because students perceived girls as incapable of managing and controlling the group and the classroom. This is supported by Minasyan's (2017:91) study that "...female students are at a disadvantage in the foreign language classroom by receiving less attention from the teacher than that given to boys."

With regard to promoting a gender-sensitive education and environment in the school, the finding indicated that there was a gap in the promotion of gender-sensitive education and the environment in the school because principals highlighted that they did not do sufficient activities to promote gender-sensitive education and environment in their schools. Further, they emphasised that promoting gender-sensitive education and

environment was necessary for their students by forming a joint with the Woreda Health Centre and different NGOs and through gender clubs, Ethics and Moral Education.

6.4.1.3 Finding 3: Gender stereotype against girls in classroom instructional activities

Cultural background experiences of girls demonstrated challenges that arose from their burden of household responsibilities such as cooking food, childcare and others when they went back to their homes. This indicated that their male counterparts and their parents through their learning challenged girls. It was also seen that traditional culture challenged women not to speak in front of their families and classmates. All should challenge harmful traditional gender beliefs or traditional understandings of gender. Teachers in general school communities, such as feminists would do better to challenge the types of stereotypes. Under this major finding, the following sub-findings are also discussed hereunder:

Sub-theme 1: Challenges facing girls in the classroom context

The four teachers A, B, C and D had similar statements on what difficulties challenged girls in the schoolroom. They expressed the source of the challenges that girls faced in the schoolroom. One of the four teachers said that boys saw what girls could not do in their classroom. According to their responses, the challenges were the negative perception of boys towards girls, cultural background of girls, given less attention and encouragement by their parents and communities to speak in front of others and burden of their domestic activities. These participants narrated:

...usually boys do not believe that girls can do in their classroom. Girls have the experiences which they brought from their cultural background. Traditionally girls are not supported by their parents to speak as equal as boys in front of their families. But boys are motivated by their mothers and fathers to speak in front of them. So the influences of traditional culture are the challenges that face girls in the classroom.

Girls face different challenges. For example, they may have a lack of money. They may have biological problems. If their parents are farmers, they are ordered to do different responsibilities. When girls back to their home, they have different responsibilities like cooking food, childcare and others. They are the late comers for school because they carry out a lot of household responsibilities... So due to their burden of the house work, they could not do their homework. (Source: In-depth Interview)

The above narration highlighted that girls faced challenges in the classroom, which originated from the girls' families and society. Another challenge, which did not come up in the other extracts, was that sometimes girls were faced with money challenges and that the many responsibilities they carried out at home made them to be late comers at school. This indicates that the education of the girl child is not important to the parents. This justified that these challenges affected the classroom teaching-learning activities because traditional gender beliefs of families and society created many challenges for girls in the classroom.

Like the above teachers' narration, in School A, Learners-A1 and A2, in school, Learner-B3, in School C, Learners-C1, C2, C3 and C4, and in School D, Learners-D1, D2 and D3 similarly stated that girls faced challenges in the classroom because girls perceived themselves as inferior to boys. This is because of the influence of the traditional gender belief. In addition, they clarified that girls did not study at home because they were too busy with domestic activities. Because of this reason, they feared and shied away from asking and answering questions in the classroom context. Therefore, participants narrated as follows:

Girls do not study their subject because they have domestic activities that challenge them to attend to their education...Girls fear to participate because they are shy to ask and answer questions...Some of the challenges can be transferred from their friends...If a girl always asks questions from a clever boy, others interpret it in the other side and then she will stop asking questions because of the negative perception of others. The girls think that they are inferior to boys... because they are influenced by traditional culture. ...When they come to school,

they do not participate in the classroom and in the group work. (Source: Focus group Interview)

The above data underlined that traditional culture was the major challenge that made girls consider themselves as inferior to boys in their classroom context. Girls also viewed themselves in a negative way. They were judgemental to any girl who would be seen asking questions from any boy in the classroom. Such a girl would be viewed in a negative manner.

On the other hand, in School D, Learner-D4 narrated that it was always said “Wondata!” (Bravo, well done) when a boy or a girl was the best performer of an activity. This challenged girls not to think they were as equal as boys and made them restricted during classroom discussions. She expressed her experience as follows:

When a boy or a girl does something in the best way, it is always said by a person, like “Wondata!” From this saying, girls think that being a man is better than being a woman. According to social influence, they always think that if they make mistakes, boys laugh at them. Because of this, they retreat not to participate in the classroom discussion. (Source: Focus group Interview)

According to the above statement, the remarks of a teacher caused girls to be more reserved and afraid in the classroom. The saying “Wondata!” which means “bravo or well done....” made girls to think men are superior to them. The boys’ behaviour was not reprimanded by teachers because they openly laughed at girls in the presence of the teachers and all these actions made the girls to retreat and keep quiet.

Sub-theme 2: Gender attitude between boys and girls in the classroom context

Teachers- A, B, C and D similarly expressed that boys degraded and embarrassed girls by laughing at them, by considering themselves a superior and by looking down at them. They presented their observation as:

...the attitude between boys and girls is not in a good way because boys usually degrade girls whether girls are a class monitor or a group leader because boys believe that girls are not equal as boys.

...Boys cannot believe the girls' performance...For example, if one girl makes mistakes, the whole boys laugh at that girl. But if a boy makes mistake, the girls are silent. They never laugh at a boy who makes a mistake...Boys look down girls. And also girls underestimate themselves. So girls believe that boys are always correct and right because they assume that boys cannot make mistakes. (Source: In-depth Interview)

Boys carried the attitude that they are superior in the school. They degraded girls and no one, not even the teacher, reprimanded them. The classroom became the battleground for power but also for the man because girls never laughed when boys made mistakes in class; all the boys in the class always laughed at girls. The above narration highlighted that boys had a negative attitude towards girls because they were familiar with their gender schema that influenced their attitude towards girls in the classroom.

Like teachers, in School A, Learner-A1, in School B, Learner-B2, in School C, Learners-C1, C2, C3, and C4 and in School D, Learners-D1, D2 and D3 similarly stated that boys were more powerful than girls so that they influenced girls because they thought that girls were powerless and also girls believed that they were below boys. These participants narrated their opinions like this:

Mostly boys embarrass girls, but girls accept as a normal due to their traditional experiences. Boys influence girls by power because boys believe that girls who have less power are under them and girls also believe that they are below boys.

In my class, girls believe that boys are confident and clever than girls because girls fear and shy to express their ideas... So most of the time, girls fear boys either to make friends or to study together. (Source: Focus group Interview)

In the above narration, participants stated that girls accepted it as normal when boys embarrassed them because of their traditional submissive nature that was perpetuated by the traditional and cultural beliefs of their society. This confirmed that traditional gender experiences affected gender attitudes among men and women in the schoolroom context. The finding indicated that boys had a negative attitude towards girls because they considered girls as incapable of having an excellent performance in their education.

On the other hand, Learner-D4 said that some boys embarrassed girls because they observed it from their fathers who insulted and frightened their mothers and then they practised it in the classroom by insulting and frightening girls. Girls on the other hand accepted it as a norm at school because that is what they were going to experience when they became adults. They too observed when their fathers frightened and insulted their mothers during their childhood. She expressed her observation as:

Some boys embarrass girls...I think boys listen and observe when their fathers insult and frighten their mothers and then boys practice it in the classroom by insulting and frightening female students. Because of this, girls accept as a normal when they become adult because they observe when their fathers beat and insult their mothers. So students' thinking depends on parents' thinking. (Source: Focus group Interview)

The above paragraph indicates that the apple does not fall far away from the tree. Children practice what they see at home. The finding in the above narration indicated that boys were more influential than girls in the classroom because they socially and culturally constructed their superiority from their childhood. The parents' behaviour influenced and affected students' behaviour in the classroom.

With regard to assertions that boys are naturally better at most sporting activities, Principals-A and C stated that being better in sport was not naturally gender-based because it was obtained through education and practice. They explained their opinions as follows:

...To become successful in sport, I think it is not natural because it is obtained through education and practice and also girls are nowadays becoming successful in different sports. (Source: Individual Interview)

According to Principal D's belief, if girls and boys practised various sporting activities like playing football during their childhood, both boys and girls could equally play any sport. However, as he said, if boys and girls played football together, boys might outperform girls because boys are used to playing football. He presented his opinion as:

In my opinion, naturally both boys and girls are equal because both can play any sport equally. But during childhood, boys mostly play football. When they become young and adult, they are more interested in playing football. But if girls make practice playing football during their childhood, they can play it when they are young and adult. But if boys and girls play football together, boys may outperform rather than girls because they are forceful... (Source: Individual Interview)

The finding pointed out that boys played football from their childhood. On the contrary, Principal B believed that it was right to say that boys were naturally better at most sports because boys had better energy than girls to do different tasks. He described his opinion and reiterated that:

I think it is right. We cannot compare girls with boys together...But it is clear that boys have better energy than girls to do different tasks. But when we compare their strength, girls are not stronger than boys. But naturally boys' strength is better than girls. In my experience, mostly boys play football, but girls do not play football in our surrounding area because there is some sort of cultural influence on girls. When girls play football, it is believed that they develop very bad habit because girls are forbidden to play these kinds of sports. (Source: Individual Interview)

Principal B narrated that the boys' and girls' strength cannot be compared because boys are naturally stronger than girls. According to the Ethiopian traditionally culture, girls cannot play football because it is believed that they can develop bad habits and they are forbidden to play these kinds of sports meant for boys. In the above narration, mostly boys played football than girls. This showed that girls were not stronger than boys.

Concerning girls' manner of dressing and being neater, Principals-A and D similarly said that women naturally wanted to beautify themselves by dressing well rather than men because they used different kinds of cosmetics. However, men did not worry about their beauty. They described their belief as:

Yes. Women like naturally to dress well rather than boys. This is known that women want to beautify themselves. They use different kinds of cosmetics rather than men. Most of the time, men do not worry about their beauty. In my opinion... some women observe other women and imitate their styles of beautification... (Source: Individual Interview)

On the other hand, Principals-B and C similarly discussed that it was not necessary to wear very attractive clothes in school because both boys and girls dressed in uniforms. They narrated their belief as follows:

Yes...If girls are more attractive than boys in school, it is not necessary to wear very attractive clothes because both boys and girls wear uniforms, but out of school, girls have their right to wear very attractive clothes...in this school all students wear uniform. So there is no difference. (Source: Individual Interview)

As the finding showed, while two of the four participants said that women were more concerned about their beauty, two of the four participants confirmed that it was not necessary to wear very attractive clothes in school because both boys and girls dressed in uniforms.

Discouraging gender stereotyped behaviours, school principals discussed actions in school. Principals-A, B and C said that girls were better than boys if they had good performance that was used to discourage gender stereotyped actions in their school. Therefore, Principal-A narrated that:

“If girls have good performance, we say that female learners are better than male learners because this indicates positive attitude.” (Source: Individual interview)

Principal B also expressed that at the beginning of the year, they tried to create awareness for both boys and girls who should give respect to each other in their school:

At the beginning of the year, we try to build awareness for both boys and girls in our school because all boys have to give respect for all girls and all girls have to give respect for all boys...

Principal-C described how they discouraged gender stereotyped behaviours in their school by teaching gender equality to students:

“We discourage it by teaching gender equality for students...” (Source: Individual interview)

By contrast, as Principal D said, *domestic activities were traditionally given for women and outdoor activities were given to men*. He narrated that it was believed that women might cook ‘wat’, prepare coffee, bake ‘injera’ and wash dishes, but a man might not do that. As he said, in school, if there was a digging activity, they traditionally selected boys to dig the hole for planting the seeds. He explained:

In the house, a woman may cook ‘wat’, prepare coffee, bake ‘injera’ and wash dishes, but a man may not do that. This is traditionally familiarised. So, domestic activities are given for women; whereas, outdoor activities are given for men. In school, if there is a digging activity, we traditionally select boys to dig the hole for planting the seedlings. (Source: Individual Interview)

The above data showed that gender stereotyped actions were discouraged by three principals and encouraged by one principal in his school.

Sub-theme 3: Influence of traditional gender beliefs in the classroom situation

The four teachers expressed similar statements about the influence of traditional gender beliefs in the classroom situation. They stated that traditional gender beliefs affected the classroom situation because girls were afraid to perform the given classroom activities because of their traditional background experience. They also discussed the manifestation of traditional gender beliefs that was reflected in the actual classroom context. Teacher A and B similarly said that girls were influenced by their traditional gender beliefs to participate actively in the classroom activities because they were not willing to raise their hands in the class:

When I give my students different types of classroom activities,..., especially girls may be afraid to perform those activities. This is due to lack of their self-confidence... For the manifestation of traditional gender beliefs, usually girls are not

willing to raise their hands in the class because these traditional gender beliefs influence girls not to participate in the classroom activity.

...when I teach in the classroom, girls do not want to ask the teacher and give answer. The reason is cultural influence which they have brought from their society. These days, the number of girls is increased in each classroom... (Source: In-depth Interview)

Teacher C also expressed that there were traditional rules that governed the family members and could influence male and female learners in the classroom context. According to his idea, girls were expected to be humble, restrictive and silent:

In our society, there are different unwritten rules. Those rules can govern the family members and that can also influence students in the classroom. For example, in our home women may not be given a chance to speak as free as men. The society expects girls to be humble. Parents do not allow girls to talk more and more. Therefore, that culture may restrict them. When they come to the class, they prefer to keep silent... (Source: In-depth Interview)

In the aforementioned narration, the examples which were been given by Teacher C indicated that girls were not allowed to speak as free as boys by their parents.

According to Teacher D's response, girls were still influenced by their traditional gender thinking which they brought from their society. He said:

Girls who have traditional gender thinking in their minds act what they know outside the classroom. Because they are still with their traditional gender thought that brought from the society. This influences classroom situation. So the influence of traditional gender belief that I observed is when one student tries to speak in English, others ridicule a student by saying: 'foreigner'. Due to this reason, others devalue that student. (Source: In-depth Interview)

The above narration indicates that learners call other learners' names such as "foreigner" if one speaks English. This portrays a negative attitude by learners towards the English

language. It is also stated that girls get ridiculed in class because of the entrenched traditional belief that devalues girls.

By the same token, Learners-A1, A2 and A4 in School A, Learners-B2 and B3, in School B, Learners-C1, C2, C3 and C4 in School C and Learners-D1 and D2 in School D similarly discussed that girls get reserved not to participate actively during discussions. This is because they consider themselves as inferior to boys because of the influence of traditional gender beliefs. These participants continued to state that traditional gender beliefs influenced girls' classroom participation because, as they said, when teachers ordered students to clean the classroom, boys were not willing to clean their classroom. This is because traditionally, they believed that domestic tasks such as house cleaning were given to women not to men. They narrated that:

Traditional gender belief influences especially girls' classroom participation because they...are more afraid than boys to actively participate in the class... And also some works like cleaning the house materials and other domestic tasks are done by girls.

When I see my mother and father, the more jobs are given for father outside home. This thinking comes to the classroom from the society...So, girls think that they have less ability to participate as equal as boys.

When a teacher orders us to clean the classroom, boys go out by saying "this is female activities" because boys hear their parents who say that house cleaning is for women not for men. (Source: Focus group Interview)

The finding indicated that girls were introverted rather than boys to participate in the classroom situation. This is because the traditional gender belief was the cause of their shy nature. Therefore, the data showed that girls' classroom cleaning encouraged domestic activities in school.

Like teachers and learners, principals were interviewed about how gender beliefs and attitudes were revealed in the school environment. As Principal-A stated, experiences and commitments were given more emphasis than gender to provide responsibility because, as he narrated, if a woman or a man had more experiences and

commitments, she or he could do the activities. However, he stated that women were more punctual than men in terms of reporting their performance on time, because some men were seen to be unconcerned. He said:

We think that experience and skill are given more emphasis than gender because if a woman has more experience and commitment than a man, she can do the activities. If a male has more experience and commitment than a female, he can do the activities... But in terms of reporting their performance, women submit it on time rather than men. But some men are seen to be lezifur rather than women. (Source: Individual Interview)

Principal B shared that 15 female teachers and two supporting female employees tried to create awareness and give some advice and support to the girls. He narrated that:

I think we have 15 female teachers and two supporting staff women. So they try to show what women do in school to create awareness and give some advice and support for girls. For the new comer students in our school, all school communities support new students who join this school. (Source: Individual Interview)

Principal-C provided that he did not see a gender problem in his school, except in his society:

“I do not see gender problem in the school. But I see gender problem in the society.” (Source: Individual interview).

On the other hand, Principal D described that female teachers prepared the coffee ceremony if it was needed in school. However, male teachers arranged chairs and tables for the coffee ceremony and chopped bread into pieces. In addition, he understood that, in the cleaning responsibility, most of the time only women came to be hired, but, in school guarding work, only men were employed. According to his experience, it was familiar that women were employed as a secretary in his school and other offices because, as he said, the vacancy by itself invited only women, not men. In his school, he added that during flag hanging, boys were willing and excited, but girls were reluctant because of cultural influences. He stated as:

If coffee ceremony is needed to prepare in school, women prepare coffee...But men arrange the chairs and tables for the party and chop bread into pieces rather than women... In cleaning activities, most of the time only females come to be hired, but males serve as a school guard, females do not participate in this activity. It is also common that females are employed as a secretary in our school and other offices because the vacancy by itself invites only females, not males...In our school, boys are willing and excited to hang a flag, but girls are reluctant. The reason is cultural influence which comes from the society. (Source: Individual Interview)

In the above narration, the finding indicated that traditional gender beliefs and attitudes were prevalent in the school environment. Certain activities were allocated to men and some to women. For example, for cleaning activities only women were hired and only men served as school guards. Women cannot be school guards. Only women were invited to apply for the post of secretary.

DISCUSSION

According to UNESCO's (2017:26) statement, educators must comprehend how typecasts restrict the selections and opportunities for men and women and make obscure their desires and variances. Additionally, teachers must be conscious of what the students bring to the classroom condition because they are responsible to establish gender-sensitive traits or behaviours. Other researchers such as Breda, Grenet, Monnet and Effenterre (2018:3) further state that "More concentration has been devoted to the role of social norms and gender stereotypes in explaining gender differences in educational investment" because gender stereotypes are circulated through different sociocultural contexts.

Regarding challenges facing girls in the classroom context, as Endendijk *et al.* (2016:142) state, the term gender roles and stereotypes refers to our beliefs about how men and women are anticipated to behave. Stereotypic messages instil and strengthen traditional gender roles rather than non-traditional gender roles because traditional gender thinking is a great challenge for gender equality or fair treatment. As Mohammed's (2016:26) study presents, typecasts on gender functions begin from the very commencement of birth. She

identified that a mother who gives birth to a baby boy is praised or congratulated by the society and her spouse. If she gives a baby girl, it is unwelcomed by the community including her household and her spouse.

Participants expressed the source of the challenges that girls faced in the classroom. As participants made it clear, one of these challenges was the negative perception that boys had towards girls because of their cultural background. Cultural background experiences of girls demonstrated challenges that arose from their burden of household responsibilities such as cooking food, childcare and others when they went back to their homes. This claim is supported by Clark (2016:4) that women were perceived to partake in and supervise household tasks such as laundry, shopping, and food preparation. The finding indicated that girls faced challenges in the classroom that originated from their family and society. This justified that these challenges affected the classroom teaching-learning activities because traditional gender thinking made girls passive in asking and answering questions in the classroom context. Classroom observation supported that most of the girls were challenged by their cultural background experiences during classroom instructional activities.

In terms of gender attitude between male and female learners in the classroom context, Kleven, Landais and Sjøgaard (2017:6) discuss that “gender attitudes are still quite traditional.” In this regard, participants expressed that boys degraded and embarrassed girls by laughing at them, by considering themselves as superior and by looking down or undermining them. This indicated that boys had a negative attitude towards girls according to their gender schema. It was clear during observation that girls were ashamed and demoralised by boys’ laughing during classroom discussions.

As Clark (2016:4) states, sports can be used to see men and women in a different light. The finding indicated that boys played football starting from their childhood. In this regard, participants affirmed that boys were more influential than girls in the classroom because they socially and culturally constructed their superiority from their childhood. This showed that parents’ practices and experiences affected students’ practices and experiences in the classroom. As participants said, if boys and girls played football together, boys might perform better than girls because boys mostly played football.

Participants responded that some school activities encouraged gender stereotyped behaviours or actions and some school activities discouraged gender stereotyped behaviours or actions in school. For example, if there was a digging activity, teachers traditionally selected boys to dig the hole for planting seedlings which was used to encourage gender stereotyped actions. Another school activity which was used to discourage gender stereotyped actions was teaching gender equality to students.

Concerning the influence of traditional gender beliefs in the classroom situation, researchers such as Karkhanis and Winsler (2016: 140) argue that culture plays a role in transforming perceptions, roles, stereotypes, attitudes, values, norms and beliefs to a child. Similarly, fathers and mothers are a child's primary intermediaries because they are accountable for providing the required guided experiences for the child to be helped from a lifetime of education. As UNESCO's report (2015:12) presents, educators are the "heaviest carriers of...traditional outlooks" and they make and perpetuate the gender typecasts in the schoolroom unconsciously. Teachers' gender outlooks can impact how they give treatment to men and women in the schoolroom with respect to leadership. Primary practices describe the situation for later practices, according to Burn's (2016) statement. Thus, it is believed that parents encourage gender-consistent behaviours in their boys and girls because they might frequently contribute to sex variances in skills and self-perceptions by handling their boys and girls in a different way.

As stated by Sinclair (2015:16) and Zaidi (2016:16), the traditional gender functions assist to perpetuate gender typecasts, such as men are expected to be independent, self-assured, confident, adventurous, hostile, violent, task-oriented and competitive. Contrastingly, women are expected to be more passive, reliant, emotional, expressive, gentle, friendly, people-concerned and supportive because these expectations originate from traditional gender beliefs. Similarly, participants expressed similar statements about the influence of traditional gender beliefs in the classroom situation because girls were expected to be humble, restrictive and silent in their society. Consequently, participants presented that girls had cultural influences that they brought from their society because they did not ask and answer questions in the classroom.

In this regard, Kretschmer *et al.* (2017: 253) reviewed that ...women are more dedicated in fitting into their societal situation than men. The finding showed how learners' traditional gender schema affected girls' education in the classroom situation. This is supported by UNESCO (2017:45) that the pervasiveness of certain experiences entrenched in familial traditions does not always inspire the promotion of liberties and privileges. Furthermore, Kretschmer *et al.* (2017: 252) discuss that "...norms operate through peer pressure..." This view is consistent with classroom observation because it was observed that girls were influenced by traditional gender beliefs through classroom instructional activities. In the same way, Mohammed (2016:26) provides that within the schoolroom, female learners are anticipated to be afraid and silent.

School participants described that in the cleaning occupation most of the time only women are hired. However, in the school guarding work only men are employed and also females were employed as a secretary and janitor in school and other offices. The finding indicated that traditional gender beliefs and attitudes were observed in the in school environment because there was still a gap that these activities were for males and those activities were for females.

6.4.1.4 Finding 4: Gender inequality in classroom instructional activities

The opportunity for men or boys and women or girls in terms of gender disparity was discussed. Sub-themes of gender inequality such as giving opportunity for boys and girls in the English schoolroom were discussed hereunder:

Sub-theme 1: Giving opportunity for boys and girls in the English classroom

Teachers A, B, C and D detailed that they had given impartial chances to male and female learners to encourage them to partake equally but boys perform differently from girls because they were not occupied with domestic chores such as keeping children, cooking food, cleaning the house at home. They narrated as:

...But sometimes I give girls more opportunity to answer some question and to increase their speaking skill and participation as equal as boys. The reason is that

these girls are busy by household works like keeping children, cooking food, cleaning the house when they go back to their home...

... So in some sections, girls are more efficient and score better marks than the boys. And in some classes, boys can get good results. I do this to equally encourage without any separation between girls and boys because I am a facilitator for male and female learners similarly in the classroom.

... But due to boys' willingness, we give more chance for male learners than female learners because female learners are not willing to perform the activity that we give. Most of the time, we give opportunity for boys than girls.

... But I found male learners are more participants in the discussion. The reason is that girls do not do things as I expect. Having this in mind, I am obliged to give for boys. (Source: In-depth Interview)

The finding showed that the four teachers sought to challenge rather than build gender inequality in classroom instructional activities by providing impartial chances to male and female learners. Nonetheless, they confirmed that there was still a difference between boys and girls in the manner they used the given opportunities because boys were more willing than girls to use the given opportunities in the actual classroom context.

Like teachers, Learners-A1 and A2 in School A, Learners-C1, C2, C3 and C4 in School C and Learners-D1, D3 and D4 in School D stated that girls performed any subjects to improve their self-confidence and compete with boys because, as they said, this was used to remove the traditional attitude of the society to empower girls. Contrastingly, some teachers gave equal opportunities and some teachers did not. They narrated as:

Yes. Teachers give opportunity for girls and boys equally. The way they give this opportunity is done by giving activities, assignments; project works...Girls perform any subjects to improve their self-confidence and to compete with boys. The reason is to remove the traditional attitude of the society.

Some teachers give equally and some teachers do not give equally. Even if the opportunity is equally given, the female students do not use properly their chance

because of cultural influence.” (Source: Focus group (Source: Focus group Interview)

By contrast, in school A, Learners-A3 and A4, in School B, Learners-B1 and B2 similarly stated that girls did not use the opportunities given by their teachers. This is because they were afraid of being equal to boys during answering and asking questions:

...Girls have equal chances. But they do not use that opportunity and then boys take the opportunity in English class because girls are afraid to use their chances in answering and asking questions, presenting or speaking in front of students. (Source: Focus group Interview)

On the other hand, Learner-D2 in School D stated that most of the teachers gave the chance to students who firstly raised their hands. She explained her view as:

“Most of the teachers give the chance to students who firstly raise their hands.” (Source: Focus group interview)

As the above narration indicated, the data specified that teachers gave equal opportunities to boys and girls even if girls were incompetent to use the given chances when their teachers gave it to male and female learners.

Sub-theme2: Differences between boys and girls during classroom interaction

The four teachers had similar views on the variances among male and female learners during classroom interaction. They explained the reasons why there were dissimilarities among male and female learners during interaction. They said that girls were shy and were afraid due to the absence of self-assurance, low participation and self-underestimation. On the contrary, boys considered themselves as superior because they degraded girls by laughing at them because of their cultural experience in the society. They said:

Yes. There are differences. When I look at, the number of girls is greater than the number of boys in many classes. But girls’ participation is low...The reason is that girls shy. Most of the time boys degrade girls...

The difference may come based on the teachers' facilitating role. If the teacher facilitates them or gives them the chance, the communication between the teacher and the student, the communication among the learners will be increased. Bout...the interaction is with similar gender. Even in the school compound, when students play football or handball, simply they choose their categories. This shows the differences between boys and girls during interaction. (Source: In-depth Interview)

The finding emphasised the gap that male learners and female learners did not have equal interaction in the schoolroom because of their social and cultural orientation. In other words, there was inequality between male and female learners during schoolroom communication that affected the classroom teaching -learning practice.

Like teachers, Learners-A3 and A4 in School A, Learners-B1 and B3 in School B, Learners-C2 and C3 in School C, Learners-D1 and D2 in School D similarly expressed that boys actively participated, but girls were embarrassed to participate because most of them did not ask and answer questions even if some girls tried to participate. These participants narrated:

Boys ask and answer questions since they do not fear. But girls do not actively participate...When a question is asked in the schoolroom, female learners are embarrassed to partake even if teachers see both girls and boys equally...some female students try to participate, but most of them are not active participants. (Source: Focus group Interview)

The above narration emphasised that there were dissimilarities among male and female learners during classroom interaction because boys participated more than girls during classroom interaction.

Sub-theme 3: Feeling superior during classroom discussions

Teachers A, B, C and D expressed that boys felt superior in the classroom discussions because priority was given to them in their culture. For example, parents became very happy when they gave birth to a baby boy rather than a baby girl in their society. These

participants also explained that boys came first to stand and defend any challenges in the class. One participant added that the proverb “*Silence is golden!*” seemed to be suitable for girls in the class because they always chose to be quiet because of the influence of their cultural background. Therefore, they narrated who felt superior in classroom discussions:

Boys feel superior. Most of the time, boys raise their hands whether their answer is correct or incorrect. ... Most of the time priority is given for boys. For example, parents become very happy when they born a boy. If that baby is a boy, they are joyful really. I think this is the reason that makes boys feel superior in the class.

... Boys do not accept girls' idea when they discuss because they do not believe that girls' answer or idea is right. ...In every activity, boys come first. They can stand and defend any challenge in the class. They can interact with teacher without any fear. When the class becomes noisy, one boy stands and says “Hello everybody! Keep silent!”... For example, there is a proverb “Silence is gold!”...girls always choose quietness due to the influence of their background experiences. ... In the society, boys are bounded by different positive thoughts. But this does not happen for girls. (Source: In-depth Interview)

The finding emphasised that boys assumed that they were superior to girls in the schoolroom. If boys felt superior in the schoolroom, this indicated that there was a gap in gender equality through classroom instructional activities.

As teachers said, Learner-A3 in School A, Learner-B4 in School B, Learners-C3 and C4 in School C, Learners-D1, D2, D3 and D4 in School D communicated that boys considered girls as inferior to them because, as they stated, their society believed that girls needed to do indoor activities and boys needed to do outdoor activities. This showed that girls were still undermined by their society Therefore, they narrated their opinion as:

Boys feel superior to girls due to the influence of traditional gender thinking...The factor is that boys are confident in our society. Girls may be laughed by their classmates when they make mistakes...Still girls are underestimated through the society. Because the society believes girls must work indoor activities but boys must

work outdoor activities...So boys have a dictatorship role in the classroom.”
(Source: Focus group Interview)

The finding underlined that traditional thinking of the society encouraged girls' inferiority complex that affected boys' and girls' equal participation in the classroom. For that reason, boys had a dictatorship role in the classroom because they considered themselves as superior to girls.

Sub-theme 4: Providing special support for girls

The four teachers believed that girls should be given special support to improve their ability and make them as equal participants because when they went to their homes, they spent their time doing different domestic activities rather than studying. The teachers also said that girls had many obstacles that prevented them to do better. According to their statement, one of these obstacles was the traditional belief. This showed that girls needed special support in the tutorial classes. Participants narrated:

...Girls need special support because most of the time, girls in our culture do not spend much time for their education. They spend much of their time in different domestic activities rather than studying their education. So this is one reason that we teachers give girls special support to increase their knowledge and make them educated as equal as boys...

...There are many obstacles that hinder girls in order to fit their education. Due to this, we teacher give more emphasis for girls to overcome these problems. Preparing and giving tutorial class is one means for girls to improve their ability and to make them equal participant with boys. ... In the society, there are different sayings that hamper or prohibit girls not to do better. (Source: In-depth Interview)

The above narration indicated that girls still had many obstacles that impeded them not to be successful in their education. Therefore, the data collected from the participants underlined that providing special support for girls was necessary.

Similarly, Learner-A4 in School A, Learners-B3 and B2 in School B, Learners-C1, C2, C3 and C4 in School C and Learners-D1, D2, D3 and D4 in School D similarly narrated that

girls did not become better than boys even if they got support. As these participants said, when girls went to their homes, they had more burdens that were used to develop their shy and fearful nature. They discussed their responses as:

Giving special support helps girls to determine their decision in any aspects and to make them independent by themselves...Most of the time, support is given for girls, but they do not become better than boys... because girls have more burden or workload when they go to their home. So they develop fearfulness and shyness.

Teachers give different opportunities for the girls to improve their participation in different activities and describe their own ideas. So, teachers support girls by giving tutorial classes in the opposite shift because they have burden by domestic activities. (Source: Focus group Interview)

The above narration confirmed that providing special support for girls was helpful because both girls and boys had an important contribution for the development of a country. As a result, teachers supported girls by giving tutorial classes in the opposite shifts to improve their participation.

Sub-theme 5: Reasons for boys to underestimate girls

Teacher A expressed that society was an agent for the undermining of girls and for the overestimation of boys because it was supposed that boys were better than girls so that boys were given priority and different chances to improve their general knowledge by looking at films and reading books in the library. This sociocultural context gave boys an opportunity to undermine girls. Teacher A mentioned the major reasons for boys undermining girls:

I think the first reason is what the society creates on girls. Usually boys are given priority. For instance, 'Men are better than women.' is the belief of the society. The other thing is that boys have different chances to improve their general knowledge like looking at films or movies. They can go to library and read much time. This is the reason that boys underestimate girls. (Source: In-depth Interview)

On the contrary, Teacher B elucidated that there was a slight change because girls were becoming public figures such as being president, prime minister and a pilot in some countries. He stated that:

The cultural background is one of the reasons for boys to underestimate girls. It is not only in our country and in our school. It is also in the world. But these days, girls are becoming the leaders...We can see female pilot or female president or female prime minister in some countries. So, if we motivate girls, things can be improved for the next generation. (Source: In-depth Interview)

According to Teacher C's statement, boys considered that they could do everything by themselves, but girls considered that they could not do things by themselves. He explained as:

The reason why boys underestimate girls is that most of the time boys consider themselves that they can do everything by themselves. But girls cannot do the tasks. This is the problem of their attitude. (Source: In-depth Interview)

Teacher D's response reinforced that girls did not come up with good results when they were compared with boys because boys were positively distinguished and girls were negatively distinguished by their society. Due to this reason, what he underlined was that boys always looked down on girls. He discussed:

...The reasons are that girls do not come up with good result in a comparison with boys. And also the different thought that comes from the society distinguishes boys positively but girls negatively. Because of this, boys always assume that girls are below them. (Source: In-depth Interview)

The finding stressed that the social and cultural background experiences of learners endorsed boys' super egos and girls' inferiority. This was used to strengthen gender inequality that affected the classroom instructional activities.

In the same way, Learners-A1, A3 and A4 in School A, Learner-B1 in School B, Learner-C4 in School C, Learners-D1, D2, D3 and D4 in School D similarly discussed that boys

perceived girls as inferior to them based on their traditional gender belief. Therefore, they explained what the major reasons were that boys underestimated girls:

Boys perceive themselves as superior in their society and family due to their traditional gender belief...The reasons are girls' cultural background experiences.

Based on traditional gender belief, male students see themselves that they are superior in the society and leader of the family. As to me, I think women themselves make men think they are superior. This shows that women accept their inferiority. (Source: Focus group Interview)

The finding underscored that boys encouraged traditional gender belief by perceiving girls as inferior to them. This is caused by the social and cultural background experiences that made boys underestimate girls through instructional activities.

DISCUSSION

In terms of gender equality, UNESCO (2017:13) describes “Gender equality” as balanced privileges, accountabilities and chances for women, men, daughters, and sons. In the same view, as Clover’s (2015:20) statement indicates, gender equality means the balanced partaking of both men or boys and women or girls in all spheres . . . of social life. As UNESCO (2015:10) and Powell (2016:3) put it, gender equality ensures that boys and girls enjoy the same status and have an equal opportunity to exercise their human rights and realise their full potential to contribute towards political, economic, social and cultural development and to benefit from the results. Because of this statement, equitable treatment is necessary to reduce gender imbalance and increase gender sensitivity in instructional activities. Nonetheless, traditionally, women are perceived as inferior to men.

By contrast, Minasyan (2017:97) defines the classroom as a place where disparities between boys and girls may be explored and challenged. In the same view, Powell’s (2016:20) statement shows that gender disparity seems to be a worldwide problem because the subject of disparity of men and women has always been broadly discussed in human society. Generally, Powell says that by tradition, women have been perceived as inferior to men in terms of their potentials, capacities and their roles in society, but both

men and women have balanced positions because power inequalities are not a 'natural' effect of biological variances, but are set by the systems and cultures in which we live (ibid).

However, Powell (2016:35) debates that gender disparity is not a problem of absence of knowledge but rather an absence of concentration in changing imbalanced relations in academia. On the other hand, Powell (2016:20) asks why gender disparity persists in academic institutes even when exertions are taken to change the situation.

In terms of giving opportunities to male and female learners in the English class, the finding showed that the four teacher participants sought to challenge rather than build up gender inequality in classroom instructional activities by giving equal opportunities to boys and girls. They confirmed that there was still dissimilarity between sons and daughters in the usage of the given opportunities because sons were more willing than daughters to use the given opportunity in the actual classroom context. This view is consistent with classroom observation because it was observed that most of the girls feared to employ the opportunity that was given by teachers in the classroom, but most of boys were fast and willing to employ the opportunity.

Eliasson, Sørensen and Karlsson (2016:1658) discuss several studies to indicate that teachers value boys' experiences more and generally treat boys more favourably than they treat girls. With this regard, learners approved that not all instructors gave the same chances to boys and girls. They gave more opportunity to boys than girls because girls participated less than boys. Hosseini's and Hellsten's (2015:1) study supports that men are expected to talk rougher and are allowed to swear, while women are expected to talk stereotypically like a lady, which means soft and careful. One of the big differences is that women tend to be more polite than men.

Eliasson, Sørensen and Karlsson (2016:1658) reviewed different studies to show that "teachers spend more time interacting with boys". This statement confirms that there are differences between boys and girls during classroom interaction because Hosseini and Hellsten (2015:1) define classroom interaction as a term that is used to describe the behaviour and speech in a classroom; it can also be seen as social interaction in the

classroom. However, Kretschmer *et al.* (2017: 252) argue that the absence of communal values obscures effective interaction and communication, hindering attachment formation. In addition, Kretschmer *et al.* (2017: 253) reviewed various studies to confirm that while men often interact in larger peer groups, women's friendships are focused in dyadic communications. Minasyan (2017:91-92) also found that female students used interruptions mainly for cooperative reasons, such as providing assistance or expressing agreement; whereas, male students interrupted intrusively with the aim to gain the speaking floor or to express disagreement.

Teachers and learners had similar views on the variances among male and female learners during classroom interaction because male learners were active participants and female learners were fewer participants. According to Nasser's (2016:15) statement, there are social differences because culture and society assign gender roles and dictate how each gender should behave. For example, boys are told to be strong and not show emotions. Participants also explained the reasons why there was a variance among boys and girls during interaction. They said that girls shied and feared and they had lack of self-confidence, low participation and self-underestimation; whereas, boys considered themselves as superior because they degraded girls by laughing at them due to their cultural experience in the society.

Minasyan's (2017:91) study presents that male learners have more communications with the instructor than female learners and seem to be mostly more significant in the educator's perceptual field. This indicated that there was gender imbalance in classroom interaction. The finding highlighted the gap that boys and girls did not have equal collaboration in the class due to their societal and traditional orientation. In other words, there was inequality between boys and girls during schoolroom collaboration that could affect the classroom teaching-learning practice. This was confirmed during classroom observation that boys' interaction was greater than girls' interaction even if their number was lower than the girls. Girls' interaction was lower than boys' interaction even if their number was greater than boys' number. Minasyan's (2017:91) findings confirm that "male students take more turns in classroom interaction, and as to the frequency of interruptions, male students interrupted more frequently in instructor-

learner collaboration as well as in peer collaboration...” As early stated, it is believed that through social interaction in the classroom context, learners actively explore new information to construct their own meaning and knowledge.

Hosseini and Hellsten (2015:4) say that women’s subordination as well as gender orders are publicly built because a gender order occurs in many institutes, just as it is present in society. Therefore, it is recommended that teachers play a critical role in challenging these hierarchies. However, first they ought to comprehend that male domination and female subordination exist and that they have a right and a responsibility to alter them.

In terms of feeling superior during classroom discussions, teachers highlighted that male learners assumed they were superior to female learners in the schoolroom. If male learners felt superiority in the schoolroom, this indicated that there was a gap about gender equality through classroom instructional activities. During observation, it was clear that boys’ superiority was reflected in terms of asking and answering questions, being a group leader and class monitor and being active participants. This is consistent with Ghalib’s (2017:85) conclusion that “...gender differences are normalised.” This could show that male dominance still prevails in public or semi-public spheres such as the school.

Learners confirmed teachers’ statements that that boys who had a dictatorship role in the classroom felt superior and girls who were still undermined in their society felt inferior because traditional thinking of the society encouraged girls’ inferiority which affected boys’ and girls’ equal participation in the classroom. In this regard, a study reviewed by Clark (2016:3) suggests that men are involved in a superior variety of jobs and the energetic participants in many outside actions in their society. This is consistent with Buberwa’s (2016:1) discussion that “Patriarchy is systems of male domination and female subordination.”

In terms of providing special support for learners, UNESCO (2015:10) clarifies that special treatment can be taken to reverse the historical and social disadvantages that prevent female and male learners from different benefits. In the same way, Bataineh and Obeiah (2016:12) propose that students are encouraged to capitalise on their own creativity,

motivation and resourcefulness when instructional scaffolding is applied correctly because in instructional scaffolding, the most important feature is the peer and teacher support.

Teachers and learners unanimously believed that girls should be given special support to improve their ability and make them as equal participants with boys because they spend their time doing different domestic activities rather than studying in their homes. So the finding indicated that girls still had many obstacles that impede them not to be successful in their education. So the data collected from the participants underlined that providing special support for girls was compulsory. During observation, it was clear that most of the girls were still tied by traditional gender beliefs because they feared and shied away from asking and answering questions. Male learners laughed at them when they made mistakes during asking and answering questions and group discussions. Therefore, the data highlighted the need for the continuous support of girls in classroom instructional activities.

With regard to reasons for boys undermining girls, Alexander-Scott and Holden (2016:10) put it that gender rules guide how men and women perceive themselves as men and women, their societal and close associations, their sexuality and the distribution of power and resources. Because of these gender norms, these researchers (2016:9) highlight that a man has a right to affirm power over a woman and is considered publicly superior. Similarly, teachers and learners expressed that society was an agent for undermining girls and for the overestimation of boys because it was supposed that men were better than women. Thus, the girls were negatively singled out by their society. This sociocultural context gave boys an opportunity to undermine girls.

On the other hand, some teachers explained that there was a change because girls were becoming public figures such as being president, prime minister and a pilot in some countries. The finding stressed that the social and cultural background experiences of learners endorsed boys' overestimation and girls' underestimation that was used to strengthen gender inequality that affected the classroom instructional activities. This view is supported by Chikunda's and Chikunda's (2016:12) statement that children internalise

significant components of the ideology about the dissimilar roles that men and women, or boys and girls have in their society.

Chikunda and Chikunda (2016:12) view gender equality as the belief that once women and men are visible in the same curriculum, taught by the same teacher, read the same book because the importance of gender impartiality for progress is broadly recognised the global context. Therefore, in terms of perception about boys and girls, teachers agreed that they felt happy when boys and girls equally participate in the classroom. Learners also supported that equal perception towards boys and girls was imperative to enhancing equality between boys and girls during English lessons. Thus, the finding showed that equal participation of boys and girls made teachers very happy. Gender representation in Grade nine English textbook is concisely discussed in the subsequent section.

6.4.2 EMERGING THEMES WITH REGARD TO GENDER REPRESENTATION IN GRADE NINE ENGLISH TEXTBOOK (“ENGLISH FOR ETHIOPIA: STUDENT TEXTBOOK GRADE 9” WRITTEN BY “DONNA BAILEY” 2005 (E.C.)

In Grade 9 “English for Ethiopia: Student Textbook”, next to the cover page, the author and the evaluators of the textbook are presented. Both the author and the evaluators are male”. One author is depicted as male. There are also four male evaluators. The textbook consisted of 246 pages and 12 units along with the revision of units. Finally, it has four appendices. Appendix 1 is about the verb form. Appendix 2 is about phrasal verbs. Appendix 3 is about vocabulary list and Appendix 4 is about listening texts.

Themes that emerged in relation to gender depiction in Grade nine English textbook were the following: Portrayal of feminine and masculine characters in Grade nine English textbook, language uses in relation to feminine and masculine characters, activities performed by masculine and feminine gender and women and men pictorial representations in the Grade nine English textbook.

This section critically examined how gender is represented in the Grade nine English textbook and how gender representation in English textbook promoted or affected teaching and learning for Grade nine in Ethiopia because schoolbooks have a central

role in language classes in all types of educational institutes (Akbar, 2016:109). On the other hand, schoolbooks may propagate gender partiality, chauvinism and discrimination through stereotypical and unequal representations of men and women in stories and pictures (Bromley *et al.*, 2016:12). For instance, if I take the Grade 9 English textbook, women have been depicted as inferior to men (*e.g.as injera baker and seller, house cleaner, animal keeper, child care giver, meal's maker, cake maker, employees rather than employer, teller in the market, cashier, nurse...*). In other words, men are presented as an upper gender and have the principal roles. By depicting such roles, the idea of subordination of women is indoctrinated or instilled in the learners' minds. In relation to this idea, gender partialities in schoolbooks may shape gender identities in ways that hamper development towards gender impartiality in education and the enablement of women for social and economic growth (Bromley *et al.*, 2016:12). This encourages a male dominated society.

Therefore, the current Grade nine English Language Textbook used throughout Ethiopia was examined in terms of the portrayal of feminine and masculine characters, language use in relation to feminine and masculine characters, activities performed by male gender and female gender and women and men pictorial representations. Thus, I explored the stereotypical roles of women as mothers and homemakers. These were still continuous in the existing language textbook that was used to encourage male dominance in the classroom.

6.4.2.1: Finding 1: Portrayal of female and male characters in Grade nine English textbook

The Grade nine English textbook showed gender variances in terms of masculine and feminine characters. As presented in this textbook, masculine characters were depicted to be involved in the activities taking place outside the house, while women were more involved in the activities taking place inside the house. Therefore, men were portrayed as outside workers:

“Addis Ababa was founded by Emperor Menelik II... Menelik planted eucalyptus trees....” (P-235);

“Bekele’s nephew decided to make a list of rules to follow every morning. Bekele says in his letter that his nephew should not be afraid to take part in things.” (p.15);

“..., my uncle is a tour operator...” (P-21);

“...the Ethiopian king Al-Nejashi ...” (P-21);

“Gebre has just been made the captain of our local football team.” (P-30),

“A man is jeweller, weaver, sculptor, metal worker, glass blower.” (p.39)

“..., he is famous as a painter and graphic artist ...” (p.100);

“My uncle has been working at the school for a long time.”(p.109);

“The headmaster is talking but Abel and Jemal are at the back of the hall...” (p.110);

“An important scientist spoke to the school on speech day. He has written many books.” (p.125);

“My father hopes that I will work on the farm with him.”(p.130);

“My brother is out. He is not helping me with the work.” (p.147);

“The boys ran out of the kitchen noisily upsetting the pans as they did so.” (p. 168);

“My father is working in his office.” (p.196);

“Men have decided ...To feed my wife and 12 children...” (p.205);

“The president had been touring the exhibition before he listened to the lecture.” (p. 224);

“My father has taken over the manager’s job.” (p. 231).

(Source: English for Ethiopia: Student Textbook Grade 9)

The aforementioned data from the textbook showed that men were defined primarily by employment, intellectual activity as well as hobbies and skills. They were also depicted as mentally strong and independent high achievers. Therefore, most of the aforementioned examples showed that men were more likely to hold prestigious jobs and positions. In other words, men were more frequently depicted in professional settings than women.

On the contrary, women were depicted as indoor workers:

“After school I help my mother in the house and look after my baby sister. Mother is teaching me to cook my favourite meal of injera and watt...” (p. 18);

“A woman is potter, basket-maker, dyer, and leatherworker.” (p.39)

“There is a girl sitting alone. She is dressed up to attract the attention of the boy.” (p.89);

“Wiezero Bontu is going to make the cake. Her mother made a beautiful cake.” (p.111);

“The mother with the child... reveals intense desire of to have children.” (p.169);

“The girl spoke to quietly that nobody could hear what she was saying.” (p.168); “She is a slow worker. She works slowly. She is a good cook. She cooks well.” (p.167);

“Making pots is basically women’s work...” (p.239);

“...I work as a doctor in the main hospital in Addis Ababa.” (P-235)

(Source: English for Ethiopia: Student Textbook Grade 9)

Figure 6.4.2.1.1: Pictures of famous people



Source: English for Ethiopia: Student Textbook Grade 9, p.99

In the above sample pictures, it is seen that male portrayal is different from female portrayal because the two pictures (b) and (f) show that women are doing domestic activities, which is used to encourage traditional gender norms. Picture (a) shows a woman who is a famous singer in Ethiopia. Picture (d) also depicts a young woman who is a beauty contestant in Ethiopia. On the other hand, picture (c) presents a man who is the greatest distance runner of all time. Picture (e) is also a man who is known as a stage designer at the Yehager Fiker Theatre and as a graphic artist.

Therefore, regarding professional roles, women were not further depicted, but were portrayed further in subsidiary roles and home life. The finding underscored that the Grade nine English textbook encouraged traditional gender representation by assigning women mainly in baby-sitting and domestic chores, such as cleaning, cooking or shopping. In this case, women were portrayed as the subordinate gender because they were regularly assigned to subordinate roles and responsibilities through the textbook. As a result, women were significantly underrepresented in the Grade nine English

textbook because the Grade nine English textbook, in many ways, reflected gender stereotyped views. In other words, men were overrepresented and women were underrepresented in the current Grade nine English textbook. Therefore, gender representation in Grade nine English textbook was imbalanced.

6.4.2.2: Finding 2: Language use in relation to female and male characters

Regarding the order of mention, Table 5.1 in Chapter 5 shows that male dominance in the Grade nine English textbook was evident throughout the pages like speaking first in conversations and order of mentioning. Examples that are taken from the Grade nine English textbook indicate that men or women were portrayed first in reading passages, dialogues, and examples and exercises were provided:

“What is his or her name? How old is he or she?” (p.2)

“Hello! My name is Gabriel. ... My name is Fatima...” (p.7)

“Brothers or sisters” (p.11)

“As he or she answers,” (p.12)

“...in case he or she makes mistakes.” (p. 15)

“...write a poem about his or her activity.” (p.54)

“You can have a boyfriend or a girlfriend...” (p.82)

“Does he or she show any sign of weakness?” (p. 89)

“The Ethiopian stars Feyisa Lelisa and Atsede Bayisa shine...” (p.102)

“He or she will die. He or she will not develop AIDS. He or she will get opportunistic infections.” (p.119)

“Are my uncle and aunt visiting us next weekend?” (p.130)

“...your partner on his or her new words.” (p.134)

“...he or she will be able to pay the money back...” (p.138)

“...his or her agreement to pay...” (p.139)

“You are invited to stay with your uncle and aunt in America.” (p.146)

"I have many brothers and sisters." (p.151)

"...he/she can hear the music..." (p.164)

"...is practised by both men and women." (p.166)

"...intimacy of men and women." (p.169)

"The winner is the person who has no seeds left in his or her hole." (p.173)

"...without giving his or her name!"(p.173)

"his or her interests or hobbies." (p.173)

"He or she puts seeds...he or she wins..." (p.173)

"...No, he/she hasn't." (p.196)

"...Ethiopian pair Feyisa Lelisa and Atsede Bayisa claimed men's and women's title..." (p.240)

"...to increase his or her wealth..." (p.242)

"...men and women dance in a circle..." (p.243)

"...men and women wear..." (p.243)

"Some dances are performed separately by men and women, while in some, men and women dance together." (p.244)

(Source: English for Ethiopia: Student Textbook Grade 9)

By contrast, woman first-ness was presented like *"...mother or father"*-(p.111); *"...the woman and the man"*-(p.155) and *"neither Kasech nor Berihun"*-(p.179) *"...woman and man have..."* (p. 243). (Source: English for Ethiopia: Student Textbook Grade 9)

The above examples of man first-ness occurred in proper nouns (e.g. *Feyisa Lelisa and Atsede Bayisa*), common nouns (e.g. *men and women, uncle and aunt, brothers and sisters*), possessive pronouns (e.g. *his or her*) and subject and object pronouns (e.g. *he or she, him or her*). From those examples, men first appeared more frequently when compared to women through the gender-biased textbook. As a result, man first-ness was higher than woman first-ness because men were mentioned before women. Therefore,

the finding indicated that men initiated almost all conversations in the current Grade nine English textbook.

As seen in the data from the textbook, the major result was that gender-marked vocabularies were included in the textbook. Therefore, gender-marked vocabularies that were used as gender identifiers in the Grade nine English textbook were evident throughout the pages, as the following:

*“I would like to be a **businessman**...” (p.8);*

*“...by watching professional **craftsmen and women**” (p.42);*

*“I could feel my heart beat as I went into the **headmaster’s** office.”(p.78);*

*“He is young and good-looking ... He married an **actress** who played a leading role as a city girl. ...” (p.100);*

*“Kibnash proved to be an acute **businesswoman**” (p.113);*

*“The **host** bows from the door...” (p.166);*

*“...two **policemen** went to the shop...and the night **watchman** met them...” (p.244);*

*“...said a **spokesman**” (p.185);*

*“...International Red Cross **spokesman**...” (p.187);*

*“**Grandmother** was playing with the baby and **grandfather** was sleeping on the sofa...” (p.195);*

*Last Saturday I was in a big shop in Addis Ababa with one of my brothers. We were talking to an assistant when a woman came into the shop. She was crying. She told us that a man had stolen her purse. We ran into the street. It was full of people and traffic. It was impossible to know where the man had gone. Just then a **policeman** came into the shop. He had a purse in his hand. When the woman saw him, she was very pleased. The **policeman** said that the man who had stolen it was a thief whom they had been trying to catch for a long time. Now he was at the police station. (p.197);*

“...policeman...” (pp.196 & 224)

*“He put his name forward for **chairman**.” (p.231);*

“...firemen are still trying to put out the fire.” (p. 240).

(Source: English for Ethiopia: Student Textbook Grade 9)

On the other hand, gender-neutral vocabularies were included like: *“businessperson” (p.12); “craftsperson” (p.54); “chairperson” (p.160); “tourist person” (s), “cyclist, people, artist, weaver, children and builder” (p.174)....* (Source: English for Ethiopia: Student Textbook Grade 9)

According to the above examples, gender-marked vocabularies made women and men unequal and had a hand in maintaining and strengthening gendered values because instructional materials, in particular, school textbooks are powerful to convey gender-biased language.

6.4.2.3: Finding 3: Activities performed by male and female gender

As presented in Table 5.1 in Chapter 5, most of the activities were performed by men and women performed some of the activities. Examples of gender activities performed by men were the following:

“...I (M) work in garage.” (P-235)

“...I have lots of friends and after school I usually play football or volleyball with them. I am learning judo too, which is good fun.” (p.7)

“Three boys are playing a computer game.” (P-37)

“Four boys are playing mancala.” (P-37)

“All the boys are digging (p.45); Both the men are weaving baskets.” (p.45);

“I can’t bear it when my brother practices the guitar in the evenings.” (p.78);

“Zebida has been reading that book since he came home.” (p.109);

“The boy has just finished washing the car.” (p.174);

“The man has just caught a fish.” (p.174);

“Men kill elephants... men hunt them...” (p.198);

Ibrahm’s Favourite free –time activity: “...one of our teachers, Mr Hailu, started a computer club and I was the first to join! Now I’m on the club committee ...I would like to have a computer of my own at home ... (p-237)

(Source: English for Ethiopia: Student Textbook Grade 9)

By contrast, examples of gender activities performed by women were:

“I (F) help my mother with some of the work. I look after my baby sister or help with the cooking.” (p.7)

“One girl is peeling potato and carrot to prepare food.” (P-37)

“One girl is reading magazine.” (P-37)

“Chop the small red peppers and put them into the stew on the stove. Mother took the hard green oranges from the basket outside the door.” (p.72)

“I (F) used to help my mother pick them /oranges/ from the trees on our farm. ...and I had to clean my peeling knife to shine and glitter like glass in the sun. ...” (p. 73-4)

Figure 6.4.2.3.1: Picking orange fruits from the trees by a woman



Source: English for Ethiopia: Student Textbook Grade 9, p.73

“Mother mixes teff flour and water to make injera....Mother allows the mixture to ferment for several days. ...Then she bakes the injera on a clay plate over a fire....She pours the mixture onto the baking surface.” (p.75)

“...I make pots.....which I sell to tourists.” (P-235)

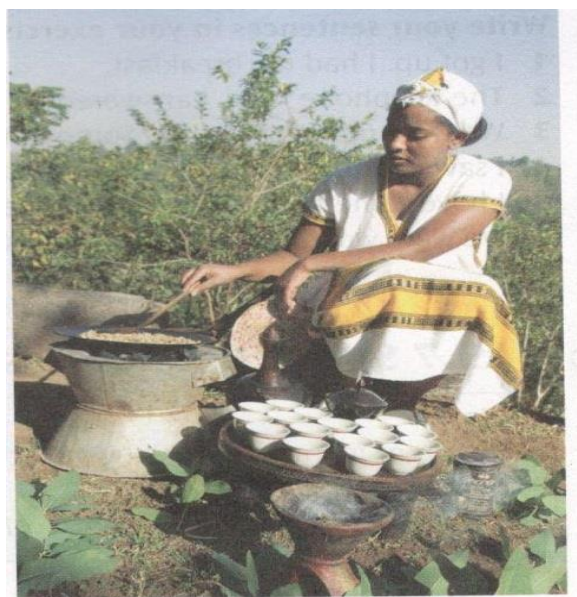
“Where are you going?” asked Fanose (Female name).

“I am going to the market to buy lots of food and drink. My cousin Aret is coming to visit me from Addis Ababa and she enjoys eating lots of healthy foods. She leads a very healthy lifestyle,” replied Almaz (Female name).... (p.79)

“...,when preparing food for her family, Kibnesh made a few extra injera, which she sold on the streets... a local hotel asked her to make injera for them,...” (p.113);

“...about the traditional coffee drinking ceremony in Ethiopia...” (p.157)

Figure 6.4.2.3.2: Coffee roasting by a woman



Source: English for Ethiopia: Student Textbook Grade 9, p.157

Another traditional gender activity is presented in the following sample picture.

Figure 6.4.2.3.3: Making injera for her family, local hotel



Source: English for Ethiopia: Student Textbook Grade 9, p.113

“Halima has been learning to play the violin since she was ten.” (p.109);

...After school I (F) help my mother in the house and look after my baby sister. Mother is teaching me to cook my favourite meal of injera and wat. ...Mary is painting the wall. If someone opens the door, Mary will fall off the ladder. If she falls off the ladder, she may hurt herself. (p.18)

“She held a knife in one hand and an orange in the other and scraped the outer skin by turning the orange round.” (p.74)

“...hired women to spin, weave and dye pieces of locally-grown cotton, jute and hemp, using skills passed on through generations.” (p. 243)

Fanose’ favourite free-time activity: I don’t belong to a club but my hobby is cooking. I always loved watching my mother prepare our food when I was a child and she used to give me little things to do like peeling vegetables and cutting them up. Gradually, I learned how to make things and now I often make meals for the family. My specialty... is cakes. I made a cake...I also help look after our animals and every morning before school I help milk the cow. (P.236);

“Halima has been washing the clothes for half an hour.” (p.211)

“... she enjoys cooking and has made a success of her business ...she performs in restaurants and clubs.” (p.100)

“Wiezero Bontu is going to make the cake. Her mother made a beautiful cake.” (p.111)

“The woman has washed her baby already this morning.” (p.205);

“My aunt was feeding the baby in the room” (p.206);

(Source: English for Ethiopia: Student Textbook Grade 9)

This justified that the stereotypical roles still persisted in the present Grade nine English textbook because women were more observable in domestic and submissive activities and were positioned in traditional roles. In other words, women were more associated with domesticity and the household responsibilities such as cooking, cleaning and shopping.

6.4.2.4: Finding 4: Women and men pictorial representations

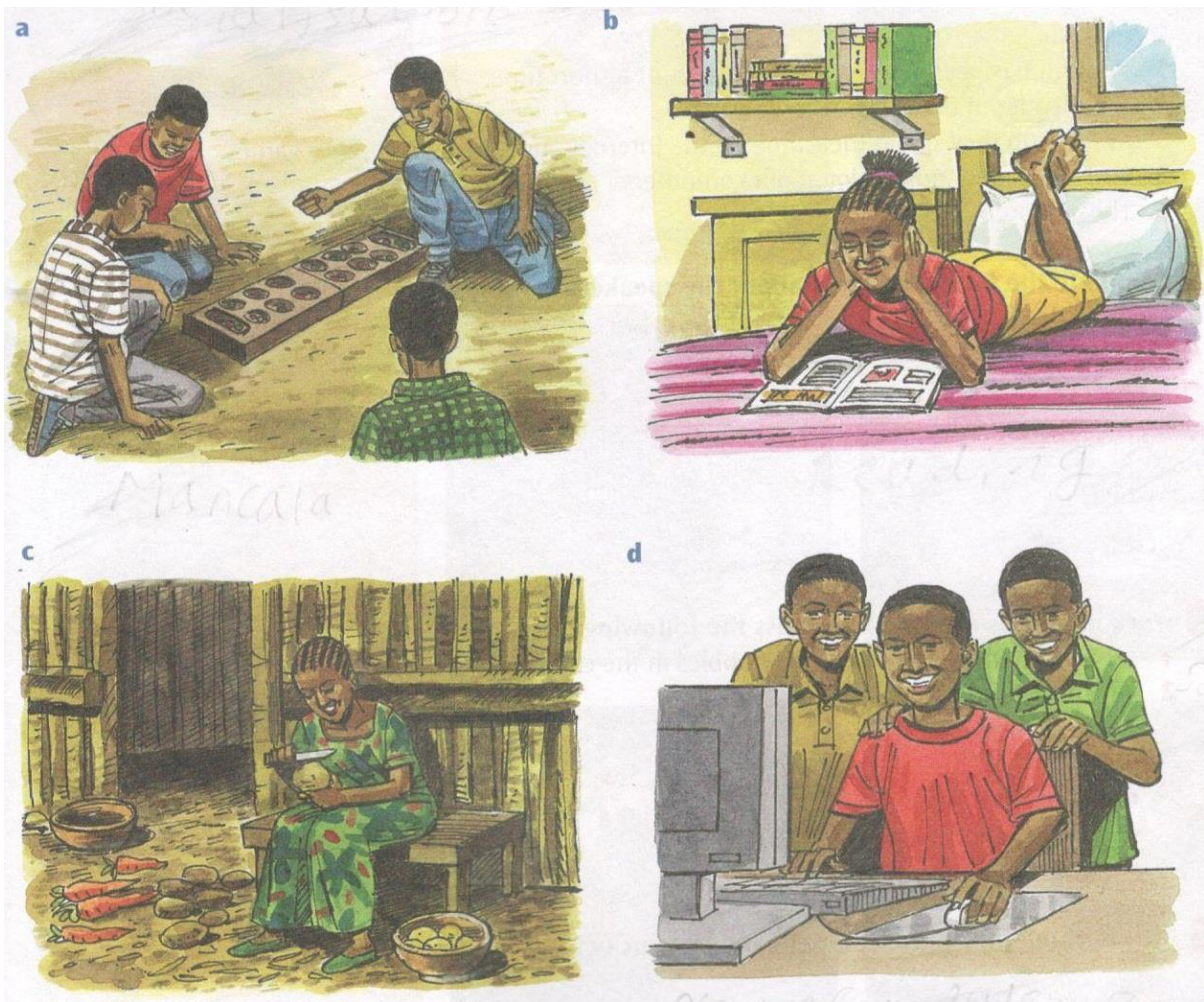
Male images are 174 and female images are 117. As presented in Table 5.1, men’s images were more than women’s images. For instance, as seen in the following sample pictures, female pictures are four and male pictures are six. This indicated that both genders were unequally represented in the images.

Figure 6.4.2.4.1: Keeping money in a bank



Source: English for Ethiopia: Student Textbook Grade 9, p.137

Figure 6.4.2.4.2: Pictures of teenagers doing favourite free-time activity



Source: English for Ethiopia: Student Textbook Grade 9, p.37

In the above sample pictures, it is seen that there is gender imbalance that shows gender inequality between men or boys and women or girls. As a result, the finding showed that throughout the Grade nine English textbook, there were 291 images relating to different activities.

DISCUSSION

In terms of the portrayal of feminine and masculine characters in the Grade nine English textbook, I expected that there were unobservable factors that affected equal treatment of boys and girls through instructional activities. In this regard, Lee (2016:4) states that the illustration of men and women can reflect gender disparity in different ways because women carry on to be depicted as reticent, idle, reliant and passive figures limited to the functions of mother and wife. This has negative implications for female students.

In addition, Lee's (2016) review of previous studies shows that the common low representation of women in schoolbooks and in pictorial descriptions paralleled to men proposals that women are less significant or less worthy of mention. Therefore, the reality of gender representation was explored across the Grade nine English textbook. According to Mohammed's (2016:27) discussion, in the textbook, men are often exhibited as police investigator, agriculturalist, thief or robber, football player, driver, horse rider, doctor or specialist, engineer and pilot. On the contrary, women are linked with care providing and concentrating on domestic chores such as taking care of their children and spending in a marketplace.

According to Ebadi and Shahbazian (2015:3), in the past, women have been perceived in a lower status than men so that the roles which were attributed to women were also supposed as minors. This is also supported by Emilia's, Moecharam's and Syifa's (2017) statement that male characters are portrayed as more powerful agents in all their aspects of life. Additionally, men are denoted in textbooks as criminals to illustrate a hardworking and prison life (Mohammed, 2016:26-27). This is related to the data explored in the Grade nine English textbook like "*...the man who had stolen it was a thief whom they had been trying to catch for a long time*", under section 5.4.2.2: Finding 2.

Similarly, Ghalib (2017:86) reveals men as performers of public engagements out of the house and women as performers of domestic tasks. This would push the learners to accept that men have no onus to do home-based chores and that women do not fit to do out of home-based activities. The finding showed that gender representation in the Grade nine English textbook encouraged the prevalence of stereotypes associated with gender

treatment, for both girls and boys. In the textbook, the majority of the representations of masculine and feminine characters indicated negative results in terms of gender stereotypes and inequality because the textbook showed masculine supremacy in representation and persistence of gender stereotypes in occupations and roles because this revealed that female characters were portrayed holding subordinate roles. Ghalib (2017:86) reviewed previous studies that disclose male dominance in textbooks in terms of observability and activity. Similarly, Lee (2016:4) states that ...gender role depictions in schooling materials influence in what way students consider, sense and perform with regard to the two genders.

As Breda, Grenet, Monnet and Effenterre (2018:10) describe, gender stereotypes are attached to scientists and information on the underrepresentation of women in science. They further say that "...gender stereotypes usually attached to women in science." So this textbook indicated a significant increment in the appearance of male gender and an increment in the depiction of stereotypical roles of female gender in the text. The extract "*An important scientist spoke to the school on speech day. He has written many books*" encourages men and discourages women in science.

Regarding language use in relation to female and male characters, Lee (2016) states that man first-ness reflects the secondary status of women because when men come first, they occupy a greater role in the community and this displays that there are gender limited roles in the text. This is the evidence of gender inequality and bias which was included in Grade nine English textbook such as: "*I have many brothers and sisters.*"; "*...he/she can hear the music...*"; "*...men and women dance in a circle...*" and "*...his or her agreement to pay...*". This played a significant role in reinforcing some entrenched gender stereotypes because gender bias is said to be reinforced by a wide range of educational resources. This is supported by Wijetunga's (2017:58) statement that first-ness means the way in which the male pronoun/noun is positioned before the female pronoun/noun since men were stated first more than women in all three schoolbooks. In other words, the masculine noun frequently comes first.

As Lee (2016:5) states, gender disparity can be exposed through the structure and dictionary of a language. In addition, Clark's (2016:7) recommendation highlights that

exertions have to be made to eliminate gender partiality from instructive tools. Thus, instructors should be conscious of the gender partiality entrenched in instructive tools and manuscripts and need to take stages to fight this partiality because gender inequality, which exists in the Ethiopian Grade nine English textbook, is rooted in Ethiopian culture.

In terms of gender-marked vocabularies, the result suggested that the contemporary Grade nine English textbook used more gender-marked vocabularies than gender-neutral vocabularies like “*businessman, host, headmaster, policeman chairman, waiter, firemen, spokesman, actress, watchman, craftsmen and women*”.

Concerning the activities performed by male and female gender, studies reviewed by Clark (2016:4) explored that women were depicted as domestic producers and mothers; whereas, men were represented as hiker, seaman, colonel, priest or pastor, and carpenter. Therefore, gendered activities suggested that men were more active in social activities and women were more active in domestic activities even though literature states that the man and spouse have the same household duties and child care (Ebadi & Shahbazian, 2015:3). Therefore, the finding portrayed that women were responsible for nurturing, handcrafts, cooking, cleaning and shopping and men were responsible for physically demanding activities and sports.

In section 5.4.2.3: Finding 3, it was seen that women were overrepresented in terms of domestic activities because both genders did not perform the same activity. This confirmed that men had active roles, whereas women had passive roles. These are “*making cake, preparing food, vegetables, drink, and bread, borrowing money, and making injera, spinning, weaving and dying, enjoying by cooking, helping mother by picking oranges from the trees, cleaning knife, mixing teff flour and water to make injera and baking injera, chopping red peppers and putting them into the stew on the stove*” by woman. On the contrary, “*digging, playing football, weaving baskets, washing the car and catching a fish, working in office by male, practising guitar*” by man. These gendered activities were gender stereotype indicators. This is supported by Clark (2016:4) who says that women occupied jobs such as learner, maid, actress, ballet dancer, and mother. In addition, Beyene (2015:11) strengthens that in both city and countryside areas, women

have great home workloads and are mainly accountable for caregiving and unpaid communal labour.

In terms of women and men pictorial representations, Yang (2015:3) says that gender stereotype and discrepancy gender representation present in learners' texts as well as picture books. As previous studies (Chick & Corle, 2016) point out, gender stereotype would be found in pictures or illustrations in terms of the activities the characters are involved in. Beyene (2015:12) also states that "Ethiopian women own possessions such as housing and land at a lesser ratio than men." Bayene (2015:11) further explains that Ethiopian women spend more time than men providing unrewarded work both indoors and outdoors, while men have a tendency to acquire pay and get more for their fruitful labour.

Section 5.4.2.4: Finding four suggests that the number of men in images was greater than the number of women. Those 291 images aimed to make gender stereotype explicit to students, and arouse students' attentions about the issue. So in terms of pictorial representation, men were more visible than women in the Grade nine English textbook because 174 out of 291 depicted male characters while only 117 of them depicted female characters. The images of women mostly were subservient and confined to domestic activities. Women often appeared less visible than men. Supporting this idea, Ombati and Ombati (2017: 128) state that the gender partiality in studying materials influences female learners' instructive achievement and performance because men are overrepresented in images more than women. To sum up, gender typecasting and gender partiality were still present in the current Grade nine English textbook because the result of this analysed textbook showed that men and women were not similarly signified. They were also portrayed in a different range of activities because female characters were mostly visible by performing domestic activities. The following subdivision offers a summary of this chapter.

6.5 CHAPTER SUMMARY

The intention of this research was to explore gender treatment in the Grade 9 classroom instructional activities and how it was represented in the Grades nine English textbook in

Ethiopia. This chapter parallels the exhibition and discussion of findings that drew from the teachers' interviews, learners' interviews, principals' interviews and the Grade nine English textbook. In this chapter, under section 6.4.1, themes that emerged with regard to gender treatment in classroom instructional activities were discussed in terms of gender roles and responsibilities, gender bias, gender stereotype against girls and gender inequality.

Under 6.4.1.1, the first major finding was gender roles and responsibilities in instructional activities. This included sub-themes such as gender expectation in classroom context, roles and responsibilities for women and men in school and classroom context. As well as female learners' and male learners' participation during discussion, division of labour between men and women in school, boys' and girls' confidence in classroom context, factors making girls passive during classroom discussions, and awareness creation about gender issues by schools and the government. Participants also ratified that boys were better performers than girls because the bias that came from the society enabled boys to perform better and they confidently did any activity without worrying. Contrastingly, girls worried about their mistakes and they were less competent even if teachers gave priority to them.

The second major finding was gender bias in classroom instructional activities which covered sub-themes in terms of men's and women's socialisation in classroom context, encouragement for boys and girls in the classroom context, raising hands to ask and answer questions during classroom lessons, giving priority to male learners or female learners in the English class. As well as better performer during the English class, men's and women's treatment in the English class, being privileged in the classroom context and promoting gender-sensitive education and environment in school. In this regard, participants indicated that men and women were treated in various ways due to girls' shyness and fearfulness that they brought from their society.

The third major finding was gender stereotype against girls in the classroom instructional activities that consisted of sub-themes such as challenges facing girls in the classroom context, gender attitude between boys and girls in the classroom context and influence of traditional gender beliefs in the classroom situation. Participants stressed that girls had a

cultural influence that they brought from their society because they did not ask and answer questions in the classroom.

The fourth major finding was gender inequality in classroom instructional activities that consisted of sub-themes such as giving opportunity to men and women in the English class, differences between male learners and female learners during schoolroom interaction, feeling superior during classroom discussions, providing special support for girls, and reasons for boys to underestimate girls. The participants who were interviewed highlighted that the social and cultural background experiences of learners endorsed boys' overestimation and girls' underestimation that was used to strengthen gender inequality that affected the classroom instructional activities. This is because society was an agent for the underestimation of girls and for the overestimation of boys.

In this chapter, under section 6.4.2, themes that emerged with regard to gender representation in Grade nine English textbook were discussed in terms of portrayal of feminine and masculine characters. In addition, it was language use in relation to feminine and masculine characters that included 'Order of mention' and 'Gender-marked vocabularies', 'Activities performed by male gender and female gender' which portrayed that women were responsible for indoor activities such as nurturing, handcrafts and shopping and men were responsible for outdoor activities like physically demanding activities and sports. In the textbook, 'women and men pictorial representations showed that 174 images out of 291 depicted male characters who were overrepresented in the text, while 117 depicted female characters who were subservient and confined to domestic activities. This showed how much the school textbook highly influences learners' outlooks and personalities towards themselves, others and society because it plays an important function in defining learners' perceptions of feminine and masculine roles and responsibilities in society. The next chapter presents the study's summary, conclusion and recommendations.

CHAPTER 7: SUMMARY, CONCLUSION AND RECOMMENDATIONS

7.1 INTRODUCTION

The purpose of this research was to investigate “*gender treatment in the Grade 9 classroom instructional activities and how it was represented in the Grade 9 English textbook in Ethiopia*”. Based on this broad research aim, the intentions of this investigation were: to explore how gender was treated in the Grade nine English classroom instructional activities. As well as to describe how gender was represented in the Grade nine English textbook, to determine the impact of gender treatment in classroom instructional activities and to explore how gender representation in English textbook promoted or affected teaching and learning for Grade nine in Ethiopia.

This final part of the study offers the summary of this research, synopsis of the scholarly results, synopsis of the main results of this practical investigation, conclusions, recommendations, avenues for further study, limitations of the study and concluding remarks.

7.2 SUMMARY OF THE STUDY

Chapter one presented an overview of the study. The background of this research highlighted that English is one of the most common means of communication in most parts of the world. In Ethiopia, it is used as a means of communication in some governmental organisations. It is offered as a course starting from the primary level and is used as a means of teaching in high schools and upper educational institutions or tertiary level. Although enormous contributions attested to the significance of foreign language in the Ethiopian instructional scheme, based on my knowledge and observation, the classroom instructional activities and the English textbook were not free from gender imbalances. This encouraged me to explore the issues that impacted on gender treatment in the classroom instructional activities and gender representation in the learner’s English textbook. The problem statement (see Section 1.3) was explained, and the main study enquiry (see Section 1.3.1) was stated as to *how does gender treatment in the classroom instructional activities and gender representation in learner’s English textbook promote or*

affect teaching and learning activities for Grade nine in Ethiopia? The four sub-questions that emanated from the principal study enquiry were:

- How is gender treated in the Grade nine English classroom instructional activities?
- How is gender represented in the Grade nine English textbook?
- What is the impact of gender treatment in classroom instructional activities?
- How does gender representation in English textbook promote or affect teaching and learning for Grade nine in Ethiopia?

Relating to the above study enquiries, the researcher provided the broad research aim and the objectives of the study (see Section 1.4). A clear outline of qualitative study design and methods was presented in Section 1.5. The study was located in the constructivist research paradigm because the researcher was of the view that reality is multi-layered and therefore, different individuals view life from different angles (see Section 1.5.1.1). I held the view that various participants would share different personal experiences with each research questions. The case study research type was chosen for the fact that it empowered a profound investigation of a programme, an institution, a policy, an incident, an activity, a procedure, or one or more persons (see Section 1.5.1.3). In-depth interviews, non-participant observations and textbook analysis (see Section 1.5.2.2) were appropriate as the principal tools for data gathering. The data exploration procedure was explained in Section 1.5.2.3, while ethical issues were dealt with in Section 1.5.2.5. In Section 1.6 the outline for chapter divisions was provided.

Chapter 2 gave consideration to the theoretical frameworks that underpin this research. In this chapter, the researcher first explained the contextual framework, including policies that were in place to encourage the fair treatment of gender between men and women in Ethiopia (see Section 2.2). This chapter also paid attention to the theoretical framework as it formed a valuable base for any research work. These theoretical frameworks that were identified and discussed were the Gender Schema Theory (GST) and the Sociocultural Theory (SCT). Gender Schema Theory (GST) (see Section 2.3.1) was explained as a network of cognitive structures that is formed during childhood. According

to GST, families' gender representations are the most significant powerful factors in modelling outlooks about gender in their children, even more so than their real performance or the encouragement they offer (Karimi *et al.*, 2013:207; Alani *et al.*, 2016:20 & Endendijk *et al.*, 2016:2). The theories indicated how gender stereotypes are formed during childhood. It was further explained that how such influences impact on the manner in which the individual perceives the self, other people and situations around him and how these perceptions are later realised in a particular environment in which the child grows. That indicated the meeting point between gender schema and the Sociocultural Theory.

The Sociocultural Theory (SCT) was discussed in Section 2.3.2. It was explained that the community and culture in which a person grows up plays a significant role in the process of meaning-making (Ahmed, 2017:6-7). The perceptions formed during childhood are carried over to the school or workplace later in youth life and adult life. In the case of this study, the perceptions about gender treatment in instructional activities and gender representation in the English textbook were carried over to the teaching and learning processes. For example, if a man or a boy grew up with the perception that a woman's or girl's place was in the kitchen, that man or boy would expect a woman or a girl's education to assume a tea girl's role in the school and classroom context (see Section 2.3.2.1).

The main intention of Chapter 3 was to examine relevant works on the issues of gender. The chapter dealt with the literature review that drew from previous academic work, different recognised reports, thesis and academic periodicals to comprehend gender treatment in classroom instructional activities and gender representation in the English textbooks in different contexts. The first section of the literature review covered the introduction (see Section 3.1). Then, the second section discussed the conceptual framework (see Section 3.2) in terms of key concepts related to the research topic: '*Gender treatment in Grade nine classroom instructional activities and representation in English textbook*'. The third section presented the contextual framework (See Section 3.3) by recapping the research problem, the critical research question and the rationale for this study.

Section 3.4 reviewed several research studies conducted on '*gender treatment in classroom instructional activities and representation in English textbook*' based on relevant literature from Western, Eastern and African countries and finally on the Ethiopian context. In any context, the issues of gender referred to the social roles, responsibilities, rights and obligations of men and women and sons and daughters as well as the relations among them, in a specified community at a particular period and environment.

As the reviewed literature depicted, many studies showed that there was still a gender gap, although many efforts had been done to assure gender equality in different countries. The gender limit was not only in the teaching and learning processes, but it was also reflected in different contexts. However, this gender gap was globally and nationally revealed because of the rooted sociocultural factors about patriarchal systems in terms of masculine supremacy and feminine underestimation.

In Chapter 4, I discussed and explained the study design and methods of the study. In section 4.2, an explanation of the rationale for this empirical research was given. In section 4.3, the research design was presented with a description of the research constructivist paradigm in terms of ontology, epistemology, axiology, rhetoric and methodology that were adopted for this study. In section 4.3.2, it was clarified that the research employed a qualitative study approach to investigate the extent to which instructors, learners and principals perceived and treated gender, based on their traditional gender beliefs, attitudes and experiences.

Section 4.3.3 discussed a qualitative case study research type because this qualitative case study was conducted to assess *how gender was treated in classroom instructional activities and was represented in Grade nine English textbook*. This section also described a multiple (collective) case study type that involved an in-depth depiction of the location or persons, next by an examination of the data for subjects or matters, which was used for the existing research.

In section 4.4, a discussion of research methods was provided. Section 4.4.1 presented the nomination of study places and participants by using purposive sampling. In section

4.4.2, a debate about data gathering tools was provided. This section included semi-structured interviews (individual and focus group), observation and document analysis. In sections 4.4.3 and 4.4.4, the issue of data analysis in terms of thematic analysis in order to identify differences and similarities within the themes, as well as measures of trustworthiness in terms of credibility, transferability, dependability and confirmability respectively were explained. In these subdivisions, an explanation of, in what way data would be analysed, checked for honesty, coded and characterised was delivered. Finally, Section 4.4.5 provided an account of the ethical attentions of the research investigation in terms of permission, informed consent, privacy, anonymity and confidentiality as well as the release and publication of the results.

The intention of Chapter 5 was to explore gender treatment in the Grade nine classroom instructional activities and how it was represented in the Grade nine English textbook in Ethiopia. Section 5.2 presented the research process that provided a procedure that the researcher utilised during data gathering. Section 5.3.1 briefly outlined the profiles of the 24 participants. The data analysis process (see Section 5.3.2) was explained in terms of thematic analysis which consisted of six steps for reading the transcribed interviews, generating initial codes, condensing relevant codes, reviewing the potential themes, describing and identifying the themes and generating the report within qualitative data (Braun & Clarke, 2006, as cited in Graff *et al.* 2018:3). The chapter also dealt with the presentation of findings (see Section 5.4).

Chapter 6 further presented and discussed the results harmonising with the themes that developed from the data collected (see Section 5.4.1). Verbatim quotes from the words of the participants were used to indicate the meanings attached to the themes. At the end of each theme, a discussion was made (see Sections 5.4.1.1, 5.4.1.2, 5.4.1.3, 5.4.1.4; 5.4.2.1, 5.4.2.2, 5.4.2.3, & 5.4.2.4) where each theme was linked to literature or to the academic frameworks that reinforce the research. The following themes were identified:

- Gender roles and responsibilities in instructional activities. The sub-themes were: gender expectation in the classroom context, roles and responsibilities for women and men in school and classroom context, female learners' and male learners' participation during a discussion, division of labour between sons and daughters

in school, sons' and daughters' confidence in the classroom context, factors making girls passive during classroom discussions, and awareness creation about gender issues by schools and the government.

- Gender bias in classroom instructional activities covered sub-themes such as: male learners' and female learners' socialisation in the classroom context, encouragement for boys and girls in the classroom context, raising hands to ask and answer questions during classroom lessons, giving priority for boys and/or girls in the English schoolroom, better performer during the English class, male learners' and female learners' treatment in the English schoolroom, being privileged in the classroom context and promoting gender-sensitive education and environment in school.
- Gender stereotype against girls in classroom instructional activities revealed sub-themes such as challenges facing girls in the classroom context, gender attitude between sons and daughters in the schoolroom context and influence of traditional gender beliefs in the classroom situation.
- Gender inequality in classroom instructional activities exposed sub-themes such as: giving the opportunity to male learners and female learners in the English schoolroom, differences between boys and girls during schoolroom interaction, feeling superiority during classroom discussions, providing exceptional support for girls, and reasons for boys to underestimate girls.
- Gender representation in Grade nine English textbook dealt with the portrayal of feminine and masculine characters, language use about feminine and masculine characters which included 'Order of mention' and 'Gender-neutral and gender-marked vocabulary, activities performed by male gender and female gender, and women and men pictorial representations'.

Chapter 7 provides a summary of the whole study (see Section 7.2), a synopsis of the scholarly review findings (see Section 7.3.1), and a synopsis of findings for this empirical study (see Section 7.3.2). Conclusions derived from the empirical findings were discussed as responses to the research enquiries (see Section 7.4). The chapter further gave recommendations (see Section 7.5) and avenues for upcoming studies (see Section 7.6), limitations of the study (see Section 7.7) and concluding remarks (see Section 7.8).

7.3 SYNOPSIS OF THE RESEARCH FINDINGS

The summary of findings is allocated into dual partitions. The first part gives the synopsis of the scholarly review results and the second part gives the synopsis of the findings of this realistic research.

7.3.1 SYNOPSIS OF SCHOLARLY REVIEW FINDINGS FROM THE LITERATURE

Chapter 3 dealt with the scholarly review findings. It looked at gender treatment in classroom instructional activities and representation in English textbooks, based on research works from Western, Eastern and African nations.

Literature from the Western countries which were the USA, UK, Australia, Spain, Belgium, Germany, Greece, Canada, Chile, and Sweden and others revealed that gender biases and discriminations were manifested in terms of authority relations among sons and daughters because gender partiality was usually existent in schoolrooms although it might be understated and not instantly perceptible (see Section 3.4.1.1.) It was surveyed in what way girls and boys were communicated to in the schoolroom and that women were classified as on the contrary (Powell, 2016:62; Clover, 2015:25) because teachers, instructors and lecturers tended to communicate with men or boys more repeatedly than they communicate with women or girls. Further, they reacted more clearly to the responses from men or boys.

It was also found that girls performed domestic chores such as cooking food, fetching water and cleaning the home while boys attended to animals and helped in the fields (UNESCO, 2015:83).

It was described that perception is extremely important to an individual's experiences; therefore, social norms impact teachers' perceptions and attitudes about women and their ability. Teachers' gender beliefs were highly dominant in confining in what way persons organise and describe chores or difficulties. Therefore, it was found that teachers need to comprehend how typecasts limited the selections and chances for men and women and obscured their wants and variances. It also found that educators were the most

significant transporters of social, cultural and historical outlooks. In addition, they created and perpetuated the gender typecasts in the schoolroom instinctively (UNESCO, 2015:12).

Schoolbooks and the outlooks of educators can strengthen societal customs or values that see it proper for women to stay at home and take principal accountability for domestic tasks, and men to play further leading roles in the global work and social decision-making (Bao, 2016:7). Gender partiality in schoolbooks becomes nearly an unseen hindrance to women's impartiality inside education and outside (UNESCO, 2015:1). All instructional materials, like textbooks, handouts or workbooks, need to be examined to determine if they are gender-biased, gender-neutral or gender-sensitive/responsive (UNESCO, 2015:61) (see Section 3.4.1.2).

In Eastern countries, the concept of patriarchy embodied the attitudes and customs of male supremacy (Hirschman, 2016: 35). Therefore, when men occupied the upper responsibilities in the school directorial structure, learners tended to look at exemplars that suggested that men occupied the responsibilities of upper position and authority. Collins and Hahn (2016:5) discuss that learners who expressed a need to alter inequalities failed to look at how their daily selections reinforced and were strengthened by gendered typecasts. Gender-biased teachers discouraged girls' schooling (Isa & Chinen, 2016:104).

As Morales *et al.* (2016) discuss, male learners enjoyed highly contending communications with instructors; they led schoolroom deeds, and they got further consideration than female learners. Menon (2015:68) also suggests that sex disparity in the schoolroom could offend both boys and girls. Therefore, gender equality could exist when women and men enjoyed a similar position and had the same chance to understand their social privileges and ability to supplement political, economic, social and cultural growth, and to be advantageous from the outcomes (see Section 3.4.2.1 & 3.4.2.2).

In African countries, it was discussed that women's underestimations, as well as gender hierarchies, were publicly built because a sex hierarchy existed in various institutes, just as it existed in people. Gender was not handed down from heaven. It was socially and

culturally constructed to show the imbalanced treatment of men and women. It was also suggested that society was biased against women based on cultural reasons informed by patriarchal bias. The school textbooks, when they portray boys and girls in traditional gender identities, formalise gender bias in the learning and teaching environment. It was revealed that the selected primary school English textbooks continue to perpetuate gender discrimination and bias (Nyevero, 2014:559; Ombati & Ombati, 2017: 128).

Male authors also reproduced stereotypes in their social interaction with women. It was also confirmed that women were frequently depicted in typecast descriptions of being loose and unsafe, particularly wherein they flouted male-controlled norms (Chitando, 2011:19; Yang, 2015:3; Chick & Corle, 2016). She exposed that gender typecasts were still found in the schoolbooks, especially in illustrations (see Section 3.4.3.1 & 3.4.3.2).

In Ethiopia, the principal responsibility of childbearing falls on the shoulders of women. Ethiopian women are economically, socially, culturally and politically underprivileged in the delight of the same privileges, in gaining chances, decision-making processes and essential resources (Ogato, 2013:358 & Beyene, 2015:12). In Ethiopia, women also were more perceived as minor and subservient to men (Wondimu, 2014:30 & Beyene, 2015:11)). The finding suggested that challenging unfair gender values was a significant component of intimate partner-violence avoidance approaches (Pulerwitz *et al.*, 2015:136). Gender inequality comes from the societal and cultural values that a person is attached to (Haile-Giorgiss, 2008:85). Women still carry on maintaining their cultural gender tasks of nurturing and keeping after their husbands (Semela, 2014:131; Beyene, 2015:11). The occupational roles manifested in textbooks if they ever include women, limit the female learners to a house-wife-mother capacity (Abebech, 2008:7) because home-based work reinforced women's traditional roles (Tedla, 2012:10) and "gender norms and sociocultural beliefs remain prominent drivers of the practice" (UNICEF,2015:56) (see Section 3.4.4.1 & 3.4.4.2). However, women's depiction in headship and decision-making positions has gradually increased (Oxfam, 2017:3).

7.3.2 SYNOPSIS OF FINDINGS FROM THIS EMPIRICAL STUDY

Concerning gender roles and responsibilities in instructional activities, participants agreed that boys discharged more responsibility and roles than girls because the entrenched traditional gender belief in the society was internalised in the mind of boys and girls starting from their childhood. They also asserted that boys were the first-class monitors and group leaders because they did not worry about making mistakes; whereas, girls took up a secretary role in a group because girls were fearful and frightened to be group leaders. This showed the influence of cultural thinking in the classroom instructional activities because students came to the class with this traditional thinking in their mind and chose boys as group leaders.

Some participants shared that teachers encouraged boys more, even if they made mistakes when they spoke. Most participants remarkably highlighted that boys were highly confident and courageous to confront their teachers by asking questions. This showed that sons were energetic, and daughters were inactive due to further entrenchment of gender inequality in their society. Therefore, participants similarly expressed that girls expected boys or others to make decisions instead of taking decisions by themselves in the classroom context because traditionally boys did not fear to ask and answer questions in class, but girls feared to do that (see Section, 5.4.1.1).

Concerning gender bias in classroom instructional activities, participants expressed that some teachers treated sons and daughters in the same way and some teachers treated sons and daughters in different ways due to girls' shyness and fearfulness that emanated from their social and cultural environment. In addition, some participants stated that boys were privileged to participate in class, but girls were afraid of participating in front of the class even if their number was higher than that of boys. Some participants said that girls were more privileged than boys because girls needed special attention.

The findings also revealed that some teachers gave priority to girls to avoid their cultural influence and increase their confidence and skills. Further, some teachers gave priority to bright students irrespective of the fact that they were girls or boys. Participants indicated that girls who were socialised with girls and boys were familiar with their fathers and girls were familiar with their mothers starting from their childhood. It was also found

that there was a gap in the promotion of gender-sensitive education and environment in school (see Section, 5.4.1.2).

Gender stereotype against girls in classroom instructional activities was found because, in the classroom, girls faced challenges that originated from their family and society. Participants also highlighted that boys had a negative attitude towards girls because they were familiar with their gender schema that influenced their attitude towards girls in the classroom. Participants stated that girls accepted it as standard practice when boys embarrassed them, and this was related to their traditional experiences. They also indicated that traditional gender beliefs influenced girls' classroom participation because boys were not willing to clean their classroom when teachers ordered them to do so. Therefore, the finding indicated that cleaning the classrooms perpetuated domestic activities in school (see Section, 5.4.1.3).

For gender inequality in classroom instructional activities, the finding highlighted the gap that boys and girls did not have equal collaboration in the schoolroom due to their societal and traditional orientation. In other words, there was inequality between male learners and female learners during schoolroom interaction that could affect the classroom teaching-learning practice. This indicated that girls still had many obstacles that impeded them not to be successful in their education (see Section, 5.4.1.4).

Representation of woman and man characters showed gender differences because most of the representations of masculine and feminine characters indicated negative results in terms of gender stereotypes and inequality. The textbook showed male dominance in representation and persistence of gender stereotypes in occupations and roles that are played by men and women (see Section, 5.4.2.1).

Concerning language use with regard to female and male characters, the findings revealed that men were given an opportunity to speak first than the women in the Grade nine English textbook. That was evident throughout the conversations and men are mentioned first and are mentioned more than women. Men were mentioned before, women. In addition, the finding suggested that the contemporary Grade nine English

textbook used more gender-marked vocabulary than gender-neutral vocabulary (see Section, 5.4.2.2).

In terms of activities performed by male and female gender, the findings portrayed that women were responsible for nurturing, handcrafts and shopping and men were responsible for physically demanding activities and sports. It was evident that women were overrepresented in terms of domestic activities because both genders did not perform the same activities (see Section, 5.4.2.3). In terms of women and men pictorial representations, it was explored that men were more visible than women in Grade nine English textbook (see Section, 5.4.2.4).

7.4 RESEARCH CONCLUSIONS: RESPONSE TO THE RESEARCH QUESTIONS

The conclusions arrived at this research were stated as responses to the main study question (See Section 1.3.1) which was: *How does gender treatment in classroom instructional activities and gender representation in English textbook promote or affect teaching and learning for Grades nine in Ethiopia?* The research questions derived from the leading study question were:

- How is gender treated in the Grade nine English classroom instructional activities?
- What is the impact of gender treatment in classroom instructional activities?
- How is gender represented in the Grade nine English textbook?
- How does gender representation in the English textbook promote or affect teaching and learning for Grade nine in Ethiopia?

The conclusions were discussed below as responses to the various research questions. This is proof that empirical research indeed took place.

7.4.1 HOW IS GENDER TREATED IN THE GRADE NINE ENGLISH CLASSROOM INSTRUCTIONAL ACTIVITIES?

The responses of the participants exposed that there was not equal treatment among male learners and female learners to act as a group leader in the classroom context due

to the bias of students and teachers. Male-dominated culture pressurised and hindered girls' and boys' equal participation in the leadership roles because equal roles were not allocated to girls and boys in the school. For example, the first monitor was a boy and the second one was a girl because of the students' expressions. Therefore, boys were frequently treated as group leaders because they were perceived as powerful, forceful, strong, confident, courageous and competent. They were viewed as persons who could play football, work heavy tasks in the school compound, ask questions by raising their hands; whereas, girls were perceived as reticent, inferior and incapable to manage and control the group and the classroom and to raise their hands for asking and answering questions during a classroom lesson. This was perceived as due to the influence of traditional gender belief in their society.

As a result, there was a gender belief that men successfully carried out their responsibilities rather than women because they did not fear nor shy away from taking responsibility from their childhood. By contrast, girls limited themselves by not taking leadership roles in the classroom context because they were embarrassed by the negative attitude of their classmates. This showed that their leadership roles were affected by patriarchal thinking in the classroom because of the gender belief emanating from the traditional thinking that men were the leaders of the family and the country.

According to participants' perceptions, traditional labour division was reflected in the school in the form of classroom cleaning activities because house cleaning was traditionally given to women only. Therefore, girls were ordered to clean the classroom because boys were nominated to do heavy work and girls were nominated to do easy work in school. This showed that the influence of traditional culture made women perform indoor activities and men perform outdoor activities that indicated a division of labour between men and women.

Some participants also revealed that girls were more privileged than boys because girls needed special attention to remove their fear and timidness. For instance, teachers treated girls by giving them priority to boost and inspire them to take part in asking and raising questions during the English lesson even if they did not believe that women were superior to males. Some participants indicated that male learners were further privileged

than female learners because male learners were assigned as class monitors and group leaders. Fewer participants recommended that daughters and sons would be handled in a similar manner because treating them in a different manner could indirectly encourage learners' traditional culture that was a source of the problem throughout the teaching-learning activities.

In addition, some participants reported that girls made an effort to develop their self-confidence and competence; whereas, some participants asserted that girls were incapable of using any given opportunity as equal to boys due to their fear of the classroom context even though teachers gave equal opportunities to boys and girls. Therefore, there was a recommendation that girls needed more encouragement to have equal participation as boys in the classroom, in the school as well as in society.

7.4.2 WHAT IS THE IMPACT OF GENDER TREATMENT IN CLASSROOM INSTRUCTIONAL ACTIVITIES?

The negative influence of gender treatment made girls have low participation and boys have high participation because it was revealed that boys had the confidence to do the activities rather than girls. Nonetheless, girls were busy with domestic activities. This unequal participation affected classroom instructional activities. The social and cultural background experiences of learners also influenced teaching-learning activities since it encouraged boys to have high self-esteem and girls to have low self-esteem and this widened the gap of gender inequality.

The impact of traditional gender treatment encouraged men to choose men and women to choose women as classmates in the classroom context because boys perceived girls as having less contribution to help each other. Further, girls had the perception that it was not easy to communicate with boys, but it was simple to communicate with girls. Therefore, sociocultural gender knowledge and experience limited boys' and girls' socialisation because female learners were socialised with female learners and male learners were socialised with male learners in the classroom context. In other words, social criticism made girls and boys ashamed to sit and go together even if they needed to socialise with the opposite sex. This created variances among male learners and

female learners during classroom interaction since boys and girls did not have regular communication in the schoolroom due to their societal and traditional orientation.

The impact of the traditional mind-set about the gender of the society made boys to perceive themselves as superior to girls in the classroom and this subsequently affected their equal participation in the schoolroom. Boys became superior performers to girls in the English teaching-learning class context because girls got busy with household chores after school when they returned to their homes.

Participants reported that female teachers and learners were negatively controlled by the entrenched cultural background experiences of their society not to accept and discharge responsibility inside and outside the classroom. For example, male teachers were considered as active participants and female teachers as less active participants in various committees and department heads at the school level.

Another negative impact of gender treatment in instructional activities is that it made girls to be passive during classroom discussion because they were embarrassed by other students when they were group leaders and class monitors. It was also the same even when they asked and answered questions. This indicated that there were still many traditional influences at the school level that hampered the participation of girls. Traditional gender belief, in their society, was viewed as a source for their fearfulness and as a hindrance of their active participation in classroom activities. Traditional gender beliefs were originated from family and society. On the contrary, boys were recognised as dominant participants in classroom discussions.

Boys' and girls' familiarity with their gender schema influenced boys' attitude towards girls in the class. Therefore, traditional gender thinking was one of the challenges that made girls passive to ask and answer questions in their classroom context. This resulted from the burden of domestic activities, their fearfulness and shyness.

Traditional gender experiences also made boys have a negative attitude towards girls because they considered girls as incapable of performing well in their education because they socially and culturally constructed their superiority from their childhood. This showed

that parents' practices and experiences affected students' practices and experiences in the classroom.

Participants reported that traditional gender beliefs and attitudes were experienced in the school environment. There was still a gap that indicated what activities were for men or boys and which activities were for women or girls. For example, female teachers prepared the coffee ceremony if it was needed in school, but male teachers arranged chairs and tables for the coffee ceremony and chopped bread into pieces. In addition, most of the time, only women were hired in the cleaning chore but, for the school security work, only men were employed. It was also usual that women were employed as secretaries in the school and other offices because the vacancy by itself invited only women, not men.

7.4.3 HOW IS GENDER REPRESENTED IN THE GRADE NINE ENGLISH TEXTBOOK?

The textbook showed the overrepresentation of men over women and the enhancement of the role of women as quiet and passive contrasted with the image of men as socially active participants. So a significant large appearance of male gender and a broad representation of stereotypical roles of female gender were found in the textbook. In other words, men were overrepresented, and women were underrepresented in the current Grade nine English textbook.

Men were represented to initiate almost all conversations in the current Grade nine English textbook because when men were given the first preference, they occupied more significant roles in the community. This was explicitly evident in gender inequality, which was included in the textbook, and it played a significant role to reinforce some of the entrenched gender stereotypes in society.

The textbook also portrayed women as responsible for nurturing, doing handcraft work and shopping and men as responsible for physically demanding activities and sports. This justified the stereotypical roles that are found in the current Grade nine English textbook because women were more visible in indoor activities that were identified as traditional gender roles. In other words, women were more often associated with domestic work. Therefore, it was clear that women were overrepresented in terms of domestic activities

because both genders did not perform the same activities. This, in turn, confirmed that there were gender stereotype indicators in the textbook.

7.4.4 HOW DOES GENDER REPRESENTATION IN ENGLISH TEXTBOOK PROMOTE OR AFFECT TEACHING AND LEARNING FOR GRADE NINE IN ETHIOPIA?

The findings showed that gender representation in the Grade nine English textbook promoted the prevalence of stereotypes rather than discouraged it between both female and male students. Therefore, in the textbook, most of the representations of masculine and feminine characters indicated negative results in terms of sex stereotypes and inequality. The contemporary Grade nine English textbook used more gender-marked vocabulary even when it was supposed to use gender-neutral vocabularies such as people, chairperson, tourist person(s) and builder.

Throughout the Grade nine English textbook, there were 291 images relating to different activities. One hundred and seventy-four (174) out of 291 depicted male characters, while only 117 depicted female characters that were represented as submissive characters because they were confined to performing domestic activities. Therefore, it could be generalised that women were revealed less noticeable than men; whereas, men were overrepresented in images more than women. To sum up, it was clear that challenges relating to gender inequality persisted in teachers', principals' and learners' words although progress had been made with gender treatment in classroom instructional activities and gender representation in the English textbook. The next section discusses recommendations according to the results of this research.

7.5 RECOMMENDATIONS

The next recommendations are presented based on these research results:

7.5.1 RECOMMENDATION FOR GENDER TREATMENT IN CLASSROOM INSTRUCTIONAL ACTIVITIES

Recommendation 1: Gender Roles and responsibilities in instructional activities indicated that there was a need for more improvement in gender treatment in classroom instructional activities because of the following reasons:

- Girls were dependent on boys because they perceived boys as better than them.

- Girls expected boys to take decisions because traditionally, boys did not fear to ask and answer questions in the class, but girls feared to do so.
- Girls and boys were encouraged to reflect on the discussion of what they did at their home because students were also members of the society.
- Leadership roles were dominated by men or boys because of the cultural pressure that hindered students from enjoying equal participation in leadership roles.
- Girls were culturally socialised not to accept roles and responsibilities in the classroom due to the rooted traditional sex belief in the social order, which was internalised in the mind of boys and girls starting from their childhood.
- Boys were the first class monitors and group leaders.
- Boys were most dominant in the classroom since girls had deep-rooted cultural background problems in their society and as soon as they came back to their families, they were always busy with household activities such as washing dishes, preparing food, caring for children and taking care of animals.
- There was a division of labour especially in terms of performing drama and girls played characters of being janitor, nurse, wife, mother, teacher and secretary and boys played characters of being a father, doctor, teacher, bank manager, pilot, judge, engineer and police officer.
- Women were frequently busy with indoor activities; whereas, men were kept busy with outdoor activities.
- There was male domination and female subordination in the classroom, school as well as in society.

Relating to the above points, there is a suggestion that educators and principals ought to give more time to encourage girls more than boys because girls had low participation in asking and answering questions, in leadership and managing the groups as well as in the classroom due to different challenges and burdens in their society. Therefore, participants recommended that providing specialised support for girls should be compulsory because girls still had many obstacles that impeded them not to be successful in their education. Both teachers and boys should give support to girls by giving tutorial classes to improve their participation because girls were loaded with domestic activities that contributed to

the development of the shameful and fearful attitudes that they displayed in the classroom.

There was another recommendation that there is a need for the creation of an awareness campaign on gender issues because there were not enough people working on such a campaign in the community even if the government made an effort by preparing and implementing gender policy in the Ethiopian context. This confirmed that there was a gap in gender policy implementation on the ground. For instance, in school even if a direction was given about providing tutorial classes for female students, it was not practically done because when teachers gave tutorial classes, they put both boys and girls together, even teachers were not wholly willing to give tutorial classes. It was further revealed that the problem was also created by their traditional background experiences because women were given less attention in their traditional culture.

Equal participation of boys and girls could be improved by teaching learners that girls were not inferior to boys because of the cultural influence that children experience from their childhood in school or society. Participants also recommended that girls should consistently get advice and training to create awareness through different clubs like girls' clubs because girls should be aware of how to face and win challenges and solve sociocultural problems and how to give equal and fair treatment and respect for both men and women in their environments. Teachers should have the authority to shape classroom interactions in their way, which might take sons and daughters to have equal participation within the classroom.

Recommendation 2: Gender bias in classroom instructional activities highlighted the following problems:

- Social and cultural background environment affected learners' socialisation with the opposite sex due to social criticism towards women that made boys and girls not to communicate and work and even not to walk together.
- The society did not see as a positive rapport between men or boys and women or girls in which they can share knowledge and any other experience; society considered it an unwanted sexual relationship.

- Girls did not use the first opportunity in the classroom even when they were given priority because of their passivity and low participation.
- Socialising women or girls with women or girls and men or boys with men or boys was encouraged in the society because participants confirmed that if a girl was seen discussing and walking with a boy, the others laughed at her and then she became embarrassed and was pressurised to stop interacting with the boy.

In order to resolve the above problems, it is recommended that teachers should challenge gender bias by teaching students about gender equality. Teachers ought to provide balanced reassurance and chances to both girls and boys to avoid being biased because some teachers gave priority to boys, and some teachers gave priority to girls. Further, some teachers gave priority to only clever students whether they were girls or boys in asking and raising questions. It was also highlighted that teachers were more influential in breaking the girls' silence and timidity in their classrooms.

In addition, female teachers should be role models to make girls successful and assign them responsibilities because girls could open up about their problems to female teachers without fear than opening up to male teachers. Other school administrators should also equally help and inspire both women and men to minimise the cultural influence that they bring with them from their social environment. Girls needed more encouragement and help in the classroom as well as in the school at large in order to avoid cultural influence because they had low participation due to many challenges and burdens in their society even when they outnumbered the boys in the classroom.

Teachers should also treat boys and girls in the same manner in the English classroom because both girls and boys are their learners. Therefore, both sexes should be equally privileged inside or outside the schoolroom. Moreover, students ought to be willing to sit boys with girls and girls with boys.

Recommendation 3: Regarding the gender stereotype against girls in classroom instructional activities, it is recommended that teaching of gender equality to students, school community and society could be used to discourage gender-stereotypical actions because girls were faced with stereotype challenges that originated from girls' families and society and these affected the classroom teaching and learning activities. Gender-

sensitive practice should also be more acknowledged and promoted than promoting traditional gender thinking that made girls perceive themselves as inferior and fearful towards boys in the classroom context.

School communities should play their roles and responsibilities to resolve the challenges that girls experience in instructional activities because boys laugh, embarrass and underestimate girls and this affects them and discourages them from participating during classroom discussions.

Participants also expressed that girls accepted it as standard practice when boys embarrassed them because of their traditional gender experiences that influenced the boys' attitude towards girls. Therefore, the finding indicated that boys had a negative attitude towards girls because they considered girls as incapable of performing well in education. This traditional gender experience, in turn, hampered gender equality; therefore, much more emphasis is needed on gender fair-treatment to promote the equality of women and men or daughters and sons in instructional activities.

Some boys also embarrassed girls because they observed it from home when their fathers insulted and frightened their mothers and they then practised it in the classroom by insulting and frightening girls. Girls also accepted that as a normal way of living in their communities and the classroom situation. Girls experienced such treatment from their young age, and they also observed it when their fathers frightened and insulted their mothers during their childhood. This made boys more influential than girls. Girls were introverts rather than boys in classroom participation. Boys socially and culturally constructed their superiority, starting from their childhood years. Therefore, teachers', principals', parents', girls' and boys' mind-set about gender ought to be changed through education, training, workshops, conferences or seminars.

In society, there were traditional rules that governed the family members and influenced boys and girls in the schoolroom situation. As the researcher, I highly recommend that gender-stereotyped actions should be discouraged by teachers, learners and school administrative staff in schools. Therefore, the impact of sociocultural factors such as masculine and feminine outlooks on daughters' activities and behaviour should be

understood by teachers, learners, school community and society because teachers, principals, learners and societies at large should do better to challenge gender stereotypes.

Recommendation 4: In connection with gender inequality in the classroom instructional activities, the recommendation is that teachers should challenge gender inequality by giving equal opportunity to men and women because there were still discrepancies among boys and girls in the use of the given opportunities in the classroom context. Again, it was recommended that husbands and sons must be the key actors in bringing about solutions concerning women and girls' subordination because social protection could show a significant role in facilitating and empowering women or girls which might be used to decrease male and female disparities.

Schools, societies, universities and other concerned bodies should work together to solve gender inequality and promote gender equality through instructional activities because they had human resources to support and improve girls' education in secondary and elementary schools by providing training for parents who had various attitudes towards their boys and girls due to the influence of their entrenched traditional culture.

School principals also expressed that there was a gap in the promotion of gender-sensitive education and the school environment. It is, therefore, recommended that gender-based education is necessary for students in school and this could be achieved by making a joint intervention with the 'Woreda' Health centre and different NGOs because the joint venture could make the promotion of gender-sensitive education and environment possible.

There is also a recommendation that continuous gender awareness should be given for all school communities and students' families to improve equal treatment of men and women in teaching and learning activities. As well as make women active participants like their male counterparts.

However, teachers should challenge gender inequality rather than encourage it in classroom instructional activities by giving equal chances to girls and boys.

The finding highlighted that inequality was perpetuated between boys and girls during schoolroom interaction. Male learners participated more than female learners, and that could affect the classroom teaching-learning practice. In order to fill this gap, equal participation of boys and girls could be improved by teaching students that girls are not inferior to boys because of the cultural influence that children are exposed to from their childhood. Teachers might provide a balanced opportunity for sons and daughters to promote gender equality through classroom instructional activities.

Therefore, the obstacles for gender-fair and equal treatment in classroom instructional activities must be tackled to prevent it from being transmitted from generation to generation. Special assistance ought to be delivered to girls by instructors and others to increase their confidence and courage through classroom participation and interaction because both girls and boys equally have an essential contribution to the development of the country.

In order to discourage traditional gender belief and attitude, the family should start from childhood to instruct their children about gender equality or else the problem might continue from generation to generation.

In general, designing a gender-sensitive curriculum and creating social awareness about it could have an essential role in encouraging woman impartiality and empowering women. The government should play a primary role in applying affirmative action measures for social sector occupation because gender mainstreaming, which has a significant purpose to close the gender gap, should be implemented in different sectors in Ethiopia.

7.5.2 RECOMMENDATION FOR GENDER REPRESENTATIONS IN THE ENGLISH TEXTBOOK

Recommendation 5: Portrayal of female and male personalities was discussed in Grade nine English textbook. The reality of women's and men's depiction was observed across the Grade nine English textbook. The identified illustrations of women in manuscripts and pictorial descriptions associated with men suggested that women were less significant or unworthy of being mentioned. In the textbook, women still wore pinafores. These aprons have a discriminatory stereotype of being associated with a woman. Therefore, the

illustration of women in a wider variety of activities and occupations should not encourage typecasting pictures.

In the textbook, the finding indicated that men had less contribution to household chores. This is because men were portrayed to be involved in the activities taking place outside the house, such as prestigious positions and higher-status jobs. Examples of these are farmer, police investigator, thief, football player, driver, horse rider, doctor, engineer and pilot. However, women were frequently portrayed as being involved in the activities taking place inside the house, such as cooking, cleaning, making household repairs, doing laundry, washing the car and taking care of children in a housewife-mother capacity. Nonetheless, both men and women ought to be depicted cooking, dusting, making domestic maintenances, doing laundry, washing the car, and taking care of children because it is not only women who should be associated with domestic work such as taking care of their progenies and shopping in the marketplace. Nonetheless, men should also be willing to share domestic activities.

Another finding showed that gender representation in the Grade nine English textbook encouraged the prevalence of stereotypes associated with gender treatment for both female and male students because most of the representations of masculine and feminine characters indicated negative results in terms of female-male stereotypes and inequality. The textbook had ample evidence concerning male dominance in representation and persistence of gender stereotypes in occupations and roles. Therefore, textbook writers and editors should practice different tactics to evade unfair or typecast handling of the two genders.

The current Grade nine English textbook showed a significant increase in the portrayal of the male gender and the representation of stereotypical roles of female gender in the text. In other words, women were portrayed mainly doing domestic activities, and men were portrayed as more potent agents in all their aspects of life. Therefore, the textbook should include a fair depiction of feminine and masculine characters through a wider variety of work-related roles and individual qualities. The invisibility of feminine characters in high occupations was one of the significant practices of bias. There is a recommendation that effort needs to be practised to eliminate sex partiality from instructive resources. Thus,

instructors should be conscious of the sex unfairness entrenched in educational tools and manuscripts, and they ought to implement stages to fight this unfairness.

Recommendation 6: Language use concerning feminine and masculine characters

In the textbook, male dominance was discovered. This reflected the secondary status of women because when men came first, they occupied a greater role in the community and this showed that there were gender-specific roles in the text. This was the evidence of gender inequality that was included in Grade nine English textbook and played a significant role in reinforcing some entrenched gender stereotypes. Men dominated women. This demonstrated that both genders were not afforded the same opportunities in the textbook. This might be traditionally applicable. However, textbooks should deconstruct stereotypical images of women and men. Textbook writers and editors should also have the responsibility to remove unfair or typecast handling of the two genders by using comprehensive language and impartial treatment of the genders.

In terms of sex-unbiased and discernible vocabularies, the finding suggested that the contemporary Grade nine English textbook uses more of the gender-marked vocabularies than gender-neutral vocabularies. Therefore, the textbook should be gender-neutral because gender-neutrality ought to be mandatory to achieve gender equality.

There was another recommendation for gender exclusion; that is, the evasion of quasi-generics such as -man combinations (e.g. spokesman, salesman, and foreman) and the use of symmetric phrases that include both men and women such as female and male journalists, and cameraman/camerawoman. However, it could be more advisable to use gender-balanced words such as persons, humans, people and that are generic for man.

Recommendation 7: Activities performed by male gender and female gender

Regarding stereotypical and biased gendered activities, the finding portrayed that women were responsible for nurturing, handcrafts and shopping while men were responsible for physically demanding activities and sports. This justified that stereotypical roles persisted in the current Grade nine English textbook because women were further observable in

domestic and submissive actions and were positioned in cultural roles. In other words, women were more often associated with domestic chores.

These gendered activities suggested that men were more active in social activities and women were more active in domestic activities. If male and female partialities are available in the students' book, gender inequality stereotypes are perpetuated and are conveyed to them without them realising. Thus, it is recommended that instructors must always be aware of sex unfairness in their schooling situation. Language teachers could follow further sex sensitive and impartial materials appropriate to the progress of students as persons.

Recommendation 8: Women and men pictorial representations

The finding indicated that the number of men in images was higher than the number of women because those 291 images aimed to make gender stereotype explicit to students and provoke students' attentions about gender imbalances. This shows gender inequality between men and women. One hundred and seventy-four (174) out of 291 depicted male characters, while only 117 of them depicted female characters. Therefore, in terms of pictorial representation, men were more visible than women and women were fewer than men in the Grade nine English textbook. Therefore, the textbook writers should portray unbiased and non-stereotypical images of women and men.

In picture representations, both genders were not equally treated because gender imbalances were observed in the number of pictorial representations. Thus, it is recommended that illustrations in texts should be neutral in portraying stereotypical images of the two sexes because women were still normally related to the domestic chores and the household and men related to waged labour outdoors. Women were portrayed as feeble individuals, while men were portrayed as sturdy individuals. Women were more inactive, and men were more energetic; women were less often portrayed than men in both the printed and pictorial representations.

7. 6 AVENUES FOR FURTHER RESEARCH

This was an inadequate study that was conducted on gender treatment in classroom instructional activities and gender representation in English textbook in the Ethiopian context. This study endeavoured to expose this limitation of gender treatment in classroom instructional activities and gender representation in English textbook. Consequently, the researcher hopes that this investigation will contribute to the promotion of fair gender treatment in instructional activities in the classrooms and fair representation of women and men in the schoolbooks that are employed in Ethiopia's teaching-learning centres. Additional studies may be carried out to get a better comprehension of the challenges of implementing gender treatment in classroom instructional activities and gender representation in the English textbook with a larger sample to obtain data from. That could be effectively included in policy reforms. This study only focused on gender treatment in classroom instructional activities and gender representation in the Grade nine English textbook. Thus, further research may incorporate whole grades and textbooks in Ethiopia. The present research was qualitative; nonetheless, quantitative or mixed-method research might give various outcomes.

In conclusion, I recommend that all future research on gender treatment in classroom instructional activities and gender representation in English textbook pay attention to gender bias, gender stereotype, gender inequality and gender representation and language use in textbooks to capture the reality of gender equity and fair treatment at the grass-root level. This is the most credible research approach that can contribute to social change and transform policies and practices that shape traditional gender thinking in Ethiopia.

7.7 LIMITATIONS OF THE STUDY

Within the present investigation, I set out to understand gender treatment in classroom instructional activities and gender representation in the English textbook in Amhara Region, North Shoa, and four General Secondary Schools from four Districts. The study was a case study guided by sociocultural and gender schematic perspectives. The study was also restricted to only one region out of the nine regions and one Zone out of ten Zones in Ethiopia and four Districts out of the 24 Woredas /Districts/ in North Shoa Zone.

The nominated participants plus institutes in which the research was carried out were insufficient to represent all the 24 districts. Concerning these limits of the investigation, the outcomes of this research may not be comprehensive to the whole 24 Districts in Amhara Region, North Shoa Zone, Ethiopia. However, this does not disrepute the results of the research because the aim was to understand gender treatment in classroom instructional activities and gender representation in the English textbook. This understanding opens up a new opportunity for further studies involving teachers, learners, principals and communities.

7.8 CONCLUDING REMARKS

As a researcher and a lecturer at DebreBirhan University, I am able to acquire practical knowledge after this research. I enjoyed the conversations with the participants. I learned that planning to achieve specific goals might not be realised and as a student. I was to be content with the participants who were volunteers in revealing their gender beliefs plus practices with me. Individuals can never be forced to partake in a study, and I have learned to respect that. I have also learned to respect people's views and choices and the fact that individuals do not view life in the same lens. I was enriched by teachers', learners' and principals' background experiences and the reality of gender treatment in instructional activities at the grassroots level. I also learned that well-learned instructors who have comprehensive information concerning masculine and feminine matters are needed because male and female matters are not merely the issues of women but the public as a whole. In this study, what I learned was that school communities, parents, public seniors, spiritual heads, governmental and non-governmental chiefs ought to perform together and work intensively and extensively to bring about changes in traditional gender thinking and experiences that affect the classroom instructional activities.

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APPENDICES

APPENDIX A: PROOF OF REGISTRATION

1611

A I R M A I L
ZEWDIE Z N MR
ZENAWI NIGUSSIE ZEWDIE
DEBRE BERHAN UNIVERSITY
P O BOX 445
DEBRE BERHAN
ETHIOPIA

STUDENT NUMBER : 4902-419-1

ENQUIRIES: mandd@unisa.ac.za

-FAX : (012) 429 4150

DATE : 2019-01-16

Dear student

Your application for registration for the study units as indicated on your registration form has been received.

Please note that you are not yet registered and that your registration for the indicated study units can only be finalised on receipt of the prescribed minimum

initial payment. In order to have your registration activated, a further amount of R 16,250.00 is required before the appropriate closing date for registration. The full fees for the study unit(s) below amount to R 16,250.00

TFCUR05

DEd - Curriculum Studies

The web address for authorizing credit card or EFT/SWIFT payment is as follows:
www.unisa.ac.za/paymentinfo

Bank deposits (not for foreign students) can be done at any branch of Standard bank in the RSA. The deposit slip must be completed as follows:

* Credit - UNISA STUDENT DEPOSITS - The first eight blocks are for the student number. If the student number consists of only 7 digits, then an "0" must be filled in for the first digit of the student number.

* Leave one block open and then fill in the number 5400374721.

* Account number: 096R

Semester 1: Last date for payment is 31 January 2019

Semester 2: Last date for payment is 31 July 2019

Year modules: Last date for payment is 8 March 2019

Honours and PG Diploma year modules: Last date for payment is 30 March 2019

Master's year modules: Last date for payment is 30 March 2019

Master's and doctoral Research proposal module/dissertation/thesis: last date for payment is 30 March 2019.

STUDY MATERIAL (where applicable) CAN BE ACCESSED ON THE UNISA WEB AFTER YOU HAVE BEEN REGISTERED. YOU MUST REGISTER ON MYUNISA

(<https://my.unisa.ac.za/portal/>) FOR THIS PURPOSE.

Your application for registration or registration for additional study unit/s will be cancelled if the relevant minimum fee and/or documents have not been received by the University on or before the appropriate closing date. You will then have to apply for registration for the next registration period.

If there is a credit balance on your account, it will be refunded on your written request.

Dr F Goolam
Registrar

APPENDIX B: UNISA ETHICAL CLEARANCE LETTER

UNISA COLLEGE OF EDUCATION ETHICS REVIEW COMMITTEE

Date: 2017/08/16

Ref: **2017/08/16/49024191/14/MC**

Name: Mr ZN Zewdie

Student: 49024191

Dear Mr Zewdie,

Decision: Ethics Approval from
2017/07/12 to 2022/08/16

Researcher:

Name: Mr ZN Zwedie

Email: zenawinigussiw@gmail.com

Telephone: +251 11 6816801

Supervisor:

Name: Dr KG Nkumane

Email: nkumakg@unisa.ac.za

Telephone: 012 429 8713

Title of research:

**Gender treatment in Grade nine classroom instructional activities and
representation in English textbook**

Qualification: D Ed in Curriculum and Instructional Studies

Thank you for the application for research ethics clearance by the UNISA College of Education Ethics Review Committee for the above mentioned research. Ethics approval is granted for the period 2017/08/16 to 2022/08/16.

The low risk application was reviewed by the Ethics Review Committee on 2017/08/16 in compliance with the UNISA Policy on Research Ethics and the Standard Operating Procedure

1. The researcher(s) will ensure that the research project adheres to the values and principles expressed in the UNISA Policy on Research Ethics.
2. Any adverse circumstance arising in the undertaking of the research project that is relevant to the ethicality of the study should be communicated in writing to the UNISA College of Education Ethics Review Committee.
3. The researcher(s) will conduct the study according to the methods and procedures set out in the approved application.
4. Any changes that can affect the study-related risks for the research participants, particularly in terms of assurances made with regards to the protection of participants' privacy and the confidentiality of the data, should be reported to the Committee in writing.
5. The researcher will ensure that the research project adheres to any applicable national legislation, professional codes of conduct, institutional guidelines and scientific standards relevant to the specific field of study. Adherence to the following South African legislation is important, if applicable: Protection of Personal Information Act, no 4 of 2013; Children's act no 38 of 2005 and the National Health Act, no 61 of 2003.
6. Only de-identified research data may be used for secondary research purposes in future on condition that the research objectives are similar to those of the original research. Secondary use of identifiable human research data requires additional ethics clearance.
7. No field work activities may continue after the expiry date 2022/08/15. Submission of a completed research ethics progress report will constitute an application for renewal of Ethics Research Committee approval.

Note:

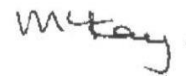
The reference number **2017/08/16/49024191/14/MC** should be clearly indicated on all forms of communication with the intended research participants, as well as with the Committee.

Kind regards,



Dr M Claassens

CHAIRPERSON: CEDU RERC
mcdtc@netactive.co.za



Prof V McKay

EXECUTIVE DEAN

APPENDIX C: LETTER TO THE NORTH SHOA ZONE EDUCATION OFFICE FOR REQUESTING PERMISSION TO CONDUCT RESEARCH IN FOUR DISTRICTS' GENERAL SECONDARY SCHOOLS, ETHIOPIA

Zewdie ZN MR

Ref: 0683903652

Zenawi Nigussie Zewdie
zenawinigussie@gmail.com.

Debre Berhan University

P O BOX 445

Debre Berhan

Ethiopia

10 July 2017

The North Sheo Zone Education Office

Debre Birhan

REF: REQUEST FOR PERMISSION TO CONDUCT RESEARCH IN CHACHA, MINJAR, D/SINA AND MEKOY GENERAL SECONDARY SCHOOLS

I am a Lecturer at DebreBirhan University and a Doctoral Student at UNISA doing DED in the Department of Curriculum Studies. I am kindly requesting for permission to carry out a study in Chacha, Minjar, D/Sina and Mekoy General Secondary Schools. My study is on ***Gender treatment in Grades nine classroom instructional activities and representation in English textbook***. The study aims to investigate gender treatment in the Grade nine classroom instructional activities and how it is represented in the Grade nine English textbook in Ethiopia.

The participants for this study are learners, teachers and principals. The study will employ focus group interviews for learners, individual interviews for school principals and school teachers. I also expect to use document analysis. The researcher will seek consent of participants before the commencement of the study.

For all enquiries relating to this study you are free to contact ZN Zewdie, cell: +251911193272, E-mail: zenawinigussie@gmail.com or my supervisor Dr KG Nkumane at E-mail: Nkumakg@unisa.ac.za, Tel: (012)4298713.

I greatly appreciate your help.

Yours sincerely

ZN ZEWDIE (MR)

**APPENDIX D: LETTER OF PERMISSION TO CONDUCT RESEARCH IN FOUR DISTRICTS'
GENERAL SECONDARY SCHOOLS, ETHIOPIA**



ጥራት ያለው ትምህርት ለሁሉም
Amhara National Regional State Education Bureau
North Shoa Zone educational Department



*በአባከው ትምህርት ቤቅ
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ቁጥር:- ሰሸት/መ/መ-17/370/12

ቀን:- 25/01/2010

ለሚመለከተው ሁሉ

ጉዳዩ ትብብር ስለመጠየቅ፡፡

ከላይ በርዕሱ ለመግለፅ እንደተሞከረው መምህር ዜናዊ ንጉሴ የደብረ ብርሃን ዩኒቨርሲቲ መምህር ሲሆኑ የ3ኛ ድግሪ ትምህርታቸውን Thesis ለመስራት በዞናችን በሚገኙ አንዳንድ ተቋማት መንቀሳቀስ እንዲችሉ ትብብር እንድናደርግላቸው ዩኒቨርሲቲው በጠየቀው መሠረት ማንኛውም አስፈላጊ ትብብር እንዲደረግላቸው እንገልጻለን፡፡

“ጥራት ያለው ትምህርት ለሁሉም”
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APPENDIX E: LETTER FOR REQUESTING CONSENT FROM PRINCIPALS AND TEACHERS TO PARTICIPATE IN INDIVIDUAL INTERVIEW

Dear Prospective Participants,

This letter is an invitation to consider participating in a study. I, Zenawi Nigussi, am conducting a doctoral study entitled: ***Gender treatment in Grades nine classroom instructional activities and representation in English textbook*** at the University of South Africa. Permission for the study has been given by Department of Curriculum Studies and the Ethics Committee of the College of Education, UNISA. I have purposefully identified you as a possible participant because of your valuable experience and expertise related to my research topic.

I would like to provide you with more information about this project and what your involvement would entail if you should agree to take part. The importance of investigating gender treatment in the Grade nine classroom instructional activities and how it is represented in the Grade nine English textbook in education is substantial and well documented. In this interview I would like to have your views and opinions on this topic. This information can be used to improve gender treatment in the Grade nine classroom instructional processes and representation in English textbook.

Your participation in this study is voluntary. It will involve an interview of approximately 60 minutes in length to take place in a mutually agreed upon location at a time convenient to you. You may decline to answer any of the interview questions if you so wish. Furthermore, you may decide to withdraw from this study at any time without any negative consequences.

With your kind permission, the interview will be audio-recorded to facilitate collection of accurate information and later transcribed for analysis. Shortly after the transcription has been completed, I will send you a copy of the transcript to give you an opportunity to confirm the accuracy of our conversation and to add or to clarify any points. All information you provide is considered completely confidential. Your name will not appear in any publication resulting from this study and any identifying information will be omitted from the report. However, with your permission, anonymous quotations may be used. Data collected during this study will be retained on a password protected computer for 5 years in my locked office.

The benefits of this study are to recommend the possible solutions about the classroom instructional activities and current English textbook from gender perspectives because learners, both boys and girls, learn about acceptable and unacceptable behaviours from the textbook and classroom interactional activities and there are no known or anticipated risks to you as a participant in this study. You will not receive any incentives for your participation in the research.

If you would like to be informed of the final research findings, please contact ZN Zewdie on cell +251911193272 or E-mail: zenawinigussie@gmail.com . The findings are accessible for five years.

If you have any questions regarding this study, or would like additional information to assist you in reaching a decision about participation, please contact me at +251911193272 or by E-mail at zenawinigussie@gmail.com.

I look forward to speaking to you and thank you in advance for your assistance in this project. If you accept my invitation to participate, I will request you to sign the consent form.

Yours sincerely

ZN Zewdie (Mr)

APPENDIX F: CONSENT FORM

Date: _____

CONSENT FORM

I have read the information presented in the information letter about the study in education. I have had the opportunity to ask any questions related to this study, to receive satisfactory answers to my questions, and add any additional details I wanted. I am aware that I have the option of allowing my interview to be audio-recorded to ensure an accurate recording of my responses. I am also aware that excerpts from the interview may be included in publications to come from this research, with the understanding that the quotations will be anonymous. I was informed that I may withdraw my consent at any time without penalty by advising the researcher. With full knowledge of all foregoing, I agree, of my own free will, to participate in this study.

Participant's Name: _____

Participant Signature: _____

Researcher Name: _____

Researcher Signature: _____

Date: _____

APPENDIX G: FOCUS GROUP CONSENT AND CONFIDENTIALITY AGREEMENT FOR LEARNERS

I, _____, grant consent that the information I share during the focus group may be used by ZN Zewdie for research purposes. I am aware that the group discussions will be audio-tape recorded and grant consent for these recordings, provided that my privacy will be protected. I undertake not to divulge any information that is shared in the group discussions to any person outside the group in order to maintain confidentiality.

Participant's Name: _____

Participant Signature: _____

Researcher's Name: _____

Researcher's Signature: _____

Date: _____

APPENDIX H: INTREVIEW SCHEDULE (INTREVIEW QUESTIONS)

Topic: *Gender treatment in Grades nine classroom instructional activities and representation in English textbook*

SECTION A: INTRODUCTION

My name is Zenawi Nigussie. I am a UNISA PhD Student, conducting a research on the gender treatment in Grade nine classroom instructional activities and representation in English textbook.

SECTION B: PURPOSE OF THE INTERVIEW

My research topic focuses on the role of schools in addressing how the gender treatment in classroom instructional activities and gender representation in English textbook promotes or affects teaching and learning for Grade nine. I am interested in knowing your views about how gender is treated in classroom instructional activities and how it is represented in English textbook. I would appreciate if we can spend some time talking about this topic. The interview takes about 60 to 1:30 minutes. This information is confidential and will be used for the purposes of research only.

Place of the interview..... Date..... Time.....

SECTION C: DEMOGRAPHIC DATA

- Sex: Male Female
- Age in years: 25-30 30- 35 35- 40 40 and above
- Experience in the post: Below 5 years 5-10 years 10-15 years
15-20 years 20 and above years

SECTION D: SEMI-STRUCTURED QUESTIONS

Topic 1: Let’s talk about gender roles and responsibilities in your classroom. I think that teachers may have various perceptions about gender roles and

responsibilities in learning and teaching practice. What is your perception about this?

Probe: What are girls and boys expected to perform in classroom context?

Probe: Some people say that boys are expected to be as family leaders, while girls are expected to be childcare. What is your opinion about this gender belief?

Probe: Who takes responsibilities in school? Girls or boys? Why?

Probe: In classroom context, to whom responsibilities are frequently given? Girls or boys? Why?

Probe: Can you explain what roles and responsibilities fit boys and girls in the classroom context.

Probe: Can you tell me who is frequently a group leader in your classroom? Girls or boys? Why?

Probe: Who has low participation in group discussion? Girls or boys? Why?

Probe: Do you give girls and boys different roles in the English classroom?

a. How do they give?

b. Way do they give?

Probe: Who has major role in the classroom context? Girls or boys? Why?

Probe: Do you see labour division between men and women in the classroom context? How do you explain labour division in your classroom?

Probe: Who is dominant participant in the classroom discussion? Girls or boys? Why?

Probe: Who expect decisions from others? Girls or boys? If so,

a. Why do girls expect decisions from boys instead of doing by themselves in the classroom context?

b. Why do boys expect decisions from girls instead of doing by themselves in the classroom context?

Probe: Do you think that girls are a few participants in the English class?

a. Why are girls a few participants?

b. Why are not girls a few participants?

Probe: Who mostly becomes a group leader in the classroom context? Girls or boys? Why?

Probe: Some scholars say boys are confident in the English classroom context. Do you agree or disagree with this belief? Why? How do you explain this belief with evidence?

Probe: Are girls passive during discussion?

a. What are the factors that make girls passive when they discuss in group of learners?

b. What are the factors that make girls active when they discuss in group of learners?

Topic 2: I would like to ask you about gender bias in your classroom. Can you explain how gender bias is reflected in your classroom context?

Probe: How is boys' and girls' socialisation viewed in your classroom context?

Probe: Who is given more encouragement in the classroom context? Boys or girls? Why?

Probe: Who frequently raises hand to ask and answer questions during classroom lesson? Boys or girls? Why?

Probe: To whom do you give more priority in asking and raising questions during the English lesson? For boys or for girls or for both of them? Why?

Probe: Who perform better in the English classroom context? Boys or girls? Why?

Probe: Do you guide girls to discuss in open, safe and supportive environment to ensure that girls can access discussions and manage dialogue?

a. How do you do this?

b. Why do you do this?

c. Why do not you do this?

Probe: Do you treat boys and girls in a different way or in a similar way in the English classroom context?

a. Why is it in a different way?

b. Why is it in a similar way?

Probe: Who is more privileged in the classroom context? Boys or girls? Why?

Probe: What is your view towards girls' and boys' participation in the classroom context?

Topic 3: Let's talk about gender stereotype against girls. How is gender stereotype reflected in classroom instructional activities?

Probe: What activities are considered as appropriate for boys and inappropriate for girls in school context?

Probe: How do traditional gender beliefs influence classroom situation?

Probe: Do girls face challenges in the classroom context? If so, what challenges do they face?

Probe: Who is confident in asking and answering questions an English teacher during the English lesson? Boys or girls? Would you like to explain the reason?

Probe: In your opinion, who is usually active participant in answering and asking questions during the English class? Boys or girls? What reasons do you think about this?

Probe: How would you compare girls and boys by their classroom participation?

Probe: What attitude do you observe towards boys and girls in classroom context?

Probe: What traditional gender beliefs do you observe when you teach in the English class?

Probe: Some people believe that girls are naturally better at English than boys. What is your opinion about this gender belief?

Topic 4: You may observe Gender Inequality in the English classroom. How do you explain your observations and experiences?

Probe: Do you give equal opportunity to boys and girls in the English classroom? If so,

- a. How do you do that?
- b. Why do you do that?

Probe: Do girls have equal chances to perform the same as boys in the classroom?

- a. How do they perform that?
- b. Why do they perform that?
- c. Why do not they perform that?

Probe: Could you explain how you ensure equal participation of boys and girls in classroom discussions?

Probe: What factors increase unequal participation between boys and girls in the English classroom?

Probe: Do you see differences between boys and girls during classroom interaction? What are they?

Probe: Who performs better during the English lesson?

- a. Boys or girls?
- b. Why boys not girls?
- c. Why girls not boys?

Probe: Do you equally encourage girls and boys when you teach in the classroom? If yes,

- a. How do you encourage them?
- b. Why do you encourage them?

Probe: Who feels superior in classroom discussion?

- a. Boys or girls?
- b. How boys' superiority is reflected in your classroom context?
- c. How girls' superiority is reflected in your classroom context?
- d. Can you explain the factors why one is superior to the other?

Probe: Some scholars say that girls do not believe that they can perform as equal as boys. Do you agree or disagree with this gender belief? Why?

Probe: Some people believe that providing special support for girls is important. Would you like to support girls in the English classroom? If you yes, Why? If you no, why not?

Probe: Do you observe equal interaction between boys and girls during the English classroom? If you yes, how is it reflected? If you no, explain what the reasons are?

Probe: What are the major reasons that boys underestimate girls? Can you explain the reasons?

Probe: When girls do not participate in group discussion, what do you do? Can you share an example?

Probe: What happens when you equally perceive boys and girls during English lesson?
Describe what you feel.

Topic 5: Suggestion to improve gender treatment between boys and girls

What general suggestions do you have to improve equal and fair treatment between boys and girls in the classroom instructional processes?

Thank you for your time.

APPENDIX I: EXAMPLE OF 1 TEACHER'S INTERVIEW

Questions	Responses
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<p><u>Topic 1:</u> Gender roles and responsibilities. I think that teachers may have various perceptions about gender roles and responsibilities in learning and teaching practice. What is your perception about this?</p>	<p>My belief about gender that means the role of male and female students formally or informally in the school compound as well as in classroom, there is great difference between these two genders. This means that who is performing well and who is going to be selected towards certain in activity. As to me, beginning the time I start to teach, it is male students who do things first by confidant. And also what male teachers believe that male students will do tasks in a better way because when we try to give tasks for female students, just they are bound by different anxieties. That is social anxiety. They do have something in their mind. They become reticent and frightened. They look themselves as they cannot compete as men. They do not have much confidence.</p>
<p>Probe: What are girls and boys expected to perform in classroom context?</p>	<p>Girls and boys are expected to perform in classroom context just to do things equally. But as usual, it is the man who does things better because they assume they are not that much competent.</p>
<p>Probe: Some people say that boys are expected to be as family leaders, while girls are expected to be childcare. What is your opinion about this gender belief?</p>	<p>This is traditional norm which has been said for a long period of time. But if we encourage them, females can do like male students. But they know in mind they cannot do things as men because they hear for a lot of time as they cannot do things like that of men enough.</p>
<p>Probe: Who takes responsibilities in school? Girls or boys? Why?</p>	<p>Boys carry much responsibility. Why? Here we teachers and the society believe that male is better to hold or shoulder responsibilities than women. This comes from our background experience.</p>
<p>Probe: In classroom context, to whom responsibilities are frequently given? Girls or boys? Why?</p>	<p>Boys. Why? Actually, the reason is social belief. When I try to give actions for female students, they become afraid because they are tied by different traditions so that the teacher is obliged to give the task for male students rather than female students.</p>
<p>Probe: Can you explain what roles and responsibilities fit boys and girls in the classroom context?</p>	<p>We teachers do not want to select or categorise tasks this is for man and this is for woman. But especially female students prefer to do something especial. For</p>

	instance, if teachers order to clean the classroom, female students first try to clean the classroom because they themselves believe that they are good at cleaning. At that time, the teacher may not tell them. "You are different person to do this special thing and also men can do this." the teacher may not say this. But from their trend that they have, they want to do something special.
Probe: Can you tell me who is frequently a group leader in your classroom? Girls or boys? Why?	Boys. Why? Most of the time, when we give responsibility, we always see their result or Grade from the back. For instance, to select one student as their group leaders, we will see their Grade-8 results. At that time, most of the time, we will get better Grade result of boys, not girls. And also girls become afraid. When we give them the responsibility, they do not want to carry of it.
Probe: Who has low participation in group discussion? Girls or boys? Why?	Girls. Why? They feel inferiority complex. The reason why they have low participation is that they cannot do as equal as boys.
Probe: Do you give girls and boys different roles in the English classroom? a. How do they give? b. Way do they give?	No. I have never given different thing. Even though I know their outlook, I never give them. I randomly assign roles. I never select man or woman because I give the task randomly. I give group work, in the form of debate. But the chairman or winner is boys. In fact, women can perform well like boys. Based on their performance, I assign a chairman of the debate.
Probe: Who has major role in the classroom context? Girls or boys? Why?	Boys. Why? Boys feel that they are competent and girls feel that they are not competent. This makes boys feel higher and girls feel lower.
Probe: Do you see labour division between men and women in the classroom context? How do you explain labour division in your classroom?	I do not perceive division of role. I assume that both can do the task. For me, female and male can do things equally. But what know in the classroom about division of labour is that students themselves may assume this is my duty or this type of tasks belong to me and that one belongs to men, especially female students say like this. For instance, if I give the duster to

	clean the blackboard, male students always quickly run to take the duster from my hand and clean the board. This is a trend that boys clean the board.
Probe: Who is dominant participant in the classroom discussion? Girls or boys? Why?	Boys. Why? Boys assume that they can do well because they do not afraid. But female students assume they cannot equally perform things like that of males. At that time, I see when boys become a superior and a significant role player towards the task I give them.
Probe: Who expect decisions from others? Girls or boys? If so, a. Why do girls expect decisions from boys instead of doing by themselves in the classroom context? b. Why do boys expect decisions from girls instead of doing by themselves in the classroom context?	Women or girls expect men or boys or others because they assume that male students can well perform things and they can do better than females. When girls are doing the tasks together, they simply listen and even they are waiting the decision of male students about the task that they are doing because they depend on male students. Always they assume male students are better than female students. Female students also believe that male students are their framework to prove something.
Probe: Do you think that girls are a few participants in the English class? a. Why are girls a few participants? b. Why are not girls a few participants?	Yes. They are introverted when they try to participate and speak in English because they assume that there will be laughed at them. They assume others look down their English. Having this in mind, they do not try to speak.
Probe: Who mostly becomes a group leader in the classroom context? Girls or boys? Why?	Boys. Why? Boys become group leaders during different activities. Females became afraid because female students assume that they themselves are not clever and they are not good enough. But boys assume they can do better.
Probe: Some scholars say boys are confident in the English classroom context. Do you agree or disagree with this belief? Why? How do you explain this belief with evidence?	I agree. Why? As to me, in my ten year experience, most of the time, I see those boys who try to speak English rather than female students so that it is usual to see that boys participate better than girls.
Probe: Are girls passive during discussion? a. What are the factors that make girls passive when they discuss in group of learners?	Yes. Almost they are passive. What? Inferiority complex and anxiety. They feel that they are not that much enough competent like male students.

<p>b. What are the factors that make girls active when they discuss in group of learners?</p>	
<p><u>Topic 2:</u> Gender bias in your classroom. Can you explain how gender bias is reflected in your classroom context?</p>	<p>When I say gender bias, teachers may assume that this task is very difficult so that it should belong to female rather than male. Teachers may have a clear cut thought in their mind that female students cannot do as equal as males students. The teacher may insult depending on students' sex. Teacher prefers to give task for male than female and by this teacher may impair them because most of female students are not active participants. Having this in mind, the teacher himself may bias by giving tasks.</p>
<p>Probe: How is boys' and girls' socialisation viewed in your classroom context?</p>	<p>When I see this socialisation, most of the time I see boys with boys and girls with girls because from their background even in their house or in their society, most of the time female students will be with female students. In the same way, when they come to school, they prefer to sit girls with girls and boys with boys. Actually, even if boys want to socialise with girls, girls do not want to sit with boys. The reason why girls do not want to sit with boys is that they will be criticised or judged that they create informal or illegal way of friendship. Because of this, they become afraid and embarrassed to sit or go with boys.</p>
<p>Probe: Who is given more encouragement in the classroom context? Boys or girls? Why?</p>	<p>Actually teachers encourage girls in classroom. Why? We teachers know the difference between boys and girls when we give them the task to participate. Even if teachers give the chance or the motivation for girls, they cannot do as equal as boys. At that time, I go back and give the chance for boys. An attention is given first for girls. Even though I do this, the girls cannot use the chance. During this time, I neglect girls and then give the chance for boys.</p>
<p>Probe: Who frequently raises hand to ask and answer questions during classroom lesson? Boys or girls? Why?</p>	<p>Boys. Why? The reason why boys raise their hands to participate is that they do not be afraid and are not frightened; whereas,</p>

	girls are afraid and embarrassed because they do not have as equal confidence as boys. Boys highly assume that they can do things what they have been asked by anybody; whereas, girls do not assume that they can do or they can answer the question that they are asked. Boys have good background from the society to be confident.
Probe: To whom do you give more priority in asking and raising questions during the English lesson? For boys or for girls or for both of them? Why?	For boys. Why? I know male students can do better than girls. The reason why girls cannot do as that of male is that they assume that they are lower than boys. They assume that they are not the same as boys. This is also cultural background which shows boys can do better than girls and practically I have seen them who are doing better. And also this makes me to give priority for male students rather than female students.
Probe: Who perform better in the English classroom context? Boys or girls? Why?	Boys. Why? They depend on their confidence and their thought in their mind.
Probe: Do you guide girls to discuss in open, safe and supportive environment to ensure that girls can access discussions and manage dialogue? a. How do you do this? b. Why do you do this? c. Why do not you do this?	I have not done this. I have done in the same manner. I give things for both, but when I see the result, boys are better comparing to girls. Why? I assume that these female students are not much more competent like that of male.
Probe: Do you treat boys and girls in a different way or in a similar way in the English classroom context? a. Why is it in a different way? b. Why is it in a similar way?	I treat almost in a similar way. Why? Even though I know female students should be supported in a special way, they cannot bring a change. So I give the chance for all in the same way. But I know they should be supported. According to our traditional thinking problems of our society, they are the ones that should be supported.
Probe: Who is more privileged in the classroom context? Boys or girls? Why?	Boys. Why? Boys are interactive and they try to become first. When I give them asks, they do quickly or they are hurry to do the tasks and show me. Because of this, I give the chance to boys.
Probe: What is your view towards girls' and boys' participation in the classroom context?	My views towards the participation of boys and girls in the classroom are just about boys. Sometimes I prefer to teach boys because when I try to give special chance

	for girls, they can never come to be supported. Having this in mind, it makes me bias to prefer boys.
<u>Topic 3</u> : Gender stereotype against girls. How is gender stereotype reflected in classroom instructional processes?	It always highly reflected now. This is to say when students come to school, they have overgeneralisation what girls can do and what boys can do. For instance, when I ask them their hope, most of the time boys say that they would like to be doctor, a pilot or an engineer. This means boys assume that they can be what is said to be great. But when I come to girls, they may say that they will be teacher, nurse and like this. From this, I can understand that they have very serious oversimplification. And when girls go back home from school, they will do many things like cooking, baking, washing; whereas, boys go somewhere to enjoy and do different outdoor activities.
Probe: What activities are considered as appropriate for boys and inappropriate for girls in school context?	When I see being a group leader, class monitor and just parliamentary members, these responsibilities are mostly given boys rather than girls because boys are not afraid; whereas, girls are afraid. This makes girls become fewer participants and having low performance.
Probe: How do traditional gender beliefs influence classroom situation?	Girls who have in their minds act what they know outside the classroom. Because they are still with their traditional gender thought that brought from the society. This influences classroom situation.
Probe: Do girls face challenges in the classroom context? If so, what challenges do they face?	No.
Probe: Who is confident in asking and answering questions an English teacher during the English lesson? Boys or girls? Would you like to explain the reason?	Boys are confident enough in asking answering questions. The reason is that boys always know that they can do better than girls; whereas, girls do not want to think this.
Probe: In your opinion, who is usually active participant in answering and asking questions during the English class? Boys or girls? What reasons do you think about this?	The great number of participants is boys. But when I see the overall number of enrollment, the number of girls is greater than the number of boys. But in terms of participation, girls have less number than boys. Even if the number of boys is less in each class, their participation is higher

	<p>than girls' participation. Let us assume that in one class, there are 60 students. I think 40 of them are girls. Boys are 20 in number. But their participation is greater than girls in the class. So I can say that girls do not participate according to their great number.</p>
<p>Probe: How would you compare girls and boys by their classroom participation?</p>	<p>Boys look down girls. And also girls underestimate themselves. Boys say girls that even if girls know the answers or they can do the exercises, boys tell girls to follow and accept them without any doubt. This reflects males' superiority and girls' inferiority. So girls believe that boys are always correct and right because they assume that boys cannot make mistakes.</p>
<p>Probe: What attitude do you observe towards boys and girls in classroom context?</p>	<p>The traditional gender belief that I observe is when one student tries to speak in English, others ridicule a student by saying: 'foreigner'. Due to this reason, others devalue that student.</p>
<p>Probe: What traditional gender beliefs do you observe when you teach in the English class?</p>	<p>This belief is also my view. Naturally girls are better in language. The problem is not their ability. But they assume that they cannot do better in language because they bring this idea from their society. Even though some scholars say females are naturally better for language acquisition, girls do not know this secret but what they know is that they cannot do better in language.</p>
<p><u>Topic 4:</u> Gender Inequality in the English classroom. How do you explain your observations and experiences?</p>	<p>My experience or observation depending on gender inequality, there is high gender inequality from my experience. Just to see this, there are some reasons. The cultural background in every problem always becomes a significant reason because when girls try to do something special, the norm or the tradition they know before prohibit them. Boys always come to front position. Even if it has been given an affirmative action for girls, this may not enable to see them equally.</p>
<p>Probe: Do you give equal opportunity to boys and girls in the English classroom? If so,</p>	<p>I give equal opportunity. But even though I try to give equal opportunity for boys and girls, their performance is different. For</p>

<p>a. How do you do that? b. Why do you do that?</p>	<p>example, in one class, I gave the opportunity for all students. But I found male students who more participated in the class. Then I try to regret and decide to give the chance for male students in another days. How? I give opportunity for all students in the class. But girls do not do things as I expect. Having this in mind, I am obliged to give for boys. I try to give them equal chance. But girls can do like boys.</p>
<p>Probe: Do girls have equal chances to perform the same as boys in the classroom? a. How do they perform that? b. Why do they perform that? c. Why do not they perform that?</p>	<p>Yes. How? They perform less. (b) Why? They do not assume that they can do better than boys.</p>
<p>Probe: Could you explain how you ensure equal participation of boys and girls in classroom discussions?</p>	<p>Yes. I always do to create equal participation. But when I see the result, it can never be equal because once they have heard something in their mind that females are inferior and males are superior.</p>
<p>Probe: What factors increase unequal participation between boys and girls in the English classroom?</p>	<p>The social anxiety that boys and girls know before. The traditional thought what in their mind is always challenge them not to do better.</p>
<p>Probe: Do you see differences between boys and girls during classroom interaction? What are they?</p>	<p>Yes. Boys do not be afraid but girls are afraid. And always boys try to do things quickly without shyness and fearfulness. Boys try to do things first. But girls keep silent and follow boys.</p>
<p>Probe: Who performs better during the English lesson? a. Boys or girls? b. Why boys not girls? c. Why girls not boys?</p>	<p>Boys. Why? The reason why boys perform well is that their experience or their confidence and even the bias that comes from the society enables boys to perform better.</p>

<p>Probe: Do you equally encourage girls and boys when you teach in the classroom? If yes,</p> <p>a. How do you encourage them?</p> <p>b. Why do you encourage them?</p>	<p>From the very beginning, when I am going to give the task, I equally push or encourage them. But later having the low performance of girls, I give the chance again and again for boys. How? In every activity I have the praise: It may be word praise. This is a kind of motivation by giving like 'very fantastic'. So I appreciate their performance by saying: "a wonderful! A fantastic quay! Excellent!" Sometimes, I give them a material like a 'pen'. Why? To increase their performance, giving encouragement helps to avoid their anxiety and to increase their confidence. I appreciate and give them something as a reward.</p>
<p>Probe: Who feels superior in classroom discussion?</p> <p>a. Boys or girls?</p> <p>b. How boys' superiority is reflected in your classroom context?</p> <p>c. How girls' superiority is reflected in your classroom context?</p> <p>d. Can you explain the factors why one is superior to the other?</p>	<p>Boys. They laugh at girls' mistakes. Boys, "Are you going to answer this question? I do not think so!" So boys become the best. They assume they are right in front of girls. This makes inferior girls. There are many factors. Boys are bounded by different positive thoughts as they are good at learning. But this does not happen for girls.</p>
<p>Probe: Some scholars say that girls do not believe that they can perform as equal as boys. Do you agree or disagree with this gender belief? Why?</p>	<p>I agree. Why? Girls do not believe that they can do as equal as boys. There are a bottle neck of problem that girls cannot think that they can do like boys. Beginning from their childhood, they listen that they are not equal with boys. Even when I take into account division of labour, much more duties about house works are given for girls. At this time, female students feel that they think such duties belong to girls because it is true that they can do such things like boys. they always assume that they are exposed to inferiority.</p>
<p>Probe: Some people believe that providing special support for girls is important. Would you like to support girls in the English classroom? If you yes, Why? If you no, why not?</p>	<p>Yes. I would like to support girls. Why? I know they are discriminated group. In the society, there are different sayings that hamper or prohibit girls not to do better. Having this in mind, I Am obliged to support girls. But even though I try to do special support for female students, I cannot find them within a change.</p>

<p>Probe: Do you observe equal interaction between boys and girls during the English classroom? If you yes, how is it reflected? If you no, explain what the reasons are?</p>	<p>I have not observed equal interaction. The reasons why I cannot see equal interaction between boys and girls are that once they already know that boys can do better; whereas, girls cannot do better. This makes them always not to interact as equal as male students.</p>
<p>Probe: What are the major reasons that boys underestimate girls? Can you explain the reasons?</p>	<p>Yes. Girls do not come up with good result in a comparison with boys. And also the different thought that comes from the society distinguishes boys positively but girls negatively. Male students always assume that girls are below them.</p>
<p>Probe: When girls do not participate in group discussion, what do you do? Can you share an example?</p>	<p>When girls do not try to participate equally towards certain things in English classroom, I try to give them special support. That means “Why do not you participate? You can do! Why do not you try? You will not be laughed at! Please, try! You may perform better than boys! Let you try first!” I may give such appreciations for girls.</p>
<p>Probe: What happens when you equally perceive boys and girls during English lesson? Describe what you feel</p>	<p>When I see girls’ participation as equal as boys, first I feel happy. Then immediately what will come in my mind is that girls can do as equal as boys.</p>
<p><u>Topic 5:</u> Suggestion to improve gender treatment between boys and girls What general suggestions do you have to improve equal and fair treatment between boys and girls in the classroom instructional activities?</p>	<p>In my suggestion, to improve the participation of girls and even it is possible to make girls greater than boys since teachers know the problem from our background, we have to cut this traditional thought to make female students competent enough like that of male students. We always give much credit and attention for female students to make them away from this traditional beliefs and social anxiety that they cannot do better as males. Unless we know their traditional belief, our female students cannot bring a change. So it is possible to fill the gap between boys and girls. Unless we do this, we cannot bring a change because girls are bounded by traditional thought and social anxiety which always make them feel inferior.</p>