

KARADENİZ TEKNİK ÜNİVERSİTESİ * SOSYAL BİLİMLER ENSTİTÜSÜ

**BATI DİLLERİ VE EDEBİYATI ANABİLİM DALI
UYGULAMALI DİLBİLİMİ YÜKSEK LİSANS PROGRAMI**

**A SYNCHRONIC STUDY ON GENDER VOICES IN AN 8TH GRADE ELT
COURSEBOOK PREPARED FOR TURKISH ELEMENTARY STUDENTS**

YÜKSEK LİSANS TEZİ

Şakire ERBAY

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Tez Danışmanı: Yrd. Doç. Dr. Abdul Kasım VARLI

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TRABZON

ONAY

Şakire ERBAY tarafından hazırlanan A Synchronic Study on Gender Voices in an 8th Grade ELT Coursebook Prepared for Turkish Elementary Student adlı bu çalışma 02/06/2011 tarihinde yapılan savunma sınavı sonucunda oybirliği ile başarılı bulunarak jürimiz tarafından Batı Dilleri ve Edebiyatı Anabilim Dalı Uygulamalı Dilbilim alanında **yüksek lisans tezi** olarak kabul edilmiştir.

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Yukarıdaki imzaların, adı geçen öğretim üyelerine ait olduklarını onaylarım. ... / ... /

Doç. Dr. Yusuf ŞAHİN Enstitü Müdürü

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Tez içindeki bütün bilgilerin etik davranış ve akademik kurallar çerçevesinde elde edilerek sunulduğunu, ayrıca tez yazım kurallarına uygun olarak hazırlanan bu çalışmada orijinal olmayan her türlü kaynağa eksiksiz atıf yapıldığını, aksinin ortaya çıkması durumunda her tür yasal sonucu kabul ettiğimi beyan ediyorum.

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CONTENTS

ACKNOWLEDGEMENTS	IV
CONTENTS	V
ABSTRACT	IX
ÖZET	X
LIST OF TABLES	XI
LIST OF FIGURES	XII
LIST OF ABBREVIATIONS	XIII

CHAPTER ONE

1. INTRODUCTION	1 - 10
1.1. Introduction	1
1.2. Operational Definitions	2
1.3. Background of the Study	3
1.4. Statement of the Problem	5
1.5. Purpose of the Study	7
1.6. Significance of the Study	7
1.7. Research Questions	8
1.8. Overview of the Study	9

CHAPTER TWO

2. REVIEW OF LITERATURE	11 - 40
2.1. Introduction	11
2.2. Gender Representations	11
2.2.1. Gender versus Sex	11
2.2.2. Gender Stereotyping	12
2.2.3. The Bases of Gender Stereotypes	14

2.3. Language Reflections	15
2.3.1. Language and Culture Interaction: Sapir-Whorf Hypothesis	15
2.3.2. Language, Gender and Linguistic Sexism	17
2.3.3. The Interaction between Language, Power and Ideology	21
2.3.4. Critical Discourse Analysis as a Means of Uncovering Ideologies	22
2.4. The Internal Nature of Education and Language Teaching	24
2.4.1. The Policy of Education at Schools	24
2.4.2. Stated Official Curriculum versus Hidden Curriculum	25
2.4.3. ELT Coursebooks as Social-Cultural Value Transmitters	26
2.5. Previous Studies on Gender Representations in Coursebooks	28
2.5.1. Related Studies Carried Out Around the World	29
2.5.2. Related Studies Carried Out in Turkey	34
2.6. The Turkish Government Initiatives Based on Social Gender Equity	38

CHAPTER THREE

3. METHODOLOGY	41 - 58
3.1. Introduction	41
3.2. The Material	41
3.3. Method of Analysis	42
3.3.1. Critical Discourse Analysis	44
3.3.1.1. Content Analysis	45
3.3.1.1.1 Categories Set for the Content Analysis	47
3.3.1.1.1.1. Sex Visibility	47
3.3.1.1.1.2. Domestic Roles	47
3.3.1.1.1.3. Occupations	48
3.3.1.1.1.4. Spare Time Activities and Interests	48
3.3.1.1.1.5. Personality Traits	48
3.3.1.1.1.6. Gender-Related Ideologies and Government Policies ..	49
3.3.1.1.1.7. Generic Constructions	50
3.3.1.1.1.8. Order of mention: Firstness	50
3.3.1.1.1.9. Address Forms	50
3.3.1.2. Discourse Analysis	51

3.3.1.2.1. Representation of Dialogues in Sex-Mixed Dialogues	51
3.3.1.2.2. Depowering and Empowering Speech Acts	51
3.4. Textual Analysis Procedure	54

CHAPTER FOUR

4. FINDINGS AND DISCUSSIONS	59 - 108
4.1. Introduction	59
4.2. Content Analysis	59
4.2.1. Representation of Femininity and Masculinity	59
4.2.1.1. Sex Visibility for Female and Male Characters	60
4.2.1.2. Representation of Characters in Domestic Roles	65
4.2.1.3. Representation of Characters in Occupational Roles	71
4.2.1.4. Representation of Characters in Spare Time Activities and Interests	77
4.2.1.5. Personality Traits Displayed by Opposite Sexes	80
4.2.1.6. Reflection of Gender-Related Ideologies and Government Policies	84
4.2.2. Linguistic Ways Conveying Sexist Attitudes	92
4.2.2.1. Generic Constructions	92
4.2.2.2. Order of Mention: Firstness	95
4.2.2.3. Address Forms	97
4.3. Discourse Analysis	99
4.3.1. Representation of Characters in Mixed-Sex Dialogues	101
4.3.2. Depowering and Empowering Speech Acts	102

CHAPTER FIVE

5. CONCLUSION	109 - 117
5.1. Introduction	109
5.2. Concluding Remarks	109
5.3. Pedagogical Implications	114
5.4. Limitations of the Study	115

5.5. Suggestions for Further Research	116
REFERENCES	118 - 122
CURRICULUM VITAE	123

ABSTRACT

The aim of this study is to investigate how females and males are represented in a currently used 8th grade coursebook which was designed by the Ministry of National Education to meet the English language needs of Turkish students. Considering the fact that educational materials play a significant role in children's development of gender identity, the present study further aims to create awareness about the importance of gender mainstreaming among teachers and coursebook writers. Critical Discourse Analysis covering a content analysis and discourse analysis was employed to reveal any possible points contrary to gender mainstreaming in both texts and visuals. With a view to see how femininity and masculinity are represented in the coursebook, the following categories were set for the content analysis: sex visibility, domestic roles, occupations, spare time activities and interests and personality traits. It also investigates whether gender-related ideologies and government policies are reflected in the female and male characters. Besides, linguistic ways which convey sexist attitudes such as generic constructions, order of mention and address forms are investigated. To bring into the open any possible power relation asymmetries between opposite sexes, a discourse analysis was applied to all the speech acts employed in the fourteen sex-mixed dialogues in the coursebook. The findings reveal that the analysed coursebook exhibits fairly egalitarian representations of both females and males in terms of visibility, spare time activities and interests, personality traits, gender ideologies, linguistic ways such as generic construction, and speech acts. However, some imbalances detectable in especially domestic roles, occupations, order of mention in sex pairs and address forms suggest that gender-related stereotypes are still unconsciously reinforced, and thus there is still room for improvement in the coursebook.

Key words: Gender, gender stereotyping, critical discourse analysis, coursebook evaluation

ÖZET

Bu çözümsel çalışmanın amacı, Türk öğrencilerinin İngilizce diliyle ilgili ihtiyaçlarını karşılamak için Milli Eğitim Bakanlığı'nca tasarlanmış olan ve şu anda kullanılmakta olan bir 8. sınıf ders kitabında kadın ve erkek imgelerinin nasıl sunulduğunu araştırmaktır. Eğitim materyallerinin, çocukların cinsel kimlik gelişiminde önemli bir rol oynadığı gerçeğini göz önünde bulunduran bu çalışma, toplumsal cinsiyet eşitliği kavramının önemi hakkında öğretmenler ve ders kitabı yazarları arasında farkındalık yaratmayı da hedeflemektedir. Gerek metinlerde ve gerekse de görsellerde, toplumsal cinsiyet eşitliği kavramına aykırı olan muhtemel noktaları ortaya çıkarmak için, içerik ve söylem analizini muhteva eden Eleştirel Söylem Çözümlemesi analiz yöntemi olarak kullanılmıştır. Dişilik ve erkeklik kavramlarının kitapta nasıl sunulduğunu ortaya çıkarmak amacıyla gerçekleştirilen içerik analizi öncesinde şu ulamlar belirlenmiştir: Cinsiyet görünürlüğü, aile ile ilgili roller, meslekler, boş zaman etkinlik ve ilgileri ve kişilik özellikleri. Çalışma ayrıca, cinsiyete dayalı ideolojilerin ve hükümet politikalarının kitaptaki kadın ve erkek karakterlere yansıtılıp yansıtılmadığını da incelemiştir. Bunun yanı sıra, soysal yapılar, ikilemelerdeki öncelik sırası ve hitap şekilleri gibi cinsiyetçi tutumları gösteren dilsel yollar da araştırılmıştır. Karşı cinsler arasındaki olası güç ilişkisi eşitsizliklerini de açığa çıkarmak için, kitapta karşı cinsler arasında geçen on dört diyalogda yer alan söz eylemler içerik analiziyle irdelenmiştir. Çalışma bulguları, çözümlenen kitabın, görünürlük, boş zaman etkinlik ve aktiviteleri, kişilik özellikler, cinsiyete dayalı ideolojiler, dilsel yollar ve söz eylemler açısından oldukça eşitlikçi kadın erkek imgeleri sunduğunu göstermiştir. Fakat özellikle aile ile ilgili roller, meslekler, cinsiyet ikilemelerindeki öncelik sırası ve hitap şekillerinde saptanan bazı denksizlikler, cinsiyete dayalı basmakalıpların bilinçli olmasa bile hala pekiştirildiğini ve bu yüzden kitapta birtakım gelişmelere yer olduğunu göstermektedir.

Anahtar Kelimeler: Cinsiyet, cinsiyet rolü, eleştirel söylem çözümlemesi, ders kitabı değerlendirmesi

LIST OF TABLES

<u>Table No</u>	<u>Title of the Table</u>	<u>Page No</u>
1	The Content of Spot On 8	42
2	Descriptions of Personality Traits	49
3	The Analytical Framework for Analyzing Power Relations	54
4	Occurrences of Female and Male Characters in Word Level	60
5	Visuals in Spot On 8 with Descriptions	62
6	Distribution of Domestic Roles	66
7	Distribution of Occupations	72
8	Distribution of Spare Time Activities and Interests	78
9	Distribution of Feminine and Masculine Personality Traits	81
10	Family Scenes with All Members from the Coursebook	85
11	Generic Constructions Used for Unmarked Sex	93
12	Ordering of Sex Pairs	95
13	Addressed Forms Used for Female and Male Characters	97
14	Categorization of the Dialogues	100
15	Representations of Characters in Mixed-Sex Dialogues	101
16	Depowering Speech Acts Employed by Opposite Sexes	105
17	Empowering Speech Acts Employed by Opposite Sexes	106

LIST OF FIGURES

<u>Figure No</u>	<u>Title of the Figure</u>	<u>Page No</u>
1	Visuals Showing Various Errands	69
2	An Illustration Showing the Responsibilities of Female Characters	70
3	Higher Status Occupations Associated with Males	74
4	Two Characters Sharing the Same Occupation	76
5	Holiday Activity Preferences of Two Female Characters	80
6	The Illustration of the Thomson Family Having Breakfast	87
7	An Illustration Showing a Grandmother and a Grandson	89
8	The Official Logo of the Girls' Education Campaign	91
9	An Illustration of the Two Parents of the Thomson Family	104
10	An Illustration of the Thomson Family Talking on Empathy	107

LIST OF ABBREVIATIONS

CDA:	Critical Discourse Analysis
CEDAW:	Convention on the Elimination of all forms of Discrimination against Women
CEFR:	The Common European Framework of Reference
ELT:	English Language Teaching
SBS:	Level Determination Exam (Seviye Belirleme Sınavı)
TESOL:	Teachers of English to Speakers of Other Languages
SLA:	Second Language Acquisition
EFL:	English as a Foreign Language
ESL:	English as a Second Language
GMNAP:	Gender Mainstreaming National Action Plan
IKS:	The Primary Education Institutions Standards (İlköğretim Kurum Standartları)
TESOL:	Teachers of English to Speakers of Other Languages
UNICEF:	United Nations Children's Fund

CHAPTER ONE

1. INTRODUCTION

1.1. Introduction

Education is accepted as a social process in that it reflects the values and traditions of the society in which it operates. As this system is socio-culturally embedded, it presents its shareholders including students with prevalent norms, values, power relationships and ideologies. In this process, schools play the role of transmitter institutions where the shareholders are shaped. All aspects of schooling including teachers, coursebooks, supplementary classroom materials, and all methods and approaches are accepted to play roles in the cognitive, social, and emotional formation of students.

Coursebooks are regarded one of the leading agents in the formation of students, and they directly or indirectly give messages about social and cultural values. These unstated messages given by coursebooks form “hidden curriculum” which is “an expression of attitudes and values which are not consciously held but which nevertheless influence the content and image of the teaching material, and indeed the whole curriculum” (Cunningsworth, 1995: 90). Although coursebooks are explicitly designed for special aims such as teaching of English, they may also reflect stereotypical thinking and constructs. Gender ideology messages are one aspect of this hidden curriculum, and English Language Teaching (ELT) has been one of the fields in which a number of scholars have investigated how these ideologies and gender stereotyping are reflected in coursebooks. Building on to this, the present study aims to investigate how preconceptions about gender are manifested in a locally designed ELT coursebook which was issued to serve the needs of Turkish students in 8th grade.

1.2. Operational Definitions

In the present study, the following concepts are frequently used, and in order to comprehend the whole nature of the study, they should be considered in their meanings below:

Content Analysis: “Content analysis is a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use” (Krippendorff, 2004: 18).

Critical Discourse Analysis: This is a type of discourse analytical research that mainly focuses on “the way social power abuse, dominance and inequality are enacted reproduced and resisted by text and talk in the social and political context” (Van Dijk, 2001: 352).

Discourse Analysis: It can be described as “the study of units of language and language use consisting of more than a single sentence but connected by some systems of related topics” (Akmajian et al., 1997: 369). Discourse analysis examines structure and function of language in use.

Gender: “Gender is a socio-cultural specific set of characteristics that identify the social behaviour of women and men and the relationship between them” (Mkuchu, 2004, cited in Sivasligil, 2006: 3).

Gender Mainstreaming: It is a strategy which emphasizes women’s equality with men, and combating against gendered structures. Its purpose is “to transform structures by integrating considerations of gender into all government projects, programs and policies” (Prügl, 2009: 175).

Gender Stereotyping: “It is the tendency of a given culture to assign particular traits, characteristics and roles distinctly to women or men” (Mkuchu, 2004, cited in Sivasligil, 2006: 5).

Hidden Curriculum: If they have any subject content, coursebooks will directly or indirectly communicate sets of social and cultural values which are inherent in their make-up., and this is the so-called “hidden curriculum” (Cunningsworth, 1995: 90). In Kirk’s (1992: 35-36) own words, it “deals with the invisible or opaque forces that, altogether with the official and visible programs of teaching and learning, create the dynamic of educational activity.”

Ideology: “Ideologies are menacing forces that are capable of having an enormous impact on social relations and the prospects for progressive social change” (Shelby, 2003: 155). These constitute the goals, expectations and actions of all the members of a society. It is as a way of looking at things or a set of ideas by the dominant class of a society to all members of this society.

Language Ideology: “It refers to sets of representations through which language is imbued with cultural meaning for a certain community” (Cameron, 2003: 447).

Patriarchal Ideology: It is a set of social thought and ideas “enhancing the power of men over women” (Skliar, 2007: 95). In a society in which patriarchal family values are common, the role of the male as the primary authority figure is central, and male figures, especially fathers, hold authority over women, children and property.

Sex: “Like age, sex is a biological category that serves as a fundamental basis for the differentiation of roles, norms and expectations in all societies” (Eckert, 1990: 246). It concerns physical and biological differences that distinguish females from males.

Sexism: “It refers to actions or circumstances where one sex displays prejudiced attitudes or more especially actions towards the other” (Gaine & George, 1999: 5).

1.3. Background of the Study

The relationship between language and sex is one of the topics that has recently come to the fore in sociolinguistics which “deals with the inter-relationships between language and society” (Yule, 1996: 239). This relationship has long concerned many

investigators, and they found four possible relationships between language and society. The first one claims that social structure may influence or determine language. The second claim is directly opposed to the first one, and argues that linguistic structure may either influence or determine social structure. The third one claims that the relationship between language and society is bi-directional, and they both influence each other. And the fourth one claims that language and society are independent of each other, and there is no relationship between them (Wardhaugh, 1990). The second view is behind the Whorfian Hypothesis which forms the background of the present study.

The Sapir-Whorf Hypothesis, which was developed by Edward Sapir and Benjamin Whorf, is based on “linguistic determinism.” As Yule (1996: 247) states, linguistic determinism “in its strongest version holds that language determines thought.” That is, a society’s language gives them a ready-made system of categorization, and the members will perceive the world around them only in those categories. The claim that language rather than speakers of this language can be sexist is associated with the fundamentals of Sapir-Whorf Hypothesis. Building on to this, the issue of language and gender arose. The study of the issue began in 1975 by the publication of three books: *Male/Female Language* written by Kay, *Language and Women’s Place* by Lakoff, and *Language and Sex: Difference and Dominance* edited by Thorne and Henley (Ansary & Babaii, 2003; Freeman & McElhinny, 1996; Kendall & Tannen, 2001). In addition, as Davies & Skilton-Sylvester (2004: 282) add, “in the early 1970s, the feminist political movement that brought widespread attention to inequitable power relations among men and women also inspired gender studies in applied linguistics.”

The most relevant studies on the manifestation of sexism in ELT materials including coursebooks, reading series and literature started with Hartman & Judd’s (1978) study titled “*Sexism and TESOL Materials*”; Hellinger’s (1980) study “*For Men Must Work, Women Must Sweep: Sexism in English Language Textbooks used in German Schools*” (cited in Ansary & Babaii, 2003: 43), and Porreca’s (1984) study “*Sexism in Current ESL Textbooks*.” Later, a great number of studies, which are explained in detail in Chapter Two, were carried out on the issue. The results of most of these studies boil down to a single sociolinguistic fact: both adults and children English language teaching and learning materials expose students to sexist attitudes, and many social imbalances are

detectable in both visuals and texts (Ansary & Babaii, 2003; Arıkan, 2005; Evans & Davies, 2000; Farooq, 1999; Helvacioğlu, 1994; Lee & Collins, 2008; Sivashgil, 2006; Skliar, 2007 and Wharton, 2005).

In the light of this sociolinguistic fact, the present synchronic study focuses on the representations of both females and males in a currently used 8th grade ELT coursebook and investigates whether the representation of gender characteristics in coursebooks has changed after almost four decades now.

1.4. Statement of the Problem

Due to the fact that teaching materials are accepted as reliable sources of information by both teachers and students, the knowledge they present is absorbed willingly and uncritically by them. This knowledge absorbed without comment tends to influence mostly students in many respects. Gender bias is one of the side-line knowledge presented in coursebooks, and the insidious nature of them is noted by Ginn & Company (1973) as follows (cited in Britton & Lumpkin 1977: 4):

Educational materials teach far more than information and a way of learning. In subtle-often unconscious- ways, the tone and development of the content and the illustrations foster in a learner positive or negative attitudes about self, race, religion, region, sex, ethnic and social class groups, occupations, life expectation, and life chances.

Previous research devoted to coursebook analysis indicates the importance of coursebooks in the cognitive, social and behavioural development of students. Researchers concerned with the gender issue have noted the likelihood of negative impact on students' learning, especially the female ones. The studies of Ansary & Babaii (2003), Arıkan (2005), Hartman & Judd (1978), Helvacioğlu (1994), Lee & Collins (2008), Mineshima (2008), Porreca (1984) and Wharton (2005) have pointed out the following possible negative effects of stereotypical gender representations on students:

1. Trivial things like example sentences can contribute to a hostile environment for women in the academic world.

2. As the stereotypical views in coursebooks increase hatred, intolerance, or belittling for others among students, erosion in social peace and unity is unavoidable.
3. The stereotypical images in coursebooks to which students generally attach great credibility and authority reinforce the second-place status of women.
4. The exposure to the traditional gender-typed symbolic models in coursebooks restricts students' role behaviour and limits their horizons and expectations.
5. The stereotypical gender roles in coursebooks may offer powerful social identities to children as their own social identities develop.
6. The primary models for females as housewife and mother close the wide range of life opportunities for females.
7. The occupational stereotyping of men and women in coursebooks tend to produce similar discrepancies in female/male perceptions of their future occupation possibilities.
8. Gender stereotyped messages distort students' self-esteem and make them think that they are of less value in the society.

In addition to the possible negative effects which were pointed out by various studies carried out both around the world and in Turkey, it is claimed that the prevalent stereotypical views in school materials are serious obstacles in the equality of opinions-chances in education. The traditional norms of female roles discourage females to continue their education. They are forced to marry and occupy stereotypical roles such as mother and housekeeper (The Turkish Republic Gender Mainstreaming National Action Plan [GMNAP], 2008: 30).

Based on the negative effects and claims placed above, the Turkish Ministry of National Education has organised workshops on social gender differentiation in coursebooks, aiming to increase public awareness to the issue and reduce gender stereotyping in coursebooks. Some studies have been carried out in Turkey on gender representations in various coursebooks by Esen & Bađlı (2002), Helvaciođlu (1994), Özdođru and et al. (n. d). However, to the researcher's knowledge, the investigation of the issue in ELT field is limited to the studies of Arıkan (2005), Bulut (2008), Sivashgil

(2006), Skliar (2007) and Tutar (2008). There seems to be a need for the analysis of the currently used ELT coursebooks in the Turkish education system.

1.5. Purpose of the Study

The present study is a synchronic analysis in that it aims to analyze the gender representations in a currently used 8th grade ELT coursebook which was published by the Turkish Ministry of National Education. It also investigates whether the coursebook written based on the renewed English Language Curriculum for Primary Education (grades 4, 5, 6, 7, and 8) in 2006 still continue to perpetuate stereotyped images for females and males. Furthermore, the study aims to find out whether the GMNAP has reached its goals and managed to encourage coursebook writers to eliminate gender stereotypical details in ELT coursebooks. Additionally, the present study is expected to be helpful for coursebook writers and teachers to combat with materials which are contrary to gender mainstreaming. Lastly, it analyzes an ELT coursebook in hope of contributing to review of literature in critical language studies.

1.6. Significance of the Study

The initiatives that the Turkish government has undertaken on gender equity including gender mainstreaming national action plan and workshops all necessitate the critical evaluation of the educational materials currently used in Turkish schools. In Turkey, choosing the most suitable coursebook for students is not possible since teachers at state schools are handed the coursebooks that they are supposed to follow by the Turkish Ministry of National Education. As the teachers do not have the responsibility to select the coursebooks they will use in their classes, they need to develop their ability to evaluate coursebooks, and protect their students from insidious messages. The present study is an attempt to carry out an *in-use evaluation* which “refers to coursebook evaluation whilst the material is in use” (Cunningsworth, 1995: 12). It is believed that by focusing on the possible injustice and imbalance areas, the problem can be recognised well, and that recognition is the first step towards solving the problem. It is hoped that the study will increase teacher awareness and help eliminate or at least minimize some of the problems.

Unless an effort is made to help teachers gain insight into the problem, change will come too slowly.

The claim of the Turkish Republic Gender Mainstreaming National Action Plan (2008) that the exclusion of girls and women from educational materials and the lack of female role models in them seriously impair their abilities and discourage them to continue their education shows that the present study could potentially be of some importance. It is hoped that sharing the results of similar studies will increase teacher awareness and encourage them to pursue more gender sensitive materials that are suitable for the development of students as individual humans. In addition, the present study is important as it can be accepted as complementary to the previous studies. Similar coursebook analyses may produce comparative results among the currently used ELT coursebooks in Turkey and consequently increase the awareness of the ministry.

1.7. Research Questions

In parallel with the aim and significance, the present study aims to find answers to the following major and minor research questions:

1. How are femininity and masculinity represented in the investigated coursebook?
 - 1.1. Does the coursebook hold a well-balanced visibility for both female and male characters?
 - 1.2. How are both sexes represented in domestic roles?
 - 1.3. How are both sexes represented in occupational roles?
 - 1.4. How are both sexes represented in spare time activities and interests?
 - 1.5. Do female and male characters display stereotyped personality traits?
 - 1.6. Does the coursebook reflect gender-related ideologies and government policies in the characters?
2. Does the coursebook employ linguistic ways conveying sexist attitudes?
 - 2.1. Does the coursebook employ generic constructions?

- 2.2. How are sex-linked nouns ordered?
- 2.3. What kind of address forms are used for female and male characters?
3. Does the coursebook manifest gender bias at discourse level?
 - 3.1. Are the female and male characters represented equally in mix-sexed dialogues?
 - 3.2. What kind of speech acts are employed for the opposite sexes?

1.8. Overview of the Study

The present study consists of five chapters. The first chapter is the introduction of the study. It presents the operational definitions, the background to the study, the statement of the problem and highlights both the purpose and the significance of the study. In addition, it provides the major and minor research questions which the study aims to find answers to. It ends with the general overview of the study which is hoped to help readers comprehend the whole nature of the study.

The second chapter is devoted to the review of literature. It aims to present the related background information on the earlier research and clarify the theories and general concepts on which the present study is based on. The chapter starts with the definitions of the basic concepts related to gender, sexism and gender stereotyping. Then, it examines the multidimensional interaction among language, culture, ideology and sexism. It is followed by the explanation of Critical Discourse Analysis which is one of the most important data gathering techniques in sensitive issues such as gender bias and stereotyping. Next, the internal nature of education, its potential power, the concept of hidden curriculum, the importance of school and coursebook as the transmitters of social values are examined. The chapter goes on to documenting the findings of the previous studies on gender representations in ELT classroom materials which were carried out both around the world and in Turkey. Finally, it discusses the Turkish government initiatives based on gender equity as they form the source of inspiration of the present study.

The third chapter is devoted to the methodology of the study. It elaborates the analyzed material, the methods of analysis, the categories set for both content and discourse analyses, data collection instruments and the whole procedure.

The fourth chapter discusses the findings of the study within the framework of the major and minor research questions. It also compares the findings of the study with the findings of the similar studies carried out both around the world and in Turkey.

The fifth chapter summarizes the findings of the present study, and it highlights some pedagogical implications. It also highlights the limitations of the study. The chapter ends with some suggestions for further studies.

CHAPTER TWO

2. REVIEW OF LITERATURE

2.1. Introduction

This chapter aims to present readers with the review of literature. It clarifies the theories and general concepts on which the present study is based. The chapter starts by shedding light on some basic concepts such as sex, gender, gender stereotyping, all of which have been on the agendas of those dealing with the issue of gender representations on coursebooks. It goes on with the possible connection between language and gender, which underlie linguistic sexism. Critical Discourse Analysis, which is a research method used for uncovering gender biases, hidden messages and ideologies in texts, is elaborated. Later, the chapter deals with the internal nature of education and the importance of school and coursebook in the issue. Next, it offers a historical overview of the studies exploring the representation of females and males in school materials. It is hoped that the summary of all these previous studies carried out around the world and in Turkey will help readers understand the background of the study. The chapter ends by summarizing the Turkish government initiatives based on social gender equity.

2.2. Gender Representations

2.2.1. Gender versus Sex

Over the last forty years, the concepts sex, gender, gender stereotyping and sexism have been on the agenda of those discussing issues related to sociolinguistic, the interaction among language, culture, sexism and ideology. Various branches of social sciences such as sociolinguistics, linguistics, psychology, critical discourse analysis, anthropology, sociology, etc. have studied all these concepts. The scholars of these fields

have commonly differentiated between sex and gender. Gaine & George (2005:4-5) define the difference between these two concepts as follows:

The usual distinction here is that sex encompasses those features which are biologically determined and gender those which are socially determined. Thus the fact that women are on average shorter and lighter than men is mostly due to sex, i.e. it is biologically determined. The fact that in western societies women often wear skirts and men almost never do is entirely social.

The distinction made above is similar to the distinction emphasized by Basow (1992), who notes that while sex is a biological term and the ones that categorize people either as female or male are their sex organs and genes, gender is a psychological and cultural term, and refers to society's evaluation of its members' behaviours as feminine or masculine (cited in, Tutar, 2008: 6-7). What is common in these definitions is that biological and social aspects are the main agents which distinguish between the concepts "sex" and "gender." While sex is a static fact (although it is possible to change sex via sex changing operations), gender is an evolving concept within the borders of society. It is the society itself which shapes this concept. As Benwell (2002: 154) argues, "gender is not merely an early result of an infant's exposure to patriarchal values which then becomes immutably set in stone during the entirety of adulthood, but is a continually on-going, reaffirming process." Based on the quote above, it can be concluded that change is indispensable for the concept gender.

2.2.2. Gender Stereotyping

The definition of the concept gender, which is socially shaped, requires the definition of another parallel concept that is again shaped by society: stereotyping. As Talbot (2003: 468) claims, "stereotyping involves a reductive tendency: to stereotype someone is to interpret their behaviour, personality and so on in terms of common-sense attributions which are applied to whole groups." The following sentences make good examples of such stereotyping: "The English are quite distant people.", "Black people are good at playing basketball.", "People from Kayseri are quite stingy.", "People from the Black Sea Region are quite funny and entertaining."

It is possible to add to the list more examples related to daily matters. Apart from these ones, it is common to hear stereotyping about gender. Parallel to the definition of stereotyping, Bulut (2008: 31) defines gender stereotyping as “a generalized view of the typical characteristics of men and women.” The following sentences are some of the quite common examples of gender stereotyping: “Women gossip a lot.”, “Men never cry.”, “Women are bad drivers.”, “Blonde women are beautiful and fool.”, “A female teacher is better than a male one.”, “Babysitting is a woman’s occupation.”, “Men never apply cream to their face.” In addition to these gender stereotyping, Coates (1986) suggests that there are a lot of proverbs and sentences that articulate stereotypes about women’s speech (cited in Freeman & McElhinny, 1996: 230):

A woman’s tongue wags like a lamb’s tail (England)
Foxes are all tail and women are all tongue (England)
Ou femme y a, silence n’y a (“Where woman is silence is not; France”)
The North seas will sooner be found wanting in water than a woman at a loss for a Word (Jutland)
A whistling sailor, a crowing hen, and a swearing woman ought all three to go to hell together (United States)
Many women, many words; many geese, many turds (English)
All the Daddies on the bus go read, read, read...All the Mummies on the bus go chatter, chatter, chatter (British children song)

As seen above, the common theme in all these proverbs is that women, not men, are talkative. In other words, one of the notable features of gender stereotypes of women as language users is how negative they are.

Apart from these gender stereotypes about women’s speech and talking habits, some occupations and activities are strongly stereotyped and categorised as more suitable for men and women. Porreca (1984) investigated how sexism is manifested in current (then) ESL coursebooks. In her content analysis of the fifteen most widely used ESL coursebooks, she found that occupations for women were restricted to traditional services such as secretary, nurse, actress, teacher, waitress, etc. Similarly, Arıkan (2005) carried out a critical study, and examined the visual materials in two ELT coursebooks. Parallel to the findings above, his findings revealed that all secretaries, shop assistants and table waiters were women. In addition, his study showed that gender stereotyping can also be seen in sport and leisure time activities. In the books he analyzed, while men were represented as doing active sports such as basketball, snowboarding, golfing, soccer, fishing, running,

women were represented as doing aerobics, running, playing volleyball, stretching and doing yoga. Sports requiring challenge and energy were associated with only men.

Gender stereotypes about speech, occupations, activities and many other areas are all created by society itself, and as Mitter (1985) claims all men and women have been exposed to them since their birth (cited in Bulut, 2008: 32):

This gender socialization begins soon after birth. The first question people ask of new parents is not “Is the baby healthy?” but “Is it a boy or girl?”. The answer to this question is immediate in all cultures. And it goes on with several social institutions which influence the socialization of males and females into their gender roles. These are the family, parents’ attitudes and rules, schoolbooks, peer groups, media.

As stated before, society itself constructs the concept gender, and shapes it by determining the features of men and women. There are behaviour patterns showing how each gender should speak, behave and etc. among these features. When these patterns are over generalized and exaggerated, they become stereotypes (Tutar, 2008). Talbot (2003: 465) goes further, and notes that “like caricatures, they focus obsessively on certain characteristics, real or imagined, and exaggerate them.” Based on these views, it can be concluded that these gender stereotypes are changed version of reality, and they make people see things around them in ready-made categories.

2.2.3. The Bases of Gender Stereotypes

There are two theories that aim to explain the origin of these generalized and exaggerated behaviour and role patterns: “the kernel of truth theory” and “the social-role theory.” As Basow (1992) summarizes, the kernel of truth theory claims that there are some minor real differences in female and male behaviours, and gender stereotypical traits are exaggerations and oversimplifications of these minor group differences. However, the latter one claims that since men and women typically and naturally do different things, people make assumptions about the innate features, abilities and behaviour patterns of men and women. In other words, these gender stereotypes mainly arise from the totally different social roles typically played by women and men. While men are supposed to play with guns, know how to change a flat tire and be breadwinners, women are expected to bake well, change diaper, play with baby dolls, and be homemakers (cited in Tutar, 2008: 10).

Some theorists who explain the origin of this kind of stereotyping that involves simplification, reduction and naturalization distinguish it from the general term *social typing*. Talbot (2003: 470-471) explains the difference between stereotyping and social typing as follows:

In order to make sense of the world-and the events, objects and people in it- we need to impose schemas of classification. We *type* people according to the complexes of classificatory schemes in our culture, in terms of the social positions they inhabit, their group membership, personality traits and so on. Our understanding of who a particular person is built up from the accumulation of such classificatory detail. Stereotyping, by contrast, reduces and simplifies. Both social typing and stereotyping are the practices in the maintenance of the social and symbolic order; both involve a strategy of “splitting”, whereby the normal and acceptable are separated from the abnormal and unacceptable, resulting in the exclusion of the later.

Based on the quote above, it can be claimed that the distinction between stereotyping and social typing is that while social typing is a positive concept, stereotyping is a negative one. As Talbot (2003: 471) highlights, “power is clearly a key consideration here. Stereotypes tend to be directed at subordinate groups (e.g. ethnic minorities, women), and they play an important part in hegemonic struggle.” In other words, while gender stereotypes existing in many areas such as occupation, speech, physical appearance are positively directed at powerful groups including men, they are negatively directed at those ones with less power, including women and children.

2.3. Language Reflections

2.3.1. Language and Culture Interaction: Sapir-Whorf Hypothesis

The possible interaction between language and culture has attracted people’s attentions in various branches of social sciences such as sociolinguistics, linguistics, critical discourse analysis and so on. What is meant here by “culture” is the same as in Wardhaugh’s (1990: 211) words, “that knowledge is socially acquired: the necessary behaviours are learned and do not come from any kind of genetic endowment.” In other words, what is meant by culture here is that it encompasses all the things a person should know in order to live in a society, and be an acceptable member of it.

Basically, there are three claims concerning the interaction between language and culture. As Wardhaugh (1990: 212) summarizes, the first one is that the structure of a

language determines the way in which its speakers view the world. The second claim is the opposite of the first one and states that cultural requirements are not powerful enough to determine the structure of language, but they influence how a language is used. The third claim is the neutral claim, and it states that there is little or no relationship between language and culture. Although these claims are not ultimately provable, the second one is potentially of great interest. Today, it is referred to as the Sapir-Whorf Hypothesis or the Whorfian Hypothesis as it was formulated by the linguist Edward Sapir and extended by his student Benjamin Lee Whorf.

The Whorfian Hypothesis comprises two basic principles: linguistic determinism and linguistic relativity. Sapir (1929) summarizes his views on the principle of linguistic determinism as follows (cited in Wardhaugh, 1990: 212):

Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society. It is quite an illusion to imagine that one adjusts to reality essentially without the use of language and that language is merely incidental means of solving specific problems of communication or reflection. The fact of the matter is that the 'real world' is to a large extent unconsciously built up on the language habits of the group... We see and hear and otherwise experience very largely as we do because the language habits of our community predispose certain choices of interpretation.

As it is understood from the quote, although language does not completely determine the way how people think, it influences the way its speakers view the world. Human thought and knowledge are determined and limited by the structures of that language. The words they know determine the things they can do.

The second principle, linguistic relativity, means that the linguistic systems of a particular language shape its people's thoughts and expressions. Speakers of different languages think and behave differently. Wardhaugh (1990: 215) writes about this principle as follows:

In this view, then, language provides a screen or filter to reality; it determines how speakers perceive and organize the world around them, both the natural world and the social world. Consequently, the language you speak helps to form your world-view. It defines your experience for you; you do not use it simply to report that experience. It is not neutral but gets in the way, imposing habits of both looking and thinking.

As it is stated above, culture is a socially constructed concept, and it shapes people's perceptions of reality. Culture and language are similar in that they are the integral parts of the reality, and there is an interaction between them. Therefore, as Skliar (2007: 12) states, "all language behaviour patterns, such as gender-, class, ethnic-, region-, profession-, and age-related patterns, are interconnected with and constructed by cultural meanings."

2.3.2. Language, Gender and Linguistic Sexism

The interaction between language and gender has generated a considerable amount of thought and discussion, and it has come to the fore of sociolinguistics. The study of language and gender was initiated in 1975 by the publication of three books: *Male/Female Language* written by Kay, *Language and Women's Place* written by Lakoff, and *Language and Sex: Difference and Dominance* edited Thorne and Henley (Ansary & Babaii, 2003; Freeman & McElhinny, 1996, and Kendall & Tannen, 2001). With Lakoff's (1974) own words, her book is "an attempt to provide diagnostic evidence from language use for one type of inequity that has been claimed to exist in our society: that between the roles of men and women" (cited in Kendall & Tannen, 2001: 549). In other words, she highlights the unequal role of men and women in society in her book. All together, these pioneering works, which emerged during the feminist movement of the 1970s, question "both the identification of male norms as human norms, and the biological determination of women's and men's behaviour" (ibid., 550). Since then, sociolinguistic has dealt with the possible interaction between language and gender. Furthermore, Davies & Skilton-Sylvester (2004: 381) shed light on the questions when and how TESOL (Teachers of English to Speakers of Other Languages) started to examine the interaction between language and gender as follows:

In 1996, Willet posed the question in TESOL Quarterly, "Why has the TESOL profession taken so long to examine gender? (p.344). Since Willet's challenge, scholars concerned with English language teaching have explored a broad range of topics and issues related to gender, including the relationship between gender and language or discourse (...), the special concerns and issues of immigrant women (...), and women's needs and voices in EFL situations (...) Gender studies during the past decade have reflected a trend in TESOL and its parent disciplines, applied linguistics and second language acquisition (SLA), toward embracing social and cultural perspectives in understanding language learning and teaching.

In addition to the publications of the three pioneering books above, the feminist political movement of the 1970s inspired gender studies in applied linguistics. In the late 1960s, the Women's Liberation Movement started in the United States. Later, the movement spread to Europe and the other parts of the world in 1970s. This served as a source of inspiration for cross-cultural research on language, gender and gender ideologies. The fact that women were not equal to men, and they were dominated by them in American society shaped all these studies. The supporters of the movement were against patriarchal ideology, which refers to the fact that men should have authority over women and tell them what to do. The awareness that language has also a role in strengthening these ideologies and maintaining the ideological domination over women marked the beginning of the studies on the interaction between language and sexism (Philips, 2003: 254-255).

Davies & Skilton-Sylvester (2004) offer a historical overview of the three major theories on which most subsequent applied linguistics research on language and gender have focused. These are the *deficit theory*, the *dominance framework* and the *difference framework*. The deficit theory reflects Lakoff's work on language and women's place. Her studies were focused on the perceived negative aspects of women's speech in contrast to the perceived normative language of men. In the mid 1970s, the dominance framework was adapted by the researchers. They linked the negative evaluations of women's language to their social domination by men. This framework suggested that men gain and maintain power over women in social interactions by interrupting and overlapping women's speech, using a high volume of words, or by denigrating women. This recognition led to the widespread adoption of guidelines for non-sexist English language usage. Lastly, in the early 1980s, the difference framework emerged. As Davies & Skilton-Sylvester (2004: 382-383) state, "this framework suggested that girls and boys are socialized into different ways of relating to one another in their predominately same-sex interactions and thus acquire different communicative styles." Second Language Acquisition (SLA) researchers and English Language teachers have used these three frameworks in order to understand how the gender issue influences language and ELT.

The possible interaction between language and gender has created another related concept *linguistic sexism*. The term sexism is mostly associated with economic issues

including equal pay and suitable working conditions (Ansary & Babaii, 2003; Porreca, 1984); however, the fact that language may strengthen sexist values is less widely understood. As Porreca (1984: 705) states, “this is probably because linguistic sexism is much more deeply rooted and far more subtle than other forms of sexism.” Although language itself is a neutral communication medium, those who hold power in society and politics create a standard language which serves to meet their needs and flatter them (Porreca, 1984; Wardhaugh, 1990). This process of standardization is for the benefit of men as they hold power over women, and this sexist usage of language is accepted as standard and normal. The considerable body of research into the issue of linguistic sexism suggests that *masculine generic constructions*, *titles* and *order of mention: firstness* are among the most frequently noted problems of sexist language use (Hartman & Judd, 1978; Lee & Collins, 2008). Lee & Collins (2008: 128) regard masculine generic constructions as one of the commonest ways in which sexist attitudes are conveyed, and their argument for such usage is given in the following quote:

A common manifestation of sexism in language is the “generic” use of *man* and *man*-compounds (e.g., *man*, *fireman*, *salesman*), and of masculine pronouns (e.g., *him*, *he*), when they refer to people in general or when the sex of the referent is not specified: *If someone calls, ask him to wait; All men are selfish; Who is the spokesman of the organisation?* This practice has been objected to as reflecting an andocentric world-view, insofar as it can be unclear whether the forms include both men and women or whether they refer to men only.

As a support to the quote above, Stringer & Hopper (1998: 84) write, “the use of the pronoun *he* in circumstances of sex-indefinite reference unduly emphasizes men over women, thereby both re-constituting and signifying males’ micro political hegemony”. The awareness of sexism in language has led to numerous suggestions for change. The use of paired pronoun expressions such as *he /she*, *he or she*, and the use of singular *they* are two of the commonest suggestions (Pauwels & Winter, 2006; Lee & Collins, 2008). In Pauwel’s and Winter’s (2006: 130) own words, “the use of singular *they* is said to represent a ‘neutralisation’ strategy, i.e. no reference to gender specificity or difference, and *he or she* is a feminisation strategy with the inclusion of *she*, a feminine pronoun.”

Order of mention, firstness, is regarded as another sex bias of English which emphasizes the invisibility, trivialisation or stereotyping of women. As Lee & Collins (2008: 29) write, “The conventionalized practise of putting male names first in paired expressions (e.g., boys and girls, Mr and Mrs Chan) reflects a widespread perception of

male supremacy.” Hartman & Judd (1978: 390) paraphrases the essential elements of the above claim when they claim that although the order of these sex pairs is not a big deal, it may reinforce the inferior position of women in a society.

The use of titles constitutes another sensitive area as language shapes or influences reality. In Atkins-Sayre’s words (2005: 9), “Naming is significant, as many argue, because it allows us to define reality through language by attracting as a filter through which we view the world.” Based on this idea, it can be claimed that naming including titles may function positively or negatively. As Atkins-Sayres (2005: 9) writes, “It can de-emphasizes the existence of something by not naming it or by giving it a negative name or it can define something into existence.” Additional support for this view can be supported by Lee & Collins (2008: 129) when they write, “The titles *Mrs* and *Miss* have traditionally served to differentiate women in terms of their marital status, contrasting in this respect with the neutrality of the title for men, *Mr*.” In other words, the titles used for women are not equal to the title used for men as the formers are not as neutral as the latter one.

The discussion on the title issue has led to the emergence of a new alternative term, *Ms.*, as a solution strategy. Atkins-Sayres (2005: 8) summarizes the attempts and rationale of U.S. Feminists in the late 1960s to clear up this asymmetrical situation as follows:

The popular emergence of the alternative title “Ms” during the U.S. feminist movement of the seventies illustrated the rhetorical importance of naming and language in general. The power of naming as a tool used to shape images of individuals was expressed in the arguments developed in support of the language change. Feminists argued that “Mrs.” And “Miss” divided women into unnecessary categories. “Ms.”, they argued, would create a new woman, defined as an independent human being.

As stated above, the supporters of the feminist movement have supported the replacement of *Mrs.* and *Miss* with *Ms.*, arguing that the formers create a limited image of women whereas the latter opens up possibilities for women. They have also argued that *Mrs.* and *Miss* are not the equal forms of *Mr.* as men are not labelled according to their marital status. In addition, they have objections to the use of them due to the fact that these marital status titles emphasize the existence of women as sexual objects. Furthermore, these titles show that women are attached to men, and they are not regarded as independent beings. Also, these titles are argued to erase previous identities which women have created before marriage. Besides, the naming of women as *Mrs.* or *Miss* points to the fact that men

have absolute control on language (Atkins-Sayres, 2005; Hartman & Judd, 1978; Lee & Collins, 2008, and Porreca, 1984).

Inspired by the feminist movement, the three pioneering books and interest of TESOL in the issue, many scholars, educators, researchers and teacher researchers have analyzed various materials such as texts of media, scripts, reading series, coursebooks and supplementary school materials where they believe gender biases, cultural elements and linguistic properties are closely intertwined, and they all together led to linguistic sexism.

2.3.3. The Interaction between Language, Power and Ideology

According to Fairclough (1989: 34), one should never reduce power relations to only class relations as “there are power relations between social grouping in institutions, between women and men, between ethnic groupings, between young and old, which are not specific to particular institutions.” What is meant here by power relations can be regarded as the relations of struggle in that struggle can occur between various groups such as men and women, old and young, black and white, dominating and dominated groups. Fairclough (1989: 35) goes further, noting that, “language is both a site and a stake in class struggle, and those who exercise power must constantly be involved in struggle with others to defend (or lose) their position.” As it is understood from these claims, language is not merely a neutral means of communicating information. In fact, it is “an important means of establishing and maintaining social relationship with other members of the speech community” (Ansary & Babaii, 2003: 40-41).

Based on the possible interaction between language and power, Fairclough (1989: 2) extends his theory by claiming that ideology is connected to, and pervasively present in language:

My main focus in this book will be on the second of these—on trying to explain existing conventions as the outcome of power relations and power struggle. My approach will put particular emphasis upon ‘common-sense’ assumptions which are implicit in the conventions according to which people interact linguistically, and of which people are generally not consciously aware. An example would be how the conventions for a traditional type of consultations between doctors and patients embody ‘common-sense’ assumptions which treat authority and hierarchy as natural—the doctor knows about medicine and the patient doesn’t; the doctor is in a position to determine how a health problem should be dealt with and the patient isn’t. (...) A crucial point is that it is possible, as we shall see, to find assumptions of these sorts embedded in the forms of language that are used.

Fairclough (1989: 2) names these common-sense assumptions as “ideologies” and he claims that ideologies and power are closely linked to each other. As ideological assumptions are embedded in particular conventions, and these conventions depend on power relationships, like the one between doctors and patients, ideology and power are intertwined. In addition, the fact that these conventions reinforce existing social relations through the recurrence of ordinary ways of behaving makes these two concepts closely connected.

Ideologies can be claimed to be closely linked to language as “using language is the commonest form of social behaviour, and the form of social behaviour where we rely most on ‘common-sense’ assumptions” (Fairclough, 1989). In sum, since language is where such embedded and powerful assumptions and expectations prevail, it is important enough to attract the attention of many people.

2.3.4. Critical Discourse Analysis as a Means of Uncovering Ideologies

There is much evidence to suggest that the study of language and gender in sociolinguistic context has increasingly become textual discourse analysis and gender (e.g., Benwell, 2002; Fairclough, 1989; van Dijk, 2001; Skliar, 2007; Tutar, 2008). Bucholtz (2003: 44) defines discourse as “language in context; that is language as it is put to use in social situations not the more idealized abstracted linguistic forms that are the central concern of much linguistic theory.” From this definition, it can be understood that discourse is where sentences are combined into larger units, and become language in context. It can also be regarded as the reflection of a particular society as “the social world is produced and reproduced in great part through discourse” (Bucholtz, 2003: 45).

When various sources on language, gender and discourse are analyzed, it is seen that Critical Discourse Analysis (CDA), which is a developing field, has been shaped by different scholars including Norman Fairclough, Teun van Dijk and Ruth Wodak. For Fairclough (1989: 5), the adjective *critical* is used “to show up connections which may be hidden from people—such as the connections between language, power and ideology”. Critical Discourse Analysis can be defined as “a type of discourse analytical research that primarily studies the way social power abuse, dominance and inequality are enacted, reproduced and resisted by text and talk in the social and political context”(van Dijk, 2001: 352). One can understand and resist social inequality with this kind of critical analysis since it helps increase consciousness of how language and ideology as a hidden power contribute to the domination of some people by others. Fairclough (1989: 233) paraphrases the importance of consciousness in resisting social inequity when he writes:

(...) I said that one of my purposes in writing it was to help increase consciousness of how language contributes to the domination of some people by others, because consciousness is the first step towards emancipation. That consciousness of language in particular is a significant element of this ‘first step’ follows from the way domination works in modern society; it works, as I have been arguing increasingly through ‘consent’ rather than ‘coercion’, through ideology and through language.

Fairclough & Wodak (1997) list the main tenets of CDA which focuses primarily on social problems and political issues as follows (cited in van Dijk, 2001: 353):

1. CDA addresses social problems.
2. Power relations are discursive.
3. Discourse constitutes society and culture.
4. Discourse does ideological work.
5. Discourse is historical.
6. The link between text and society mediated.
7. Discourse analysis is interpretative and explanatory.
8. Discourse is a form of social action.

As stated above, CDA can uncover, describe, explain and interpret gender biases, gender meanings, hidden messages supporting certain ideologies which are pervasively present in different sort of texts. With this social action, the ultimate aim, critical language awareness, can be reached. In other words, CDA contributes to language and gender studies “in its close attention to the discursive reproduction of power via the ‘top-down’ processes whereby ideologies become established through discourse” (Bucholtz, 2003: 58).

2.4. The Internal Nature of Education and Language Teaching

2.4.1. The Policy of Education at Schools

There is consensus among people that schools are one of the most important institutions which prepare students for life. They are regarded as society's primary socialization institutions where students learn how to behave appropriately in society. Freeman and McElhinny (1996: 261) point to the importance of schools and classrooms when they write:

In them, children come to understand their social identity relative to each other and relative to the institutions. Although schools are not certainly responsible for teaching students their gender-differentiated social roles, they often reinforce the subordinate role of girls and women through curricular choices and classroom organizations that exclude, denigrate and/or stereotype them.

Based on the claim above, it can be inferred that schools play the role of social agents in that they transfer the cultural heritage, social values, and stereotypical details of a society to new generations. Education given at schools helps social conventions maintain and strengthen.

Pennycook (1989: 590) goes further and makes two claims about second language education given at schools, "first, that all education is political, and second, that all knowledge is interested." The first claim that language teaching is political emphasizes the idea that it involves all kinds of relationships within a society including all the fundamental inequalities, especially the ones based on differences such as gender, class and race. In Pennycook's (1989: 590-591) own words, "education is fundamentally political since it is constantly involved in the (re)production of social and cultural inequalities both within and between nations, and of particular forms of culture and knowledge." The second claim that all knowledge is interested emphasizes the idea that there are paradigms and ideologies in the social sciences, and naturally the knowledge produced is not neutral and objective. In other words, all knowledge is produced within the particular borders of society, culture, economy, politics and history. Therefore, it always reflects and reproduces their conditions, and represents the interest of certain individual or groups (Pennycook, 1989: 612).

2.4.2. Stated Official Curriculum versus Hidden Curriculum

Curriculum, syllabus and teaching materials are all components of a course. In the English Language Curriculum for Primary Education created by the Turkish Ministry of National Education (2006: 22), the concept curriculum is defined as follows:

A curriculum is a statement that specifies learning objectives, the selection and sequencing of linguistic data and a way to evaluate the set objectives. It contains a broad description of general goals which reflect an overall educational-cultural philosophy. In a way, it is the reflection of the national education policy. A curriculum is the result of the social factors which covers four interrelated element: objectives, content, methods and evaluation.

As the description above indicates, a curriculum is the result of social factors / values, and it reflects its government's national education policy. Since these two features indicate some embedded factors, another parallel concept, hidden curriculum, needs to be defined. Giroux (1988) defines hidden curriculum as "the unstated norms, values and beliefs that are transmitted to students through the underlying structure of meaning and both the formal content the social relations of school and classroom life" (cited in Skliar, 2007: 28).

Similarly, Gaine & George (1999: 63) perceive school curriculum as the transmitter of values, biases and divisions of a society, and claim, "the selection of knowledge for the curriculum is made by those in power, enabling them to privilege certain groups in society over others." Parallel to the discussions above, Cunningsworth (1995: 90) argues that a curriculum cannot be neutral, because it is a combination of implicit or explicit views of social order, and she finds it more effective than the stated official curriculum due to the fact that it predominates most aspects of education, namely objectives, content, methods and evaluation.

There is consensus among educators that what is regarded as objective official curriculum directly or indirectly transmits sets of social and cultural values that are inherent in its society's structure (Arikan, 2005; Pennycook, 1989). Therefore, it turns to be hidden curriculum where one can find what should be taught to students so as to raise them as *desired* citizens. Once a coursebook has been designed within this hidden curriculum, it does not simply teach academic content such as English, mathematics, reading and etc. Instead, it gives messages to students, and these subliminal messages

repeatedly conveyed through the coursebook have been claimed to have destructive effects on students. A typical argument for such negative effect is given by Britton & Lumpkin (1977: 3) as follows:

This subliminal repetitious implanting of bias influences their lifelong aspirations; indeed it leaves a permanent distorted imprint upon our children's most precious feature. It not only limits their choices in terms of life styles and career selections but it distorts their self image and the images of the opposite sex as well as of ethnic minority groups. In essence, it encourages sex / race stereotyping and career role selection.

Based on the claim above, it can be inferred that the insidious values and messages related to various issues including sex and race may be destructive as they do not allow students to expand their horizons. The authority of hidden curriculum within coursebooks implies what is permitted for students, and these implications naturally limit their choices of career, life style, occupation and etc. Therefore, it is indispensable to develop sensitivity to hidden curriculum which develops bias in educational materials.

2.4.3. ELT Coursebooks as Social-Cultural Value Transmitters

The interaction between language learning and culture has always attracted the attention of many educators and scholars. According to Hartman & Judd (1978: 383), language learning process is no doubt a culture-learning process. This is because the ultimate aims of teaching any language are to help students see cultural differences as richness, develop tolerance for cultural diversity, expand students' horizon and enable them to have the knowledge of other cultures in the world. In Hartman & Judd's (1978: 383) own words, "it is neither possible nor desirable to separate the linguistic aspects of a language from its surrounding culture; on the contrary, the presentation of culture in language classes is usually set forth as an explicit goal." Byram (1998: 18) paraphrases the claim that language is the domain where social and cultural values of a society are reflected when he writes:

Language is not simply a reflector of an objective cultural reality. It is an integral part of that reality through which other parts are shaped and interpreted. It is both a symbol of the whole and a part of the whole which shapes which shapes and is in turn shaped by sociocultural actions, beliefs and values. In engaging in language, speakers are enacting sociocultural phenomena; in acquiring language, children acquire culture.

Cunningsworth (1995: 90) carries out the argument a step forward and notes that coursebooks as mediums of language teaching set their material “in social and cultural context that are comprehensible and recognizable to the learner.” They tend to reflect these values in order to help their learners interpret the coursebooks. As noted by Cunningsworth (1995: 90), these are believed to help them “relate the language used to its purpose in the social context.” As illustrated in the previous part, these indirect or direct sets of social and cultural values form the undisclosed part of stated curriculums at schools. These social and cultural values may be about various sensitive domains such as gender, ethnic origin, occupation, age, social class, disability, etc. (Bulut, 2008 and Cunningsworth, 1995).

Based on the arguments above, it can be deduced that both ESL (English as a Second Language) and EFL (English as a Foreign Language) materials may reflect the attitudes and social values of their writers and societies, and take the role of social-cultural value transmitters. However, all these attitudes disguised in approved social and cultural values may not be regarded to be favourable for the development of learners. The implicit social values should be unearthed from these materials, because “the value system of a coursebook can influence the perceptions and attitudes of learners generally and towards English in particular” (Cunningsworth, 1995: 90). As a support to his claim, Evans & Davies (2000: 256) note that coursebooks are agents of social values and attitudes, and therefore it is important that “the content of our children’s textbooks be studied to reveal what messages are being conveyed through the authority of textbooks in the education of our youngest citizens.” What is common in both arguments is that coursebooks may carry some insidious messages about social and cultural values and they may limit the horizons of the learners.

Schools may not always use authentic ELT materials for language teaching education. They sometimes use locally published ELT coursebooks written not by native speakers but local writers, especially English teachers. The national ministry of education of that country determines the contents of this book. Skliar (2007: 35) highlights the internal nature of these kinds of coursebooks as follows:

These books usually do not teach pragmatics but teach grammar and vocabulary apart from their native contexts, very often showing local people without any natural reason speaking English among each other in the situations when no foreigners are present. Sometimes these textbooks accommodate themselves too much to the local contexts by giving profound information about the local tourist sites, most likely thus intensifying underlying government's interests of tourism development. These textbooks are written in English, but their content is totally abstracted from Anglo-American context: they mirror the social contexts, ideologies and power knowledge aimed at growing generations and act as agents of socialization in the local setting.

From all these arguments, it may be concluded that language education is not neutral and coursebooks as the elements of this system are ideologically shaped by the prevailing values of the society. These values tend to reflect the cultural assumptions, power relations and ideologies of their own societies. The norms engrained in students may be destructive because they may narrow the limits of their world view. They may canalize the learners to think in predetermined schemata. In other words, they have a tendency to "influence the developments of attitudes students carry into adult life" (Britton & Lumpkin, 197: 4).

2.5. Previous Studies on Gender Representations in Coursebooks

Since the issue of gender is an interdisciplinary field, there is a considerable body of research into it. However, this part offers a historical overview of the studies exploring the representations of men and women in only ELT coursebooks and materials due to the fact that the present study is an attempt to explore gender stereotyping in a current ELT coursebook. When the related literature on the issue is examined, one can see that the related studies mainly fit into three categories in terms of the analysed material. While some studies analyzed only the visual representation of gender in the materials (e.g., Arıkan, 2005; Porreca, 1984), some others analyzed the textual representations (e.g., Wharton, 2005). In addition, most of the studies have analyzed both aspects and adopted content and discourse analyses together (e.g., Ansary & Babaii, 2003; Lee & Collins, 2008 and Mineshima, 2008). The literature review of the present study categorises these previous studies into two: the previous studies carried out around the world and in Turkey.

2.5.1. Related Studies Carried Out Around the World

Hartman & Judd's (1978) review of several then-currently used TESOL coursebooks appears to be the first relevant study of sexism and its manifestation in ELT coursebooks. They analysed the coursebooks in terms of both images of sexes and the sex bias of English. Their analysis of the number of female and male referents showed that male referents heavily outnumbered their female counterparts in most cases. In addition to the omission of female characters, both females and males were represented in stereotypical roles. The female characters were shown as overemotional, and they were linked to the traditional female instabilities. They were mostly portrayed as frightened by a movie or mice. While the male characters were shown as helpful and patronizing, the female characters were shown as talking too long on the phone, looking for excuses to buy new and unnecessary things, conniving to find a rich husband, keeping her husband waiting so long and bemoaning the unmarried state. The stereotypical roles were also prevalent in household work and child care. Only the female characters were shown responsible for cooking, baking, cleaning, mending, sewing and washing. In addition to domestic roles, the characters were represented in stereotypical occupations. While the role of the men in the books were quite diverse, the roles for the female characters were limited to only student, bank employee, nurse, stewardess, salesgirl and housewife. Apart from the images of characters, the coursebooks reflected overt and covert sexist characteristics of the English language itself. Among the most frequently noted problems of sexist usage were generics and titles. The use of generic *he* to refer to the entire human race, and *Ms.* as an alternative to denoting marital status was not popular in the coursebooks. As Hartman & Judd (1978: 390) believe that the considerable body of sexist attitudes in coursebooks "reinforces the second places of women and could, with only a little effort, be avoided", they proposed a guideline which aimed to minimize sexism in publications at the end of their study.

As cited in Ansary & Babaii (2003: 44), Hellinger (1980) analyzed 131 passages from ELT coursebooks which were used in German school. Similarly, she found that all the passages presented gender visibility imbalance. While men participated in over 93% of the passages, not even 30% of the passages included women. Men were represented as dominant speakers in all the passages. In addition, women were rarely engaged in any

demanding, interesting, or successful activities; however, a broad range of activities and occupational alternatives were presented for men.

Another study in the field belongs to Porreca (1984), who carried out a content analysis of the 15 then-currently most widely used coursebooks. She investigated the problem of sexism in ESL materials, and her study focused on six categories: omission in texts and illustrations, firstness, occupational visibility in texts and illustrations, nouns, masculine generic constructions, and the type and frequency of adjectives which were used for men and women. In all six categories, Porreca (1984) found that sexism flourished in the analysed ESL materials. She reported that male firstness was three times as prevalent as female firstness, and occupations for women were often restricted to traditional ones such as nurse, teacher, secretary, actress and waitress. In addition, nouns designating motherhood or marital status occurred more frequently for females, and Porreca (1980: 718) explained it as “the apparent refusal of many writers to relinquish the traditional female role requirements of marriage and motherhood.”

As cited in Skliar (2007: 39), another study touching upon the issue of gender stereotyping in coursebooks was carried out by Jones et al. (1997). Their study which focused on gender voices in gender-mixed dialogues in three internationally used ELT coursebooks, *Headway Intermediate*, *Hotline Intermediate* and *Look Ahead 2*, did not reveal a marked difference in gender representations. They argued that the reason for the gender balance in dialogues could be the distribution of occupational and social roles. If a man is a manager, and a woman is secretary, the man is supposed to speak more than the woman not because of his gender, but because of his occupational role and power.

Farooq’s (1999) coursebook analysis of gender bias in an English coursebook written by a Japanese writer focused on both word-level and sentence-level categorises. The word-level categorises were visibility of male/female characters in texts and illustrations, firstness, and occupational roles. Sentence-level categories were the amount of female/male talk, the instances and amount of talk at initiation, response and follow-up moves. His findings revealed that gender bias was reflected in all categories, especially in occupational roles. While men were represented as having a variety of occupations, regarded as responsible and respectable such as prime minister, employer and editor,

women were shown to have limited, unstable and stereotypical occupations such as part-timer and stewardess. In addition, the study revealed that while men dominated initiation and follow-up moves in dialogues, women tended to be responders.

Over the past forty years, most of the research on ELT coursebooks has focused on female roles and characters. However, the study of Evans & Davies (2000) focused particularly on how males were represented in elementary school reading coursebooks. They used an evaluative instrument to analyze the traits pertaining to masculine and feminine stereotypes. Their results showed that men were still primarily represented in a stereotypical light, and they were shown to be aggressive, argumentative, and competitive. On the other hand, females were mostly characterized as affectionate, emotionally expressive, and passive. Evans & Davies (2000: 268-269) concluded that their findings “contrast with the expectations that publishing house guidelines established in their efforts to create non-sexist literature in textbooks.”

Ansary & Babaii (2003) carried out a study to explore the status of sexism in two locally designed ELT coursebooks which were published to meet the needs of Iranian students at secondary schools. They performed a systematic quantitative content analysis with reference to both sex visibility in texts and illustrations and female/male topic presentations in dialogs and reading passages. They also made a qualitative inquiry into five categories: sex-linked job possibilities, sex-based activity types, stereotyped sex roles, firstness and masculine generic conception. Their examination of the treatment of women in the coursebooks revealed that in all five categories women often appeared less visible than men. In addition, their findings demonstrated that not only male firstness was prevalent, but also female characters were more visible in indoor passive activities. They also found that in the analysed coursebooks English was taught through the presentation of male-oriented topics. In the light of these findings, Ansary & Babaii (2003: 51) concluded, “one may strongly claim that since the first study of sexism in ELT materials in the 70’s, little has changed over the past three decades.”

Another study with positive findings belongs to Dominquez (2003), who analyzed a series of three coursebooks. His categorises were similar to the categories of other studies: numerical weighting of the characters in texts and visuals, first place occurrence of

characters in dialogues and the depiction of characters in occupational roles. He found balance between female and male representations in both texts and visuals. Contrary to the findings of Hartman & Judd (1978), who concluded that occupational stereotypes continued to grow in ESL/EFL coursebooks, Dominguez (2003) found that stereotypical occupations were not assigned to the characters. In addition, the analysis of all the dialogues placed in the three coursebooks showed that the female and male characters were allotted the same amount of talk time. In Dominguez's (2003) own words, the overall analysis of the coursebooks "does not present gender stereotypes in which women are generally given subordinate status because of their gender."

Parallel to the study of Evans & Davies (2000), Wharton (2005) analyzed gender representations in one stage of reading scheme making use of critical discourse analysis. Although her findings showed that males were dominant in terms of overall numerical representations and verbal processes, they were not necessarily advantageous. Males were also represented as incompetent, dependent and as the butts of jokes. Owing to the invisibility of females and unattractiveness of males, Wharton concludes, "Oxford Reading Tree has clearly rejected the constructions of masculinity and femininity prevalent in many reading schemes of the 1960s and 1970s."

Aside from the above studies which mostly revealed that language education materials provided students with sexist attitudes and values, the study of Mineshima (2008) showed a different result. The researcher analysed one upper-intermediate English coursebook both quantitatively and qualitatively in terms of gender visibility, character attributes and picture representations. Contrary to the negative results of other related studies, he observed well-balanced appearances of both genders in the number of male and female characters, their utterances and first appearances. In addition, both men and women were assigned with similar school subjects, occupations, interests and family roles. Mineshima (2008: 1) summarizes his findings when he writes, "there seems to be ample evidence that the textbook examined exhibits fairly egalitarian representations of the two genders."

In addition to synchronic content analyses, there are many comparative coursebook analyses. The study of Lee & Collins (2008) exemplifies these analyses. In their study,

they compared ten recently published coursebooks with ten currently used coursebooks published in the late 1980s /early 1990s in order to see whether recent improvements in the status of women in Hong Kong were reflected in English coursebooks. Their study revealed that the ratio of female to male characters was higher in recent coursebooks. In both the earlier and recent textbooks, women played a more limited range of social roles than men, and their analysis suggested a perpetuation of the traditional stereotypes with men and women. In addition, they found that masculine generic pronouns were far less frequent in the recent coursebooks. The writers of the recent coursebooks adopted several strategies to replace masculine pronouns such as the use of paired pronoun expressions, the use of singular *they*, and the use of *she* as a generic alternately throughout a text with *he*. Furthermore, they found that women were more likely to be addressed by the title *Ms* in recent coursebooks, and all the coursebooks reviewed, whether earlier or recent, showed a much higher tendency for men to be mentioned first. The findings of Lee & Collins (2008) support their hypothesis that the stereotyped images of women as weaker than men continue, and they are primarily represented within domestic rather than social domains.

Similar to the study above, Lee & Collins (2009) carried out another study on the nature of gender stereotyping in a set of 10 Australian English language coursebooks which were written for intermediate learners. In their study, they focused on the ratio of female to male characters, the portrayal of characters in domestic and social settings, the use of gender-inclusive expressions and the ordering of items in female/male symmetrical constructions. They made a systematic recording and tabulation of the characters in the four categories and found that males predominated in the texts. Their analysis uncovered a perpetuation of the stereotypes associated with females and males. Although the female characters frequently occupied stereotypical positions such as fashion designer, pensioner and salesperson, they were sometimes represented as astronauts, boxer, weightlifter, film maker and manager. Additionally, they found that generic *they*, paired pronoun expressions, symmetric phrases that include both men and women were frequently used in the coursebooks in order to avoid linguistic sexism. However, their findings concerning order of appearance suggested that the male-first phenomenon was still prevalent in the coursebooks. Lee & Collins (2009: 366) concluded that although the use of gender-inclusive terms and the representation of women in various activities and careers could be regarded as a positive development, “there was still much room for improvement.”

Although there may be exceptions, most of the researchers carried out around the world suggest that many social imbalances are detectable in coursebooks. Due to the fact that these imbalances reinforce the second-place status of women, improvement is needed.

2.5.2. Related Studies Carried out in Turkey

The studies which have shed light on gender issue in ELT coursebooks have been carried out not only around the world, but also in Turkey. Helvacioğlu (1994) analyzed one thousand various primary school coursebooks taught between 1928 and 1995 to see how females and males were represented. She examined both visuals and texts and found clear differences between the representation of women in coursebooks during the first years of the Turkish Republic and the beginning of the twentieth century. While women were represented as the ones helping the foundation of the Turkish society in the coursebooks before 1945, they adopted passive roles of housewife and mother after 1945. Helvacioğlu (1994) emphasized that after 1945 these coursebooks systematically started to teach students how to be a man and a woman. Men had active roles of decision makers and breadwinners in society; on the other hand, women were represented as passive characters whose only concerns were their housework, child raising and helping their husbands.

Another parallel study which examined gender voices in coursebooks was carried out by Esen & Bağlı (2002). They analysed all the adult figures in Turkish alphabet coursebooks which were published for elementary schools, grade 1. They set four categories for their content analysis: actions of characters, people whom they were presented with, places where they were shown and objects which they were connected with. Their findings tie in with a number of other studies carried out around the world. While women were mostly shown at home and home environments, men were depicted at outdoors. In addition, women were mostly shown in actions which are related to children. As a support to the studies which found gender bias in coursebooks, Esen & Bağlı (2002: 143) conclude, “the findings of the study showed that gender stereotypes have been transferred to children through textbooks as well as the whole educational system.”

As cited in Tutar (2008: 17), the other two parallel studies were carried out by Kaya (2003) and Arslan (2000). Kaya (2003) examined gender representations in Turkish

elementary coursebooks, and found that stereotypical roles were prevalent in them. Men were quite active, and they frequently participated in economic life. They were never represented as cooking or feeding children. Similarly, Arslan (2000) conducted a study on stereotyped gender role representation in 337 primary school coursebooks used between 1995 and 2000 (cited in Sivaslıgil, 2006: 24). Her findings are in concordance with the findings of Kaya (2003). She reported that while men were represented as dominant characters, women were shown as domestic and subservient ones.

In addition to the studies which analyzed coursebooks of various courses such as Turkish, geography and etc., ELT coursebooks have been on the agenda of researchers. Based on the idea that visual materials in coursebooks have the power of altering students' opinions, Arıkan (2005) analyzed two internationally used ELT coursebooks: *New Headway Intermediate* and *Think Ahead to First Certificate*. He was inspired by Cunningsworth (1995), who had previously examined how age, social class and gender were represented in ELT materials. His study revealed that although both coursebooks showed similar results in terms of the number of visuals showing men and women, gender separation was detectable in domestic roles, sport activities and the appearances of celebrities.

Another study in the field of ELT was carried out by Sivaslıgil (2006), who investigated gender ideology in 6th, 7th and 8th grade English coursebooks published by the Turkish Ministry of National Education: *Quick Step 6*, *Let's Speak English 7* and *Let's Speak English 8*. She employed both content analysis and discourse analysis, and analyzed her data qualitatively and quantitatively. Sivaslıgil (2006) set six categories for content analysis: appearance of characters, amount of talk, family roles and other social and occupational roles, occupational activities, activities related to household responsibilities, spare time and leisure activities. In addition, she analyzed all the dialogues in the coursebooks in terms of speech acts based on Speech Act Theory of John Austin and Searle. She revealed gender imbalance across all examined categories. Her content analysis revealed that the female characters were represented as family members more frequently than the male characters that were mostly shown in occupational and social settings. Besides, the examined conversational turns revealed that the female characters were underrepresented in 7th and 8th grade coursebooks when compared to the male ones.

The study of Skliar (2007) is another one whose results refer to Turkey. She focused on the ways gender-related social inequalities were reflected in two ELT series published by the Turkish and Iranian Ministries of National Education. She employed critical discourse analysis and examined the characters at code level in the pronoun and noun systems, sentence level in reading passages and dialogues, and in visuals. The study revealed imbalance in gender representations, and traditional stereotyped roles were emphasized in the coursebooks. In both series, men outnumbered women in gender pronouns, nouns and names. The findings also revealed that patriarchal values privileging men's achievements in various fields such as art, science and society, and confining women's social contributions to motherhood and household were repeatedly placed in both series.

Bulut (2008) carried out another gender-related study under the light of the research question "How are gender, disability and ethnicity represented in the reading passages and the accompanying pictures in ELT coursebooks?" He examined 10 ELT coursebooks which are still used in Turkey and all around the world by teenagers and adults. Similar to the study of Arıkan (2005), he found that females were neither quantitatively nor qualitatively represented equally with males.

One of the comparative studies on gender representation in ELT coursebooks belongs to Tutar (2008), who conducted a study with three coursebooks from the 1970s and three coursebooks from the 2000s. She examined the images of female characters in terms of two categories: visibility of women and stereotyping. In addition, she analyzed female language in terms of four categories: false generics, female diminutives of occupation titles, the term "girl" and "lady" and letters. The findings of her study are in concordance with the findings of the studies which found that men numerically dominated photos and illustrations, and men and women were portrayed in occupational roles fitting their stereotypical gender roles. Comparing the coursebooks, she reported that although men were still numerically dominant in the visuals, the rate of women's presence increased in the period of thirty years. In addition, while the characters were never seen in occupational roles that were contradictory to their masculinity and femininity in the 1970s, there were some exceptions showing a female plumber, detective and an unemployed male figure taking care of children in the 2000s. Thus, Tutar (2008) believes that although there

are differences between the coursebooks, there are lots of common points in terms of transmitting gender ideology.

In their study, Özdoğru & et al. (n.d) investigated how gender roles were presented, and how members of two genders were represented in two Turkish elementary school coursebooks, *Turkish and Life Studies* for 3rd grades. Having utilized content analysis, they found that there were important differences between men and women in terms of social values, roles and relations. Women were shown either at home with children or at markets except for female teachers and women working in the fields. In addition to stereotypical occupational roles, patriarchal ideology was felt in the coursebooks. While father was represented as the information source for children, mother was depicted as having supporting roles.

It appears that there is consensus among the researchers and educators who conducted related studies in Turkish context that coursebooks continue to perpetuate the stereotypical images of women as weaker than men, and functioning primarily within not social domains, but domestic ones. In Turkish context, it is believed that these hidden messages and values which are passed to students through coursebooks have the power of shaping students' cognitive, social and emotional developments. They are potentially harmful mostly because they limit life choices of students and restrict them to stereotyped choices and roles. Thus, it is argued that in the case of Turkey, ELT coursebooks should be analysed, and teachers should be trained about how to avoid such sexist messages.

2.6. The Turkish Government Initiatives Based on Social Gender Equity

Broadening the equal opportunity concept for the first time in 1996, the European Union Commission adopted gender equality principle, and created the concept of “gender mainstreaming.” This new concept attaches value to both sexes, and enables them to introduce their abilities into every field including education. The new concept gained popularity all around the world, and countries all over the world started to advise their related government departments on policy directions for the gender equality issue. Inspired by all these developments, The Turkish government has undertaken a number of initiatives based on equity principles in recent years, and signed two international documents: Beijing Declaration and Action Plan and Convention on the Elimination of all forms of Discrimination against Women (CEDAW) (GMNAP, 2008: 14).

As summarized by Yıldırım (2010), these two international documents work toward the elimination of discrimination and the provision of equal opportunities for men and women in every field. Beijing Declaration and Action Plan makes it necessary for countries to develop and apply curriculums sensitive to gender equity. It requires countries to develop policies in order to avoid stereotyped gender roles in educational materials. In this way, it ensures equal access to and equal treatment of men and women in education. Similarly, CEDAW obliges countries to eliminate all applications, traditional behaviours, prejudices and stereotyped gender roles which claim men or women are superior. Thereby, everybody regardless of their sex can enjoy all human rights and fundamental freedoms including education.

In order to fulfil the obligations of these international documents, Turkey formulated its strategy in 2008. It outlined its main strategy for the years 2008-2013, and published the document of Gender Mainstreaming National Action Plan. One of the aims of the document is to guarantee that all curriculums, methods, coursebooks, and all other educational materials are prepared taking into consideration the concept of gender mainstreaming. The document set six primary action domains for women: education, economy, poverty, authorization and decision making, health, media and environment

(GMNAP, 2008). In other words, it provides the basis for realizing equality between men and women in all these domains.

For education domain, the document set four broad targets. The fourth one is directly related to gender issue in educational materials and states that it is indispensable to make educators, training programmes and materials sensitive to gender mainstreaming. In addition, there are six sub-strategies which aim to raise public awareness and sensitivity to gender issue in education as well as to reduce gender stereotyping. The fifth strategy holds the Turkish Ministry of National Education responsible for developing curriculums, methodologies, coursebooks and all other educational materials sensitive to gender related issues (GMNAP, 2008).

GMNAP (2008) also states that the status of women in Turkey has recently improved, and the school attendance has increased in the last decade. In 1997-1998, the school attendance rate of boys was higher than that of girls: 90, 3% for boys and 79% for girls. However, in 2007-2008, the rates for girls increased to 96, 1%. Similarly, the school attendance rate for boys increased to 98, 5%. The document claims that although there are improvements in school attendance rates, the Turkish education system often produces stereotyped roles for men and women, and these traditional women role norms discourage women to continue their education. Thus, the document attaches importance to the creation of educational materials free from gender bias.

Based on the strategies of the action plan, The Turkish Ministry of National Education organized a workshop titled “Social Gender Differentiation in Coursebooks” on 16th July, 2009. As stated by Yıldırım (2010), the aim was to increase the awareness of the members of coursebook analysis and evaluation commission and coursebook writers. It intended to encourage them to be more sensitive to gender-related issues in educational materials, and reduce gender stereotyping.

Apart from the international and national documents aiming to raise public awareness, The Turkish Ministry of National Education and UNICEF collaborated, and published a document titled “The Primary Education Institutions Standards [IKS]” in 2010. This education document enables all the primary schools in Turkey to evaluate themselves based on twelve standards and the results are supposed to shape the development actions in

schools, towns, provinces and the country. One of the eleven principles of the document puts emphasis on creating neutral atmosphere for primary school students, and these standards are claimed to be sensitive to the concept of gender mainstreaming. The document defines the concept as the roles, status, norms and points of view that a society determines and finds suitable for men and women rather than the differences based on biological gender (IKS, 2010).

All the documents based on gender equity principles and gender mainstreaming encourage all shareholders including the Turkish government, the Turkish Ministry of National Education, curriculum designers, coursebook writers, university staff and teachers to avoid biased or stereotypical treatment of males and females in educational materials.

CHAPTER THREE

3. METHODOLOGY

3.1. Introduction

This chapter presents the design of the study. First, it gives information about the educational material which provides data for the present study. Then, the chapter describes methods of analysis and the reasons why the specific analysis methods were employed. It also explains the categories set for analysis in detail. Lastly, the chapter describes the textual data analysis procedure.

3.2. The Material

The aim of the study is to investigate how femininity and masculinity are presented to students by analyzing gender representations in a currently used ELT coursebook, *Spot On 8* edited by Peker (2008). The material was locally designed to meet the English language needs of Turkish students attending the 8th grade. It was published by the Turkish Ministry of National Education in 2008. There are some more coursebooks used for 8th grades in Turkey, namely *Trip*, *My English*, *Spring* and *Net*. However, *Spot On 8* is claimed to be different as it was written after the English Language Curriculum for Primary Education (grades 4, 5, 6, 7 and 8) was renewed in 2006. The book is also claimed to be different, because it is a student-centred coursebook that aims to develop students' autonomy. In addition, it does not teach grammar explicitly, and the ultimate aim of it is to develop communication skills. It makes use of a three-method model: *Spotlight*, *Language Spot* and *Check Spot*. The first method aims to raise students' awareness, and make them think about language. The second method presents students with language functions, and it teaches them how to use English. All of these language skills are thought to be integrated. Therefore, one skill can be completed by another one. In addition, the last method checks whether students have comprehended the English correctly or not.

There are 16 units in the coursebook, and each introduces a new topic. The main characters of the coursebook are the Thomson family and their dog. However, new characters are introduced throughout each unit. In addition, the coursebook does not have a story line. Instead, different topics are introduced in each unit, and the family members are seen to take part in different activities. The topics of the units are within the frame of the Common European Framework, which “provides a common basis for the elaboration of language syllabuses, curriculum guidelines, examinations, textbooks, etc. across Europe” (CEF, 1991: 1), and they are the topics stated in the renewed curriculum which is based on both constructivism and the communicative approach. The content is summarized in Table 1 as follows:

Table 1: The Content of Spot On 8

Number of Unit	Names of Unit
1	FRIENDSHIP- Friendship Rules
2	ROAD TO SUCCESS -Study Skills
3	IMPROVING ONE’S LOOK- Body Care
4	DREAMS Sweet Dreams
5	ATATURK: THE FOUNDER OF TURKISH REPUBLIC – The Independence War
6	DETECTIVE STORIES- The Story of a Stolen Necklace
7	PERSONAL EXPERIENCES -Places
8	COOPERATION IN THE FAMILY- Running Errands
9	SUCCESS STORIES -A Living Scientist
10	READING FOR ENTERTAINMENT-A Modern Short Story
11	PERSONAL GOALS-Knowing What You Want
12	PERSONALITY TYPES-Identifying Strengths and Weaknesses
13	LANGUAGE LEARNING – A Good Language Learner
14	PRECAUTIONARY MEASURES-Sensible Precautions
15	PREFERANCES-Holiday Activities
16	EMPATHY- Understanding Others

3.3. Method of Analysis

The present study employed both qualitative and quantitative data analysis in order to answer all the major and minor research questions. As Cohen et al. (2007: 461) state, qualitative data analysis “involves organizing, accounting for and explaining the data; in short, making sense of data in terms of the participants’ definitions of the situation, noting patterns, themes, categories and regularities”. Qualitative data analysis has several

forms; however, this study made use of content analysis to fit the purpose of the study. Weber (1990) suggests that the highest quality content-analytic studies use both quantitative and qualitative analysis of texts (cited in Cohen et al. 2007: 476). Therefore, the present study analysed the content of the coursebook both qualitatively and quantitatively. Content analysis, which classifies content into categories, is regarded as one of the main forms of qualitative data analysis in social sciences. Similarly, the present study had set categories which would help organize, define and explain the content. In addition, descriptive statistics as a quantitative method were applied, and descriptive statistical analysis of the occurrences of female and male characters in the previously set categories were calculated. Lastly, a discourse analysis of all mixed-sex dialogues in terms of representation of characters and speech acts was undertaken, and the findings were tabulated.

Grounded theory is regarded as an important method in order to generate theory in qualitative data. It is one of the four main types of qualitative research patterns: phenomenology, ethnography, grounded theory and case study. This approach to qualitative analysis was developed by Glaser and Strauss in the early 1960s during a field observational study of hospital staffs' handling of dying patients (Strauss, 1987: 5). Strauss and Corbin (1994) define this research method as follows: “grounded theory is a general methodology for developing theory that is grounded in data systematically gathered and analysed” (cited in Cohen et al. 2007: 491). It is inductive “as the theories emerge from, rather than exist before, the data” (Cohen et al. 2007: 491). Patterns and theories are implicit in the analyzed data. Once the content is broken down into manageable parts, these patterns are discovered. As Flick (1998) writes, “the aim is not to reduce complexity by breaking it down into variables but rather to increase complexity by including context” (cited in Cohen et al., 200: 491). The process is theory generation rather than theory testing. Similarly in the present study, once the content was broken into meaningful units, and analysed based on the pre-set categories, meanings from the context were interpreted and generated. In other words, the researcher could analyze common gender stereotypes that have turned to be myths after having broken the textual and visual content of the coursebook into meaningful units.

Since the size of the content was vast, tables were carefully laid out to help the reader see the differences and similarities between female and male characters. After each

table, main points to which the researcher wished to draw the reader's attention were summarized. Tables were preferred to summarize and present the data, as they can "address the twin issues of qualitative research: data reduction through careful data display and commentary" (Cohen et al., 2007: 466). Lastly, the findings of the present study were compared and contrasted with the previous studies, and interpretations of the findings were made.

3.3.1. Critical Discourse Analysis

Gee (2005:1) argues that language is used not only to give and get information, but also "to support the performance of social activities and social identities and to support human affiliation within cultures, social groups and institutions." In point of fact, Gee (2005:5) lays stress on the fact that people as speakers and writers make use of language in order to make their voice heard, carry out social activities and develop various social identities. Therefore, discourse analysis, which "considers how language, both spoken and written, enacts social and cultural perspectives and identities" (Gee, 2005) is regarded to be an important human task. With Gee's own words, these tasks are "to think more deeply about the meanings we give people's words so as to make ourselves better, more humane people and the world a better, more humane place." What is more, Gee (2005:8) highlights the fact that the ultimate aim of discourse analysts is not to simply describe data just for themselves and he clarifies this argument when he writes:

Rather, we are interested, beyond description, in two things: (a) illuminating and gaining evidence for our theory of the domain, a theory that helps to explain how and why language works the way it does when it is put into action; (b) contributing, in terms of understanding and intervention, to important issues and problems in some "applied" area (e.g., education) that interests and motivates the researcher.

Based on the claim above, it can be concluded that a discourse analyst must have a point. Similarly, in the present study the point of the researcher was to attract the attention of coursebook writers and teachers to the gender issue in education materials and help combating against gendered structures which sneak into classrooms.

The review of the literature shows that the previous studies on gender representation in coursebooks were performed using either content analysis, or discourse analysis. Some of them made use of both types of analysis. Similarly, in order to answer

all the major and minor research questions of the present study, the present study employed Critical Discourse Analysis covering these two types of analysis together: content analysis and discourse analysis.

Fundamentally, discourse analysis studies language use beyond sentence boundaries. In van Dijk's (2001: 352) own words, "it aims to offer a different 'mode' or 'perspective' of theorizing, analysis, and application throughout the whole field". It is critical, because it aims to understand, and ultimately resist social inequality. More specifically, critical discourse analysis "focuses on the ways discourse structures enact, confirm, legitimate, reproduce, or challenge relations of *power* and *dominance* in society" (van Dijk, 2001: 353). It is understood that power, and more specifically the social power of individuals and institutions, are central to critical discourse analysis.

In support of the discussions above, Fairclough (1989) claims that there is criticism in the centre of discourse analysis; therefore, language studies should be critical. Here the adjective critical is used "in the special sense of aiming to show up connections which may be hidden from people" (Fairclough, 1989: 9). He criticizes pragmatics and claims that individuals are not usually free to manipulate language to achieve their goals, but that they are constrained by social conventions. He also adds that since there are power inequalities, individuals do not have equal control in interactions. Correspondingly, gender is one of the areas in which power and domination are (re)produced by text and talk. Since gender inequality is "one vast field of critical research on discourse and language" (van Dijk, 2001: 358), the present study employed critical discourse analysis as a method of analysis.

3.3.1.1. Content Analysis

Content analysis can be categorised as one of the forms of qualitative data analysis, and can be defined by Cohen et al. (2007: 475) as "the process of summarizing and reporting written data-the main contents of data and their messages." It is used for making valid inferences from texts, and Krippendorff (2004) defines texts as any written communicative materials which are "meant to be read, interpreted, and understood by people other than the analyst." However, Neuendorf (2002: 24) elaborates the areas to

which content analysis is applied and notes that it may be conducted on “written text, transcribed speech, verbal interactions, visual images, characterizations, nonverbal behaviours, sound events, or any other message type.” Content analysis was originally used for the analysis of texts from media and public speeches of politicians; however, later it has been employed to illuminate all the messages and ideologies set in any communicative material (Cohen et al., 2007 and Krippendorf, 2004). Berger (1991) touches upon the context of content analysis when he defines it as “Content analysis ... is a research technique that is based on measuring the amount of something (violence, negative portrayals of women, or whatever) in a representative sampling of some mass-mediated popular art form (cited in Neuendorf, 2002: 10). Similarly, by employing content analysis as a method, the present study aimed to explore how females and males are portrayed in a currently used coursebook prepared to meet the English language needs of Turkish elementary students.

It is inevitable that all research techniques have both powers and limitations. Content analysis is no exception. However, it was employed for the present study for its several attractions. First, it is an unobtrusive technique (Krippendorf, 2004: 40). In other words, a researcher can gather data without being interrupted. This feature of content analysis also simplifies the procedure as it enables researchers to make a comeback and correct their mistakes. Mayring (2004) lists another attraction, and writes that content analysis, which focuses on language and linguistic features, meaning in context, is systematic and verifiable (cited in Cohen et al., 2007: 475). Since the codes and categories for analysis are explicit and public, verification is easy. Further, as stated by Cohen et al. (2007), “as the data are in a permanent form (texts), verification through reanalysis and replication is possible”.

Content analysis is regarded as an alternative to numerical analysis of qualitative data, and is used for extracting numerical data from word-based data; however, as cited in Cohen et al. (2007: 476), Anderson and Arsenault (1998) suggest that content analysis can be used not only to describe the relative frequency and importance of certain topics, but also to evaluate bias, prejudice or propaganda in print materials. In other words, content analysis uses both qualitative and quantitative analysis of texts. Thus, in the present study, the material was broken into units of analysis based on pre-set categories. Next, statistical

analysis of these units was undertaken, making use of descriptive statistics, number and frequencies were calculated. In addition, tables and charts were used to facilitate data analysis and to summarize the findings. The procedure lastly enabled the researcher to posit some possible explanations for the situations. Put simply, the present research employed content analysis as it “involves coding, categorizing, comparing, and concluding” (Cohen et al., 2007: 476).

3.3.1.1.1. Categories Set for Content Analysis

The studies on gender representation in coursebooks which are placed in the review of literature show that the researchers set various categories that would help them analyze their data, and reduce their texts into summary forms before carrying out content analysis. Similarly, in order to answer the first research question, “*How are femininity and masculinity are represented in the investigated coursebook?*” six categories which were based on a combination of previous studies were set before analyzing the content.

3.3.1.1.1.1. Sex Visibility

Sex visibility is the first category of content analysis. One significant sign of gender balance in coursebooks is an equal number of male/ female characters. If a coursebook does not hold a well-balanced visibility for both sexes, it is claimed to have sex bias. The previous studies of Arıkan (2005), Ansary & Babaii (2003), Bulut (2008), Farooq (1999), Lee & Collins (2008), Mineshima (2008), Sivaslıgil (2006), Skliar (2007), Tutar (2008) and Porreca (1984) all set “sex visibility” as a main category of analysis, and underrepresentation or exclusion of one sex was claimed to be a sign of gender bias. Parallel to the studies above, the present study set sex visibility as a category for content analysis.

3.3.1.1.1.2. Domestic Roles

Domestic role is the second category of content analysis. It is one of the most commonly set categories of analysis (e.g. Arıkan, 2005; Hartman & Judd, 1978; Mineshima, 2008 and Sivaslıgil, 2006). Gender discrimination can be seen in these

domestic roles with which each gender is associated. If all household responsibilities such as caring for baby, cooking, ironing, cleaning and etc. are associated with only women, then the analysed coursebook is claimed to have gender biased content.

3.3.1.1.1.3. Occupations

In terms of showing imbalance in representing genders in coursebooks, the type of occupations associated with female and male characters is regarded to be a noteworthy point. The studies of Arıkan (2005), Helvacıoğlu (1994), Lee & Collins (2009), Sivaslıgil (2006) and Skliar (2007) all set occupational roles as a category for their content analysis. These studies claim that if a specific gender is presented in a wide range of occupational roles more than the other gender, for example prestigious occupations such as doctor, scientist, or academician, then the analysed coursebook can be labelled as having gender bias.

3.3.1.1.1.4. Spare Time Activities and Interests

This category carries different names in the previous studies: *interests and lifestyles* in Mineshima (2008), *social roles and activities* in Skliar (2007) and *distribution of spare time and leisure activities* in Sivaslıgil (2006). It is assumed that the type of activities with which characters are associated can provide clues for the place of men and women in society, their intelligence, and their contribution to society.

3.3.1.1.1.5. Personality Traits

The present study was inspired by the study of Evans & Davies (2000), who investigated the portrayal of gender characteristics in elementary school reading coursebooks. They wanted to see whether the characters were represented in such a manner that they crossed the traditional boundaries of femininity or masculinity. They developed an evaluative instrument to tabulate the personality traits of the main characters in the coursebooks in order to see how gender was depicted in coursebooks. Evans & Davies (2000) paraphrase the essential elements of their instrument when they write, “we used Richardson’s (1983) *guidelines* and the Bem Sex Role Inventory (Bem, 1981) to

develop our instrument”. They noted that much can be learned by studying personality traits of characters in coursebooks. This instrument, which the present study employed, includes a total of 16 traits, 8 masculine and 8 feminine. Table 2 includes a brief description of each of these traits and their operational definitions.

Table 2: Descriptions of Personality Traits

Personality Traits	Definition
<i>Masculine Traits</i>	
Adventurous	Actively exploring the environment, be it real or imaginary
Aggressive	Actions and motives with intent to hurt or frighten; imparts hostile feelings
Argumentative	Belligerent; verbally disagreeable with another
Assertive	Taking charge of a situation, making plans and issuing instructions
Competitive	Challenging to win over another physically or intellectually
Decisive	Quick to consider options/ situation and make up mind
Risk-taker	Willing to take a chance on personal safety or reputation to achieve a goal
Self-reliant	Can accomplish tasks or handle situations alone with confidence
<i>Feminine Traits</i>	
Affectionate	Openly expressing warm feelings; hugging, touching, holding
Emotionally Expressive	Allowing feelings to show, including temper tantrums, crying or laughing
Impetuous	Quick to act without thinking of the consequences; impulsive
Nurturing	Actively caring and aiding another’s development, be it physically or emotionally
Panicky	Reacting to a situation with hysteria; crying, shouting, running
Passive	Following another’s lead and not being active in a situation
Tender	Handling someone with gender sensitivity and consideration
Understanding	Being able to see and comprehend a situation from another person’s perspective; showing empathy

Source: Evans & Davies, 2000: 261

3.3.1.1.1.6. Gender-Related Ideologies and Government Policies

In addition to the above five categories, all the texts, visuals and illustrations were analyzed in order to see whether the coursebook reflects *gender-related ideologies* and *government policies*. Skliar (2007) set gender-related cultural and ideological assumptions as a category for her content analysis. She claims that ideologies and government policies exert influences on gender representations in coursebooks, and therefore they should be

highlighted and discussed. Inspired by her study, the present study set gender-related ideologies and government policies as a category for content analysis in order to determine whether patriarchal ideology and governmental education policy shaped female and male images in the coursebook.

The second main research question of the present study, “*Does the coursebook employ linguistic ways conveying sexist attitudes?*”, called for content analysis, which described the set of data in terms of three categories. The categories set for the analysis of sexist linguistic ways have been based on the categories of previous studies.

3.3.1.1.1.7. Generic Constructions

The first category set for the analysis of sexist linguistic ways is *generic constructions* which are one of the gender discriminatory linguistic ways. These constructions have been given considerable attention, and a number of previous studies such as Hartman & Judd (1978), Ansary & Babaii (2003), Skliar (2007) and Lee & Collins (2009) all set this category for their content analysis. All these studies regard masculine generic constructions as one of the frequently noted problems of sexist usage in coursebooks as people rarely conceptualize women when masculine generic constructions are used to refer to entire human race.

3.3.1.1.1.8. Order of Mention: Firstness

The second category set in order to answer the second main research question is *order of mention: firstness*. It refers to the order of names for females and males in sex pairs, she/he, Mr. Brown and Mrs. Brown, Tom and Mary, etc. It was commonly set as a category for content analysis by previous studies such as Hartman & Judd (1978), Porreca (1984), Ansary & Babaii (2003) and Lee & Collins (2009). Although it is not regarded as major point, it is believed to reflect a widespread perception of male supremacy.

3.3.1.1.1.9. Address Forms

The third category set for content analysis of sexist linguistic ways is *address forms*, which have traditionally served to differentiate females and males. Hartman &

Judd (1978), Skliar (2007) and Lee & Collins (2008) set this category as *titles*, believing that titles reinforce the status of female and male characters. It is believed to constitute one of the other sensitive areas in which language has been seen to perpetuate stereotypical representations of female and male characters.

3.3.2. Discourse Analysis

In the present study, discourse analysis was carried out in the light of one major and two minor research questions. The third major research question of the present study, “*Does the coursebook manifest gender bias at the discourse level?*” called for discourse analysis of the dialogues. The aim of the third research question is to see whether the dialogues in the coursebook which present readers with actual language use reinforce gender bias. All the mixed-sex dialogues were analyzed on two levels. First, they were analyzed to explore how female and male characters are represented in mixed-sex dialogues. Second, all the speech acts were analyzed to find out what kind of acts were employed for opposite sexes. The discourse analysis of the dialogues is critical, because after analyzing the actual language use in dialogues in terms of two categories, possible gender bias resulting from power inequalities in the society were detected and explained. This detection and explanation process is believed to help teachers to criticize and resist social inequality between females and males.

3.3.1.2.2. Representation of Characters in Mixed-Sex Dialogues

Inspired by the study of Farooq (1999) and Skliar (2007), the present study set the representation of female and male characters in mixed-sex dialogues as the first category of discourse analysis. A systematic discourse analysis was performed with reference to the number of characters, the initiator of dialogues, the number of inquiry, response and turns and amount of talk at word level in mixed-sex dialogues. Only mixed-sex dialogues were analyzed, because it is believed that real power relations between female and male characters can only be recognized when they mutually communicate. With the category of the number of characters, it was aimed to see whether the mixed-sex dialogues held well-balanced visibility for both sexes in the conversations. In addition, it was aimed to see whether female or male characters dominated the dialogues by making most of the

initiations. Similarly, the categories of turns and amount of talk at word level aimed to show whether female or male characters had more chance to make their voice heard. Lastly, the aim of the categories inquiry and response was to show who were active and passive during communication. It is claimed that characters that use more inquiries in dialogues are dominant while the characters that use more responses are regarded to be subservient (Wardhaugh, 1990 and Farooq, 1999). Overall, all these categories were set to see how female and male characters were represented in actual language use.

3.3.2.2. Depowering and Empowering Speech Acts

In the present study, the power relationships in dialogues were analyzed based on Speech Act Theory. “Speech acts are acts performed in uttering expressions” (Akmajian et al., 1997: 376), and this terminology comes, in large part, from the work of John Austin (1962) and John Searle (1969). As cited in Akmajian et al. (1997: 376), what is seen in both Austin and Searle is the recognition that people use language to achieve a variety of objectives. According to the theory that they developed, there are four important categories of speech acts: utterance acts, illocutionary acts, perlocutionary acts, and propositional acts. Akmajian et al. (1997: 377) describes utterance acts as “simply acts of uttering sounds, syllables, words, phrases, and sentences from a language”. Shouting and murmuring can be counted as this type of utterance. As Wardhaugh (1990: 270) describes, “illocutionary acts have to do with the intentions of speakers such as stating, questioning, promising or commanding”. In addition, as cited in Akmajian et al. (1997: 378), Austin (1962) characterizes perlocutionary acts as follows: inspiring, persuading, impressing, deceiving, embarrassing, misleading, intimidating and irritating. Finally, Wardhaugh (1990: 270) describes propositional acts as “those matters having to do with referring and predicting”.

It is the illocutionary acts that have interested speech act theorists most, and in the present study the, the illocutionary speech act classification of Searle (1976) was used to categorize the acts in mixed-sex dialogues. As cited in Cutting (2002: 16-17), there are five macro classes in which Searle (1976) groups the illocutionary speech acts. The first macro class is *declaratives* which change the world by utterances such as “I bet”, “I declare”, “I resign”. Other examples are “I baptise this boy John Smith”, which changes a

nameless baby into one with a name, and “I hereby pronounce you man and wife”, which turns two singles into a married couple. The second macro class is *representatives* in which the words state what the speaker believes to be the case, such as describing, claiming, hypothesizing, insisting and predicting. The third macro class is *commissives*, which commit the speaker to do future actions such as promising, offering, threatening, refusing, vowing and volunteering. The fourth class is *directives* and they cover acts in which the words are aimed at making people do something, such as commanding, requesting, inviting, forbidding and suggesting. The last macro class is *expressive*, which state what the speaker feels, such as apologising, praising, congratulating, deploring, regretting and thanking.

The present study is inspired by the study of Sivaslıgil (2006), who employed the analytical framework for analyzing power relations in conversations developed by Çubukcu (2005). As cited in Sivaslıgil (2006: 34), Çubukçu (2005) was inspired by Fairclough’s (1989) theory of power, which claims that power relations among participants are determined by not only high status of interlocutors, but also the verbal interaction based on the immediate context. The direction of power may change during the conversation. For example, a child may hold more power than the parent during a conversation. Çubukcu (2005) classified speech acts into two categories in terms of power functions and developed an analytical framework for analyzing power relations in dialogues (cited in Sivaslıgil, 2006: 34-35). Table 3 summarizes her broad categorization of speech acts with reference to power relations:

Table 3: The Analytical Framework for Analyzing Power Relations

Acts of Depowerment	Acts of Empowerment
<p>These verbal attempts are employed to build a powerful self-image. They can also be used to contradict other party's access to power. A speaker who uses these acts claims for maintaining power, bids for power, and rejects the other party's claim for power. Acts of depowerment are:</p> <ul style="list-style-type: none"> • order • request • instruct • offer • reject • complain • protest 	<p>These verbal attempts show consent, or they are used to support the other party to present a powerful self-image. A speaker who uses these acts accepts the other party's claim for maintaining power, and attributes power to her/ him. Acts of empowerment are:</p> <ul style="list-style-type: none"> • ask for approval • ask for permission • accept • thank • compliment • praise • apologise

Inspired by the study of Sivaslıgil (2006), the present study made use of both Searle's (1976) taxonomy and Çubukcu's (2005) analytical framework and carried out a discourse analysis of all mixed-sex dialogues placed in the coursebook.

3.4. Textual Analysis Procedure

The first part of the study, which focused on how femininity and masculinity were represented in the coursebook, called for a content analysis. Before the analysis, six categories had been described, and all these categories were converted into minor research questions. All the content was analyzed based on these previously set categories. In order to answer the first minor research question "*Does the coursebook hold a well-balanced sex visibility for female and male characters?*" all characters in the instructions, exercises, reading passages and listening texts were counted. While counting the characters, all gender-related pronouns, nouns and names were taken into consideration, and the recurring characters in the same passage or exercise were given only one count as follows:

Paul needed to find out the thief in order to prove his innocence. There were several people on his suspect list. First, he suspected Mary Celeste, because she was at the garden at the time of the theft and she did not tell the police about that. He also suspected Doreen Johnson because her brother was a gambler and he needed money. Another suspect was Andy Brown because the week before, he had an accident and damaged his car. He didn't have insurance, so he needed a lot of money (Spot On 8, 2008: 67).

In the reading passage above, two female and three male characters were counted. The female characters were Mary and Doreen, and the male characters were counted as Paul, Doreen's brother and Andy. Although Paul recurred four times in the paragraph, he was given only one count. However, in some controversial cases where the character's sex remains unmarked, the character was not counted. In the sentences like, "Julie had an appointment with her dentist in the afternoon of the crime, because she is not very happy with the spaces between her teeth" (Spot On 8, 2008: 73), the dentist was not taken into consideration, and only one female character "Julie" was counted.

In addition to counting the characters in the texts, all the visuals and illustrations were analyzed in order to see whether female and male characters were equally represented in visuals. A checklist formerly used by Arıkan (2005: 32) was adapted and employed while carrying out the content analysis on a visual level. In his critical research study, Arıkan (2005) analyzed the visual materials in two ELT coursebooks by using the insight and perspective derived from Cunningsworth (1995), who had previously examined how age, social class and gender were represented in ELT coursebooks.

In order to answer the second minor research question "*How are both sexes represented in domestic roles?*" all linguistic clues and visuals which refer to the domestic role of female and male characters in the texts were taken into consideration. For example, the following sentences of Trevor, the son of the Thomson family, "Well, Erm...I haven't had time to tidy up my room. It's really been untidy", and Tessa, the daughter of the Thomson family, "At last! I have sorted out clothes in my drawers" (Spot On 8, 2008: 91) show that while the domestic role of tidying up a room is associated with a male character, the domestic role of sorting out clothes in drawers is associated with a female character.

In order to answer the third minor research question "*How are both sexes represented in occupational roles?*" all the occupations the female and male characters are engaged in or planning to do in the texts and visuals were taken into consideration. In sentences like, "Antonio Damasio is an internationally recognized professor of

neuroscience” (Spot On 8, 2008: 105), the occupation neuroscientist was counted as an occupation associated with male characters.

The fourth minor research question “*How are both sexes represented in spare time activities and interests?*” called for the content analysis of all the spare time activities associated with females and males in both texts and visuals. Thus, in the sentences similar to “Tessa and Trevor want to learn more about Turkish history, so they are watching a documentary at home” (Spot on 8, 2008: 57), one female and one male character were counted to be associated with watching TV as a spare time activity.

The evaluative instrument developed by Evans & Davies (2000) to tabulate the feminine and masculine traits of characters was employed in order to answer the fifth minor research question “Do female and male characters display stereotypical personality traits?” Mainly, the passages, listening scripts and exercises were analyzed as it was believed that reliability would be stronger if the analysis focused on written words. However, the visuals in which the personality trait was clear were also taken into consideration. To be included in the tabulation, the sentences had to include a reference to sex: he or she. Therefore, the personality traits of animal characters and little children whose sexes were not clear were not included in the tabulation. In addition, as a limitation of the present study, the personality traits of Mustafa Kemal ATATURK were excluded in the tabulation.

In order to answer the sixth minor research question “*Does the coursebook reflect gender-related ideologies and government policies in the characters?*” all the passages, exercises, listening scripts and visuals which show family scenes were critically analyzed. Since the present study focused on gender representation, ideologies were narrowed down to one related ideology, patriarchal ideology, which emphasizes the role of men in society. In addition, all the clues were taken into consideration in order to see whether Turkish government policies were reflected in the characters.

Three categories were set for the second major research question of the present study “*Does the coursebook employ linguistic ways conveying sexist attitudes?*” i.e., generic constructions, order of mention and address forms. First of all, all the female,

male, paired and neutral generic constructions used for unmarked sex were analyzed across all passages, listening scripts, and exercises. The occurrences of these constructions for female and male characters were calculated using descriptive statistics, and the findings were tabulated in order to help readers see the difference at first glance. In sentences like, “Imagine that one of the characters from the War of Independence has come to the present. Interview him/her” (Spot On (2008: 64), one paired pronoun was counted. Similarly, all sex pairs such as man and woman, brother and sister, grandfather and grandmother placed in all the texts were categorized as paired pronouns, paired titles, paired proper names, paired special nouns and paired sex-linked nouns. All of them were counted and grouped based on whether they were ordered with female or male first, and the findings were summarized in a table showing occurrences and rates. In sentences like, “After reading their father’s diary entry Tessa and Trevor understand each other better” (Spot On, 2008: 188), the sex pair was classified as paired proper names, and it was counted as one female first order of mention. Lastly, all address forms were classified as titles, first names, full names, and only surnames. The address forms used for female and male characters were counted, and the findings were tabulated. Thus, in sentences like, “Tessa and Trevor’s father, George Thomson, is interviewing two candidates for the customer service manager position in the company. His candidates are Frank Green and William Nelson” (Spot On, 2008: 137), five address forms were counted. Two of them were first names, and three were full names. While one first name was counted for female characters, four address forms were counted for male characters.

The third major research question of the present research “*Does the coursebook manifest gender bias at discourse level?*” called for discourse analysis. All the dialogues of the coursebook were classified as dialogues which had only female interlocutors, male interlocutors, both female and male interlocutors, and interlocutors with unmarked sex. Because the aim of the discourse analysis was to see whether females or males dominated actual language use, only 14 mixed-sex dialogues were analyzed. First of all, these dialogues were analyzed in terms of number of characters, dialogue initiator, inquiry, response, turn and amount of talk. The findings were comparatively summarized with a table. Similarly, in order to find out what kind of speech acts were employed for female and male characters, all the speech acts in 14 mixed-sex dialogues were identified and grouped as depowering or empowering speech acts used by opposite sexes. For example,

in the sentence taken from a dialogue between a father and daughter, “Have you done your homework? I can help you now,” two depowering speech acts were counted for male characters: asking for information and offering. The qualitative and quantitative findings were tabulated.

Lastly, the fractional numbers were rounded up while carrying out the descriptive analysis. For example, 19 occupations were counted for female characters, and 11 occupations were counted for their male counterparts. While calculating the percentages, female percentage of 63, 333 was written as 63%. Further, the percentage 36, 666 which was found for males was rounded up and written as 37%.

CHAPTER FOUR

4. FINDINGS AND DISCUSSIONS

4.1. Introduction

This chapter focuses on the findings obtained from Critical Discourse Analysis. Both the content and the dialogues were critically analysed, and findings were presented under two titles: content analysis and discourse analysis. The findings were summarized and explained in tables in order to enable the reader to see the similarities and differences between females and males at first glance. After each table, main points which the researcher wished to draw the reader's attention were discussed and interpreted. The findings were presented according to the sequence of the major and minor research questions.

4.2. Content Analysis

Content analysis was undertaken with a view to answer the two main research questions: "*How are femininity and masculinity represented in the coursebook?*", and "*Does the coursebook employ linguistic ways conveying sexist attitudes?*" All the categories set for the content analysis were converted into nine minor research questions, and the findings were presented according to the sequence of them.

4.2.1. Representation of Femininity and Masculinity

The first major research question how femininity and masculinity are represented in the coursebook aims to find out what kind of images for females and males are popularized in the coursebook. It also aims to show whether these representations reinforce common gender stereotypes which underlie more serious gender discrimination in a society. The

findings presented under the six previously set categories enable the reader with a comprehensive description of female and male image.

4.2.1.1. Sex Visibility for Female and Male Characters

In an attempt to answer the first minor research question “*Does the coursebook hold a well-balanced visibility for both female and male characters?*” all the characters referred in the passages, listening scripts, exercises and tasks were counted. The characters in word level were analyzed in terms of five categories which were adapted from the study of Skliar (2007: 73): *proper names* (Sally, Greg, Paula), *titled names* (Mr. Thomson, Mrs. Collin, sir, madam), *special nouns* (my mother, Trevor’s uncle, Tessa’s grandmother), *pronouns* (he, she, him, herself), and *sex-linked nouns* (girl, man, guy, woman). Table 4 presents the findings of content analysis of the characters in word level.

Table 4: Occurrences of Female and Male Characters in Word Level

Categories	Female	Male	Total
Proper Names	72 (56 %)	56 (44 %)	128
Titled Names	14 (61 %)	9 (39 %)	23
Special Nouns	6 (43 %)	8 (57 %)	14
Pronouns	27 (44 %)	34 (56 %)	61
Sex-linked Nouns	9 (56 %)	7 (44 %)	16
	128 (53 %)	114 (48 %)	
Total	242 (100 %)		

As presented in the table, both female and male characters totally appear 242 times in all the texts, listening scripts, exercises and tasks. Occurrences of male proper names falls 12 % behind female proper names’ occurrences in word level. While female characters are referred to using a proper name for 72 times, their male counterparts are referred to 56 times. In addition, out of 23 titled names, 14 ones are used for female characters while 9 ones are used for their male counterparts. 22 % difference shows that titled names for females dominate the coursebook. However, the findings show that male special nouns are more frequent. There is 14 % difference between female and male special nouns’ occurrences (6 for females and 8 for males). According to the tabulated findings, male pronouns also exceed female pronouns by 12 %. Out of 61 pronouns, 27 ones are used for female characters while 34 pronouns are used for their male counterparts.

Additionally, the quantitative analysis of all sex-linked nouns resulted in 12 % difference. While 9 sex-linked nouns such as girl, boy, man, woman are counted for females, 7 nouns are counted for their male counterparts.

Overall analysis shows that while female characters are referred to 128 times, their male counterparts are referred to 114 times. 5 % difference in female and male visibility does not disclose a marked difference between opposite sexes. General counting of the characters in word level shows that female dominance is clear in most of the categories, namely proper names, titled names and sex-linked nouns.

In addition to the counting of all the female and male characters in word level, all the visuals including photos and illustrations were analyzed in order to see whether the coursebook holds a well-balanced visibility for opposite sexes. While carrying out the analysis in visual level, a checklist adapted from Arıkan (2005: 32) was employed. Table 5 presents the descriptions of the visual materials and the numbers of female and male characters portrayed in them.

Table 5: Visuals in Spot On 8 with Descriptions

	Description of Visual Materials Referring to Gender	Number of characters	
		Female	Male
1	A family of three: a son hugging his father and mother	1	2
2	A detective searching for evidence	-	1
3	A group of people who are rafting	3	3
4	A teacher dealing with two students	3	-
5	A scene from a graduation ceremony: two girls dressed in prom gowns and two parents in the background	2	2
6	A group of friends smiling to the camera	4	-
7	A clown entertaining a group of people	2	4
8	Three people in the underground	2	1
9	A man pulling up a chair for a woman	1	1
10	A waiter and a customer at a restaurant	-	2
11	A girl helping an old woman cross the street	2	-
12	A man giving presents to children	2	3
13	A group of children playing together	3	2
14	Three children talking about one of their friends	1	2
15	A woman caressing two horses	1	-
16	Celine Dion, a pop singer	1	-
17	A group of students sitting on the ground, taking notes and listening to their teacher	4	4
18	Three students talking about their study skills	2	1
19	A visual learner	1	-
20	An illustrated mind map showing study skills	4	4
21	A woman washing her face	1	-
22	Two students talking about acne problems	2	-
23	A girl's face with acne problem	1	-
24	A sleeping young child	-	1
25	A family at home	4	3
26	An Asian girl	1	-
27	A family having breakfast	3	3
28	A girl having a cruise holiday	1	-
29	A woman running away from a monster	1	-
30	A man who is sleeping and having a happy dream	-	1
31	A woman talking about her dream	1	-
32	A boy talking about his dream	-	1
33	A girl talking about important dates	1	-
34	Two siblings watching a documentary at home	1	1
35	A brother and a sister reading a book on the history of Turkish Republic	1	1
36	A group of war veterans in a ceremony	-	5
37	A surprised detective	-	1
38	A group of detectives looking for evidence	-	4
39	Two cousins reading a detective story	1	1
40	A classroom	6	5
41	A science lab	1	-

Table 5 (Cont.)

	Description of Visual Materials Referring to Gender	Female	Male
42	Three suspects	2	1
43	A detective who is smoking and thinking deeply	-	1
44	A girl looking at a photo album	1	-
45	A climber having managed to reach the top Ben Nevis	-	1
46	A girl and an elder brother talking about personal experiences	1	1
47	Relatives talking about their personal experiences	2	1
48	A girl interviewing her favourite star, Robbie Williams	1	1
49	A group of photos showing people doing errands	7	3
50	Two posing friends	2	-
51	A father and a daughter talking	1	1
52	Two siblings talking on errands they have not done	1	1
53	A group of friends having party at home	3	2
54	Two friends talking on a party	1	1
55	A father talking to his children	1	2
56	Parents watching TV at home	1	1
57	A mother and a daughter talking about weekend errands	2	-
58	A girl defining success	1	-
59	Daniel Goleman, the introducer of emotional intelligence concept	-	1
60	Rene Descartes	-	1
61	A group of story characters	5	8
62	Two cousins talking about the modern version of Cinderella's story	1	1
63	A modern version of Cinderella's story	2	1
64	Two cousins changing the story of Hansel and Gretel	4	3
65	A graduation ceremony	1	1
66	A family	2	1
67	Photos of various occupations	1	2
68	An academician congratulating a student	1	1
69	A group of teenagers posing	14	22
70	A girl dreaming about her goal	3	1
71	A grandma and grandson talking on future plans	1	1
72	Walt Disney	-	1
73	A group of people	2	2
74	A group of girls painting a wall	5	-
75	A man interviewing two candidates for the customer service manager position	-	3
76	A girl doing a personal SWOT analysis for her	1	-
77	A girl studying French	1	-
78	A group of children on computer	-	4
79	A boy reading and a girl speaking at a language school	1	1
80	A group of students chatting in front of a language school	2	2
81	Two students at a language school	1	1
82	A man suffering from famine	-	1
83	Two doctors talking about the effects of global warming	1	1
84	A man flying in an air balloon	-	1
85	A girl making preferences about activities	1	-
86	Three cousins making plans for summer holiday	1	2
87	A brochure of a hotel	-	3

Table 5 (Cont.)

	Description of Visual Materials Referring to Gender	Female	Male
88	An aunt and her niece talking at a restaurant	2	-
89	Two women talking to a receptionist	3	-
90	A group of people walking in the street	4	5
91	Two students at a graduation ceremony	1	1
92	Two parents giving advice to their children on empathy	2	2
	Number of characters per sex	146 (49%)	150 (51%)
	TOTAL	296	

As presented in the table above, the analysis of all the visuals of the coursebook show almost equal results in terms of female and male characters' occurrences in the visuals. While 146 visuals were counted for female characters, 150 visuals were counted for their male counterparts. The percentages for occurrences of female and male characters are 49 % and 51 %, respectively. The overall 2 % difference shown by the general counting of the characters placed in the photos and illustrations does not make a marked difference between the opposite sexes in terms of sex visibility.

The overall quantitative analysis of female and male characters at word and visual level resulted in no immense distinction between the visibility of the opposite sexes. While the total number of the female characters counted in both texts and visuals is 274, the number of their male counterparts is 264. In other words, while the percentage calculated for female visibility is 51 %, it is 49 % for males. The overall 2 % difference shows that neither sex remains underrepresented in the coursebook, and it holds a well-balanced visibility for both sexes. The fact that neither sex is omitted in the coursebook shows that equal importance is given to both female and male characters. Porreca (1984: 706) paraphrases this point when she writes:

One of the most widely examined manifestations of sexist attitudes is omission. When females do not appear as often as males in the text (as well as in the illustrations which serve to reinforce the text), the implicit message is that women's accomplishments, or that they themselves as human beings, are not important enough to be included.

The findings of the present study which are related to sex visibility in texts and visuals are not in line with the findings of many other previous studies. In contrast to the studies of Hartman & Judd (1978), Porreca (1984), Skliar (2007) and Tutar (2008), who found that male characters dominated texts in the coursebooks they analyzed, these

findings show that female characters take part in texts more frequently than their male counterparts. This can be referred to as the reflection of higher status of women in the society as opposed to the results drawn by Hartman & Judd (1978: 389) which they interpreted as “the lesser status of women in our society.” The fact that females appear as frequently as males can be interpreted as the equal importance of both sexes in the society.

In addition, the findings of the present study about the distribution of images according to the gender of the characters contrast with the findings of Arıkan’s (2005) critical study. The results of his study in which he analysed the visual materials in two ELT coursebooks clearly showed that women were numerically underrepresented in the visuals. He noted an asymmetry in the ratio of men to women (70.20%: 29.80%) in their occurrences in visuals. However, the present study found 2 % difference, which can be interpreted as an unmarked difference between the visibility of female and male characters.

In the light of the findings given above, it is possible to note that *Spot On 8* features both sexes almost equally. This symmetry might be attributable to the fact that recent coursebook writers have become more aware of gender issue in coursebooks. Lastly, this equal treatment of female and male characters may arise from the fact that the coursebook was written by five female writers and only one male writer.

4.2.1.2. Representation of Characters in Domestic Roles

The domestic roles associated with female and male characters were analyzed using linguistic clues referring to the domestic role of a sex in the texts, and looking at the settings in the visuals. Instances of domestic roles assigned for opposite sexes are presented in Table 6. The format of the table was adapted from the study of Farooq (1999), who focused on the manifestation of sexism in a coursebook by looking at both linguistic and non-linguistic representation of female and male characters. While the numbers in parentheses show percentages, the numbers in square brackets represent instances. *N* shows the number of different domestic roles associated with female and male characters in the coursebook.

While carrying out the descriptive analysis, the fractional numbers were rounded up. For example, female characters were associated with domestic roles 19 times, and their male counterparts were done so 11 times. While calculating the percentages, female percentage of 63, 333 was written as 63%. In addition, male percentage, which was found 36, 666 was rounded up and written as 37%.

Table 6: Distribution of Domestic Roles

Sex In	Female		Male	
	Domestic Role	Instance	Domestic Role	Instance
Texts	<ul style="list-style-type: none"> ▪doing some shopping [2] ▪paying the bills [2] ▪taking the dress to the dry cleaner's [1] ▪tidying room [2] ▪taking the dog for a walk [1] ▪making tea [1] ▪sorting out clothes in drawers [1] ▪giving a list of weekend errands to kids [1] ▪checking house whether kids have done their errands [1] ▪cleaning the kitchen [1] ▪taking care of kids [1] ▪giving decisions about holiday plans [1] ▪helping children solve their problems [3] ▪helping children with their homework [1] ▪cleaning the carpet [1] ▪putting the books on the shelves [1] ▪washing the dog [1] ▪emptying the dustbin [1] 	23 (68%)	<ul style="list-style-type: none"> ▪cleaning the car [1] ▪taking the dog for a walk [1] ▪boiling eggs [1] ▪tidying up room [1] ▪being involved in children's school activities [2] ▪giving decisions about holiday plans [1] ▪helping children solve their problems [3] ▪helping children with their homework [1] 	11 (32%)
	N= 18			N=8
Visuals	<ul style="list-style-type: none"> ▪making bed [1] ▪tidying room [1] ▪preparing breakfast/dinner [1] ▪taking the dog for a walk [1] ▪doing the washing up [1] ▪doing the shopping [1] ▪paying the bills [1] ▪giving decisions about holiday plans [1] ▪ironing [1] 	9 (69%)	<ul style="list-style-type: none"> ▪making bed [1] ▪helping children with their homework [2] ▪giving decisions about holiday plans [1] 	4 (31%)
	N= 9			N= 3
TOTAL	27 (71%)	32 (68%)	11 (29%)	15 (32%)

As presented in Table 6, the number of different domestic roles associated with the female characters exceeds the number of roles associated with their male counterparts. General counting of domestic roles in the texts and visuals reveals a marked difference between the opposite sexes in terms of domestic role variety. While totally 27 types of domestic roles (18 types in the texts and 9 types in the visuals) are associated with the female characters, only 11 types of domestic roles (8 types in the texts and 3 types in the visuals), are associated with their male counterparts.

The qualitative content analysis of domestic roles and responsibilities reveals that the female characters are responsible for stereotypical roles such as tidying rooms, preparing breakfast/ lunch or dinner, cleaning the kitchen, taking care of kids, cooking, doing the washing up and ironing. In addition to stereotypical roles, they are sometimes shown responsible for tasks such as giving decisions about holiday plans, helping children solve their problems and do their homework. These last three roles assign power to females as they require freewill, empathy and knowledge. On the other hand, male characters are shown responsible for only simple domestic tasks such as cleaning the car, taking the dog for a walk, boiling eggs, and making bed. There are also some domestic roles which the opposite sexes share in the coursebook such as taking the dog for a walk, tidying up room, being involved in children's school activities, giving decisions about holiday plans and helping children solve their problems. However, 42% difference between the varieties of domestic roles associated with opposite sexes shows that there is not wide range of domestic roles for males as for females in the coursebook.

Similar to domestic role variety, there is a marked difference between the instances the characters associated with domestic roles. While the female characters are associated with domestic roles in the texts for 23 times, their male counterparts are done so for 11 times. Concordantly, in the visuals, the female characters are responsible for 9 times whereas their male counterparts are done so for only 4 times. General counting of domestic roles in the texts and visuals show that the instances the female and male characters are associated with domestic roles are 32 (68%) and 15 (32%), respectively. What is noteworthy about the results in total is that the female characters are represented in domestic roles and responsibilities twice more frequently than their male counterparts.

The difference between the opposite sexes in terms of domestic roles and responsibilities can be best concretized in the 8th unit of *Spot On 8*. This unit is titled as “Cooperation in the Family: Running Errands”. On the first page of the unit where the number, title and the aims of the unit are placed, there are the photos of only three women who are doing various errands: a woman ironing, a woman making bed and a woman doing the shopping. In addition, at page 88, there is a listening activity. The students are given 9 errands in the pre-listening part, and they are supposed to match them with characters. As seen in Figure 1, only in the first visual, two male boys are seen making their beds gleefully. However, in the other six visuals, the female characters, who seem quite serious and busy, are shown responsible for effortful domestic tasks.

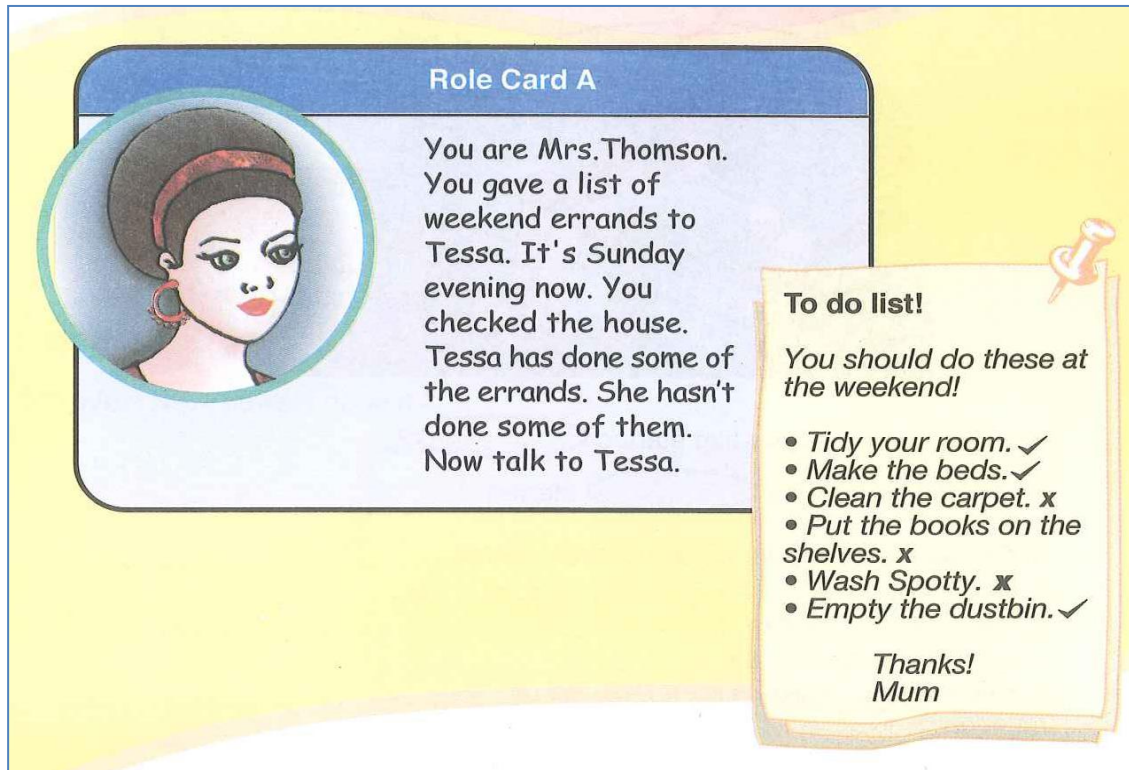
Figure 1: Visuals Showing Various Errands



Source: Spot On 8, 2008: 89-90

In the 8th unit, all members of the Thomson family are associated with various errands the natures of which are different. While the female members of the family, Mrs. Thomson and Tessa, are represented as responsible for doing various errands such as cleaning the kitchen, tidying rooms, making beds, cleaning the carpets, putting the books on the shelves, sorting out clothes in the drawers and emptying the dustbin, the male members are responsible for tasks such as tidying up room and helping children do their homework. The following Figure 2 shows that Mrs. Thomson is responsible for the house, and her daughter Tessa shares most of the basic inside chores with her.

Figure 2: An Illustration Showing the Responsibilities of Female Characters



Source: Spot On 8, 2008: 98

It can be deduced from these findings that it is the female characters who are seen responsible for domestic tasks at home, and they are associated with stereotypical tasks more frequently than male characters. Domestic tasks and responsibilities are regarded to be female-monopolized. The hesitancy over showing male characters responsible for home reinforces the traditional image of men as breadwinner and women as homemaker. It gives the message that men's space is public whereas women's space is private. As cited in Tutar (2008: 46), Sunderland (1994) finds this sort of stereotyping harmful as it may "lead to perpetuate the notion that the only job of women is to keep house and raise children."

Similar results were obtained by Hartman & Judd (1978), Arıkan (2005), Sivaslıgil (2006) and Mineshima (2008), who found imbalance in representing females

and males in domestic domains. In the ELT coursebook they analyzed, they found that male characters were never associated with child rearing activities and housework.

4.2.1.3. Representation of Characters in Occupational Roles

Occupations are regarded to be important in showing the imbalance in representing sex in coursebooks, and in Porreca's (1984: 706) words, "another reflection of sexism is the portrayal of males and females in occupational roles." In order to see whether the coursebook reflects occupational gender bias, the minor research question "*How are both sexes represented in occupational roles?*" was set, and all the occupations which the female and male characters are engaged in or planning to do in the coursebook were analyzed. Table 7 presents the distribution of occupations held by the opposite characters. The numbers in parenthesis show the percentages and the numbers in square brackets show the instances. Additionally, N shows the number of different occupations associated with the characters.

Table 7: Distribution of Occupations

Sex In	Female		Male	
	Occupation	Instance	Occupation	Instance
Texts	<ul style="list-style-type: none"> ▪author [1] ▪singer [3] ▪student [12] ▪teacher [2] ▪maid [1] 	19 (51%)	<ul style="list-style-type: none"> ▪student [6] ▪pop singer [1] ▪soldier [1] ▪climber [1] ▪scientist [2] ▪geologist [1] ▪doctor [1] ▪philosopher [1] ▪neuroscientist [2] ▪wood cutter [1] ▪worker in cotton fields [1] 	18 (49%)
	N= 5		N= 11	
Visuals	<ul style="list-style-type: none"> ▪student [14] ▪teacher [3] ▪singer [1] ▪nurse [1] ▪doctor [2] ▪receptionist [1] 	22 (43%)	<ul style="list-style-type: none"> ▪clown [1] ▪waiter [1] ▪soldier [1] ▪detective [2] ▪student [9] ▪climber [1] ▪singer [1] ▪cashier [1] ▪neuroscientist [1] ▪wood cutter [1] ▪surgeon [1] ▪footballer [2] ▪academician [1] ▪animator [1] ▪customer service manager [1] ▪company boss [1] ▪teacher [1] ▪doctor [2] 	29 (57%)
	N= 6		N= 18	
TOTAL	11 (27,5 %)	41 (47 %)	29 (72,5 %)	47 (53%)

As presented in Table 7, numerically the female and male characters are almost equally associated with occupations in the texts. While the instance is 19 (51%) for the female characters, it is 18 (49%) for their male counterparts. However, the difference between the instances in the visuals is bigger. While the female characters are associated with occupational roles for 22 times (43%), their male counterparts are portrayed as having occupation for 29 times (57%). Totally, the female characters are associated with occupational roles for 41 times (47%); on the other hand, the male characters are associated with occupations for 47 times (53%). There is 6% difference between female and male occurrences in occupational roles. As this difference is not a marked one, it can

be deduced that the female characters are not numerically underrepresented in the category of occupational roles.

Although the number of occupations for female and male characters are similar (F: M=41: 47), the critical content analysis reveals that the nature and range of occupations are obviously not. While the female characters are associated with 5 kinds of occupations in the texts, the male characters are associated with 11 kinds of occupations. Similarly, in the visuals, there are 6 kinds of occupations for the female characters while the male characters are associated with 18 kinds of occupations. The difference in the visuals is much bigger than the difference in the texts.

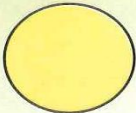
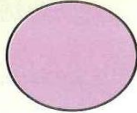
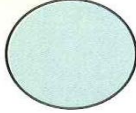


In addition to the range, the nature of occupations specified for the opposite sexes is different. The female characters are mostly associated with traditional occupations including singer, student, teacher, maid and nurse. The only different non-traditional occupations specified for them are author, doctor, and receptionist. However, the male characters are associated with a wide range of occupations including student, pop singer, soldier, climber, scientist, geologist, doctor, philosopher, neuroscientist, wood cutter, worker, clown, waiter, detective, cashier, surgeon, footballer, academician, animator and manager. The occupations shared by both sexes are student, pop singer, teacher and doctor.

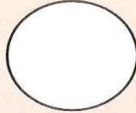
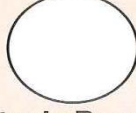

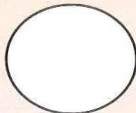

In terms of showing the imbalance between the opposite sexes in the nature and range of occupations, the following page taken from the coursebook is a noteworthy example. The page given in Figure 3 is taken from the 9th unit of the coursebook titled as *Success Stories: A Living Scientist*.

Figure 3: Higher Status Occupations Associated with Males

A Living Scientist **Unit 9**

3. Look at the names of these famous people. Match the names and their professions by colouring the circles.

				
scientist	geologist	doctor	philosopher	neuroscientist

 Mehmet Öz	 Antonio Damasio	 Celal Şengör
 Descartes	 Edison	

4. Whose success story do you think the listening text will be about?

Source: Spot On 8 , 2008: 103

As the figure above shows, all five high status occupations are assigned with five famous male persons: *Mehmet Öz* (a doctor), *Antonio Damasio* (a neuroscientist), *Celal Şengör* (a geologist), *Descartes* (a philosopher) and *Edison* (a scientist). No famous female characters associated with higher status occupations such as Marie Curie (the first person honoured with two Nobel Prizes), Sabiha Gökçen (the first female fighter pilot), Afife Jale (the first female stage player) or Safiye Ali (the first female doctor in Turkey) are placed in the unit.

Although successful and famous female characters with high status and non-traditional occupations are rare in the coursebook, the female characters are sometimes

associated with important occupations. The following excerpts which were taken from the listening scripts (Spot On 8, 2008: 89 and 174) show that the mother and aunt figures in the Thomson family are given power and higher status outside the house:

Tessa: Well, look at this list. Today, I must tidy my room, take the dog for a walk, Do some shopping and pay the bills!

Trevor: So? That's no big deal.

Tessa: Mum! Can you pay the bills for me?

Mrs. Thomson: I'm afraid I can't sweetie. I have an *important meeting* today.

Carole: Did you phone me last night before dinner?

Tessa: Yes, I'd like to ask before dinner you something. Would you like to go to Bodrum with me?

Carole: I'd love to but I am very *busy in the office*.

Tessa: But you look exhausted. Don't you need a break?

Carole: I know... I need to blow off steam. But there is a very *important meeting* next week.

The excerpts taken from two listening scripts show that the female figures Mrs. Thomson (mother) and Carole (aunt) are not housewives. The fact that they have "important meetings" gives readers the clue that they work outside home, and these positions require holding important meetings. However, these occupations are never entitled in the coursebook. Only the second excerpt shows that aunt Carole works in an office, but her position is not clear. On the other hand, sentences like "Tessa and Trevor's father, George Thomson, is interviewing two candidates for the customer service manager position in the company. His candidates are Frank Green and William Nelson" (Spot On 8, 2008:137) show that the father figure is the head of a company, and he makes up important decisions.

Figure 4 also exemplifies another situation where females and males are equally treated in terms of occupations. The figure was taken from 14th unit titled as *Precautionary Measures Sensible Precautions*. In the listening activity, there are two characters both of whom are represented as doctors. They are invited to a radio programme, NBC, and they are talking about the effects of global warming. It shows that the female and male characters are given equal chance to make their voice heard.

Figure 4: Two Characters Sharing the Same Occupation



Source: Spot On 8, 2008:164

Simply stated, although the female characters are sometimes represented as having non-traditional occupations, they are mostly associated with fixed stereotypical occupations. The male characters are associated with a wide range of occupations more frequently than their female counterparts. Some prestigious occupations such as scientist, neuroscientist, and geologist are male-monopolized as they are preferred for only males in the coursebook. In the light of these findings, it is possible to note that the occupational stereotyping in the coursebook may result from the society's expectations from females and males. Hartman & Judd (1978: 387) paraphrase the point above when they write, "As might be expected by this time, occupations likewise deviate but rarely from traditional expectations." Furthermore, this kind stereotyping may be harmful as it serves to reinforce the traditional images of opposite sexes and sets examples for next generations. The findings related to occupational roles are in concordance with the findings of the studies carried out by Hartman & Judd (1978), Sivasligil (2006), Skliar (2007) and Mineshima (2008), who mentioned that more occupational choices were presented to males than

females, and males were associated with more paying and higher status occupations than females.

4.2.1.4. Representation of Characters in Spare Time Activities and Interests

In order to see the complete portrayal of femininity and masculinity in the coursebook, the following minor research question was set: “*How are both sexes represented in spare time activities and interests?*” Table 8 presents the distribution of spare time activities and interests which the characters are involved in or planning to get involved in .N shows the number of different activities and interests.

Table 8: Distribution of Spare Time Activities and Interests

Sex	Female		Male	
In	Activity & Interest	Instance	Activity & Interest	Instance
Texts	<ul style="list-style-type: none"> ▪dancing [2] ▪reading book [3] ▪taking on the phone [2] ▪listening to music [2] ▪travelling [2] ▪doing interview with famous people[1] ▪watching TV [1] ▪preparing an article for a magazine[3] ▪playing volleyball [1] ▪chatting with friends [1] ▪cycling [1] ▪mountain biking [1] ▪horse riding [1] ▪visiting museums [1] ▪parasailing [1] ▪doing shopping [1] ▪windsurfing [1] ▪cruise [1] ▪keeping diary [2] 	28 (70%)	<ul style="list-style-type: none"> ▪dancing [1] ▪painting [1] ▪climbing mountains [1] ▪travelling [2] ▪preparing an article for a magazine [1] ▪reading book [3] ▪watching TV [1] ▪listening to the radio [1] ▪keeping diary [1] 	12 (30%)
	N= 19		N= 9	
Visuals	<ul style="list-style-type: none"> ▪rafting [2] ▪listening to music [2] ▪knitting [1] ▪doing puzzle [1] ▪chatting with friends [1] ▪watching TV [2] ▪reading book [3] ▪looking at a photo album [2] ▪going to a party [2] ▪telling a story [1] ▪learning a foreign language [2] ▪travelling [1] 	20 (48%)	<ul style="list-style-type: none"> ▪rafting [2] ▪watching TV [3] ▪reading newspaper [1] ▪doing puzzle [1] ▪reading a book [5] ▪climbing mountains [1] ▪looking at a photo album [1] ▪going to a party [1] ▪playing the guitar [1] ▪playing football [2] ▪learning a foreign language[1] ▪playing computer games [1] ▪swimming [1] ▪parachuting [1] 	22 (52%)
	N= 12		N= 14	
TOTAL	31	48 (59%)	23	34 (41%)

As presented in Table 8 above, the female characters numerically outnumber their male counterparts in terms of the instance they are involved in spare time activities and interests. While the female characters are involved in such kind of activities for 28 times (70%), their male counterparts are involved in them for 12 times (30%). The female

characters are associated with these activities in texts twice more frequently than their male counterparts. However, the instances for opposite sexes in the visuals are almost equal. While the female characters are portrayed doing activities for 20 times (48%), their male counterparts are portrayed for 22 times (52%). Overall counting of the characters in spare time activities and interests show that the female characters are involved in activities for 48 times (59%) whereas their male counterparts are involved in them for 34 times (41%). As 18% difference show, the female characters outnumber their male counterparts in terms of the frequency of getting involved in activities both in texts and visuals.

In addition to the findings of frequency, the content analysis of activity range shows that while the female characters conduct 19 kinds of activities, the male characters conduct only 9 kinds of activities. However, the activity ranges for females and males in visuals are almost the same (F: M= 12: 14). Overall counting of the characters with opposite sex shows that 31 kinds of activities are ascribed to the female characters in both texts and visuals while their male counterparts are associated with 23 kinds of activities.

The qualitative analysis of the texts and visuals shows that kinds of activities ascribed to opposite sexes are not very different. Both the female and male characters are involved in dancing, reading, travelling, watching TV, preparing article for a magazine, listening to music, keeping diary, rafting, doing puzzle, going to parties, looking at photo albums and learning a foreign language. Different from their female counterparts, the male characters are involved in climbing mountains, playing the guitar, playing football, swimming and playing computer games. Similarly, knitting and chatting are female-monopolized spare time activities and interests in the coursebook.

In addition, the qualitative content analysis of all the spare time activities and interests placed in both texts and visuals show that adventurous and non-traditional spare time activities such as parasailing, mountain biking, cycling and windsurfing are common for the female characters. Figure 5 was taken from the 15th unit which is titled as *Preferences Holiday Activities*. It shows the holiday activity preferences of the two female characters of the Thomson family, Tessa (daughter) and Carole (aunt).

Figure 5: Holiday Activity Preferences of Two Female Characters

	Tessa	Aunt Carole
Thursday	mountain biking	horse riding
Friday	visit museums	do shopping
Saturday	parasailing	windsurfing
Sunday	dancing contest	song contest

e.g.
Tessa prefers mountain biking to horse riding,
but Aunt Carole prefers horse riding.

Source: Spot On 8, 2008: 179

It can be deduced from these findings that the coursebook does not reinforce the stereotyped view that a good woman stays at home, cooks well and receives guests at home. The fact that adventurous activities are not dominated by the male characters suggests that the only space of women is not their home. Instead, they have a multi-dimensional life as well as men. The findings of the present study differ from the findings of Sivaslıgil (2006), who found that activities related to sports, technology and outdoor activities such as biking, horse riding were retained as the domain of male characters.

4.2.1.5. Personality Traits Displayed by Opposite Sexes

With a view to understand how femininity and masculinity are introduced to 8th grade students, all the personality traits with which the female and male characters are depicted in the coursebook were both qualitatively and quantitatively analyzed. The findings were tabulated by using the evaluative instrument which had been formulated by

Evans & Davies (2000). With the tabulation, it is aimed to show whether the female and male characters all have stereotyped masculine or feminine traits, which reveals that a coursebook cannot eliminate gender bias. Table 9 presents the distribution of personality traits associated with female and male characters in the coursebook. While the numbers out of the parentheses show instances, the numbers in parentheses show the percentages.

Table 9: Distribution of Feminine and Masculine Personality Traits

Personality Traits	Female	Male
Masculine Traits		
1. Adventurous	3 (60%)	2 (40%)
2. Aggressive	3 (100%)	-
3. Argumentative	2 (40%)	3 (60%)
4. Assertive	1 (50%)	1 (50%)
5. Competitive	-	-
6. Decisive	3 (75%)	1 (25%)
7. Risk-taker	-	-
8. Self-reliant	1 (50%)	1 (50%)
	13 (62%)	8 (38%)
Feminine Traits		
1. Affectionate	1 (25%)	3 (75%)
2. Emotionally expressive	7 (87,5%)	1 (12,5%)
3. Impetuous	-	-
4. Nurturing	1 (50%)	1 (50%)
5. Panicky	4 (67%)	2 (33%)
6. Passive	-	-
7. Tender	1 (50%)	1 (50%)
8. Understanding	4 (44%)	5 (56%)
Total	18 (58%)	13 (42%)

As presented in Table 9, the female and male characters are not portrayed with only stereotyped feminine or masculine personality traits. They are also associated with the personality traits of opposite sex. Although being *adventurous* is a stereotypical masculine trait, the female characters are shown more adventurous than their male counterparts (F: M= 3: 2). The representation of the male characters as adventurous falls 20% behind their female counterparts. In addition, to the surprise of the researcher, the masculine trait *aggressive* is associated with only females, and none of the male characters display this masculine trait. The male characters exceed their female counterparts only in the masculine trait *argumentative* (F: M=2: 3). Furthermore, the

masculine traits *assertive* and *self-reliant* are equally shown by the female and male characters. However, the female characters show the masculine personality trait *decisive* three times more frequently than the male ones (F: M= 3: 1). The stereotypical masculine traits *competitive* and *risk-taker* are associated with neither females nor males in the coursebook.

The following example sentences which were taken from the various parts of the coursebook such as dialogues, tasks, listening scripts and reading passages illustrate that the stereotyped masculine traits are displayed by not only males but also females:

- At that moment, Mrs. Gilbertson appeared with a gun, she wanted to kill Stephen and take the necklace (Spot On 8, 2008: 71).

(a female character, Mrs. Gilbertson, displaying the stereotypical personality trait “aggressive”

- Kelvin is a talented, successful and ambitious climber; he never gives up. He managed to climb the top of Ben Nevis in six hours (Spot On, 2008: 77).

(a male character, Kevin, displaying the stereotypical masculine personality trait “adventurous”)

- You are Mrs. Thomson. You gave a list of weekend errands to Tessa. It’s Sunday evening now. You checked the house. Tessa has done some of the errands. She hasn’t done some of them. Now talk to Tessa (Spot On, 2008: 98).

(a female character, Mrs. Thomson, displaying the stereotypical masculine personality trait “assertive”

- Carole: Oh, look! It says: “You can do parasailing.” I want to do this. I’ve never done parasailing.

Tessa: Oh, really? Yes, you should try it then (Spot On, 2008: 173).

(a female character, Carole, displaying the stereotypical masculine personality trait “adventurous”)

Similar to the findings related to masculine personality traits, feminine personality traits are displayed by not only females but also males. The numerical findings show that the male characters display the stereotypical feminine personality trait *affectionate* more frequently than their female counterparts (M: F=3: 1). The only feminine personality trait

overwhelmingly associated with the female characters is the personality trait of *emotionally expressive*. While the female characters allow their feelings to show for 7 times (87,5%), their male counterparts do so only once (12,5%). In addition, both females and males equally display the feminine personality traits *nurturing* and *tender* (F: M=1:1). However, the female characters outnumber their male counterparts in displaying the feminine personality trait *panicky* (F: M=4: 2). Moreover, the findings show that males are more likely to be *understanding* than their female counterparts. While the male characters are described as understanding for 5 times (56%), the female characters show the same trait for 4 times (44%). The feminine personality traits of *impetuous* and *passive* are associated with neither the female nor the male characters.

The following example sentences illustrate that the stereotyped feminine traits are displayed by not only females but also males:

- Mr. Thomson: What is the matter, Tessa? You look very angry.

Tessa: Oh! I hate doing errands. I don't want to spend my time doing stupid things! (Spot On 8, 2008: 89).

(a female character, Tessa, displaying the stereotypical feminine personality trait "emotionally expressive")

- Hansel and Gretel realize this and they run away. They walk for a long time and at last they see their father's house. They rush in and throw themselves into their father's arms (Spot On, 2008: 122).

(a male character, the father, displaying the stereotypical feminine personality trait "affectionate")

- Mr. Thomson: What's wrong with you children? We've noticed that you aren't talking to each other. Would you like to share the problem with us?

Trevor: Errrrr... She made a mistake.

Tessa: No, no, no!! He started an argument with me yesterday. I have forgotten how the argument started... but I am sure that I am right.

Mrs. Thomson: Do you really think so? I think there is a big misunderstanding.

Trevor: I'm afraid I don't agree with you. I am sure that I am right and she is wrong (Spot On, 2008: 184).

(a female character, Tessa, and a male character, Trevor, displaying the

stereotypical masculine personality trait “argumentative”; a female character, Mrs. Thomson, and a male character, Mr. Thomson, displaying the stereotypical Feminine personality trait “tender”)

The overall findings of the qualitative and quantitative analyses show that the female characters display the masculine personality traits for 13 times (62%) while their male counterparts display them for 8 times (38%). The female characters are more adventurous, aggressive and decisive than the male characters. On the other hand, the male characters show the trait of argumentative more frequently than the opposite sex. In addition, the female characters outnumber their male counterparts in displaying feminine traits. While the female characters display them for 18 times (58%), they male counterparts display them for 13 times (42%). Females are more emotionally expressive and panicky than males. On the other hand, males are more affectionate and understanding than females. In the light of these findings, it is possible to say that the female and male characters display the personality traits of opposite sex in addition to their own ones; therefore, the book does not represent the female or male characters in a more stereotypical light than the other. This is not in concordance with the finding of the study by Evans & Davies (2000), who found a pattern reinforcing the stereotyping of males in elementary school reading coursebooks. In contrast to the present study, they found that males were portrayed with traditionally masculine traits such as aggressive, argumentative and competitive. They were significantly less likely to be shown as affectionate, emotionally expressive, passive and tender than females. Based on their analysis, Evans & Davies (2000:2 68-269) conclude, “These findings contrast with the expectations that publishing house guidelines established in their efforts to create non-sexist literature in textbooks.”

4.2.1.6. Reflection of Gender-Related Ideologies and Government Policies

The sixth minor research question “*Does the coursebook reflect gender-related ideologies and government policies in the characters?*” aims to show whether the coursebook helps (re)production of gender-related (in) equalities.

Patriarchal ideology is one of the common sources of gender-related inequalities between females and males. Multiple dimensions of this ideology can be listed as “opposition to gender equality and women’s autonomy, linking women’s sexuality with family honour, religious orientations towards treating women as subordinate partners, and approval to violence against women” (Watto, 2009: 561). In order to see whether the coursebook emphasizes patriarchal ideology, all the interactions among family members were critically examined. Only family scenes in which all members of the family are present were taken into consideration because it is believed that family context can concretize the popularized relationship patterns among family members and the role of males. The interaction patterns among family members can show whether female subordination or male privilege are emphasized in the content of the coursebook. Table 10 summarizes the texts, dialogues and visuals which show family scenes in which all members are present.

Table 10: Family Scenes with All Members from the Coursebook

Unit	Family Scene
Unit 4: Dreams-Sweet Dreams	<ul style="list-style-type: none"> ▪ The extended Thomson family including the daughter, father, grandmother, mother, uncle and son are having breakfast and talking about dreams(Spot On, 2008:46). ▪ An illustration of the family associated with the dialogue (Spot On, 2008: 47).
Unit 8: Cooperation in the Family- Running Errands	<ul style="list-style-type: none"> ▪ All the members of the Thomson family are talking on running errands (Spot On, 2008: 89).
Unit 16: Empathy- Understanding Others	<ul style="list-style-type: none"> ▪ The father and mother are talking to their children, Tessa and Trevor, who have not talked to or looked at each other (Spot On, 2008: 189).

In the first family scene, the characters are Tessa (the daughter), Mr. Thomson (the father), the grandmother, Mrs. Thomson (the mother), Trevor (the son) and Larry (the uncle). They are having breakfast and talking about their dreams. The beginning of the dialogue (Spot On, 2008: 47) is as follows:

Mrs. Thomson: In my dream we were in a car. You were driving the car, George and a huge monster was chasing us. We were driving faster and faster but when we looked back, the monster was there following us. When we arrived at my mother's house, the monster was there in the living room waiting for us.

Mr. Thomson: My goodness! I don't believe it!

The initiator of the dialogue is Mrs. Thomson, who talks about her dream in which a huge monster was chasing the family. Mr. Thomson makes a comment that shows his surprise, and this comment is the only turn he has throughout the dialogue. In addition, he displays the feminine personality trait of emotionally expressive. He allows his surprise to show. He is not represented as an authoritative figure who is central to the family here. Instead, he is in a position of responder. He listens to his wife's dream, and responds by showing his surprise. His response "My goodness! I don't believe it!" does not emphasize patriarchal values, which enhance the power of men over women.

The listening activity is accompanied by an illustration which shows all the family members gathered together around the breakfast table. As shown in Figure 6 placed below, the father is not the most noticeable figure who dominates the conversation and holds power. Instead of keeping up a traditional dignified appearance in the seat of honour, he is sitting next to the mother. This equal position can be understood as the sociological way of saying that father does not hold the power, and mother is not secondary.

Figure 6: The Illustration of the Thomson Family Having Breakfast



Source: Spot On 8, 2008:47

The second family scene was taken from the 8th unit titled *Cooperation in the Family- Running Errands*. In this scene, all the family members are talking about errands. The daughter figure, Tessa, is seen to be unhappy because she hates doing errands, and does not want to spend her time doing such kind of things. There are five characters in the scene: the daughter, the father, a friend of the daughter, the mother and the son. The father and mother together try to understand their daughter, and they suggest her grouping the errands and save time. The father is not represented as the figure holding authority over Tessa and telling her what to do. Instead, he just gives advice, “Why don’t you group your errands? This is a golden rule. You can save time and energy. If you have to do some shopping, you can also drop by the bank and pay your bills” (Spot On, 2008: 89). Tessa herself decides what to do.

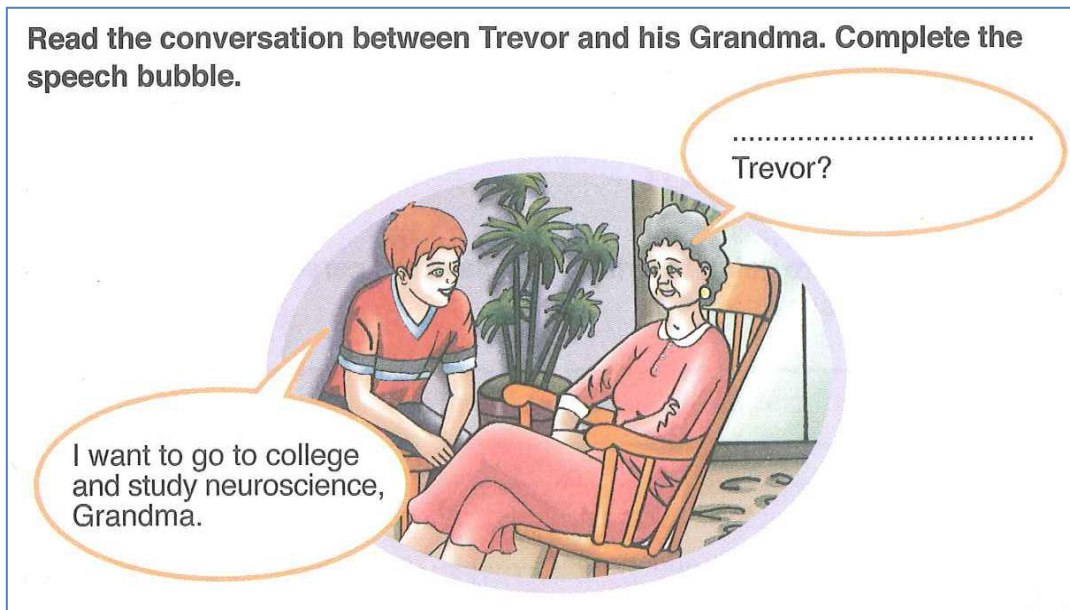
In addition, it can be inferred from the dialogue that the coursebook does not reflect traditional perceptions of female/ male roles which support patriarchal ideology. The following excerpt taken from the same dialogue (Spot On 8, 2008: 89) shows that the traditional female and male roles of householders and breadwinners are not emphasized in the coursebook:

Tessa: Oh! I hate doing errands. I don't want to spend my time doing stupid things!
Mrs. Thomson: Huh? What do you mean sweetie?
Tessa: Well, look at this list. Today, I must tidy my room, take the dog for a walk, do some shopping and pay the bills.
Trevor: So? That's no big deal.
Tessa: Mum! Can you pay the bills for me?
Mrs. Thomson: I'm afraid, I can't sweetie. I have an important meeting today.

The fact that the mother has an "important" meeting shows that the mother figure is not represented as responsible for only the house and the kids. She is not represented as a woman who is supposed to fulfil her family responsibilities of mother and wife. Instead, she has a career outside the house, and she holds power. This suggests that patriarchal ideology emphasizing female subordination or male privilege is not reflected in the characters.

The fact that female subordination or male authority is not emphasized in the coursebook can be exemplified in the following illustration which is placed in the 11th unit titled as "Knowing What You Want."

Figure 7: An Illustration Showing a Grandmother and a Grandson



Source: Spot On 8, 2008: 131

The figure shows that the grandmother and her grandson are talking about the future plans of the grandson. In Turkish families, grandfather is regarded as the oldest and consequently the most respected figure of the family, and he is supposed to be surrounded by grandchildren and share his experiences with his grandchildren. However, in the illustration above, it is seen that the grandfather figure is replaced by a grandmother. What is more, she is not portrayed as an old woman who is worthy of talking because of her delicious cookies, onetime beauty and marriage to the grandfather. Instead, she is depicted as a wise woman who inquires about the personal goals of her grandson.

In the third family scene, again it is seen that the Thomson family gather together in the living room, and the parents are talking to their children, who have not talked to or looked at each other. In this problem situation, the father and the mother together try to help their children understand each other. Although the initiator of the dialogue is the father, the mother has more turns than him: 3 turns and 4 turns, respectively. The father is not represented as the figure of authority who always finds the best solution. Instead, he and the mother collaborate to understand the situation. The following dialogue (Spot On 8, 2008: 184) shows this cooperation between the parents:

Mrs. Thomson: Well, if you ask me, you may not agree with each other. But I can't understand why you don't listen to each other?

Mr. Thomson: What a shame! When you argue, you can never really understand each other.

Mrs. Thomson: That's right! Listening is very important to avoid misunderstanding.

Mr. Thomson: Absolutely! You must also be polite and respectful to each other's viewpoints.

As shown in the dialogue above, neither of the parent figures are dominant. The father and the mother equally voice their ideas. They also agree with what each other says, which shows that they respect each other, and both parents are given equal chance to express themselves. The findings related to the position of father at home differ from findings of Arıkan (2005: 36) who notes:

In addition to these, in the shots showing the nuclear family, the father is depicted as the head of the house often sitting and watching the activity in the house in which the mother is taking care of the children and in all of these shots, the family around the table listen to the father who is doing the talking.

In order to see whether the coursebook allows government policies to reflect in the characters, all the texts and visuals were critically analyzed. The analysis shows that the female characters outnumber their male counterparts in educational settings (see Table 7). While female teachers appear 5 times in the coursebook, their male counterparts appear only twice. This shows that the female characters are represented as teachers twice more frequently than the male ones. In addition, the female characters are shown as students for 26 times (63%) while their male counterparts are done so for 15 times (37%). 26% difference between the frequencies of the opposite sexes may show that the education policy of the Turkish government which sustains support for girls' schooling campaign is reflected in the coursebook. In 2003, the campaign known as "Off to School Girls" (Haydi Kızlar Okula!) was launched in Turkish provinces with the lowest rates of enrolment by the collaboration of UNICEF and the Turkish Ministry of National Education. It was aimed to "eliminate the gap between boys and girls and increase the enrolment and attendance rate of girls in these regions" (Somuncu, 2006: 20). The marked difference between the female and male characters shown in educational settings can be understood as the reflection of the government's education policy. It aims to eliminate the traditional gender bias of families favouring the needs of boys and men over those of girls and women. The fact that the official logo of the campaign is placed on the back cover of the coursebook also proves the official government efforts to close gender gap in primary school enrolment rates of female and male students.

Figure 8: The Official Logo of the Girls' Education Campaign



Source: Spot On 8, 2008 (back cover)

The education policy of the government can also be seen in the texts. The following modern version of the Cinderella's story (Spot On 8, 2008: 117) concretizes the education policy of the government. The story is placed in 10th unit which is titled as *Reading for Entertainment: a Modern Short Story*. It is much more different from the classical version. In the classical version, Cinderella is a young woman who lives in unfortunate circumstances. Her mother died, and she lives with her stepmother and two stepsisters. They treat her as if she was a maid. Her difficult situation suddenly changes into a remarkable fortune when she becomes the wife of the king. However, the modern version of the story which is placed in the coursebook presents readers with a new Cinderella who dreams of going to college and getting out of her difficult situation one day. Although in the classical version, marriage is the way to help her reach her goals, in the modern version career takes the place of marriage. In addition, her dreams in the modern version are different: she is represented as successful girl who receives a scholarship to go to the college of her dreams. The modern version of the story (Spot On 8, 2008: 117) is as follows:

Cinderella's dreams are starting to come true. She receives a scholarship to go to the college of her dreams. She starts to live with her stepsisters in their flat. While at college, she gets an invitation to attend a welcoming party. At the party, a student from another department, Steven asks her to dance with him. When they step outside for fresh air, Cinderella remembers that she has a major test the next day and runs away. Cinderella is so beautiful and innocent that Steven falls in love with her. He manages to find Cinderella and asks her out. Cinderella accepts her offer. As the relationship progresses, Cinderella gets the feeling that he is pushing her for marriage, but Cinderella is more interested in finishing college. He also wants to have a stay-at-home wife and wants her to take care of the kids. However, Cinderella wants a career so she goes to the counsellor's office for advice. The counsellor tells Cinderella is such a clever girl that she will make the right decision. The counsellor also advises Cinderella to decide which one is more important, the guy or the career. Cinderella weighs the issues and decides career is more important. She lives happily ever after.

The modern version of the story gives the message that girls should not end their education for marriage. An ideal and happy woman is described as the one who has a career rather than being a stay-at-home wife and taking care of the kids. These findings are in concordance with the findings of Skliar (2007) who found high visibility of women in educational settings.

4.2.2. Linguistic Ways Conveying Sexist Attitudes

The second major research question "*Does the coursebook employ linguistic ways conveying sexist attitudes?*" focuses on whether gender bias of English linguistically manifest in the coursebook. Three minor research questions focusing on the linguistic gender bias of English were set in order to answer the major questions. The findings are presented according to the sequence of the three minor research questions.

4.2.2.1. Generic Constructions

Generic constructions are seen among the most frequent gender discriminatory linguistic forms of English (Hartman & Judd, 1978; Porreca, 1984; Lee & Collins, 2008). In order to see whether the coursebook approves the use of generic constructions which reinforces gender bias, the research question "*Does the coursebook employ generic constructions?*" was set. In order to answer this question, all female, male, paired and neutral generic constructions were analysed across all reading passages, listening scripts, dialogues, instructions and exercises. Table 11 presents the numbers and percentages of gender related pronouns and nouns which are used to refer to unmarked sex.

Table 11: Generic Constructions Used for Unmarked Sex

Sex	Generic Construction Used for Unmarked Sex	Number	Total
Female	Feminine pronouns	7	7 (10%)
	Feminine nouns and compound words	-	
Male	Masculine pronouns	2	5 (7%)
	Masculine nouns and compound words	3	
Paired	Paired pronouns	39	49 (71%)
	Paired nouns and compound words	10	
Neutral	Neutral Pronouns	4	8 (12%)
	Neutral nouns and compound words	4	
			69 (100%)

As shown in Table 11, out of 69 generic constructions, 7 feminine generic pronouns such as *she/her/herself* are used to refer to unmarked sex. No feminine or compound words used for unmarked sex are seen in the coursebook. However, 6 of these feminine generic pronouns look like misprints for the reason that in the following sentences, paired pronouns are used instead of feminine pronouns. The following excerpt (Spot On 8, 2008: 19) exemplifies this point:

Your friend always barrows your belongings. *She* usually doesn't return them on time. *She/he* borrowed your dictionary last month. *She/he* promised *she* would give it back this week. But *she* hasn't returned it yet. Ask *her* why. Advise *him/her* what to do.

The first, the fourth, the fifth and the sixth pronouns seem to be feminine generic pronouns which are used to refer to unmarked sex. However, the use of paired pronouns in the same role card (the second, the third and the seventh pronouns) supports the fact that the feminine pronouns are misprints. On the contrary, the following instruction taken from a Writing Spot exemplifies the use of feminine generic pronoun: "Your friend isn't good at English. *She* has failed in the exam again. Advise *her* what to do in a list" (Spot On 8, 2008: 20).

In addition to female generic constructions, only a few occurrences of masculine generic constructions are seen in the coursebook. 2 masculine generic pronouns and 3

nouns are used to refer to unmarked sex in the coursebook. These generic constructions are generally used in the instructions given by the coursebook writers for tasks and post-skill activities, for example: “You are giving a party for 10 people. You need the following list. Ask help from *him*” (Spot On 8, 2008:93), and “You are going to write about the life of a famous scientist. Your friend has the information you need. Ask *him* to get the information” (Spot On, 2008: 110). Additionally, the masculine generic noun *actor* is repeated three times to refer to performers in general.

In contrast to the rare use of feminine and masculine generic constructions, paired generic constructions are frequently used for giving instructions. The quantitative analysis shows that 39 paired pronouns and 10 paired nouns and compound words are used to refer to unmarked sex, for example: “Tick the qualities of your best friend. Then write a paragraph about *him/her*” (Spot On 8, 2008: 14), “A good language learner can put everything (*s*)*he* learns” (Spot On, 2008: 148), or “What can you suggest your friend if (*s*)*he* has problems with his/her skin?”(Spot On, 2008: 35). Additionally, in the following two sentences, it is seen that paired nouns are employed: “Create your ideal *man/woman* by collage” (Spot On, 2008: 42), and “Our *host and hostesses* look after your children well and your children can enjoy a weekly programme”(Spot On, 2008: 172).

Similar to feminine and masculine generic constructions, cases demonstrating generic use of gender-neutral pronouns and nouns are rare. 4 pronouns and 4 nouns are employed to refer to unmarked sex. The following sentences exemplify the use of neutral generic pronoun: “Ask your friend if *they* have any questions” (Spot On 8, 2008: 31), and “Have you ever had someone steal your heart away? You’d give anything to make *them* feel the same” (Spot On, 2008: 86). Additionally, the following sentence exemplifies the use of neutral nouns: “You would prefer becoming one of the following: actor, artist, interior designer, *sport person*, etc.” (Spot On, 2008: 27).

The overall results related to feminine, masculine, paired and neutral generic constructions show that the percentages of their usages are 10%, 7%, 71% and 12%, respectively. 3% difference between the use of feminine and masculine generic constructions does not convey a message of inequality. Additionally, the frequent use of paired generic constructions shows that the writers of the coursebook adopted the strategy

to replace feminine or masculine generic constructions with paired ones. These findings are in concordance with the findings of Lee & Collins (2008). Similar to the present study, they found that masculine generic pronouns were rare in the coursebooks they analyzed. Instead, paired pronouns and *singular they* were frequent in the coursebooks. However, the findings of the present study differ from the findings of Skliar (2007: 134) who found that the coursebooks employed “extensive use of masculine terms for unmarked gender causing exclusion of female characters in the texts and underestimation of women’s contribution to the society.”

4.2.2.2. Order of Mention: Firstness

The present study set the minor research question “*How are sex-linked nouns ordered?*” in order to see how sex pairs are treated in the coursebook. This order of mention is also termed as *firstness*. All the sex pairs such as *male and female*, *Mr. and Mrs.*, *brother and sister*, *man and woman* were counted and grouped to see whether they were ordered with female or male first. Table 12 presents the numbers and percentages of all the sex pairs grouped according to their order of mention.

Table 12: Ordering of Sex Pairs

Sex Pair	Female First	Male First
Paired Pronouns	13	27
Paired Titles	1	5
Paired Proper Names	11	5
Paired Special Nouns	1	5
Paired Sex-linked Nouns	2	3
	28 (38%)	45 (62%)
Total	73 (100%)	

As presented in Table 12, there are totally 73 sex pairs in the coursebook. Almost all the reviewed sex pairs including pronouns, titles, proper names, special nouns and sex-linked nouns evidence a much higher tendency for males to be mentioned first. The male-first phenomenon can be seen in paired pronouns such as “Apologise *him/her* for losing the dictionary” (Spot On 8, 2008: 19). While 27 paired pronouns in which male characters is referred first take place in the coursebook, only 13 paired pronouns with female first take part in the coursebook. Similarly, in paired titles such as “*Mr. and Mrs. Thomson*

think that there is a problem with the children” (Spot On, 2008: 184), males are referred first for 5 times while their female counterparts are referred in the same position only once. The only sex pair category in which occurrences of female-first phenomenon outnumber male-first phenomenon is paired proper names such as “ *Tessa and Trevor* want to learn more about Turkish history, so they are watching a documentary at home” (Spot On, 2008: 57). While females are mentioned first in paired proper name category for 11 times, males are mentioned only for 5 times. In addition, while male firstness in paired special nouns such as *mother and father, son and daughter, grandfather and grandmother* occurs 5 times, female firstness in the forenamed category occurs only once. Lastly, in paired sex-linked nouns category, males are referred 3 times while females are referred twice, like in “Our host and hostesses have designed an excellent activity programme” (Spot On, 2008: 172).

Overall results show that the percentages for male-first and female-first occurrences in sex pairs are 62% and 38%, respectively. The marked 24% difference evidences a much higher tendency for males to be mentioned first. The ordering of sex pairs may be a minor point in gender discrimination issue; however, as Hartman & Judd (1978: 390) argue “such automatic ordering reinforces the second-place status of women and could only with a little effort be avoided by mixing the order.” Similar to various studies showing that sex pairs are usually ordered with males first (e.g. Porreca, 1984 and Lee & Collins, 2008), the present study shows a higher tendency for males to be conventionally referred first. However, it cannot be concluded that the coursebook reflects a total perception of male supremacy because the writers sometimes mix the order of mention, which is regarded a sexism-avoidance strategy. The following sentences exemplify the point made by Hartman Judd (1978): “What can you suggest your friend if *(s)he* has problems with *his/her* skin?”(Spot On 8, 2008: 35), “Create your ideal *man/woman* by collage. Cut pieces from famous people’s pictures. Stick these pictures on a coloured paper to create your ideal *woman/man*” (Spot On, 2008: 42), and “You study hard but you can’t manage to be successful. Your *mother/father* doesn’t understand you” (Spot On, 2008: 191).

4.2.2.3. Address Forms

In order to answer the research question how the female and male characters are addressed in the coursebook, all the address forms including titles, first names, full names, and only surnames were counted and grouped. It was aimed to see the difference between female and male characters in terms of address forms. Table 13 presents the findings in the form of categories and frequencies.

Table 13: Address Forms Used for Female and Male Characters

		Female	Male
Title	Mrs.	15 (62,5%)	-
	Mr.	-	9 (37,5%)
	Miss	-	-
	Ms	-	-
First Name	41 (53%)	36 (47%)	
Full Name	5 (33%)	10 (67%)	
Only Surname	-	3 (100%)	

As presented in Table 13, female titles exceed the male ones. While the female characters are addressed by the title *Mrs.* for 15 times, their male counterparts are done so for 9 times. These female titles are used for four different female characters in the coursebook: 10 times for the mother figure, Mrs. Thomson, and 5 times for the other characters, Mrs. Spoon and Mrs. Collins (the teachers of Tessa and Trevor) and Mrs. Gilbertson (a guilty woman). Unlike female titles, all the male titles are used for the father figure, Mr. Thomson. In addition, the title *Miss*, which has traditionally served to differentiate single women, is never employed in the coursebook. Furthermore, no female characters are addressed by the alternative neutral title *Ms*. Overall results for title use show 25% difference between the opposite sexes, and this difference suggests that women are more likely to be addressed by the title *Mrs.* in the coursebook.

The content analysis also shows that the female characters are addressed by their first names more frequently than their male counterparts (F: M=41: 36). On the other hand, the male characters outnumber their female counterparts in full names (F: M=5: 10). There is 50% difference between opposite sexes in terms of full names, and this marked

difference can be best exemplified by the full names used for the members of the Thomson family, who are the main characters of the coursebook. Although the readers are presented with the full name of the father, they can never learn the first name of the mother figure: “Tessa and Trevor’s father, George Thomson, is interviewing two candidates for the customer service manager position in the company” (Spot On, 2008: 137). The mother figure is always referred to as Mrs. Thomson, which is an identity based on her marital status. Similar to full names, the male characters outnumber their female counterparts in terms of surnames. Although the male characters are addressed with only surname for 3 times, the female characters are never referred to with their surnames: “This is one of the happiest days in my life. Herbert has become the climber of the year” (Spot On, 2008: 77). In the example sentence, the male character, Kevin Herbert, is addressed with his surname.

The data displayed above suggests some important findings in terms address forms. Unlike the findings of Hartman & Judd (1978) and Skliar (2007), the present study shows high percentage of titles and first names among the female characters. In their study, Hartman & Judd (1978: 389) found greater percentage of titled and full names among the males than among the females, and they concluded, “Although hardly conclusive evidence, this could reflect the lesser status of women in our society.” The findings of Skliar (2007) were in line with the findings above, and she referred to this difference as the indicator of the inferior position of women. Unlike the above studies, the more frequent use of titles and first names used for the female characters suggest that the female characters are respected. However, the fact that the coursebook labels the mother figure only as *Mrs. Thomson*, and never presents the readers with her first name suggests that the identity of the mother is erased, and she is attached to her husband, George Thomson. Yet, the nonappearance of the title *Miss* in the coursebook suggests that unnecessary attention is not called to the marital status of women, and they are not divided into categories as married and singles. Additionally, the findings related to the title use suggest that the use of *Ms* as “an alternative to denoting marital status” (Hartman & Judd (1978: 389) is not adopted by the writers of the coursebook. Considering the hesitancy of the coursebook writers over using untitled last name in isolation for the female characters, it is possible to say that there is still much room for improvement in the coursebook.

4.3. Discourse Analysis

In addition to the critical and in-depth content analysis of sex visibility, domestic roles, occupations, spare time activities and interests, personality traits, gender-related ideologies and policies and gender discriminatory linguistic forms, a discourse analysis was carried out to analyze the dialogues in the coursebook. Due to the fact that dialogues and other kinds of speaking exercises such as interviews teach the skill of actual language use, they were treated with serious consideration.

The third major research question “*Does the coursebook manifest gender bias at discourse level?*” was set to see whether gender bias was reflected to the actual language use in the coursebook. All the dialogues placed in the coursebook are categorized according to their interlocutors and summarized in Table 14. The coursebook employs three dialogue categories: same-sex, mixed sex and unmarked-sex. Out of 22 dialogues, 4 ones are held between female characters, and 3 dialogues are between only male characters. Additionally, 1 dialogue is categorized as unmarked-sex dialogue as it is held between two characters one of whose sex is unmarked. Here is an excerpt taken from the dialogue (Spot On 8, 2008: 78):

The Interviewer: We know you have climbed the other mountains in Skye,
Aiguielle Verte and Mont. Blanc. Was this the first time you climbed Ben Nevis?
Herbert: Yes, it was.
The Interviewer: Can you tell us about your experiences, please?

The interviewee is an ambitious male climber, Kevin Herbert; however, there is no hint about the sex of the interviewer. In contrast to the limited number of same-sex dialogues, there are 14 mixed-sex dialogues in the coursebook. Considering the high number of mixed-sex dialogues, it is possible to say that the female and male characters have opportunity to talk together.

Table 14: Categorization of the Dialogues

Interlocutor				Total
Female-Female	Male-Male	Mixed	Unmarked Sex	
1. two female students talking on body care. 2. a group of friends having party at home 3. a niece and an aunt talking on summer holiday plans 5. a mother and a daughter talking on homework	1. a father and a son talking on homework 2. a man interviewing two male candidates for the customer service manager position 3. a TV programme titled as “The Buried Life”	1. a family having breakfast and talking on dreams 2. a brother and a sister talking on the Independence War 3. a brother and a sister talking about one of their friends 4. a niece and a nephew reading a detective story 5. a niece and an uncle talking about personal experiences 6. a brother and a sister playing a game 7. a family talking on running errands 8. a father and a daughter talking on homework 9. a wife and a husband talking on a TV programme 10. a brother and a sister talking on future plans 11. a grandmother and a grandson talking on future plans 12. two parents talking with their children who do not talk to each other 13. a sister and a brother talking on understanding each other 14. a father and a mother talking on empathy	1. an interview with an ambitious climber	
4	3	14	1	22

4.3.1. Representation of Characters in Mixed-Sex Dialogues

In order to answer the major research question whether the coursebook manifests gender bias at discourse level, a minor research question was set: “*Are the female and male characters represented equally in the mixed-sex dialogues?*” In the analysis of these dialogues, a close attention was paid to the number of female/ male characters, dialogue initiators, inquiries, responses, turns and amount of talk at word level. Table 15 shows the numbers and percentages of characters in the forenamed categories.

Table 15: Representation of Characters in Mixed-Sex Dialogues

Category	Female	Male	Total
Number of Characters	19 (51%)	18 (49%)	37
Dialogue Initiator	10 (71%)	4 (29%)	14
Inquiry	17 (61%)	11 (39%)	28
Response	34 (54%)	29 (46%)	63
Turn	55 (54%)	47 (46%)	102
Amount of Talk	853 (56%)	681 (44%)	1534

As presented in Table 15, the ratio of female to male characters in the dialogues is almost equal (19:51% and 18:49%), respectively. 2% difference between the opposite sexes shows that neither sex dominates their counterparts. However, sex difference manifests itself in the number of dialogue initiator. While 10 mixed-sex dialogues are initiated by the female characters, only 4 of them are initiated by their male counterparts. 42% difference shows that the female characters initiate dialogues more than twice more frequently than the male characters. In addition, when the inquiry rates presented in the table above are analyzed, it is seen that while the female characters carry out 17 inquiries (61%), the male characters carry out 11 inquiries (39%). 22% difference shows that the female characters ask more question than their male counterparts. On the contrary, the response rates of the female and male characters are similar (F: M=34: 29). Additionally, the close examination of turn-takings shows that the female characters take more turns than their male counterparts (F: M=55: 47). Although 8% difference does not offer a marked difference, the female characters outnumber their male counterparts in terms of turn-taking. Lastly, the plain counting of words in order to determine the amount of talk shows that the female characters again outnumber their male counterparts.(F:M=853:681).

The fact that 14 mixed-sex dialogues have the same number of female and male characters suggests that opposite sexes have chance to talk together, and neither of them is superior or inferior to each other. Considering the high number of the female characters as initiators and inquirers, it is possible to say that they are assigned a dominant role. The fact that they do not only respond to males' inquiries indicates that they are not subordinate to men. In addition, the fact that the female characters are allotted larger amount of talk in the mixed-sex dialogues can be interpreted in two ways: man and women are allocated the same status in their conversations (Dominguez, 2003), or this imbalance can be seen as "a cursor reinforcing the image of woman as a chatterbox" (Sivaslıgil, 2006: 38). These findings differ from the findings of Mineshima (2008) who found that the coursebook he analyzed provided both genders with equal opportunities to speak. Neither sex dominated the bilateral communication procedure, and the dialogues exhibited fairly egalitarian representations of the female and male characters. Additionally, the present findings have both similarities and differences with the findings of Sivaslıgil (2006). She found male dominance in the spoken representation of characters in 7th and 8th grade coursebooks; on the other hand, similar to the present study, she found female dominance in 6th coursebook.

4.3.2. Depowering and Empowering Speech Acts

In order to answer the minor research question "*What kind of speech acts are employed for the opposite sexes?*", all the 14 mixed-sex dialogues were analyzed. As the ultimate aim of the discourse analysis was to see what kind of verbal attempts the opposite sexes employ to build their self-image, only these mixed-sex dialogues were taken into consideration. All the verbal acts were grouped as depowering or empowering speech acts in order to see which party claims for power, and which one ratifies other party's bid for power. The speech acts were identified based on Speech Act Theory and the analytical framework for analyzing power relations which was developed by Çubukcu (2005, cited in Sivaslıgil, 2006: 34-35).

The following excerpt (Spot On 8, 2008: 104) exemplifies some depowering and empowering speech acts which the female and male characters employ to build their self-image:

Trevor: Sure. What are you going to study at the university Tessa? (*asking for information*)
Tessa: May be psychology. (*inform*)
Trevor: Wow! When did you decide to study psychology? (*asking for information*)
Tessa: Ten minutes ago. (*inform*)
Trevor: What do you mean? (*asking for clarification*)
Tessa: I mean I have been interested in psychology since the beginning of our conversation. (*inform*)
Trevor: You mean you have been interested in psychology for the last ten minutes? (*asking for approval*)
Tessa: Yes. (*accept*)

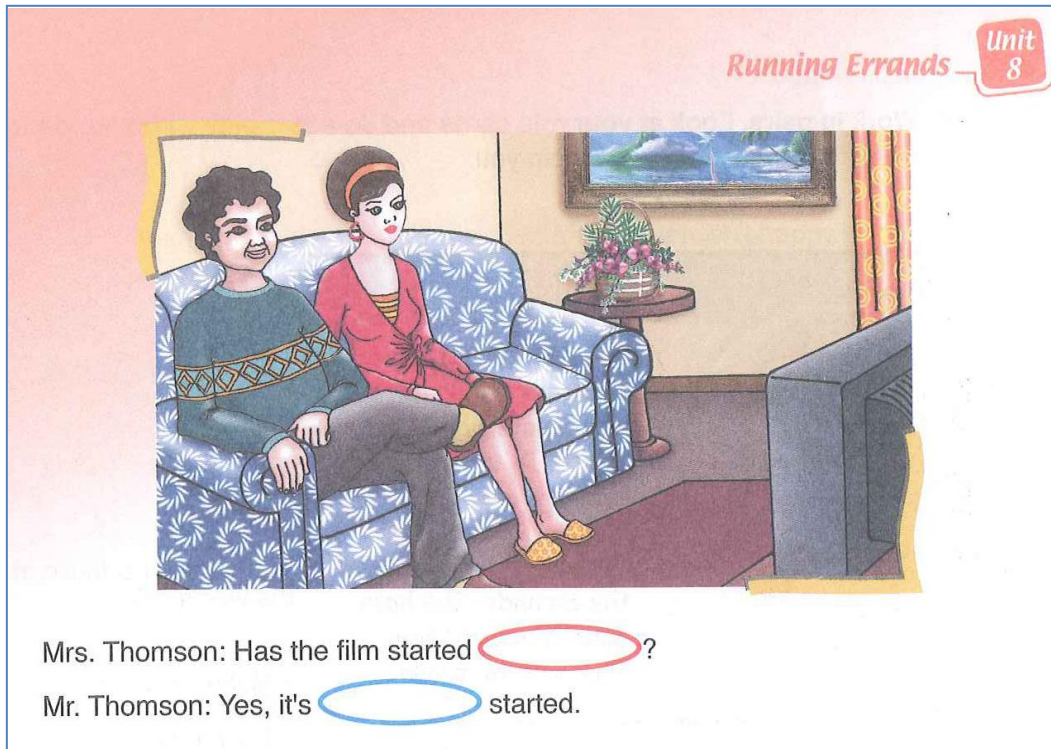
In the dialogue above, while 3 depowering speech acts were counted for the male figure, Trevor, 1 empowering speech act was counted for him. On the other hand, 4 empowering speech acts were counted for the female figure, Tessa.

In the following excerpt (Spot On 8, 2008:184), while totally 3 depowering speech acts were counted for male characters, Mr. Thomson and Trevor, 1 depowering and 1 empowering speech acts were counted for the female figure, Tessa:

Mr. Thomson: What's wrong with you children? (*asking for information*). We've noticed that you are not talking to each other. (*inform*) Would you like to share the problem with us? (*offer*)
Trevor: Errrrr... She made a mistake. (*complain*)
Tessa: No,no,no!!! (*protest*)

In addition, the following figure shows that while the mother figure uses a depowering speech act (asking for information), the father figure uses an empowering speech act (informing).

Figure 9: An Illustration of Two Parents of the Thomson Family



Source: Spot On 8, 2008: 97

Table 16 shows all the depowering speech acts which the coursebook employs for the female and male characters. These depowering speech acts such as order, request, instruct, and offer are verbal attempts that interlocutors employ with the intention of building a powerful self-image. In other words, these speech acts tend to be used by the ones who try to maintain power at discourse level.

Table 16: Depowering Speech Acts Employed by Opposite Sexes

Speech Act	Female	Male	Total
order	-	-	-
request	2 (100%)	-	2
instruct	1 (33%)	2 (77%)	3
offer	1 (25%)	3 (75%)	4
reject	1 (100%)	-	1
complain	4 (80%)	1 (20%)	5
protest	10 (67%)	5 (33)	15
advise	2 (22%)	7 (78%)	9
permit	-	-	-
approve	12 (57%)	9 (43%)	21
ask for information	11 (48%)	12 (52%)	23
ask for clarification	5 (100%)	-	5
console	1 (100%)	-	1
Total	50 (56%)	39(44%)	89 (100%)

As presented in Table 16, there are total 89 depowering speech acts which are performed by the opposite sexes in the 14 mixed-sex dialogues. The female characters outnumber their male counterparts in request (F: M=2: 0), reject (1: 0), complain (4: 1), protest (10: 5), approve (12: 9), ask for clarification (5: 0) and console (1: 0). On the other hand, the male counterparts outnumber their female counterparts in the use of depowering speech acts such as instruct (M: F=2: 1), offer (3: 1), advise (7: 2) and ask for information (12: 11). Additionally, neither the female nor the male characters employ the speech acts order and permit. Overall results show that while the female characters employ 50 (56%) verbal attempts to build a powerful self-image, and reject males' bid for power, their male counterparts employ 39 (44%) depowering speech acts. To put it another way, the female characters outnumber their male counterparts by 12% in using depowering speech acts. Considering this difference, it is possible to say that the female characters claim power when they talk to the male characters.

In addition to depowering speech acts, Table 17 shows all the empowering speech acts which are used by the female and male characters. These kind of speech acts such as asking for approval, asking for permission, accepting, and thanking are verbal attempts that signal the fact that interlocutors ratify other party's claim for maintaining power. These are used by the ones who accept and reinforce the power of the opposite sex.

Table 17: Empowering Speech Acts Employed by Opposite Sexes

Speech Act	Female	Male	Total
ask for approval	-	1 (100%)	1
ask for permission	-	-	-
accept	1 (100%)	-	1
thank	4 (100%)	-	4
compliment (praise)	5 (62,5%)	3 (37,5)	8
apologize	2 (67%)	1 (33%)	3
comply	-	-	-
inform	46 (57,5%)	34 (42,5%)	80
Total	58 (60%)	39 (40)	97

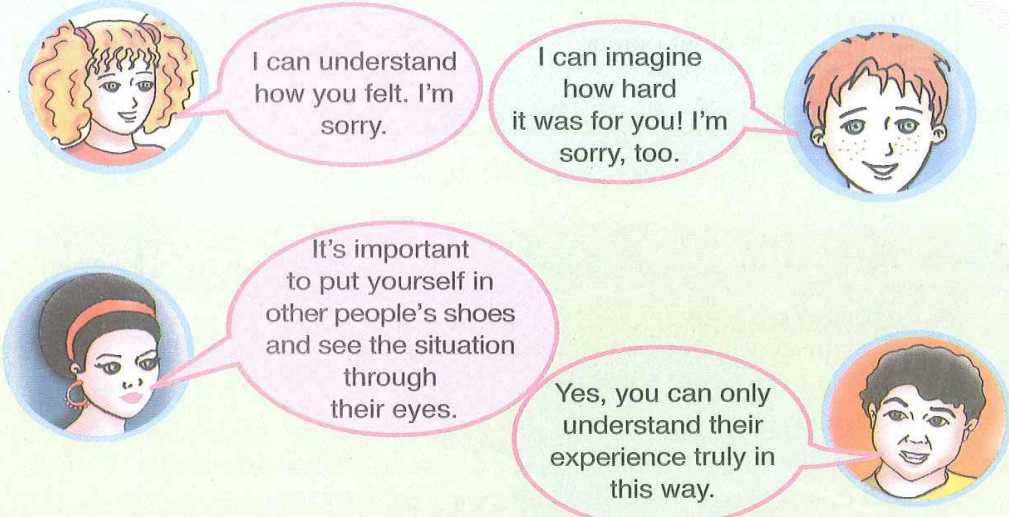
As presented in Table 17, totally there are 97 empowering speech acts which are employed by the female and male characters in the 14 mixed-sex dialogues. The empowering speech acts in which the female characters outnumber their male counterparts are accept (F: M=1: 0), thank (4: 0), compliment (5: 3), apologize (2: 1) and inform (46: 34). On the other hand, the only empowering speech act category in which the female characters outnumber their female counterparts is asking for approval (M: F=1: 0). Additionally, asking for permission and complying are the two types of empowering speech acts which neither the female nor the male characters employ in the dialogues. Overall results show that while the female characters employ 58 (60%) empowering speech acts, their male counterparts employ 39 (40%) acts. The female characters outnumber the opposite sex by 20%. This 20% difference signals consent or support of the female characters about their male counterparts' presenting a powerful self-image.

Considering 12% difference between the female and male characters in terms of the use of depowering speech acts, it is possible to say that the female characters as speakers are presented in a powerful position. On the other hand, 20 % difference between the opposite sexes suggests that the female characters not only claim for power, but also assign power to the opposite sex. This might seem to be contradictory at first glance; however, power relations are dynamically structured, and the differences in the both categories counterbalance each other. The female characters comprise with the male ones by using empowering speech acts; however, in some situation about family matters and children, they make their voice heard by frequently using depowering speech acts.

This is attributable to the implicit power in female discourse. These findings are in concordance with the findings of Sivaslıgil (2006), who found that the characters performed equal amount of depowering and empowering strategies in conversation. Figure 10 concretizes the point above.

Figure 10: An Illustration of the Thomson Family Talking on Empathy

After reading their father's diary entry Tessa and Trevor understand each other better. See what they are saying.



I can understand how you felt. I'm sorry.

I can imagine how hard it was for you! I'm sorry, too.

It's important to put yourself in other people's shoes and see the situation through their eyes.

Yes, you can only understand their experience truly in this way.

2. Who is saying these sentences?
Read the diary entry again and try to write the names of the people in the boxes.
Mr. Thomson, Mrs. Thomson, Trevor, Tessa or the teacher?

Source: Spot On 8, 2008: 188

Although the descriptive statistics of the findings show that the female characters use empowering speech acts which assign power to the male characters more frequently than their male counterparts, they come into play in some situations about family matters by using depowering speech acts. The figure placed above portrays the Thomson family the members of which are talking on empathy. As the mother figure gives advice to her children about empathy in the figure, she uses one of the depowering speech acts (advice).

However, the father uses an empowering speech acts (approval), and approves what the mother says. In other words, his approval reinforces the power of the mother in discourse.

CHAPTER FIVE

5. CONCLUSION

5.1. Introduction

This chapter presents the summary of the study and the interpretations of the findings. With the major and minor research questions in mind, it provides the readers with some conclusions. Then, the chapter suggests some pedagogical implications for Turkish coursebook writers and ELT teachers. It further highlights the limitations of the study. The chapter is concluded by some recommendations for further studies.

5.2. Concluding Remarks

Schools, which play the role of socializing agents, are supposed to equip new generations with necessary information, skills, and transfer the existing social and cultural values into new generations for the continuity of the state. While carrying out the cognitive, emotional and social formation of students, schools employ various mediums such as coursebooks, supplementary materials, activities, etc. Notably, coursebooks are believed to have prominent roles in transmitting social values including gender stereotypes via their texts and visuals. They present students with limited educational and professional options: however, they are supposed to do just the opposite, and contribute to cognitive, affective, individual and social development of students by offering them many alternatives, models and avoiding gender bias (Arıkan, 2005; Esen & Bağlı, 2002 and Tutar, 2008).

Due to the fact that coursebooks are believed to play a significant role in shaping students' gender attitudes, behaviour and gender socialization (Britton & Lumpkin, 1977;

Lee & Collins, 2008), they have been critically analyzed for almost four decades. The earliest studies focused on the treatment of both female and male characters in ESL and EFL materials found evidence that women, men and children all appeared in stereotypical roles, and these materials modelled the sexist language usage to target populations (Britton & Lumpkin, 1977; Hartman & Judd, 1978, and Porreca, 1984). Similarly, current studies have confirmed the hypothesis that it is not difficult to find evidence that gender stereotyping is still alive in coursebooks (Ansary & Babaii, 2003; Evans & Davies, 2000, and Lee & Collins, 2008). However, as opposed to the studies above, some found that there were also some coursebooks which exhibited “fairly egalitarian representations of the two genders” (Mineshima, 2008: 16).

The problem of gender bias and stereotyping started to attract the attention of the researchers in Turkey in 1990s. The study of Helvacıoğlu (1994) came to the fore as a Turkish contributor to the review of literature in the issue. Following her, many researchers have carried out parallel studies seeking to investigate whether coursebooks still continue to perpetuate stereotypical images of both females and males (Arıkan, 2005; Bulut, 2008; Esen & Bağlı, 2002; Sivastığıl, 2006; Skliar, 2007, and Tutar, 2008). All their findings boil down to a single conclusion that although the importance of avoiding stereotyping in coursebooks and other school materials is acknowledged, there are still imbalances between opposite sexes in terms of visibility, occupations, responsibilities, discourse and etc. In addition to the researchers, universities, syndicates, foundations, teacher researchers and master students have become concerned with the issue. Furthermore, the international documents signed by Turkey such as Beijing Declaration and Action Plan and CEDAW have made Turkey comply with them, and take concrete steps for the equality of men and women in various fields including education. Consequently, the Turkish Ministry of National Education continuously encourage curriculum designers, coursebook writers, universities and teachers to combat with gender bias in educational materials.

Inspired by all these studies and developments above, the present study aims to find out whether gender bias manifestations are still alive in a commonly used coursebook which was written based on the Renewed English Language Curriculum for Primary Education and CEFR. The study employed three major and eleven minor research

questions which were answered by making use of both content analysis and discourse analysis. The findings are hoped to make a contribution to the review of literature, and encourage both coursebook writers and teachers to prevent gender bias which sneak into classrooms.

One of the major aims of the study is to investigate the ways how femininity and masculinity are portrayed in the coursebook. A critical content analysis was carried out in six categories: visibility, domestic roles, occupations, spare time activities and interests, personality traits and gender-related ideologies and government policies. The findings related to visibility show that there are equal frequent occurrences of female and male characters in the coursebook. In the light of this finding, it is possible to say that the coursebook succeeds in maintaining a well-balanced proportion of females and males in texts and visuals, and it does not ascribe more importance to either sex. However, the more frequent representation of the female characters carrying out stereotypical actions such as cooking, cleaning, washing, shopping, etc. in domestic settings confirms the fact that gender bias is still alive in domestic roles. Women's contributions are mostly confined to domestic work and motherhood. In addition, the findings show that the female characters are confined to the limited number of stereotypical occupations such as singer, teacher, nurse, student, etc. although their male counterparts are associated with a wider range of occupations.

This finding above is consistent with the conclusion that occupation is one of the noteworthy case points in terms of showing imbalance in representing characters. However, the findings related to the distribution of spare time activities and interests show that adventurous, non-traditional outdoor activities such as parasailing, mountain biking are common for females as well as males. This well-balanced proportion of the characters in a variety of interests emphasizes "multiformity of individuals regardless of their gender" (Mineshima, 2008: 16). Considering the fact that the characters do not show only traditionally masculine or feminine personality traits, it is also possible to say that the coursebook reinforces the stereotyping of neither sex. Additionally, as cooperation among family members is common, and the father is not represented as the figure of authority, it is possible to say that the patriarchal ideology emphasizing female subordination or male privilege is not alive in the coursebook. Lastly, the frequent representation of females in

educational settings can show the evidence of the government's efforts to close gender gap in primary school enrolment rates of females and males.

The second major aim of the study is to investigate whether the coursebook writers employ linguistic ways conveying sexist attitudes. The findings show that masculine generic pronouns are rare in the coursebook, and they are replaced by paired and neutral pronouns and nouns. In the light of this finding, it can be concluded that the coursebook does not externalize the female characters, and it does not underestimate their contribution to society. In addition, the findings related to order of mention evidence a higher tendency for males to be conventionally referred first. Although such automatic ordering is not a major point in gender discrimination, it is not welcomed by researchers because it reinforces female subordination or male privilege. Despite the high tendency for male firstness, the writers try to compensate by occasionally mixing the order of sex pairs. Lastly, the frequent use of first names and titles suggests that females are respected in the society. However, the hesitancy of the coursebook writers over using untitled last name in isolation and the alternative title *Ms* suggests that there is still much room for improvement in the coursebook.

The third and the last major aim of the study is to investigate whether the coursebook manifests gender bias at discourse level. The discourse analysis of the mixed-sex dialogues shows that the female characters predominate over their male counterparts in terms of dialogue initiation, inquire, response, turn and amount of talk. These findings suggest that females have implicit power in discourse, and instead of being overshadowed by males, they make their voice heard. Lastly, the discourse analysis of speech acts in terms of power relations shows that depowering or empowering speech acts are monopolized by neither females nor males. They dynamically employ depowering and empowering speech acts in order to claim for power or allow the other sex to bid for power.

All in all, it can be concluded that the coursebook writers evidently put in considerable efforts to avoid gender bias or stereotypical treatment of the female and male characters. However, in the light of findings obtained from the content analysis, it is possible to conclude that there is still much room for improvement in domestic roles,

occupations and linguistic ways. The fact that the findings of the present study are more positive than the findings of the previous studies suggests that the awareness of the importance of avoiding stereotyping in school materials is “beginning to translate into practice” (Lee & Collins, 2008: 135). However, more concrete steps should be taken in order to make a more egalitarian impression of the female and male characters in the analyzed coursebook especially in domestic roles and occupations. The weak points of the coursebook in terms of this sensitive gender issue may be not only domestic roles and occupations, but also some specific linguistic ways. However, the former two ones have more degree of urgency than the latter one. Domestic roles and occupations are concrete domains where equality or inequality is self-evidently recognized by the students who are in a transitional period of gender identity constructions. These concrete domains may have the power of constructing or altering the gender image in the minds of the students as they are directly related to daily life activities. Therefore, while revising these coursebook, the coursebook writers should put in effort to create balance between the female and male characters that are associated with domestic roles and occupations.

In Turkish context, it may not be possible to provide an exact egalitarianism between opposite sexes at first. The dominant and socially approved values in the Turkish society may not easily favour a father image washing the clothes or changing the diaper of the baby while the mother is enjoying herself in front of the TV. However, it is wise to inch forward. For example, a father may be frequently shown while helping the mother in the kitchen. It is not a must to portray the father figure always reading newspaper while waiting the table to be set, or a daughter helping the mother in the kitchen. Instead, a son may also be portrayed as setting the table, making his bed, or putting his books on the shelves. In other words, the content of the coursebook should create a real cooperation image in the minds of students. In addition, not only the male characters but also the female ones associated with higher status occupations or historic successes are worth referring. If the coursebooks fails to provide an egalitarian representation of the opposite sexes, then it can be held responsible for reinforcing gender stereotypes, restricting the horizon of the new generations and shaping students’ attitudes that are inevitably carried into adult life. Consequently, all the initiatives based on gender mainstreaming such as the Gender Mainstreaming National Action Plan may go down the drain.

5.3. Pedagogical Implications

Considering the gender inequalities in the analyzed coursebook, it is possible to suggest the following pedagogical implications for Turkish coursebook writers and ELT teachers:

1. More attention needs to be directed towards the representation of characters in domestic settings. Either the coursebook writers should revise the 8th unit titled Cooperation in the Family- Running Errands and equally divide the domestic responsibilities between the characters, or teachers critically discuss this unit with their students.
2. A close attention should be paid to the occupations with which the female and male characters are associated in the coursebook. The coursebook writers should revise the coursebook, and eliminate the marked difference between the characters in terms of the nature and range of occupations. The female characters who are supposed to serve as role models should be associated with more prestigious occupations such as philosopher, neuroscientist, academician, surgeon and etc. In addition, teachers should give touch on the importance of famous role models such as Marie Curie, Safiye Ali who are the counterparts of Edison, Antonia Damasio and Descartes.
3. Teachers should be careful about the language of the coursebook. As a strategy to avoid the reinforcement of the inferior female position, they should more frequently mix the order of sex pairs in their example sentences. In addition, they can encourage the use of the alternative title *Ms* and full female names which bring independent identity to females.
4. Critical teacher research should be encouraged as “Positioning teachers as creators rather than consumers of knowledge about language teaching is one way to remedy the mismatch between theories and situated practices” (Davies & Skilton-Sylvester, 2004: 397-398). Teachers should be encouraged to critically and actively discuss how gender affects language learning or vice versa.

5. Because teachers in Turkey are handed their coursebooks by the Turkish Ministry of National Education, and there is heavy dependence on them, they should be provided with pre-service and in-service trainings about how to combat with gender inequalities in school materials. As many researchers hold, gender representations in coursebooks may be less important than how teachers deal with them (Mineshima, 2008 and Wharton, 2005). In addition, “Material Evaluation and Adaptation Course” at faculties of education should be fully functional for teacher candidates.
6. In order to minimize or eliminate gender bias, critical guidelines should be prepared for coursebook writers.

5.4.Limitations of the Study

The present study is concerned with the investigation of the following currently used coursebook *Spot On Grade 8* published by the Turkish Ministry of National Education in 2008. English constitutes an important part of the 8th grade curriculum, and students have to spend four compulsory hours on English every week. They may have a 2-hour elective course on English per week. In addition, all the seventeen English questions in the Level Determination Exam (SBS), which determines the high schools students can attend in Turkey, come from the book *Spot On*. Owing to the fact that there is heavy dependence on the coursebook, it may well contribute to the development of sexist attitudes at a subconscious level. It should also be noted that in order to enable a more detailed analysis of stereotypical gender-related messages, only one student’s coursebook was analyzed.

The 8th grade coursebook was chosen for the reason that the ages of these students are considered to be critical, and female and male characteristics start to appear in adolescents. In this critical period, adolescents undergo a process of categorization of concepts about construction of gender identity (Gençay, n.d., cited in Sivaslıgil, 2006: 29). Owing to the fact that the ages 13-14 are the climax of gender identity construction, the present study focuses on the 8th grade coursebook.

Another limitation is that accurate and reliable generalizations cannot be made with the findings of the present study. However, it is hoped that the findings will contribute to the database in the analysis of gender roles in coursebook that are strongly advised by the minister of Turkish National Education, Nimet ÇUBUKCU. In addition, they may well give ideas to teachers about how to identify and later combat with gender bias in ELT coursebooks.

In addition to the limitations above, one topic that has not been touched in this study is how the coursebook is perceived by teachers and students. As this calls for another detailed research, it remains out of the scope of the present study. Lastly, the photographs, illustrations and texts of Mustafa Kemal ATATÜRK have not been taken into account in content and discourse analyses because the fundamental principles of the Turkish national education inhere in Kemalism.

5.5. Suggestions for Further Research

The following suggestions can be put forward in order to eliminate or minimize unequal gender representations in school materials, and raise the awareness of the shareholders in education:

1. The present study is a synchronic one as it analyzes a coursebook which is commonly used at the time of the study. However, a diachronic study can be carried out in order to see whether there have been marked improvements in eliminating gender bias in school materials. A comparative analysis can be functional to show how current coursebooks are near to or far from change.
2. The present study is based on the content of one currently used coursebook. However, future research could focus on the attitudes of both teachers and students towards gender biased materials.
3. Another suggestion is related to the material to be analyzed. Future research could include the analysis of supplementary materials such as workbook and examination papers of teachers. Further, the examination papers could be analyzed to see whether teachers have high level of awareness of the importance of avoiding sexist language in education materials.

4. As propounded by Lee & Collins (2008), the way how teachers handle gender biased materials could be worth investigating. This kind of future research could add to literature review and expand the horizon of teachers by giving them ideas about how to combat with gender bias in education materials
5. A comparative study can focus on gender issue in Spot On 8 and the other currently used 8th grade ELT coursebooks in Turkey with a view to see which coursebook is more egalitarian

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